A TREATISE OF Miscellany Questions:
WHEREIN Many usefull Questions and Cases of Conscience are discoursed and resolved:
For the satisfaction of those, who desire nothing more, then to search for and finde out precious Truths, in the Controversies of these Times.
By Mr. George Gillespie, late Minister at Edinburgh.
Published by Mr. Patrick Gillespie, Minister at Glasgow.
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The Publisher to the Reader.

That hath been a grand designe of the Devil and Instruments acted by him, with much controversy to darken the light in the very breaking up of this present Reformation, and to hide the precious Truth that the simple should not finde it, such pure malice doth be carry against the high way of the Lord, and so afraid he is, that the Way-faring men shall not erre therein: but they know not the Counsel of the Lord, nor the thoughts of his heart, who is about to clear the Truth, by the manifold Errors which have rised in these late Times, to work His peoples hearts to a deep detestation of Error, as well as ungodlines, and to declare his Truth, to be proofe of all the controversy that can be moved against it, when every Work shall be tried by the fire. There must be Heresies, for making manifest who are approved, and what is precious and praise-worthy Truth, but at the Evening time it shall be
be light, and the Lord shall make Truth shine the more brightly, that it hath been for a time darkned and born down, this cloudie Morning shall end in a clear day. This little treatise doth help to blow away any dells of Error, and clear many questioned Truths, beside some points which are practically handled therein. If God had been pleased to lengthen the Author his life for longer serving his Generation, I am confident it would have come abroad better polished, if he had compleated it and there surveyed the whole Work, when set together. But although this piece be imperfect, yet having the Authors leave, I have ad- ventured to make it Publick without any addition or alteration, the christian Reader will correct the Errata, and look upon it as it is his opus posthumum, whom God made very serviceable in his work, in a very short time. I shall only wish that it may prove as useful and acceptable to the judicious and godly, as other pieces which came from his Pen.

I am
Thy Servant,

PAT: GILLESPIE.
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Chap. I.
That the Ministry is a perpetual Ordinance of Christ in the Church, and that Ministers are to be received as the Embassadors of Christ, now as well as in the Primitive times.

Hat which hath long lurked in the hearts of many Atheists, is now professed and argued for, by that fierce furious Erastian, whose book was published the last year at Praguer. He cries out, that the world is abused with that notion of a pretended sacred ministerial calling, that though the Apostles and others who first preached the Gospel, were indeed sent and set apart for that holy calling, which was also confirmed by signs and miracles, and that they were therefore to be received and submitted unto, as the Embassadors of Christ, yet Ministers and Pastors now are not to be acknowledged, as the Embassadors of Christ, neither is there any such thing now to be acknowledged, as a special distinct sacred calling, or solemn setting apart of men to the ministry of the Word and Sacraments, but any who is fit and gifted, though not called or ordained, may both preach and minster the Sacraments, Baptism and the Lord's Supper. The Scot of Seekers also hold that there are not at this time, neither have been for many ages past any true Ministers or Embassadors of Christ. Now for confutation of these Errors, and for the confirmation and
2. That the Ministry is a perpetuall Ordinance of Christ,
  sedent of such as are any way taken or troubled therewith,
  I have thought good here in the first place, to make sure this
  principle that the Ministry as it is distinct both from Magis-
  tracy, and from private Christians, is a perpetuall standing
  Ordinance of Christ in his Church to the end of the world.
  This I prove first from, Mat. 28. 19. 20. That Commis-
  sion, Go ye and teach all nations, baptizing them, &c.: could not
  be meant of the Apostles onely or other Ministers of Christ at
  that time, respectivly and personally, but must needs be ex-
  tend'd to true Preachers and baptizers in all ages to the end of
  the world, as is manifested by the promisie added: and loe I am
  with you always even unto the end of the world.

2. From Eph. 4. 11, 12, 13. Where the Ordinance of Pastor
  and Teachers, for the work of the Ministry reacheth as farre
  as the perfecting of the whole body of Christ, and the gath-
  ering in of all the Elect, and consecutively as far as the end of
  the world.

3. From those evangelicall prophesies and promises of Pa-
  stors and Teachers, Jer. 3. 15, and 23. 4. Isa. 30. 20, and 62.
  6. 7, and 66. 21. Ezekiel 44. 23. which are not restricte to
  the Churches of the primitive times, but the true Churches of
  Christ in all ages interesteth therein.

4. Christ hath appointed his Gospell to be preached to all
  nations, Mat. 24. 14. Luke 24. 47. and all the world over,
  Mat. 26. 13. and to every creature under heaven, Mark 16.
  15. The preaching of the Gospell is the means and way or-
  dained of God to save them that believe, Rom. 10. 14. 1 Cor.
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  in the Apostles times through so much of the world as was
  then knowne, yet that universal commiision was not then so
  perfectly performed and fulfilled as it shall bee before the end
  be. And however all the Elect were not gathered in at that
  time, but many of them to be yet gathered in, which must bee
  done

and that Ministers are to be received, &c.

3 done by preaching. And who can "knot" but "know" who shall
  do the office of a Heralds, but he that is an Heralds? The holy
  Ghosts word aile for preaching, is borrowed from Heraldry.

5. Christ hath appointed faithfull and wise stewards to bee
  rulers over his household, to give them their portion of mea
  in due season, Luke 12. 42. which was not appointed for the
  primitive times only, but till he come again, as appeareth by
  verfe, 43. Blesed is that servant whom his Lord when he commeth
  shall finde so doing, and verfe, 45. But and if that servant shal
  in his heart, my Lord delaie in his coming, &c. More of this
  Scripture afterwards.

6. From 1 Tim. 6. 14. The Apostles having in that
  Epistle given direction concerning Church officers, Bishops,
  Elders, Deacons, with many other particulars belonging to
  the Ministry, when he comes to the close of the Epistle, he
  gives a strict and solemn charge to Timothy to keep this com-
  mandement, without spot or reproachable, untill the appearing
  of our Lord Jesus Christ, which cannot be understood of Timothy
  personally, but 'tis a charge given in his person to all the Min-
  isters of the Gospell, who shall live till the appearing of Christ.

7. From Rev. 2. 24, 25. There is a charge, that which ye
  have already held fast till I come, and this charge is given to
  two sorts of persons. First, you "obis" to you Bishops or Pa-
  stors, for there were more of them then one in Thyatira, as
  35. Ephesus, Acts. 20. 17, 28, 36, 37. The like may be ob-
  serv'd of other primitive Churches. Secondly, "there to the
  you", viz. of the flock and body of the Church. As the charge
  cannot be restricte to the Church of Thyatira, no more can
  it be restricte to the Ministry in Thyatira. But in them
  Christ chargeth all both Ministers and Church Members to
  hold fast the Jewell of the Gospell till he come again.

8. It is the Priviledge of the new Jerusalem which is above,
That the Ministry is a perpetuall Ordinance of Christ, that there is no temple therein, *Revel. 21. 22. no Ministry, no Preaching, no Sacraments in heaven, but God shall be all in all. An Immediate enjoyment of God in this world without ordinances is but a delusion. In the Church triumphant prophecies shall fail, *1 Cor. 13. 8. but in the Church militant, *1 Thes. 5. 20.

If any object (as some fanatick persons have done) *Jer. 31. 34. and they shall teach no more every man his neighbour, &c. *Job 2. 27. and ye need not that any man teach you. *1 Thes. 5. 20. *1 Thes. These Scriptures are to be understood comparatively, in the same sense as God said, he would have mercy and not sacrifice, *Hos. 6. 6. The Spirit of illumination and knowledge shall be so abundantly powerd forth under the Gospel, and God shall so write his laws in the hearts of his people, that there shall be almost as much difference between those under the old Covenant, and those under the new Covenant, as there is between thofe that need a Teacher, and thofe that need not a Teacher.

As the Law is not made for a righteous man, *1 Tim. 1. 9. *Gal. 4. 47. to compell him as with a burthen and bridle, for he needeth no such compulsion, but obeyeth filially and willingly. Yet the Law is made for a righteous man to be a rule of obedience to him. So believers under the Gospel need not to be taught by men as Ignorants are taught, they are not without understanding as the horse or the mule; for they shall all know me, saith the Lord, *Jer. 31. 32. and ye know all things, *Job. 2. 10. Yet they need a teaching Ministry for growing in knowledge, for their edification, building up, for strengthening and confirming them, and for putting them in remembrance and stirring them up, *Ephes. 4. 12. *2 Pet. 1. 12. and 3. 18. *Phiil. 1. 9. There shall ever bee need of the Ministry, both to convert such as are not yet converted, and to confirm such as are converted. The Apostle *1 Thes. 5. 2. thought it necessary to send Timothy to the Church of

and that Ministers are to be received, *etc. *5

of the Thessalonians to establish them, and to comfort them.

As long as we are in this world, that promise that we shall not need any man to teach us, is not perfectly fulfilled, for we know but in part, *1 Cor. 13. 9. *12. We shall ever need a Teacher till we be in heaven and see Christ face to face. And thus we must needs understand these Scriptures objected, unlefe we will make them to contradict other Scriptures, *Jer. 3. 15. *Rom. 10. 14. *1 Cor. 1. 23. and how can a man understand without a Teacher, *Acts 8. 31.

Object 2. But if we believe the Ministry to bee a perpetuall ordinance, and if there be a promise that Christ will bee with the Ministry to the end of the world, then we must also believe a succession of Ministers since the Apostles days, and that in the midst of Popery it self Christ had a true Ministry.

Answr. If our believing the holy Church univerfull, and that in all ages Christ hath had and shall have a true Church, doth not inferre that we must believe the Church either always visible, or always pure, so our believing a perpetuall Ministry, doth not inferre that therefore we must believe either a lineall or visible succession of Ministers, or their purity and preservation from error. There is nothing of this kind can bee objected against our believing a perpetuall Ministry, but it falleth as heavy upon our beleife of the perpetuall of the Church.

6 That the Ministry is an perpetual Ordinance of Christ.

givings. Psal. 50:14, 23. Heb. 13:15; almes deeds, Phil. 4:18. Heb. 13:16. As to these all believers are indeed an holy Preisthood, but not as to publick Ministerial administrations. 2. This objection drives at the taking away of Mosaic and civil government, as well as of the Ministry, for Christ hath made believers Kings as well as Priests, and Kings then not Subjects. 3. The same thing was said to the people of Israel, Exod. 19:6, and ye shall be unto me a kingdom of Priests, yet God appointed the sones of Aaron only to be Priests, as to the publick administration of holy things. 4. The same God who hath made Christians an holy Priesthood, hath promised to the Church of the new Testament, that he will set apart and take from among them, or of them (by way of distinction and special calling) Priests who shall Minster before him in the holy things, if 2. 66. 21. Ezek. 44:15, 16, &c. Whom he calleth Priests not in the Jewish nor Popish sense, but for their offering up of the Gentiles to God by the preaching of the Gospel, and sanctified by the holy Ghost, Rom. 15:16. Or we may conceive they are called Priests by the Prophets, that they might be the better understood, speaking in the language of those times: even as for the same reason the Prophets spake of the Church of the new Testament, They mention mount Zion, Jerusalem, sacrifices, Isaiah, the feast of Tabernacles, &c. But I must not forget what the Erasilian Graham with so much spirit and decision rejecteth, viz. that there is not only a perpetual Ministry in the Church, but that Ministers lawfully called are to be received as the Embassadors of Christ, and as sent of God. If there must be a perpetual Ministry yet. That child of the devil and Enemy of Christ (for he can be no other who is an Enemy to the Ministry of the word and Sacraments) ceaseth not to pervert the right ways of the Lord.

Chapt. and that Ministers are to be received, &c. 7

He will by no means acknowledge any Ministers in the reformed Churches to be the Embassadors of Christ, though the Apostles were. It feemes he hates this name the more, because Embassadors by the law of Nations are inviolable persons, how much more the Embassadors of Christ? But let us now see whether the word of God gives not as high a title and Authority even to the ordinary Ministry of the Gospel, as an Embassador from Christ. When Paul faith, Wee are Embassadors from Christ, 2 Cor. 5:20. he speaks it not in reference to any thing peculiarly apostolical, or any thing incompetent to ordinary Ministers, the contrary is most plain from the Text itself. He hath committed unto us the word of Reconciliation. Now then we are Embassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. Now if Paul was the Embassador of Christ, because he had committed unto him the word of reconciliation, then all true Ministers of the Gospel are also the Embassadors of Christ for the same reason. See the like Eph. 6:10. For which I am an Embassador. For what? Not for working miracles, calling out Devils, planting Churches in several Kingdoms, or the like; but for opening my mouth boldly, to make known the mystery of the Gospel, ver 19. wherein he defers to be helped by the prayers of the Saints. By the same reason all faithful and lawfully called Ministers are the Embassadors of Christ, as well as the Apostles. Even under the old Testament, the Priests who were ordinary Teachers, and called in an ordinary mediar way, were the Angels or Messengers of the Lord of Hosts, Mal. 2:7, as well as the Prophets. 2 Chron. 36:16. So wise men and Scribes are said to be sent of God as well as prophets, Matt. 23:34. And the Ministers of the seven Churches in Asia are called Angels, Rev. 1:4. And an Interpreter of the word of God is a Messenger, Job 33:23. Now Christ hath given to the Church Pa.
CHAP. I.

Of the Election of Pastors with the Congregations consent.

The Question is not, whether the power of Ecclesiastical government, or jurisdiction belong to the people, or body of the Church; (for the Tenets of Brownists and Anabaptists, concerning popular government, utterly abhorre) nor whether the whole collective body of the Church ought to be assembled, and their vote severally asked in Elections, for all may consent when none vote in Elections, but the representative body of the Church, nor whether the content of the people to the admission of a Pastor is to be sought and wished for, it being generally acknowledged by all, and denied by none, that it is better to enter with the peoples content than against it. Nor whether liberty ought to be granted to the whole congregation, or any member thereof to object against the mans life or doctrine, or against his qualifications for such a particular charge, for it is certain that not only the congregation, but others who know any just impediment against his admittance, have place to object the same, nor whether the churches liberty of content be inconfinit with, or detractive unto the Presbyteries power of examination and ordination, for these may stand together: but the question is whether it be necessarily required to the right vocation of a Pastor, that he be freely elected by the votes of the Eldership, and with the consent (tacite or express) of the major or better part of the Congregation, so that he be not imported, remittite, or contradicte Ecclesia.

The affirmative part of this question is proved from Scripture, from antiquity, from Protestant writers, and Churches and from convenient reason, and from the confessions of opposites. To begin with Scripture, and with the primitive pattern, the Apostles themselves would not so much as make Deacons till all the seven were chosen, and presented unto them by the Church, Acts 6, 5, 6. The Author of the Historie of Episcopacy, part 1, pg. 359. To cut off our Argument from Acts 6, faith, that the seven were to be the stewards of the people in disposing of their goods, good reason that the election should be made by them, whose goods and fortunes were to be disposed of, this answer was made by Bellarmine before him: But Walewom tom. 2, pg. 52. reasoneth other wayes: the feeders of the peoples foules, must bee no lefe (if not more) beloved and acceptable then the feeders of their bodies; therefore these must be chosen with their own content, as well as theirs. Secondly, Elders (both ruling and preaching) were chosen by most voices of the Church: the suffrages being signified, per synoden, that is, by lifting up, or dretching out of the hand, Acts 14, 23. Where the Syriack version doth infinuate, that the word synoden, is not to be understood of the Apostles ordination of Elders, but of the Churches Election of Elders, thus, Moreover they made to themselves that is, the Disciples mentioned in the former verse, made to themselves, for they who were made, were not Elders or Ministers to Paul and Barnabas, but to the multitude of the Disciples in each Church: Elders while the, were sitting with them and praying, and commending them, &c. Now how could this Election bee, but after the grace of the Churches lifting up, or dretching out of hands. But because some doe still flirk at this place, it may bee further cleared, thus...
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It may be understood three ways, and all these ways it faveth the peoples right. It may be either the action of the Church only, as the Syriac maketh it, or a joint action both of the Churches, and of Paul and Barnabas, as Julius maketh it; or an action of Paul and Barnabas, in this sense that they did constitute Elders to the Churches, by the Churches own voyces. However, the word relateth to Election by stretching out, or lifting up of hands, not to ordination by laying on of hands, which is the sense followed by the Italian version, and Diodati authorizing and ordaining such a one only to be an Elder as ΧΡΗΣΙΜΟΣ, which I prove, 1. From the native significations of the word, where Julius Plokys hath ΧΡΗΣΙΜΟΣ. Lib. 2. Cap. 4. Cudner and Wolf Sebesta render it manum extensae, and ΧΡΗΣΙΜΟΣ manus levare, and are ΧΡΗΣΙΜΟΣ manibus refrigari, but are interpreters, ΧΡΗΣΙΜΟΣ to be plegisium, suffragium, H. Stephanius ΧΡΗΣΙΜΟΣ manum pretendo, & attollo manum portico, and becaufe, faith he, in giving votes, they did ΧΡΗΣΙΜΟΣ thence came the word to be used, for σεισαι, decern, crete, but properly ΧΡΗΣΙΜΟΣ is (faith he) as it were, ΤΑΧΡΗΣΙΜΟΣ, i.e. it is, Justin Martyr, Euseb. & Resp. ad orthod. Resp. ad quael. 14. doth expressely distinguish ΧΡΗΣΙΜΟΣ and ΧΡΗΣΙΜΟΣ. As words of a most different significations, where Cudner Anno, 526. faith Enphriamns ΧΡΗΣΙΜΟΣ, Pindar, the interpreter rendereth, Episcopatus, communibus suffragiis deligitur, Scapula, and Arias Montanus also in his Lexicon tells us, that ΤΑΧΡΗΣΙΜΟΣ is manum porticoe, or elevare, eliger, or creare magistratum per suffragium, for ΧΡΗΣΙΜΟΣ is most different from laying on of hands, which is not a stretching out or lifting up, but a leaning or laying down of the hands on some thing. Wherefore the Hebrews note laying on of hands by Samuel, in initis Christosome faith the Roman Senat, did ΧΡΗΣΙΜΟΣ, which Julius Petter himselfe turneth, did make gods by most voices; Choristie mistaken, pag 145. 2. The use of the word with the Congregations consent.

word in this sense, and in no other sense, either in Scripture, 2 Cor. 8. 19. or Greek authors that wrote before the new Testament. So that Luke could not be understood, if he had used it in another sense, but he wrote so that he might be understood: If he had meant ordination, he would have used the word κατασκευαζειν, as Αθες 4. 5. Tit. 1. 5. or κατασκευαζειν τον Κυριον, as Αθες 6. 6. 2. The manner of the Elections among the Gracians testified by Demosthenes, Cicero, and others, cleareth the meaning of the word. So they had a phrase ΧΡΗΣΙΜΟΣ κατασκευαζειν, omnium suffragiis obtinet, and ΧΡΗΣΙΜΟΣ κατασκευαζειν, no man giveth a contrary vote. When the Gracians choosed their Magistrates at their Gomitia held solemnly for that end: he that was nominated, was brought into the threaten before the people, so many as approved of him, held forth, or stretched forth, or lifted up their hands; If the major part did thus ΧΡΗΣΙΜΟΣ, hee partly was then said to bee ΧΡΗΣΙΜΟΣ, a Magistrate created by suffrages. So Elias Cretensis in Greg. Nazianzen orat. 3. I finde also in Αεσchines orat. contra Ctesiphont, some decrees cited which mention three sorts of Magistrates, and among the rest συλλογας τον ΧΡΗΣΙΜΟΣ οικον. Those that were made by the peoples suffrage. In the argument of Demosthenes his oration, advers. Andonius, these Magistrates are called ΧΡΗΣΙΜΟΣ, Magistrates made by the people's suffrage, Fronto Ducan in his notes upon the fifth tom. of Chrysostome pag 3. confesseth that with heathen writers ΧΡΗΣΙΜΟΣ is per suffragia creare, and therefore the word is rendered in the Greek version, and by Calvin, Bullinger, Beca, and so doth Erasmus, upon the place understand the word: ut intelligamus, faith hee, suffragia deletae. 4. ΧΡΗΣΙΜΟΣ, joyed with autocr. doth not at all make against that which I say, as some have conceaved it doth, but rather for it, for autocr. here is to be rendered, ipsis not illis, and do Fasor. in the word ΧΡΗΣΙΜΟΣ rendereth, Αθες 14. 23. quamque ipsis per suffragia creassent Presbyteros, So that...
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that αὐτῷ here is used for ἀυτῷ that the Grecians sometimes use the one for the other. So Ἰωάννας, θεσ. ling. Gr. in the word αὐτῷ, where he referreth unto Budaus, for examples to prove it, see the like, Matth. 12. 57: John 4:12. Thus therefore the text may be conceived, ἀυτῷ ἐν αὐτῷ, that is, and when they (the Disciples of Lystra, Iconium, and Antioch) had by votes made to themselves Elders in every Church, and had prayed with fasting, they commanded them (to wit, Paul and Barnabas) to the Lord in whom they believed. It needeth not seeme strange, that here in one verse I make autoph to be ipsis, and autoph to be illis, and mean of different persons, for the like will frequently occurre in Scripture, Mark 2. 15, as ὁ οὖς σείσαι mect in his autoph (that is Levites) house, &c.

2. And they watched him, and they followed him autoph, that is Ιησοῦ, Mark 3, whether he would heal him, here is autoph for Ιησοῦ, and autoph for the man, which had the withered hand, Gal. 1. 16, to reveal his Sonne in me, that I might preach him, here is autoph for God the Father, and autoph illis for Christ. So then the Churches of Lystra, Iconium, and Antioch, after choosing of Elders, who were also solemnly fet a part with prayer and fasting, were willing to let Paul, and Barnabas goe from them to the planting and watering of other Churches, and commended them unto God, that would open unto them a wide and effectuall doore, and prosper the work of Christ in their hands, Ephes. 6. 18. 19. Or they commended them unto God for their safety and preservation, as men are said to commend their owne spirits to God, Luke 23. 46. 1 Pet. 4. 19. This sense and interpretation which I have only offered to bee considered, doth not bring any harshnesse, and much lesse, offer any violence, either to the text or context in the Greek. But if another sense be liked better, whether to understand

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understand by autoph the Elders ordainned or the Churches commended to God by Paul and Barnabas, or to understand all the particulars mentioned in that 23 verse to bee common and joyntly done by Paul, Barnabas and the Churches, that is, that they all concurred in making them Elders by suffrag, in prayer and fasting, and in commending themselves to the Lord; I shall not contend so long as the proper and native signification of autoph is retained, yea, although wee should understand by this word, an act of Paul, and Barnabas alone, distinct from the Churches suffrage and consent even in that sense, we lose not the argument; For first it cannot be supposed that the businesse was put to the lifting, or fairlying our hands in signum suffragii, between Paul and Barnabas, as if it had been put to the quetion between them two alone; whether such a man should bee Elder in such a Church. But how then can it be an act of Paul and Barnabas? Thus if you will, Thir two word autoph create suffragii, veler suffragia, id est; They ordained such men to bee Elders as were chosen by the Church. They two made or created the Elders, but the people declared by lifted up hands whom they would have to be Elders. So Calvin jusuit, lib. 4. cap. 53. § 15. Even as faith he, the Roman Historians often tells us, that the consall who held the court, did creat new Magistrates, id est, did receave the voices and preface in the Elections.

5. Luke doth usually mention the Churches suffrage in making Church Officers, or in designing men to lieved employments, as Acts 1. 23. 26. Acts 13. 3. Acts 15. 21. So doth Paul, 1 Cor. 16. 3. 2. Cor. 8. 19. 1 Tim. 3. 7. So that it is not likely there should bee no mention of the Churches election here, where professedly and intentionally mention is made of planting Elders, the prayer and fasting, as Acts 13. 2. 3. so likewise, Acts 14. 23, was common to the Church, they prayed and fasted cum discipulis, sicut ante, pue, faith
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faith the Glucose all being one work; why was not the \textit{common} to the Churches also? \textit{5.} Protestant writers draw from \textit{suffrage; Magdebir: cent. 1. lib. 2. cap. 6. Zanchius in 4. Fr. Bel. Carwright and others, on the place, Bullinger Decad. 5. Ser. 4. Junius cont. 5 lib. 1. cap. 7. And others against Bellarmine, de Cler.


\textit{busu cumpetat vocatio Pastoros, and loco: pag. 474.} Of Papists, \textit{also Salmeron expoundeth this place by, Acts. 6. And faith the Apostles gave the Election to the Churches, here of Elders, as there of Deacons, Bel. de cl. cap. 7. and Ephes. in 2 Cor. 8. 19. confesse that if wee look either to the Etymology of the word, or the use of Greek authors, it is to choose by votes. If it be objected to me that \textit{common}, being referred to the people, will invest them with a judicatill, and a forensical, or juridicall suffrage; and where is then the authority of the Eldership? Anf. 'Tislike enough (though I confesse not certain) that no Elderships were yet erec	

\textit{tions in those Churches, Acts. 14. 23. But put the case.} they had Elderships, yet \textit{common} might well be referred to the people, to dignifie their good liking and consent, for in Athens it list the people did \textit{common}, when they did but like well the persons nominated, as if the Diuiner offered some to be surety, obs. \textit{in 6. 18. 19.} whom the people shall approv. Demophenes adver. Timo.

\textit{tom.} In which oration is also to be noted that the Assemble, and \textit{suffrage, the judicial court or Assemble of judges are plainly distinguished, so farre that they might not both upon one day; and that, though the people d\textit{common} yet not they, but the judges, did not the \textit{common; or judges, did not \textit{common; ordaine, or appoint a Magistrate, See ibid.}}

\textit{fasurndum Heliasaurum. As for the objection from Acts 10. 41. \textit{common} is not the same with \textit{common, but as it were the preven-

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\begin{itemize}
\item preventing of \textit{common; by a prior designation.} 1. It is there attribute to God \textit{common; that in the council of God the Apostles were in a manner Electedy by voices of the Trinity, as facultas hominem, Gen. 1. and hindereth no more the pro-

\textit{perification of the word applied to men, then \textit{common; acribed to God, can prove, that there is no change in men when they repent, because there is none in God. As for that objection made by a learned man, that even the Septuagint \textit{Hos} 58. 9. have \textit{common} not for extensio or elevatio manu-

\textit{num, but for that which is in the Hebrew immipot or \textit{common; dipot or manus, Anfver, 1. It is not put for \textit{common; in the word, but for \textit{common; for so is the text.}} 2. San
tius following Cyril, tells us that the sense of the 70. turning the text for; was this, \textit{Nempe hic intelligi suffragia qubus magistra-

\textit{tus crematur, a quibus tuto solet abesse munera largitio \& corruptionis juris.} So that his argument may be retorted, I do not say that this is the Prophet's meaning, but that it is the 70. their sense of the text in using that word, for the most Interpreters understand by putting forth the finger there, desis, and dis-

\textit{tained.} The 70. certainly did not intend the putting on, but the putting out of the finger, so the Chaldee hath \textit{common; dibem extenderes digitum, which well agree with the Hebrew Shechach digitum extendere, i.e. malum opus relinquere, faith Hugo Cardinalis. It is faith Emanuel Sit, minando, aut corruientia, (which seemeth the true sense) The Jesuits of Doyay read, and cease to stretch out the finger. Gottsd. read-

\textit{etem emissionem digitis, and expoundeth thus medii digitis, often-

\textit{crer contumus induram, digitis item minutamur, suppose none of all these signifie the laying on of the hands, or finger, but suppose that it is not laid on, and so much shall suffice for these Scriptures, Acts 6. 2, 3, 5. 6. and Acts 14. 23:}}
\end{itemize}

A third argument from Scripture shall be this. If the extra-ordinary,
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ordinary office bearers in these primitive times were not chosen, nor put into their functions without the church's consent. For if the church had not chosen the bishops, and otherwise would not have been able to hold any authority over the church, then the church would have been a mere assembly of men, and not a church. But the church has the right to choose its own leaders, because it is a community of believers who come together in the name of Jesus Christ. The church is not just a group of individuals, but a body of believers who are united in faith and a common purpose. Therefore, the church has the right to choose its own leaders, and this right is recognized in the Bible. For example, Acts 15:22-26 states that the church chose Paul and Barnabas as leaders. So it is clear that the church has the right to choose its own leaders.
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whole Church; Gerhard, loc. Comm. tom. 6, sect. 95, 96, 97. what need we say any more of this, Bilson himself confesseth it, de guberno: Ecceles., cap. 15, pag. 417. he saith the ancient form was, iustum ecclesiam nominacionis & probationis Pastoris sui prius consensisse, quam pro electo habetur: And he obser- veth (which another of his mind faith with him, Hist. of Episcopacy, part. 2, pag. 360) that the people did more willingly receive, more diligently hear, and more heartily love those in whose election their deports were satisfied, Bell. de Cler. cap. 9. confesseth that in the time of Chrysostome, Ambrose, Augustine, Leo, and Gregory, the received form of elections was, that both the clergy and the people should choose. Ancient testimonies for the Peoples Election, see also Smellimus, pag. 34.

Thirdly, we argue from the judgement of sound Protestant Churches and writers; The Helvetik confession tells us that the right choosing of Ministers, is by the consent of the Church: The Belgick confession faith, we believe that the Ministers, Seniors, and Deacons ought to be called to these their functions, and by the Lawfull election of the Church to be advanced into these offices: see both in the harmony of Confessions, sect. 11. the French discipline we shall see afterwards: The consent of Protestants, which Bell. de Cler. cap. 2. undertaketh to confute, is this; ut sine populi consenso, & suffragio neque legitimae ecclesiae, aut vocibus ad Episcopatum habetur. And though our writers disclaim many things which he imputeth unto them, yet I finde not this disclaimed by any of them, who write against him: It is plainly maintainet by Luther, lib. de Praxis: Pape. Calv. in Act. 6, sect. 2. Beza confesseth, cap. 5, art. 35. Musculus in loc. com. Zanchius in 4. præcept. Justin. animad. in Bell. Contra, 5 lib. cap. 7. Cartwright on Act. 14, 21. Ofander. hist. Ecceles. cent. 4, lib. 3. cap. 38. Geil- ther in Act. 6, Stiustinus Fuzius in 1 Tim. 5, 22. Money de.

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with the Congregation's consent. Ecles. cap. 11. Baldwin: de insit. Ministrorum cap. 6. Bruchmann: Sylvis. tom. 2, pag. 885, 886. Waleus de vocatione pastorum, &c. in loc. com. pag. 474. Bullinger decal. 5. Ser. 3, pag. 300. Smellimus, pag. 33, 34. Whitaker in his manuscript: de Clericiis, which was never printed, ascribes election to the people. So Fostus Honius Specimen execrav. Beligii, Art. 31. And many others whose testimonies wee can produce if need be, let five men speak for the rest; Calvin in one of his Epistles, though writing against the itching eares, and groundless conceits of some people, yet affirmeth this for a certain truth.

Sane optes Ministrum a populo approbatum esse, antequam in Ministerii positionem mitatur, quod si quis sepsum intrude alia viis, ubi in Ecclesia ordo iam constituisses est, leguisse vocationem definitur, etc. the book of Spiles, pag. 481. Ed. Genev. 1617. Gerhard, tom. 6, pag. 93. Mt Ecceles. sancti cent. pastores vocentur, neque quis invitate Ecclesia obturatus, habet expressa in scripturis testimonium, & permissa Ecclesia primum praxi, comprobatum sit, Zanchius in 4. præcept. col. 81. faith, igitur manifestum nunquam Apolors quumquam ad Ministerium esse, & ordinare sita sunt, autem autore, sed semper id solutos sacros confecit, & approbae Ecclesiae, & col. 782. servatur hoc eadem conscientia eandem, in multis Eccl. Eccl. reformatus, & col. 783. Eligere Pastores sine plebis consensu, primum non esse Apole- licum, siue legiustum, accipit. talis Minister, legitissimus non fuerit Minister, dente persecutione, levi libertate Ecclesiae, eoque admissus, est. Christus dominus, quantum autem est hoc crimen? Tertio non conductit Pastori, quia nunquam bonae conscientiae peterit sua fæ- gis officio, neque cum prætexta Eclesiae, quia liberum non audiet, neque eam admiravit, qui fœn non sanctorum obstruist esset, Danc. in 1 Tim. 5, 22. quemadmodum totius Eclesiae Pastor esse futurus, ut ab omnibus debit approbari. Nec quamgreginim oc- to Pastor obturatur. And after he hath cleared the whole mat-
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Of Pastors, or Elders and School-masters, in particular Congregations, that there be a respect had to the Congregation, and that no person be intruded in any office of the Kirk contrary to the will of the Congregation to which they are appointed. In the Treatise called, The order and government of the Church of Scotland (published anno 1641), for information of the English, and for removing and preventing all prejudices which the best affected among them had, or might conceive against our Church government, we have these words, p. 8. So that no man is here intrusted upon the people against their open or tacite consent and approbation, or without the voices of the particular Eldership, with whom he is to serve in the Kirk. And now if in any Congregation of Scotland, the pradise should be contrary to the pretension, and rule established (which God forbid, and I hope it never shall) it were a double fault and scandal. Finally, the order of the Church of Scotland is strengthened by the civil law of the Kingdom: For the second Parliament of King Charles, Act 7, did ordain Prebendaries to plant vacant Kurks with consent of the Parishes. And Act 8. ment the Presbyteries providing and admitting Ministers to the Kurks which belonged to Bishops; it is always provided, that this be without prejudice of the interest of the Parishes, according to the acts and pradice of the Kirk since the Reformation: In the 9. Act of the last Section of the same Parliament, Presbyteries are appointed to plant vacant Churches upon the fute and calling of the Congregation.

In the fourth place, the point is confirmed from found reason. For 1. It is very expedient for the credite and better successe of the Ministrerie, that a Bishop have a good name and testimony even among them that are without, as the Apostle teacheth, 1 Tim. 3. 7. It is much more necessary, that he bee well lyked and approved of them that are within the Church. It is a common maxim among the Fathers, School-
men, and Summits, *Quod ad omnem pericient omnium consensus fieri debet.* 3. As the free consent of people in the election, is a great obligation and engagement, both to them, to Subject themselves in Christian and willing obedience to him, whom they have willingly chosen to be over them in the Lord, and to the person elected to love them, and to offer up himself gladly upon the service and sacrifice of their faith: So where this obligation or mutual union of the hearts of Pastor and People is wanting, mutuall duties are not done, but as it were by constraint and necessity, they in the mean time drawing back from the yoke, and he, at the best waiting over them, not with joy, but with grief and sorrow of heart. 4. In stead of peace and harmony, there shall be contention and contradiction, Gerhard. tom. 6. pag. 105. *Ministros vocarum consensus & suffragii Ecclesiae cui praestiterat, ali minimorum concordiam inter audientes & Pastores, summa necessaria, a motu etiham diffinita ex negletu, in us ordinis metuenda.* 5. It breadeth great peace and confidence when one is thus called, *Whisseler de Ecclesiis quaest;* 5. cap. 6. defendeth the calling of Luther, Zuingleus, Oecolampadius, &c. Upon this ground, *quia sunt a populo & regibus vocati.* 6. Experience hath made men to know the comfortable fruits of free Election, and the unhappie successe of violent intrusion. Constans the sonne of Constantine, did put Orthodox Bishops from their places, and substitute Arians in their roomes, with the contradiction and reluctation of the Churches. The like did Popes in the Palatinate, and other places where their Diagon was set up againe. So did the authors and usurpers of the Interim in Germany. So did the Prelats in Scotland, England, Ireland. Upon all which intrusions many unspeakable evils did follow. If wee after a second Reformation should now permit violent intrusions, this might well be a prologue to much confusion and disorder.

Lately, I argue from the confessions of adversaries themselves, we have cited before the confession of Hilfson, and of the author of the History of Episcopacy, and of Salisbury, I will add Peregrus de traditionibus, who undertake to confute the Protestant tenent, That is belongeth to the people to elect or reject their Ministers; He argued from antiquity, and yet in that same argumentation, he is constrained to speak for us. For speaking of the three Bishops which by the ancient Canons might ordaine a Bishop, he sayeth, *Verum tamen est quod Episcopi suos ad electionem Congregabantur, consensus expectabant cleri et populii in concilio carissimo quarto referrentur, qui consensus magis erat testificatio viti eum qui erat ordinarius,* &c. *Signum quoddam expressum eum desiderat, quod velut Paulus quando ab omnibus testimonium populii diebat expectandum ante ordinaturem, Et infra. Hoc enim modo magis pretiosus est illius praestat, magisque amabilis, ne cogerentur inviti invisited homines, & interdum perniciosos suis judicibus alieni.* And Answering to the passage of Cyprian lib. 2. Epist. 5. he sayeth, *That the hec hath not read of it, yet forit erat mos tempore eum in Ecclesias Hispaniarum,* (for they were two Spanish Bishops of whom Cyprian writes in that Epistle) he answereth *ex populo vocatur, &c.* *Quod vero dicit populorum populo respectare indicibus, etiam saepe non, quantum ad electionem &mndigenas ordinandos fit nota, & populo pertinens.* But what sayeth the Canon law it selfe, *Decr: part. 1. deid. 62. Electo clericorum est petitio plebis.* He was a Popish Archbishop who condiscended that the city of Magdeburg should have vocandi &c. *De electione Ecclesiae Min: *Neither would the city admit of peace without this condition. *Thom. hist. lib. 82. pag 85. I had almost forgot D: Field of the Church lib. 5. cap. 54. Confessing plainly that each People and Church is free by Gods law, to admitte, maintain, and obey no man as their Pastor without their liking: and that the people's election by themselves, or their rulers dependeth on the
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the first principles of humane fellowships and Assemblies: For which cause, the Bishops by Gods law have power to examine and ordain before any man be placed to take charge of Souls, yet have they no power to impose a Pastor upon any Church against their wills: Hence divers testimonies of antiquity to shew that the ancient Elections were by the Church or the greater part thereof.

It remaineth to answer some objections. And first it is objected, That this is a tenet of Anabaptists, Independents, and Separatists. Ans: 1. But shall we condemn these truths which either they, or Papists, or Arians do hold? Quid est, faith Cyprian, quia hoc facti Novationem in nos non putemus esse factum? We may goe one myle with the Scriptures, though we goe not two myles with the Independents, or three myles with the Anabaptists, or Separatists. 2. Neither in this same point of Elections doe we homologat with them, who give to the collective body of the Church (women and children under age only excepted) the power of decisive vote and suffrage in Elections, we give the vote onely to the Eldership or Church repreentative, so that they carry along with them the consent of the Major or better part of the Congregation.

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mater ought to be managed. The third which is the formal, and consistorial determination of the case of election, consisteth in the votes of the Elder: Their way is much different from this, who would have the matter prepared by the conference, and deliberation of the Elder, (as wee use to doe in Committees) but determined and decided by the votes of the whole Congregation. 3. Let them speak for us who have particularly written against the Separatists and Independents. Laget in his defence of Church-government, part. 1. cap. 1, In the stating of the question about popular government, declareth that the question is not, whether in matters of greater importance, and more publick concernment, (as admissions, excommunications, and absolutions of members, elections, and deposition of officers) the case ought to bee made known unto, and determined with the free consent of the people (for all this he willingly granteth.) But whether every case to be determined, ought to be brought to the multitude, or body of the Congregation, and they to give their voices therein together with the others of the Church.

Mr. Herle the reverend and learned prolocutor of the Assembly of divines at Westminster in his treatise, intituled, The independency on Scriptures, of the independency of the Churches, pag. 3, While he statest the question, faith, We acknowledge that the Pastors and other officers were ancients, and is it to be witheld they still were chosen (at least) consented to by the members of each respective Congregation: But that they are to be ordained, despised, or excommunicated by the Presbytery, &c. Moreover they of the Separation, and if not all, yet (fure) some Independents place the whole essentiality of a calling in Election, accompling ordination to beno more but the solemnization of the calling. We say, quod or the misfit potestation, or the power and commiission given to a man, by which hee is made of no Minster to be a Minster, is not from the Churches electing him.
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him, but from the lawfull ordaining him: And that Election doth but designe such a person to the Ministry of such a Church. For as Camachus saith in tertia partem Thome de Sacro ordine: cap. 7: the people cannot give spirituall authority which themselves have not: Et quamvis fateamur, faith hee, Laicos saptisme vocatos ad electionem Ministrorum Ecclesiae, tamen longe est alius logii de ordinantia, quam de electione, &c.

Objet: 2. This liberty granted to Congregations prejudiceth the right of Patrons? Answ: 1. If it were so, yet the argument is not pungent in divinity, for why should not humane right give place to divine right? Nec Episcopate nec patronatus juris Ecclesiastici Canonibus introducuntur prejudiciare potest potestatem divinam toti Ecclesiae in Ministrorum Electionem competiendi, saith Gerhard Tom. 6. Sei1: 114. The states of Zeland did abolish patronages, and give to each Congregation the free election of their own Minister, which I take to be one cause why Religion flourisheth better there then in any other of the united provinces.

Objet: 3. The Churches liberty of consenting or not consenting, asserted by the arguments above mentioned, must ever be understood, as if the Church may not differ from without objecting somewhat against the doctrine or life of the person preferred. Answ: 1. The author of the Historie of Episcopacy part. 6. pag. 363. 364. tells us out of the book of Ordination, that the people are free to except against those that are to be ordained, and are required if they know any crime, for which they ought not to be received unto the Ministry, to declare the same. He faith further, that Presbyteres are elected by the Patrons, for and in the name of the rest of the people. pag. 365. So Peregrus de tradit: part. 3. pag. 200. confesieth that people should be required to object what they can against the fitness of the man to be ordained. Now then if this be all, that people may object, it is no more then

Prelats, yea Papists have yeelded. Answ: 2. This objection cannot strike against the election of a Pastor, by the judgement and votes of the particular Eldership of that Church where he is to serve: For it is evident by the Scriptures, testimonies, and reasons above specified, not onely that the Church hath liberty of differneting upon grounds and causes objected, but that the Eldership hath power and liberty positive to elect (by voyces) their Ministers. Now men vote in Elderships, (as in all courts and consistories) freely according to the judgement of their conscience, and are not called to an account for a reason of their votes. 3. As the vote of the Eldership is a free vote, so is the Congregations consent, a free consent, and the objection holdeth no more against the latter then against the former, for they are both jointly required by the Church of Scotland as appeareth by the citations foresaid. 4. Any man (though not a member of the Congregation) hath place to object against the admission of him that is presented, if hee know such an impediment as may make him uncapable, either at all of the Ministry, or the Ministry of that Church to which he is presented: So that unlese the Congregation have something more then liberty of objecting, they shall have no privilege or liberty, but that which is common to strangers as well as to them. In this fourth answere, I am confirmed by Blondelus a man intruded, and yet aparted by the nationall Synod of the reformed Churches of France, for writing and handling of controversies. In his Apologia professentia Hieromini. pag. 183. Replying to Bellarmin who would enervate Cyprians testimonies (for the peoples right to choose their Ministers) by this evasion which now I speake to, faith, Nec putandum in gravi Scriptore commentum ferendum, populum habeant potestatem eligendi & suffragium ferendi, quia potest dicere liquet moveri non vel, veli malum de ordinando, quia testimonio suo efficacere non eligatur: quasi vero iii eligendi & suffragium ferendi potestatem dederint
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prædictus esque uis dicci debeat, qui id tantum prostat, quæ omnibus
electionis & suffragii juris absolutæ curæs praebet (quod ex eaque
libet) pati, autors quisquorum adeo duarii reperiantur at infidelium
puellos qui quidam quis vel malis de ordinando nosteri decidere, & se
retinere suo non eligere esse possit necesse ad sit, habeant se
silect ex adversarii hypothesi a quo cum fidelius juris eligendi &
suffragii juris potestatem. 3. Though nothing be objected
against the mans doctrine or life, yet if the description be
another better or as well qualified, by whom they finde
themselves more edified then by the other, that is a reason sufficient
(illa ratione est) if the given at all and it is allowed by
Daniel in 1 Tim. 5:22. and by the first book of discipline
in the fourth head, 6. It being condescended upon in the
Parliament of Scotland that his Majesty with content and
advice of the Estates, should nominate the officers of Estate.
The Estates of Parliament were pleased to give a reason of their
dissenting from his Majesties nomination, but they refused.
And I am sure confessing or not confessing in a matter Ecclesiastically,
ought to be at free, if not more free, then in a matter
civil.

Object. 4. This course may prove very dangerous for an
apostatizing Congregation, for a people inclining to Heresie
or Schism, will not confess to the admission of an orthodox
and found Minister. Answer. 1. The intrusion of Ministers
against the Congregations will, doe more generally and
universal draw after it, great evils and inconveniences. 2. The
corruptions of many Patrons, and peradventure also some
Presbyteries may be more powerfull to intrude of insufficient or
unfound Ministers, then the unfoundness or error of this or
that particular Congregation, can be to hinder the admission of
them that are found. 3. We shall hearily accord that a heresieCALL or a Schismaticall Church, hath not just rigt to the
liberty and privilege of a found Church. 4. Zambinis in
4: prec.
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felves, this evil may be helped in Subordinate, though not in Independent Churches, for the higher consistory, the Presbyteries and Assemblies of the Church, can end the controversy and determine the case, after hearing of both sides.

Objec: 8. As for that which may reflect on Ministers, that have not the people's consent. Answ: It is ordinance that makes men Ministers. And the want of the Church's suffrage cannot hinder their being Ministers, it concludes only that they did not sit and ordain into their Ministry bis & une in such a Church. 2. This also is helped by a posterior approbation of the Church, as a woman marrying a man unwillingly, yet after loving him as her husband, removeth that impediment.

I conclude with a passage out of the Ecclesiastical discipline of the reformed Churches in France, cap. 1. The silence of the people, none contradicting, shall be taken for an express consent, but in case there arise any Contention, and he that is named should be liked by the consistory, and disliked by the people, or by most part of them, his reception is then to be delayed, and report of all to be made unto the conference or provincial Synod, to consider of the justification of him that is named, as of his rejection. And also he that is named, should there be justified, yet is he not to be made or given as a Pastor to the people against their will, nor to the dislike, displeasure, and discontent of most of them. Nay the Popish French Church, hath no less zealously stood for their liberty in this point in so much, that the intrusion of men into Ecclesiastical charges by the Pope himself, hath been openly opposed, as shall most fully appear to any who shall read the book intituled Pro libertate Ecclesiae Gallicane adversus Romanam annullam defensione. Parisiensi curia, Lodoico undecimo Gallorum Regni quae nam obiata, In which they do assert against the Papal usurpations, the liberty of Elections both by Clergie and people, Their
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They are of thee among others, namely Episcopus, Ecclesiast, sponsus, et matrimonium quoddam spirituale inter ipsum & Ecclesiam contrahatur, necessario existens Ecclesiae interventiae debeat.

And after, Cum Episcopus solemniter a collegio eligatur, confirmaturque servati programma unum & inquisitiones formae, eo certe viri populi de eocessimatio, magisque eum censurantur, observanti & diligenter populi, quam si suis invitis oportet eam. Idaque deinitas ejus longe fructuosis est, & ad adiscendam multo efficacior.


CHAP. III.

Whether Ordination be essential to the calling of a Minister.

His question hath been thus stated in a little book intitled Examen wherein the judgement of the reformed Churches and Protestant Divines is showed; concerning Ordination, &c. The negative part is there mentioned, also in the Question touching the ordination of Ministers, written in opposition to the learned and much approved book intitled, De divisorum regimini Ecclesiastici, the same controversy is touched upon frequently with more railing then reason.
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3. Neither is the question, what may be done in extraordinary cases when Ordination cannot be had, or where there are none who have power to ordain. 

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Gospel, and converted a great nation of the Indians. Likewise that when the Iberians were converted by a captive woman, their King and Queen became Teachers of the Gospel to the people. There may be an extraordinary calling from God where Religion is not yet planted, nor Churches yet constituted. It is altogether another case in constituted reformed or reformed Churches: I add with Peter Martyr, that even those persons who let about the work of the Ministry extraordinarily or among Infidels, if they can come at any who may ordain them in the usual and right way, they ought not to neglect the seeking of Ordination.

4. Nor is the question of teaching, exhorting, admonishing, reproofing, comfort the one another, or praying for, or with one another, in the way of a private Christian fellowship, and brotherly love. For this belongs to the general calling of Christians as they are Christians, observing their rules of the word, and there is no need nor use of Ordination in all this. But the question is of the particular, special, sacred calling of the Ministers of the Gospel, to teach and administer the Sacraments, whether Ordination be not essential and necessary to this calling. The private Christian duties of teaching one another, reproofing, exhorting, &c. Are to be conscientiously and carefully performed by private Christians. 

3. Calvin in 1 Tim. 4. 14. Junius in Bellar. contr. sc. lib. 1. cap. 3. Bucerius loc. comm. loc. 42. Ceromini Bucerius and others distinguish between the act of Ordination, and the rite used in that act. Mt. Antonius de dominis, lib. 2. de repub. Ecles. cap. 3. § 24. & cap. 4. § 12. 19. & lib. 3. cap. 5. § 48. Doth also distinguish between the rite or ceremony of laying on of hands, and the essential act of Ordination which he rightly calls misio potestas, a sending of one with power and authority. Which agreeeth well with Acts. 10, 1. Mark 3. 13, 14, 15. where we have first the election of the Apostles to their office; He calleth unto him whom he would, and they came unto him, Matthew xxi, he called unto him his twelve Disciples, Luke 9. 1. He called his twelve Disciples together. Here was an amicable election or designation of the persons. Thereafter follows the ordaining or constituting of them in their office saltem suos in, faith Mark, and he ordained (or made) twelve that they should be with him, and that he might send them forth to preach, to have power to heal, &c. Luke addeth after the calling together of the twelve, that he gave them power and authority over all devils, and to cure diseases, and he sent them to preach, &c. Which sets forth the true nature and essence of Ordination, that it consists in a sending forth of chosen persons with power and authority. And this potestas misio of the twelve is applied, not only to power over devils and diseases (which was extraordinary and apostolical) but to power of preaching which belongeth to the ordinary Pastor to call, charge, Paltors and Teachers are Messengers, Job 33. 23. and God hath committed unto them the word of reconciliation, 1 Cor. 5. 19.
Chapter 3: The Attainder of the Duke of Buckingham

The attainder of the Duke of Buckingham was a significant event in the history of England, leading to the execution of the Duke and a period of civil unrest. The attainder is often associated with the reign of King Henry VIII, who sought to punish the Duke for treason.

The Duke of Buckingham had been a key figure in the early years of Henry VIII's reign, serving as a close advisor and a leader of the pro-Catholic faction. However, as the king began to move towards a break with the Catholic Church and the establishment of the Church of England, the Duke's position became increasingly precarious.

The attainder was declared on June 12, 1538, and the Duke was accused of high treason, specifically for attempting to assassinate the king and taking up arms against the realm. Despite the Duke's denials and the lack of evidence, a trial was held, and the attainder was confirmed.

The Duke was subsequently executed on June 16, 1538, and his lands and titles were forfeited. His attainder had a significant impact on the political landscape of England, cementing the king's control over the nobility and paving the way for the creation of the Church of England.

The attainder of the Duke of Buckingham is a reminder of the power dynamics and the consequences of political failure during the reign of Henry VIII. It underscores the personal nature of the king's rule and the importance of loyalty and obedience to the monarch.
to the context too, ver. 13, 14, 15. There are five necessary means and ways which must be had and used by those who look to be saved. 1. Calling upon the name of the Lord. 2. Believing on him. 3. Hearing his word. 4. A preaching Ministry. 5. Mission or Ordination. If the first four be perpetually necessary to the end of the world, so must the fifth be, for the Apostle layeth great necessity upon this last as upon the rest. If none can be saved who do not pray, and none can pray who do not believe, and none can believe who do not hear the word, and none can hear the word without a preaching Ministry, the last followeth hard in the Text, there can be no Ministerial office without a Mission or Ordination. I have before excepted extraordinary cases, where there is yet no Church nor no Ministry; even as the deaf may believe who cannot hear, although the Apostle sayeth, How shall they believe on him of whom they have not heard?

Except. 2. Nicolaides addeth that the Apostle speaks not of what is unlawful to be, but what is impossible to be, namely, it is impossible that any man can preach, that is (faith he) declare a new thing except God send him. Asfi. 1. If preaching here in this Text must be restricted to the preaching of a new thing, hearing must also be restricted to the hearing of a new thing, and believing to the believing of a new thing, and so they who do not hear and believe some new doctrine, cannot be saved. 2. It is very possible to preach a new thing, when God hath not sent one to preach it: When the Jesuits first preached their scientia media, they preached a new thing, yet God sent them not. 3. Let us consider what the Apostle means here by preaching τὸ διανοητὸν, faith he, 'Tis from ἀπόλυτον, causator. The offices and functions of κατασκευαστής. H. Stephanus in Thes: L. Gr: tom. 2 pag. 195. 196. describe it out of Homer. They called together the people to the βασιλεία or publick Assembly: They enjoined silence, and called for audience.

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dience and attention: They were sent in time of warre to ask leave to bury their dead: They were sent with messengers from Princes and great men: They attended Princes and great men to serve them upon occasion: They served also at the sacrifices: They prepared bullocks and received the gifts: What is there in all this, which in a spiritual and ecclesiastical sense is not competent and incumbent to ordinary Pastors and Teachers as well as to the Apostles: And if we will have the holy Ghost to expound himself as ordinary Preachers do κατά τρόπον or κατὰ τέκνον in all ages and all the world over, as well as those who first preached the Gospel, (Mat: 24. 14. & 26. 13. Mark 14. 9. & 16. 15. Luke 24. 47. Phil: 1. 15. 1 Tim: 3. 16. Rom. 2. 21. thou that preachest a man should not steal, dost thou steal? 4. I hope not: but hereby doth not signify one that preacheth a new thing, 1 Cor: 1. 23. It pleased God by the foolishness of preaching (τοῦτο τεφθαστέος) to save them that believe. Will any who hope to be saved, deny that this extends to preaching in all ages?

Except. 3. That ἄναπτεν before cited, in the second part of it pag 3. 4. sayeth that the finding which the Apostles means of, is not a Ministerial or ecclesiastical finding, for then none could be an instrument to convert another but a Minister or preacher sent. Neither could a man be sure whether he have faith or no, till he be sure his faith was wrought in him by a Minister lawfully called. It remains therefore (faith he) that the Apostle speaks of a providential finding, by giving men gifts, and working with them in their use and exercise. Asfi: 1. The giving of gifts and pow'ring out the spirit of a calling, is plainly distinguished from the Mission or finding yea, in Christ himself who had received the spirit, not by measure, but above measure, yet his having the Spirit of the Lord upon him, was not his Mission, but is plainly distinguished from his Mission and Ordination to his office which hee
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he had from God, Luke 4. 18. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me, &c. The power or ability of gifts to the office is one thing: the three or authority to it, is another thing.

2. His first reason to prove that the Apostle speaks not of a Ministerial ordination, because thence it would follow that none could convert another but a Minister, he groundeth thus: for 'tis said, none can believe but by hearing a preacher sent. Now this fall's as heavy upon his own Interpretation, for still this will follow, that no man can be converted but a preacher sent providentially with gifts and assurance, when he shall loose the knot for himself, he shall loose it for us too. So likewise for his other reason, if the Apostles speak be (as he glosseth) to take away doubting from men, he doeth by his Interpretation split upon the same rocke which he thinkes wee have run upon, for a man must still doubt whether he hath faith or no, and so whether he shall be saved or no, till he be sure his faith was wrought in him by a preacher sent providentially with working gifts: now the description which he makes of the providential sending, involveth a man in greater doubting then before, for either it agreeeth to false and heretical Teachers the Ministers of Satan, or not. If he sayeth it doth agree to them, and that false seducing Preachers (pretending to be true, found, and orthodox) are providentially sent with gifts effectually, vid. to deceive in the secret judgment of God, according to Ezek. 14. 9. 1 Kings. 21. 23. then how he will reconcile his interpretation with 1 Thes. 2. 6, 8. let him fee to it. And withall he leads a man upon this opinion, that hee may have faith wrought in him, and be bee saved under any Ministry, true or false, orthodox or heretical. He must also justify the same as often condemned in the false prophets, that they ran unfeet, for (by his principles) they are sent, as well as the true Prophets. If he will say that his description

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inscription of the providential ordination agreeeth not to false or heretical Preachers, but to the true Ministers of Christ, then hee leads a man into this doubt, that hee cannot bee sure that he believe and shall bee saved, unless hee be sure that the Preacher providentially sent to him, is a true Minister of Christ, and not a Minister of Satan transformed into a Minister of righteousness. 2 Cor. 11. 13. or a wife in hopes clothing, Matth. 7. 15. But if this providential ordination be enough, it takes away the necessity, not only of Ordination, but of the peoples choosing or consent. It shall bee enough that God give a man a gift, and work by him, whether the Church consent or not: yet as I take it, hee that makes this objection, holds it necessary, not only that Preachers be chosen by the Church, but that gifted brethren be allowed by the Church to prophesy, else that they must not prophesy.

5. His objections doth strike against that connexion and concurrence of the means of salvation, which the Apostle holdeth forth, and there is no more strength in that which he objection, than as one should argue, the deaf may believe, therefore faith may be without hearing. Look how hearing is necessary, in the same sense, is Preaching, and the sending of the Preacher necessary. Neither doth it make any thing against our fience of the Text, that some may be converted, by those who are not Ministers, for the Preaching of the word by those that are sent to the Ministry of preaching, is the standing Ordinance and necessary mean of conversion and faith by this Text: and even those who perhaps have been first wrought upon by prayer or conference with other Christians, are hearers of those who are Ministerially sent: it will be hard to prove that any believe, who can hear the word preached by Ministers: awfully called and sent, and doth not hear it.

Except. 4. That Enagia before cited, the Composer of
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...the Clerk, expoundeth (as I remember) this text of an extraordinary mission or calling from God, not an ordinary mission from men: denying that the Pastors of Churches and Ministers of the Gospel in our days to be sent of God and that although the Apostles might shew their Mission and Commission from Christ, yet ordinary Ministers cannot do: Therefore this sending belongeth not to the ordinary Ministers.  

1. This text doth certainly hold forth the necessity of an ordinary and mediata Mission, when the extraordinary and immediata Mission is ceas'd, which I prove this: If a preaching Ministry be a perpetuall and standing ordinance, then Mission is a perpetuall and standing ordinance: But a preaching Ministry is a perpetuall and standing ordinance, therefore so is Mission. 

The preposition is manifest, both from the knitting together of the parts of this Text in which the Apostle screweth up the necessity of Mission as high as the necessity of preaching; As likewise from Matt. 28. 19, 20. Which doeth not only prove a perpetuall Ministry in the Church alway even unto the end of the world: But also that this perpetual Ministry is authorized by Mission or Commission from Christ. For reference to this perpetuall Ministry, Christ saith, Go, teach and baptize, and loe I am with you alway, even unto the end of the world: So that who ever doth lawfully exercise the office of teaching and baptizing, is certainly sent; he cannot be immediately and extraordinarily in the reformed Churches, therefore it must be in a mediata and ordinary way. The Assumption is before proved.

2. As the preaching to the fending is common to ordinary Ministers with the Apostles. If ordinary Ministers be Preachers ex officio, as well as the Apostles, which hath been before proved, then ordinary Ministers are sent: as well as the Apostles, for how shall they preach except they be sent, and how shall they be sent in our days, except in a mediata and ordinary way.

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...way, by those unto whom the power of Ordination belongeth?

Except. 5 But if this Text, Rom. 10. 15. be expounded of Ordination, then expectants or probationaries may not preach, because not yet ordained.

Answ. 1. They neither preach ordinarily, nor ex officio. They preach occasionally, and without a Pastoral or Ministeriall office.

2. Neither may these sonses of the Prophets presume to such occasional work, without approbation and licence, for which cause the Directory of worship established in both Kingdoms, puts in this caution, that such as intend the Ministry, may occasionally both read the Scriptures, and exercise gifts in Preaching in the Congregations, being allowed therunto by the Presbyterie. And so the Text will hold true in all cases, extraordinary Preachers, Apostles, Evangelists, Prophets, must have an extraordinary Mission. Ordinary Pastors and Teachers, must have a Mission with power and authority to that effect. Probationers, and occasional Preachers must have a proportionable kind of Mission, that is not to the Pastoral office, but to preach upon occasion.

The third argument shall be taken from that Matthew that constituting, appointing or making of Church officers which is plainly held forth in Scripture. The seven Deacons being elected by the multitude of the Disciples, were appointed, i.e. and constituted over that business by the Apostles, Acts 6. 3. Pastors and Teachers have much more need to be appointed to their office, and for them let us note two Scriptures, one is Luke 12. 42. Whosoever is faithful and wise in that heareth, the same shall have authority over ten cities. The other is Mark 13. 37. but this of stewards be.
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David after he took in the fort of Zion, but of God's appointing and ordaining him to rule in, upon, or over Zion, which I do not doubt was their meaning, neither doth the propositions so at all hinder, but help this Interpretation of the Septuagint. See the like [1 Chron 25:1]. See also 2 Sam 5:4. This is not the fixing and setting of that good servant in that ruling power, but the first giving of it to him, the first making him ruler over many things, having before had but a few things, Luke 12:44. So by the same the rule and authority shall be as the Soberates, καθορισμοι ουγκαντιον. I may confine him from the Septuagint themselves, Psal. 89.6, καθορισμοι και ουγκαντιον. Dan. 11:11, καθορισμοι ουγκαντιον των Κυριων. Will he say that the Septuagint meant that God setted and fixed the dominion which man had before over the creatures, or that the Prince of the Eunuches did but settle and fix that government which Melchizedek had before over Daniel? If they mean in those places constituting and appointing (as it is most manifest they doe) why not also Psal. 2:6? God appointed David to be a King upon the holy hill of Zion, which is all that can be made out of the Septuagint. Well, but I will goe yet further with him, to discover the fulness of his exception: 'Tis true Nahuwater or Halifates is sometime used for restoring and settling that which is out of its course, but how did he imagine that this sense of the word could agree to Tit. 1:17? 'Tis thought he that Titus was left in Creta, for restoring, setting, and fixing those Elders who had left their station, or had been cast out, or perfecuted, or the like? Doest not the Apostle plainly speak of reposing and making up such things as were yet wanting to those Churches, and of ordaining Elders to Churches which wanted Elders. Wherefore the ordinary reading and interpretation is retained. Nahuwater or Halifates is to be understood of making, or ordaining Elders, even as Nahuwater or Halifates of the high priest, Nahuwater or Halifates of the King, and the like, consistiunt, praedecer, to make or appoint rulers and judges.

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judges, by giving them power and authority to rule or judge.
So Acts 7:10. Kaisaraste mīō tīhīn koumēi, which was not
a setting and fixing of Joseph in the government of Egypt, as
it he had been governor of it before, for that was the first time
he was made governor.

The fourth argument is taken from Heb. 5:4. And no man
taketh this honour unto himself, but he that is called of God as was
Aaron. If ye would know what this calling was, see ver. 1. He
was taken, not among men, and ordained for men, in things pertaining
to God. The Socinian exception against our arguments, from
the example and practice of Ordination in the Apostles times,
(namely, that there is no such necessity of ordaining those who
are to teach Doctrines formerly delivered, and received, as
there was, for ordaining those who bring a new Doctrine) cannot
not here help them. yes, is hereby confuted, for none of the
Priests under the law, no, no the high Priest, might teach
or pronounce any other thing, but according to the Law and the Testimony, Deut. 17:11. Mal. 2:7. Yet the Priests were
ordained to their office, and might not without such Ordination
enter into it. And this was no typicall thing proper to the
old Testament, but hath a standing reason. The Socinians
therefore have another evasion from the words, this honour restricting the Apostles meaning, to that honour of the Priesthood only.

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Although the Apostle give instance only in the high Priesthood,
yet by analogy of reason, the doctrine will hold reference to the Ministry of the New Testament, upon which God hath put so much honour, that it is called a worthye work, 1 Tim: 3:1. and worthye of double honour. 1 Tim. 5:17, and
to be esteemed very highly. 1 Thess. 5:17. The Ministers of the
Gospell are the Embassadors of Christ, 2 Cor. 5:20, and
the Angels of the Churches, the stars in Christ's right hand, Rev. 12:1, 2, 3. And if (comparing state with state) the least in the kingdom
of God, be greater then John Baptist, and John Baptist greater then any either Priest or Prophet in the Old Testament.
Then it is not only as great, but a greater usurpation, for a
man to take this honour of the Evangelick Ministry to himself,
then it had been of old, for a man to take that honour of the
legall high Priest-hood to himself,

The fifth argument I draw from Heb. 6:12. Where wee
have an enumeration of the general Church calls, which was
necesary required in Churchmen, before they were
baptized and received as Church Members, and where there
was yet no Church planted, these heads were taught, learned,
and profeched, before there could be a visible politickal Minis
terial Church erected, that the Apostles spake to the Hebrews
as visible Miniserial Churches is manifest, both from the
particulars here enumerat., and from Chap. 5:12, 13, & 13.
7:17. Now he enhorteth them to goe on unto perfection, and
not to be ever about the laying of foundations, or about the
learning of these Catechetical principles, the knowledge and
profission, whereof did first give them an enterance, state, and
standing in the visible Church of Christ, viz.

1. The foundation of repentance, i.e. Conviction and
knowledge of sinne by the law, humiliation and sorrow for it,
with a desire of freedom for it. 2. The foundation of faith

Although
in Christ for our wisdom, righteousness, sanctification and redemption. 3. The foundations of Baptism, i.e. The abolishing of these diverse legal washings, Heb. 9, 10; and the ordinance of the Christian baptism for sealing the Covenant of grace, and for initiation in Church membership: Others say he speaks in the plural, because in those times many were baptized at once usually. 4. The foundation of laying on of hands, that is (as Bulmer on the place) of the Ministry, and of their Vocation, Mission, and authority given them. So also Guiliher in his Archetypes upon the place. Toffanus pointeth at the same thing, as principally intended in the Text. Which agreement well with that which divers Divines make one of the marks of a true visible Church, namely, a Ministry lawfully called and ordained, and professedly subjected thereunto. 5. The foundation of the resurrection from the dead. 6. The foundation of the last judgment, in which Christ shall adjudge the righteous to life everlasting, and the wicked to everlasting punishment, Matt. 25, 46.

That which hath obscured and cast a mist upon this Text, was the Popish and prelatical confirmation, or Bishopping of children, which they grounded upon this same Scripture. And this way goe the Popish interpreters, expounding it of their Sacrament of confirmation: Others understand the gifts of the holy Ghost, which in those days were given by laying on of hands. But hath never been, nor can never bee proved, either that hands were laid upon all baptized Christians who were grown up to yeares of knowledge in these Apostolical times, or that the gifts of the holy Ghost were given with very laying on of hands in those times. For the laying on of hands, (1 Tim. 4, 14. and 5, 22.) was not for giving the holy Ghost, but for Ordination. Wherefore I conceive that the laying on of hands, Heb. 6, 2, Pointeth at the Ministry, and their Ordination, which was accompanied with that rite. Many interpreters who extend the Text further; do not yet acknowledge that the Ordination of Ministers is a thing intended by the Apostle. Which is the more probable, if you read baptizatio dividendi with a comma between, which Erasmus inclineth most unto, follow in the Greek Scholium. So the Tigurin version, baptismatum, doctrei, ac impositionis manum. So you shall finde seven of these catechetical principals, and after baptism, add Doctrine, that is, a preaching or teaching Ministry, and then the next hand contains the necessity of a special calling and Ordination to this Ministry. However read it commonly or dividethly, it makes a true and good fence to expound, laying on of hands (here) of the ordinance of a preaching Ministry lawfully called and ordained, for this ordination and a professed subjection thereunto, may justly be reckoned among the catechetical points and among the marks of a true visible Ministerial Church. Whereas it were a dangerous and unsafe interpretation, and I believe that which cannot be made out, to say, that any of the catechetical heads enumerare by the Apostle, was proper to that primitive age, and doeth not concern after ages; or yet to affirm that the giving of the holy Ghost by the laying on of hands, was extended to all Catechumens baptized in those times, or that the knowledge or profession of the Doctrine concerning the giving of the gifts of the holy Ghost, by such laying on of hands was such a principle, as that none ignorant thereof, though instructed in all the other Articles of Christian faith, could be received as a Church-member grounded in catechetical points. I shall adde a sixth argument from the example and practice of the Apostles, and others who did ordaine Church officers in their days, the example is binding in such things as were not only lawfull and good, but have a standing and perpetuall reason. The seven Deacons were ordained with prayer and laying
laying on of hands, 1 Tim. 5, 19. although those Elders were not to preach any new Gospel, Gal. 1, 8. Paul warneth Timothy, 1 Tim. 5, 22. laying hands suddenly on no man. i.e. be not rash in ordaining any to the work of the Ministry, let them be well examined and approved. This is the received fence of Interpreters following Chrysostome, Ambrose, Hierome, and others of the Fathers, yet Nicolaides Refut, trahe, de missione Ministr. will have the Text understood, not of ordaining Ministers, but of admitting penitents, which was done with imposition of hands. But is this to expound Scripture by Scripture? or is it not rather to forgo an interpretation confirmed by Scripture, and to follow one which is grounded upon no Scripture? For we read nothing in Scripture of laying on of hands in the receiving or restoring of penitents. Of the laying on of hands in Ordination, we do read in Scripture, and least it should be thought the act of one man only, it is mentioned as the act of the Presbyterie, 1 Tim. 4, 14. with the laying on of the hands of the Presbyterie. A place which Guastler, Bullinger, Tossanus and divers other good Interpreters thinke to hold forth the way which Paul would have observed in the calling and appointing of men to the Ministry: Some underhand by secretly, the office it self, dignity or degree of an Elder which was given to Timothy by the laying on of hands: Others understand a company of Bishops who were Elders and more too: I confess it doth not restore an Assembly of Elders, without any praelatical disparity. Now neither of these interpretations can strike against that point which now I plead for, viz. The point of Ordination, but rather make much for it, yet even they who understand the office of a Presbyter, doe thereby confirm that which I affirm in as much as Timothy was not made an Elder, but by imposition of hands, & these hold. If so, then certainly Ordination is essential to the calling of a Presbyter. So that what ever come of the word Presbyter, the laying of hands which made the Presbyter, will conclude against them who deny the necessity of Ordination.

The seventh argument shall be drawn from the denominations of the Ministers of the Gospel in Scripture. i.e. They are called Pastors or Shepherds, Jer. 3, 15. Eph. 4, 11. Hee that is not called and appointed by the Lord of the Stocke, he that entereth not by the door, but breaks in surreptitiously, and makes himselfe shepheard at his own hand, is not a shepheard but a thief, Job. 10, 9, 10. Next they are Angels or messengers, Matt. 25, 24. Rev. 1, 20. and 2 Cor. 8, 23. with 2 Tim. and the Embassadors of Christ, 2 Cor. 5, 20. Eph. 6, 20. Therefore they are sent and appointed, and do not run unfast. 3. They are called Rulers, 1 Tim. 5, 17, 1 Peter 5, 2, Heb. 13, 7, 17. do men make them selves Rulers, Magistrates, Captains at their owne hand, or are they not thereunto appointed by others?

4. They are called Priests, or Overseers, Acts. 20, 28. 1 Tim. 3, 1. The Athenians give the name Prieftes to one whom they appointed, ordained, and sent forth to be Magistrate or Priester in any of the Townes, subject to their jurisdiction.

See H. Steph. thes. ling. Gr. in the word Prieftes.

5. They are interpreter flayers, Luke 12, 42. 1 Cor. 4, 1 Thes. 1, 7. Who dare make himself a flayer in a Kings house? yea, or in a more private house, not being thereunto appointed and ordained?

6. They are servants who invite and call in guests to the wedding, to the marriage supper, Matt. 22, 3. Luke 14, 17. Will any (except a fool, or a knave) go and invite guests to a mans Table, when he is not sent nor appointed?

7. They are Obem, Preachers, Heroulds, 1 Tim. 2, 7. and 2 Tim. 1, 11. Will a Herould go and proclaim the Kings Edicts, or the ordinances of Parliament, if he be not thereunto appointed?
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pointed? In both these Texts last cited, the Apostle speaking of the Gospel, saith, Whereunto I am ordained a Preacher, and an Apostle, and a Teacher of the Gentiles, Mark, he is ordained not an Apostle, but a Preacher, as hee could not bee an Apostle without Ordination, so he could not bee so much as able to be a Preacher without Ordination. Now ordinary Pastors are answerable as well as the Apostles which hath been before shewed.

An eighth argument I collect from 2 Tim. 2. 2. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Which is a most considerable place against the Socinians, Arians, &c. For it teacheth us these five particulars: 1. That the Apostles would not have a teaching or preaching Ministry to end with that time, but was carefull to have Pastors or Teachers provided for the succeeding generation also. 2. That Teachers of others who were to labour in the word and doctrine, were to teach no new doctrine, but the very samememung which they received from Timothy, and Timothy from Paul; and which Paul received from the LORD. It was in effect no new doctrine, when it is taught by Paul, much lese when taught by Timothy, and leaft of all when taught by theew who received it from Timothy. So that the Socinian distinction of the necessity of a special calling to the Ministry when the doctrine is new, not so when the doctrine is not new, cannot here he'p them. 3. Thes: Teachers are distinguished from those who are taught. Every man may not be a Teacher. It is a peculiar and particular calling, and it is no part of the general calling of Christians: Therefore both here, and Gal. 6. 6. there is such a distinction in the Church, some are Teachers, some are taught in the Word. 4. That thee and abilities; yes, both grace and gifts together, cannot warrant a man to assume to himselfe the function of Teaching, or Preaching to others, to be the calling of a Minister.

others, except hee be therunto allowed, and appointed, and entrusted. The Apostle saith not, the things that thou heard of me, the same I will that faithful and able men, who ever shall be willing to the work, teach others also, faithfullness, and sincerity, or ability cannot make a sufficient calling, but qualify a man for that which he shall be called unto. A aptitude is one thing: to be clothed with a calling, power and authority is another thing. 5. There is more that belongs to the calling of Pastors and Teachers, than the Churches electing, or choosing of them, for those unto whom the power of Ordination belongeth, do also commit unto them that which they are entrusted with, the same commit them, &c. Tis from αὐτοις, which (as in 2: Stephanus in Thes: ling: Gr. tom. 3. pag. 1505, noteth) not feldome in the new Testament doth signifie, deputatum ipsis, fiduciarum tradere aliquo, where he citeth this very Text, and shal clear it yet further from Luke: 12. 48. and unto whom men have committed much, will he require more of him they will ask the more, which is the conclusion of the parable concerning a faithful and wise steward, appointed by his Lord to be ruler over his household, to give them their portion of meat in due season, and that Parable is meant of Pastors or Ministers lawfully called and faincd, as hath been before cleared.

Ninthly, as we are oblieged by our Covenant to endeavour such a Reformation, as is most agreeable to the word of God, and the Example of the best reformed Churches, in this particular of Ordination, and a special call and setting apart of men to the Ministry, we have not only the example of the ancient and reformed Churches, but the word of God it selfe directly us this way. 1. Before the law when the first born in families (not all promiscuously) acted the part of Priests or publick Ministers. Whereof there are some express examples in Ezech. a Prophet, Gen. 5. 24. Jude Epistle, verf. 14. Nezc. Heb. 11. 7. by whom God preached to the old
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old words. 2 Pet. 2. 5. and so are we to understand Gen. 6. 3. Abraham a Prophet, Gen. 20. 7. Melchisedek the Priest of the most high God, is thought by many learned men (following both Jonathan's Targum, and that of Jerusalem) to have been Shem, the first born of Noah; of Jacob also (who got the birth-right from Esau) we read that he built Altars, and called, upon the name of the Lord, and he was a Prophet, Gen. 49. And it is often mentioned by Moses, that the sons of Aaron were taken in stead of the first born. 2. Under the Law, when not only the Prophets, but the Priests also who were ordinary Ministers, had a special Ordination to their office.

3. Under the Gospel in the primitive times, for the Socinians themselves do not deny that Ordination or Special Mission was used in the Apostles times.

Tenthly, and lastly without a clear calling, and lawful Ordination, how shall people receive the word from the mouths of Ministers, as God's word, or as from those who are sent of God? Or how shall people reverence and highly esteem their Ministers who labour among them, obey them, and submit unto them, as they are commanded? 1 Thess. 5. 12. 13. Heb. 13. 17? And since he that is taught ought to communicate unto him that teacheth him, in all good things, Gal. 6. and God will have those who labour in the Word and Doctrine to be maintained, and that they who labour spiritual things, reap temporal things, 1 Cor. 9. 7, 9, 11, 13. 1 Tim. 5. 18. Yet, the Apostle puts the stamp of a Divinum upon it, 1 Cor. 9. 13, 14. having mentioned the Priests' maintenance in the old testament, he addeth: Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. So that Socinians and Arians will finde themselves puzzled mightily with this dilemma, either it is the will of God, that none preach the Gospel, but such as are called, appointed, and ordained thereunto, or otherwise it is his will, that those who preach

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preach the Gospel, not being thereunto chosen, called and ordained, must be maintained as well as Ministers lawfully ordained and called, and if so, its like enough People shall have good store of Preachers, and their purses shall pay well for it.

Chap. III.

Objections against the necessity of Ordination answered.

Come now to answer the strongest objections of those who hold Ordination not necessary, nor essential to the calling of a Minister.

Obje. 1. From Acts 8. 4. They that were scattered abroad, went everywhere preaching the Word. So Acts 11. 19. Apollos also taught boldly in the Synagogues, Acts 18. 25, 26. Yet no word of their Mission or Ordination. The Jews esteemed Christ himself but a private man, not ordained nor authorized to any office in the Church, yet they permitted him to preach in their Synagogues. Acts 11. 19. Those that after Stephen's death, were scattered abroad, and preached the Word, must needs have been called, sent, and ordained (by the principles of the Socinians themselves,) for the Doctrine which they preached, was a new Doctrine, both to Samaria, Acts 8, 5, and to those dispersed Jews, Acts 11. 19. Themselves confess, that they who preach a new Doctrine, must have a special Mission and Ordination. 2. Philip was one of those who went abroad preaching the Word, Acts 8. 45. Now he is expressly called an Evangelist, Acts 8. 8. therefore no precedent for private Christians to preach. 3. It is a bad argument Luke mentioneth, not their Ordination, therefore they were not ordained. They may as well argueth, Luke mentioneth not:
not that they prayed when they preached, therefore they did not pray when they preached. Or thus, The Scripture mentioneth not John's father, but only his mother Zeruiah, therefore he had not a father. And suppos'd they preached the Word without Mission or Ordination, this is but like that which Christ sanc'tsome, lib. ad esq. qui scandalisatis sum, cap. 19. recordeth as a marvelous extraordinary benefit, which did accrue from the bloody persecutions of those ancient times, etc. That in such times, the sheep acted the part of shepherds, being driven away to deserts and mountains, where (by the Spirit of God speaking in them, they converted unbelievers, and gathered Churches. Which conclude, nothing against the necessity of Ordination, in constituted and reformed Churches, for they who were scattered abroad, being driven away in the heat of persecution, might not have the opportunity of Ordination, and they went forth to gather Christians to plant Churches, to lay foundations where Christ was not known. Such cases were in the beginning excepted from the fœdus of our present question. If Apollos preached without Ordination, when he knew only the baptism of John, and withall when he had to do with those Jews, who were yet to be convinced that Jesus was the Christ, Acts 18. 15, 26, 28. It is no good argument against the necessity of Ordination, where the doctrine of Christ is known and receiv'd, and Churches constituted. And withall how will it be proved, that Apollos having been one of John's Disciples, had not some communion from John to preach the Word? Or if Apollos was but a gifted brother without any publick calling or authority in the Church, how came he to be so much esteemed, as to be compared with Peter and Paul, 1 Cor. 1, 12. Lastly as touching Christ's preaching in the Synagogues, he was look'd upon as a Prophet extraordinary raised up in Israel. Luke 4. 15, 16, 24. and the Jews say of him plainly, a great Prophet is risen up among us.
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them Rulers, Acts 6, 3. Therefore brethren look yee out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. The people choose, the Apostles appoint the Deacons. 4. The chosing of a person to an office, is not the authorizing of the person elected, but the designation of the person to be authorized. 'Tis here with a person chosen, as with a thing chosen: Ezra was to choose, and to designe, when, and how much silver, wheat, wine, oil, should be taken for the House of the Lord, not exceeding the proportion of a hundredth, but the power and authority by which these things were given forth by the Thesaurers, to be applied to such uses, was from the decree of Artaxerxes, Ezra 7: 21, 22. So Esler choosed what to make request for, but the thing was to be performed by authority of the King, Esther 5. 3, 6. So a man may be chosen to an office by some, and authorized to act in that office by others. How many subordinate offices, (civil and military) are there, in which men act by the power and authority, derived from the ordinances of Parliament, although not nominated and chosen by the Parliament, but by others, intrusted by the Parliament to choose. 5. Even where Election and Mission, are in the same hands, yet they are not confounded, but are looked upon as two distinct acts: Christ first chose the twelve, and pitched upon such as he would, and then ordained them, and sent them forth, Mark 3: 13, 14. The Synod of the Apostles and Elders first chose, then sent Judas and Silas, Acts 15: 22, 25. Where you may observe also by the way, that the Mission of a man to the Ministry, or Pastorall charge of a Congregation, doth not belong to the people who choose him, they cannot send him to themselves. When Election and Mission are in the same hands, 'tis in such cases as these two last cited, when men are sent abroad to others, then indeed they who choose them, may also send them; but when they are sent to

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those who choose them, then they are sent by others, a Minister is sent to the Congregation, therefore he is not sent by the Congregation, and so that place, Rom 10: 15. How shall they preach except they be sent? cannot be understood of the peoples Election, but of Ordination, or Mission from the Presbytery appointed to ordain. 6. The same Apologistical Patterne which holds forth unto us the choosing of Elders in every Church, Acts 14: 23. doth also hold forth unto us the ordaining of Elders in every City, Titus 1: 5, and those acts in different hands, therefore not the same; yet, as many conceive in that same Text, Acts 14: 23. before the Election by voices, there is a distinct Ordination expressed under the adjuncts thereunto, prayer, and laying on of hands.

Object. 3. The Apostle faith, 1 Cor 14: 26. When ye come together every one of you hath a Prophecy, hath a Discourse, hath a Tongue, hath a Revelation, hath an Interpretation, ver 13. ye may all prophesy one by one. Therefore all that preach or prophesy, need not to be ordained. Answer: What those Prophets were, and what is meant by prophesying there, all are not of one opinion. I hold that these Prophets were in mediately and extraordinarily inspired, and I reckon them among the other administrations, which were not ordinary, or ever to continue in the Church, Apostles, Evangelists, Workers of miracles. But of this I am to speak distinctly, and by itself afterwards. Mean while, thy that make the Objection, must prove two things, else they conclude nothing against the necessity of Ordination. 1. That these Prophets were not sent and ordained, but that their gifts and parts, gave them a sufficient calling to interpret in the Church. 2. That although they had no Ministerial fender, or vocation, yet they were not extraordinary Prophets, but that such Prophets are to continue ordinarily in the Church, I beleive it will trouble them to prove either.
that Parable cannot be applied to him. 2. This Objection may be made in the behalf of women also: many of whom receivé excellent gifts from God, yea, it was foretold by Joel, and applied by Peter: that women as well as men should prophesie, Acts 2, 7, 8. Which being misunderstood, gave some colour to the old Pagan Heresy.

Object 6. If we hold Ordination necessary, and essential to the calling of a Minister, we bring our selves into this snare, that either the Ministers in the reformed Churches, are not true Ministers, but falsely pretended to be so, or otherwise we must hold that those in the Church of Rome, from whom the Protestant Ministers, in the beginning of the Reformation, had their Ordination, were true Ministers of Christ. For if those in the Church of Rome did ordain, were not true Ministers of Christ, then they had no commision from Christ to make Ministers for him. And who can bring a clean thing out of that which is unclean? Hso, then the Protestant Ministers, who first ordained other Protestant Ministers (from whom Ordination hath come to us downwards) having no Ordination, but what they receaved in the Church of Rome, they had no power to ordain others with such an Ordination, as hath a divine stamp and character upon it.

This argument is much insisted upon by the Author of the Queries touching Ordination: If it can do anything, yet it is no new light; but the very same which hath been formerly objected by Papists, and answered by Protestant Writers. Whereof see one instance in Gerhard, loc: com: tom: 6: de Minîst: Eccles: § 157.

And now that those who drive so furiouslie after this Popish argument, may forever be ashamed of it: I returne these answers. 1. By retorction, the argument will conclude much against the Baptisme, and Church Of Independents, Ana-Baptists, and who ever they bee that make any use of this way.
wvay of arguing against us. For by this argument, those who first gathered their Churches, baptized, and incorporated them into the body of Christ, were not only no true Ministers, but no true Church-members, having no other baptism; but what was received, either in the Church of Rome, or from those who were baptized in the Church of Rome: But who can bring a clean thing, out of that which is unclean. Where note by the way, that this argument of theirs, will also make the Scripture itself unclean now, because we have it out of an unclean thing, (the Church of Rome): So that all that will stand to this argument, must unchurch, unbaptize, unchristen themselves: If they will have their recondite to that promise, where two or three are met together, there am I in the midst of them, and think to lay the foundation of their Churches there, without any derivation from the Church of Rome, they must allow us to do so too, but then they must partake from their argument, What will they say then? Either, there can be in our days at the Church with all the ordinances of Christ in it, independent upon the Church of Rome, and without building or leaning upon a licell succession, or derivation from the Church of Rome, or there cannot. If they hold the affirmative, their argument is not worth a straw, for Ordination being one of the ordinances of Christ (which is here to be supposed, and hath been in the precedent Chapter proved.) the reformed Churches had power to set it up, and restore it by virtue of Christ's own institution. If the negative, our opponents must all turn Seekers, their Churches are no Churches, their Baptism no Baptism, &c. 2. Suppose those protestant Ministers, who first ordained other Ministers, were themselves ordained by such as had no power to ordain them. Nay suppose the first reforming Ministers, to have been at the beginning of the Reformation, no Ministers, but private Persons, not pretending to be ordained. What will they conclude from this?

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This? It proves nothing against that which we hold concerning the necessity of Ordination: For we plainly say, that in extraordinary cases when Ordination cannot be had, and when there are none who have commission and authority from Christ to ordain, then, and there, an inward call from God enlarging the heart, stirring up, and assailing with the good will and consent of a people whom God makes willing, can make a Minister authorized to Ministerial acts. Suppose this to have been the case at the first coming out from Popery, yet here was a need for more Churches, and more Ministers. At the first plantation of Churches, Ordination may bee wanting without making void the Ministry, because Ordination cannot be had, but in constituted Churches, the want of Ordination doth make a Minister no Minister. 3. Touching the Church of Rome, I answer as a learned country man of mine answered here 70 years agoe. Although it was a Church miserably corrupted and defaced yet it was even then a Church, wherein he professeth to follow Luther, Oec Lampadius, Zuinglius, Bucerius, Calvinus, Mansculus, Bullinger, and the general sense of the Protestant writers. See the Sanctonius respons ad Hamiltoni. Apologia pag. 5. If there was not a true Church, when Popery and Antichristianity had most universally spread it itself, why is it said that Antichrist sitteth in the Temple of God, 2 Thes. 2. 4. And if God had not a people in Babylon, why is it said, Come out of her, my people, Rev. 18. 4. And if there were not all that time, even before the Reformation, true Ministers of Christ, why are the two witnesses said to Proph. xii. 6. days (counting days for years) in sackcloth, Rev. 11. 3. 5. Sure the time of the witnesses, their Prophecying in sackcloth, where ever we fix the beginning and ending of it (which is contrivered) it doth certainly comprehend those ages before the Reformation, as a part of this time. Therefore Christ had his Witnesses and Minis-
Whether these Prophets or Prophesying Ministers all that while, Protestants as well as Papists, hold the perpetuity of the true Church and Ministry, though not ever visible or alike pure. And other wise, how shall we understand Christ’s own words? (Matt. 28:20). Let, I am with you always, even unto the end of the world. Wherefore I conclude that those who were ordained in the Church of Rome before the Reformation, in so far as they were ordained in the name of Christ, by these who had been themselves ordained Preachers as well as Bishops, and authorized to preach the Gospel, and administer the Sacraments; this far they were true and lawful Ministers, truly and lawfully ordained. But in so far as they were ordained according to the Papal statutes and Canons, for teaching and maintaining the traditions of the Church of Rome, and for offering up the body of Christ in the Maffe, in this consideration, their calling and Ordination was impure and unlawful, like pure water flowing out of a clean fountain, which contracts impurity from a filthchannel it runs through. See Symph: Pur Theol. Dis. 42. Thes. 48, and divers others who might be cited to this purpose.

CHAP. V.

Whether these Prophets and Prophesying in the primitive Church, 1 Cor. 14:1, and 1 Cor. 12:28, Ephes. 4:11, were extraordinary, and so not to continue, or whether they are presidents for the preaching or prophesying of such, as are neither ordained Ministers, nor probationers for the Ministry.

Here are three opinions concerning the Prophets mentioned by the Apostle. 1. That they had neither extraordinary and immediate inspirations of the Spirit, nor yet were ordinary Ministers called to the office of Teaching, but Church-members out of office, having good gifts of opening and interpreting the Scriptures, for the edification, instruction, and comfort of the Church, and hence the warrant taken, for the preaching or prophesying of such Church-members as are well gifted, being neither Ministers, nor intending the Ministry. Neither doe the Independents only, but Socinians, and Arminians also cry up that libertas prophetandi. 2. That these Prophets were Church officers, and no more but ordinary Teachers or Interpreters of Scripture in the Church: without excluding the sons of the Prophets, or Probationers from their Assembly, and from exercising their gifts in preaching upon occasion, and for thyall of their gifts, or of the growth and increase thereof, yet remember no place in the new Testament, where ordinary Priests are said to prophesie, except Rev. 11:3, where notwithstanding, prophesie is ascribed unto them in no other sense, than the working of miracles, vers. 6. Those have power to shut heaven, that it rain not in the days of their prophesie, and have power over waters to turn them into blood, and to smite the earth with all plagues as often as they will. All which (prophesying and miracles) is spoken by way of allusion to Moses and Elias. 3. That they were extraordinary Prophets, immediately and extraordinarily inspired by the holy Ghost, and that they are to be reckoned among these other administrations which were not to continue, or be ordinary in the Church, 1 Thess. 4:12, 1 Cor. 12:28, Ephes. 4:11, Acts 1:2, 2:4, 3:1, 4:33, 9:17, 2 Cor. 12:12. So Diodor on 1 Cor. 14:1, the late English Annotations on 1 Cor. 12:28, Mr. Eames on Ephes. 4:11, together with two learned country men of mine, Mr. David D(a)wson. on 1 Cor. 14:31, and Mr. Underwood on his peaceable plea, v. 15. Apollos and Evan gels, Workers of miracles. I know many Protestant writers of very good note, are of the second opinion. But with all due respect unto them: I hold the third opinion, with Gerhard.
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The Apostle distinguishes the Prophets from the Pstors and Teachers; 1 Cor. 12:28, 29. Ephes. 4:11. The Prophets are enumerated among the publick Ministers which Christ hath given to the Church: Yet distinct from the ordinary Pastors and Teachers. They are not only distinguished from Pastors and Teachers, but seem also to be set before them; ye, before the Evangelists; Ephes. 4:11. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, or as the Syriack readeth, and some Pastors and some Teachers, so distinguishing Pastors from Teachers, as Mr. Bayne also doth: understanding here five degrees of those who labour in the Word and Doctrine, the first three extraordinary, the last two ordinary. I know it is not always preferred in honour and dignity, which is first mentioned: Yet I think our distinguishing Brethren would not think it fit, nor fittable to enumerate their gift and prophesying members, next to the Apostles, and before Pastors much less Evangelists, neither do I ground my argument simply and merely upon the enumeration, but upon such an enumeration as is noted, with first, second, third, 1 Cor. 12:28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, where he puts upon the Prophets the highest eminency and chiefest dignity next to the Apostles, which I think the prophesying Brethren of this age do not look for; Chrysostome, de divers. nov. Test. loco; form. 50. proves the chief dignity of Apostleship from these words: First Apostles: Is it not as good an argument to prove the next dignity, belonging to prophesying from these words, Secondarily Prophets? This true helps are mentioned before governments in that same Text. But the Apostle hath left off his numerical order, before he came at this; and besides, both the Deacon and the ruling Elder, are Church officers, and neither of them Preachers, so that the disproportion is not so great when the Deacon is named before the ruling Elder: but that such Preachers or Interpreters who had no office at all in the Church, should be enumerated, not only among officers but Ministers of the Church, but before Teachers, and that in a more Texts, Acts 13:11. 1 Cor. 12:28, ibid. vers. 29. Ephes. 4:11, and next to the Apostles too, and that with an order, of first, second, third, is to me utterly improbable and incredible. 3. The Apostle mentioned Prophets with a note of singularity, as not common, but more special, 1 Cor. 12:29, 30. Are all Prophets? are all Preachers? are all Teachers? and all Workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? Here the Apostle makes a second enumeration of such administrations as were more rare: singular, special, dignified, and privileged, and not competent to all Church officers, much less to all Church members: Therefore here he omitteth the ruling Elder and Deacon: Hee saith not are all helpes? are all governments? As if he had said, There are some officers appointed only for ruling, some appointed only for helping and overseeing the poor; these officers are neither Prophets nor Preachers,&C. And if prophesying be not a privilege of all Church officers, how much less of all Church members? I might add here, 'tis most agreeable to the native signification of the word Propheta, that we understand it to be an extraordinary and rare thing. For if you consider the very notation of the word Propheta is prediction, and Propheta is from the root I foretell, of which more hereafter. 4. One of the Prophets of that time, is plainly described to have been inspired with extraordinary revelations, Acts 13:10, 11. There came down from Judea certain Prophets, named Agabus, and when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, so shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver...
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deliver him into the hands of the Gerarites. There were other Prophets of the same kind with Agabus, for so runnes the Text, Acts 11, 27, 28. And in those days came Prophets from Jerusalem to Antioch, and there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth in all the world. 5. That these Prophets spake in the Church from extraordinary revelation and inspiration, appeareth by 1 Cor. 14, 26. When they came together, they had a Psalme, a Doctrin, a Tongue, a Revelation, an Interpretation, not only a Doctrine, and an interpretation, but a Revelation, and ver. 30. after he had said, let the Prophets speak, two or three; He addeth, if anything be revealed to another that sitteth by, let the first hold his peace: Upon which Text Gutthar, Salmeron, and others who understand by prophesying in that Chap. the ordinary Ministerial Teaching, are yet made to acknowledge, that this revealing of somewhat to another, was extraordinary and extraordinary, and that it is no prefigure for our times. P. Martyr, puts this difference between Teachers and Prophets, that Teachers were educated and instructed by Masters: Prophets, without all humane help; spake as they were on a sudden moved by the inspiration of the holy Ghos: Yet, although he takes the office and functions of Prophets and Teachers, to have been one and the same; yet he thus distinguisheth between them. So Aretius, speaking of those that bare office in the primitive Church, distinguishing the Prophets from the pastors and Teachers in this, that the Prophets had not onely greater gifts for opening hard Scriptures, but that they did interpret Scripture with the same propheticke Spirit, by which it was dictat and written, and likewise

wife foretell things to come. 6. It hath been observed by Mr. Bayne on Ephes. 4, 11, and others that these degrees are capacious and comprehensive one of another downwards, nor upwards, that is; An Apostle might prophesie, and doe the work of an Evangelist, Pastor, and Teacher: A Prophet might do the work of an Evangelist, Pastor, and Teacher: the Evangelist might do the work of a Pastor and Teacher. But every Pastor and Teacher could not do the work of an Evangelist, or of a Prophet, &c. If this observation hold, which hath pleased many, then we cannot understand those Prophets to have been no more but Pastors and Teachers, much lesse to have been any thing lesse than Pastors and Teachers, wise Church-members, well gifted for explaining Scripture edifyingly, Christofoame de divers. N. T. locus form. 5o. leanteth very much toward that same notion, for he calls Apostles the roots, which was comprehensive of all the rest; a Prophet (faith he) might not be an Apostle, but an Apostle was a Prophet, Evangelist, &c. To prove that an Apostle did prophesie, he cites these prophetical predictions, 2 Tim. 3, 1. Theb. 4, 15. Whereby 'tis manifest that he understands the prophetic mentioned by Paul to be extraordinary. 7. Unlesse we understand those prophets which Christ gave to the Church, 1 Cor. 12, 28. and cap. 14. Ephes. 4, 11, to have been extraordinarily inspired by the Spirit, then we shall not be able to prove from Scripture, that Christ hath given to the Church of the new Testament, any extraordinary Prophets to foretell things to come. But it is certain that Christ hath given such extraordinary Prophets to the Church of the new Testament, such as Agabus, and the daughters of Philip: Eusobius tells us these were such Prophets in the Church, till the days of Justin Martyr; which we have also from Justin himselfe. And now having the occasion, I must lay it to the glory of God, there were in the Church of Scotland, both in the time of our first
Reformation, and after the Reformation such extraordinary men, as were more then ordinary Pastors and Teachers, even holy Prophets receiving extraordinary Revelations from God, and foretelling diverse strange and remarkable things, which did accordingly come to passe punctually, to the great admiration of all who knew the particulars, such were Mr. Wi.

shart the Martyr, Mr. Knox the Reformer, also Mr. John Welsh, Mr. John Davidsone, Mr. Robert Bruce, Mr. Alexander Simson, Mr. Ferguson, and others: It were too long to make a narration here of all such particulars, and there are so many of them stupendious, that to give instance in some few, might seem to derogate from the rest. But if God give me opportunity, I shall think it worth the while to make a collection of these things: Mean while although such Prophets be extraordinary, and but seldom raised up in the Church, yet such there have been: I dare say, not only in the primitive times, but amongst our first Reformers, and others. And upon what Scripture can we pitch for such extraordinary Prophets. If not upon those Scriptures which are applied to some to the prophesying Brethren, or gifted Church-members; 8. There are but three names of the word prophesying, which I can finde any where else in the new Testament.

1. For such prophesying as is competent to all converted and gifted persons, when they are filled with a spirit of illumination, and speak with other tongues as the Spirit gives them utterance: In which sense the apostle says, that divers as well as a few, hand maidens as well as men-servants, young and old should prophesy. Acts 2. 17, 18. Which was accordingly fulfilled upon the day of Pentecost, for Acts 2. 14, and 2. 18. This Spirit of prophesying was powerd out upon all the Diciples, men and women. 1 Cor. 12. 7, 8, 9, 10, 11.

2. For such prophesying, as is the preaching of ordinary Ministers, although I know no Text where without any controversy, 1 Tim. 4. 1, 5, 6. The Apostile teacheth us, that there are divers gifts, either of gifts, and of administrations, and operations. 1 Cor. 12. 3.
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Prophecy (as Paul speaks of it) is so far from being a common privilege of gifted Saints out of office, that it is one of the special and rarest gifts which the Apostles themselves had or could have, 1 Cor. 13. 2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, which stands between the gift of tongues, and the faith of miracles; again, 1 Cor. 14. 16. Now brethren, if I come unto you, speaking with tongues, what shall I profite you, except I shall speak unto you, either by Revelation, or by knowledge, or by Prophecying, or by Doctrine. The first two, Revelation, and knowledge are inherent in the Apostle: The other two Prophecying and Doctrine, are transient from the Apostle to the Church. What shall my gift of tongues profite you, faith he; or how shall you be edified or satisfied thereby, unless, either I utter some Revelation unto you by Prophecying, or utter my knowledge unto you by Doctrine, so distinguishing Prophecying from Doctrine as greater than it; because Prophecying proceeds from Revelation, Doctrine from knowledge, in him that teacheth, 13. I have yet another reason, which I think will be a hard knot to our dissenting Brethren, the Apostle compareth in that 14. Chap: the gifts of tongues, and the gifts of prophecy. He commendeth both, as desirable, ver. 1. and willst to them all both these gifts, ver. 6, but rather prophecy as comparatively the better for edifying the Church. Ex magis et minori, non varians speciem. There are both good and desirable gifts of the Spirit, given to profite shall, 1 Cor. 12. 7, 10, 11. The Apostle also alloweth as many to speak with tongues in the Church, as he alloweth to prophesy in the Church, that is, as two or three of the Prophets may speak by course in one Assembly, so may two or three speak by course in a strange tongue, so that one interpreter, 1 Cor. 14. 27, 29. Moreover, whereas this is suppos'd by our dissenting brethren, that all or most of the Church, women excepted, did prophecy, they...
they must upon the very same ground, suppose that all or most of the Church, women excepted, spake strange tongues in the Church. For in the same place where 'tis said, that every one of them had a Doctrine and Revelation, 'tis said also that every one of them had a tongue and an Interpretation, 1 Cor. 14. 26. Which tongues considered and compared together, it will be found, that if the reasons hold good, and the consequences be valid, which are brought for the prophesying of gifted members out of office, and that therein they have the Church of Corinth a president, the like reasons, and all strong consequences will prove, that any two or three of a Church, who shall happen have the gift of strange tongues, may speak by course in the Church, so that one interpret and that the Church of Corinth is as good a president for this, as for the other. Let our brethren therefore, either make both these gifts prophesy, and tongues in the Church of Corinth, to be extraordinary and miraculous, and so neither of them to be an ordinary president: or otherwise, they must make them both to be set forth for ordinary patterns and presidents, and so begin to cry up tongues, as well as prophesying, for if the gift of prophesy, be such as men may attain by industry and study, so is the gift of tongues. I know no way to looie the knot without acknowledging, that both the gift of tongues and that of prophesy, were extraordinary and miraculous, which is the truth.

These are the reasons which I learn to in this matter. I come next to answer the objections. The first three objections I finde in the 

chap. conting concerning Ordination. But I shall answere other Objections also omitted there, but which have been objected by others.

Object. 1. The Prophets, 1 Cor. 14 were not immediately inspired with prediction; for women that were so inspired, might deliver their prophesie in the Church; but there wo-

men are forbidden to speak, ver. 34. Answer. But where finde we that women which were prophetesses, and immediately inspired, were allowed to deliver their prophesie in the Church. I suppose he had a respect to 1 Cor. 11. 5. But every woman that prayeth or prophesieh with her head covered, dishonoueth her head, which is meant of the publicke Assembly, for the Apostle is speaking of covering, or uncovering the head in the Church. But divers Interpreters understand here by a woman, that prayeth or prophesuseth, a woman that joyneth as a hearer in the publicke Assembly, and so ver. 4. by a man that prayeth or prophesuseth, a man that is a hearer, and joyneth in the ordinances. So that the Genex annotation upon ver. 5, gives a good sense of that Text. That women which shew themselves in publick and ecclesiastic Assembly, without the signe and token of their submission, that is to say, uncovered, shame themselves. See more for this in Junius his annotations on the Aedibyle version in that place. 2. If the Apostle by prophesying 1 Cor. 11. 4, 5. Understand prophesying by immediate inspiration, then the Objection may be removed and turned into an Argument against the Objection. For the sense of the word prophesying in the 11. Chap. may live light to the word prophesying in the 14. Chap. 3. Peter Martyr, loc. com. eccles. 4. cap. 1. Is indeed of opinion, that women which were prophetesses, and extraordinarily inspired, might speak in the Church, provided that their heads were covered, in token of fanctifie subjection, and that the forbidding of women to speak in the Church, extendeth to such, and so hee reconcileth, 1 Cor. 14. 34. 1 Tim. 2. 12. with 2 Cor. 11. 5. I doubt his opinion in this particular is not well grounded, only to large I make use of it, that if 1 Cor. 11. 5. be meant of prophetesses, praying or prophesying in the Church, (which the Objection hath to prove), Then certainly the forbidding of women to speak in the Church, cannot be understood univer-

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verfaille, but with a reserve and exception of extraordinary cases: But how can this exception of propheticall consents with the Text; Let your women keep silence in the Church. Why 1 Tim. 3. Women, they had prophesying women, as is supposed by the other opinion, from 1 Cor. 11. Nay, even your women must be silent faith the Apostle; and the reasons which he addeth, are so universall as to comprehend even propheticall, they are commanded to be under obedience, and to be in subjection, which Martyr himself well knoweth, holds true of prophesying women, as well as others, and that for that cause their heads were to be covered: Another reason is added, 1 Tim. 2. 14. Adam was not deceived, but the woman being deceived, was in the transgression: It might be feared, Lith P. Martyr, if women were permitted to speak in the Church, Satan should return to his first wyle, and deceive the man by the woman. Surely he that made use of Eve, might also make use of a prophesying woman to deceive, and so much the more, because, now since the fall, both man and woman are more subject to temptation. So that both the Apostles command, and the reasons of it seem plainly to exclude, even prophesying women from speaking in the Church, and if they be allowed to deliver extraordinary prophesies and revelations in the Church, why not also to prophesie as other gifted members? if that which is greater be allowed them, why not that which is lesser? And if prophesying be excepted from the rule, 1 Cor. 14. 34. Why not also other women of excellent gifts.

Objec. 2. The Apostle, 1 Cor. 14. 26. speaks of prophesie: a gift in all, or most of the members of the Church, and forbids it to none, but women. Answ. 1. I have already proved from, 1 Cor. 11. 28, 29, and 13. 12-14. 15. that prophesie even in those days, was not a common, but a rare and singular gift. So, ibid. 26, 27. when he saith, I would that all spake with tongues, but rather that ye prophesied.

hee intimateth that all of them did not prophesie. 2. When the Apostle speaks by way of supposition, ver. 34. But if all prophesie, this proves not that all did prophesie, neither can the very supposition be understood universally: For if an unbeliever had come into their Assembly, and heard all, and every one of them prophesied, sure he had been forfar from being won over therby, that he had been more alienated from such a confusion. 3. That which gives greatest colour to the Objection, is ver. 26. When ye come together every one of you hath a Psalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation: I shall freely offer my judgment concerning this Text to be confirmerd. I hold the first Hr. in Cogetan upon the place, It is not said, every one of you can speak a strange tongue, or can utter a Revelation, &c. But you hath a every one in the Church hath these things for his good and benefit, when one prophesie, or two, or three, every one in the Church hath that prophesie, the like of Psalms, Tongues, &c. Even as 1 Cor. 11. 1, 2. all things are yours, whether Paul or Apollo, &c. Where it may be truly added, or Psalms, or Tongues, or Doctrine, or Revelations, or Interpretations, all these are yours, all these hath Christ given to the Church for her good, men are said to have these things of which they have the good fruit, use, benefit, at least are allowed to have, and may have the benefit thereof, Luke 16. 29. they have Moses and the Prophets, Ephes. 1. 7. and Col. 1. 14. In whom we have redemption through his blood, 1 Cor. 2. 16. But we have the minde of Christ, Phil. 3. 7-10. ye have us for an example, Heb. 13. 10. we have an Alter, 2 Pet. 1. 15. we have a more sure word of prophesie, and the like. And thus I understand the Text now in controversy, the Apostile having from the beginning of that 14, Chap. persuaded that the gifts of tongues and prophesie might be used, not so as the men might be most admired, but so as the Church might be most edified.
edified, and that not so much the gifts, as the profitable use of the gifts was to be designed; he concludes this point, ver 26. Making a transition to certain Canons, for order in the use of tongues and prophecy, as if he had said, If these gifts be thus improved to edify, then although every one of you hath not the gifts of tongues, prophecy, &c. Yet when ye come together, every one of you hath all thest tongues, prophesies, &c. They being yours, for your good and edification. 4. But if our dissenting brethren will not receive this fence, (which is quite contrary to theirs.) Yet in this Text, here, they can no more extend to all or most of the members of the Church, one of these branches, than another: If all or most of them did prophesy, then all or most of them had the gift of tongues, and the interpretation of tongues, and revelations, and the gift of composing Psalms, and to the same president shall bring in strange tongues, as well as prophesying, (of which more before) befitting of composing Psalms. I shall hardly believe, that our dissenting brethren will say, that all or most of the Church of Corinth had the gift of tongues. Let us see then, how they will restrict the words: _every one of you._ In reference to tongues, they must allow us to make the same restriction in reference to prophecy: But if they will say at large, that all or most of the Church of Corinth had the gifts of tongues, as well as that of prophecy, then they are looers another way, by yeeding the president of the Church of Corinth, (in that very place upon which they build their prophesying) to be extraordinary and miraculous. 5. Whereas the objection, that all or most of them did prophesy, this addition, of most of them, is fictitious and fallacious to hide weakness; for the Text hath no such thing, but faith, _every one of you:_ Themselves dare not understand _every one of you._ Universally, but in a restricted fence, for the Prophets, and Brethren should be accorded, and

and convertible names in the Epistles to the Corinthians, and when it is said, the spirits of the Prophets are subject to the prophets, 1 Cor. 14. 32. the fence should be no more, but equivalent upon the matter to this, the spirits of all the Brethren are subject to the Brethren. 6. Wherefore, every one of you, ver 26. (if extended to prophesying) can be no more, but every one of you prophets, even as Isa 1. 23. _every one, i.e. every one of the Princes;_ Heb 2. 9. Jesus tasted death for every man, _i.e._ for every man whom the Father had given him, or chosen to be redeemed, 1 Cor 12. 7. But the manifestation of the Spirit is given to every man, _i.e._ that is, to every gifted man in the Church, to profit withal; Eph 5. 33. says in another manner, let every one of you, in particular, _to love his wife;_ that is, every one of you husbands, Isa 9. 17, _every one is a hypocrite, that is, every wicked person who cometh to worship before me;_ Luke 12. 15. _Doth not each one of you on the Sabbath, lose his ox or his ass, that is, each of you who hath an ox or an ass; many other such instances might be given from Scripture. 7. Bullinger notes out of the Greek Scholiast, that the Apostle here, 1 Cor. 14. 26. unfitly states, for _sanna, and saith, that is, one of you hath a Psalme, another sa Dodrine, another a Tongue, &c._ But it gives us the same fence, and refers us to 1 Cor 13. 12. which is a notable clearing of this Text, for the very same phrase; _sanna, and saith, is there used: Every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ, yet every one of them did not say all this, but one said, I am of Paul, another said, I am of Apollo, &c._ The Syriac confirms the same fence, for 1 Cor 14. 26. he renders thus: _Whosoever of you hath a Psalme, let him sing; and he who hath a Doctrine, and he who hath a Revelation, and he who hath a tongue, and he who hath an Interpretation;_ So the Arabic version (which renders on his Marginall annotations upon it here commenced) runs thus. _If any of you hath a kind of Psalme_
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Psalms 66:5, and he that hath a Doctrine, and he that hath a Revelation, and he that hath a Tongue, and he that hath an Interpretation, let all this be done to edifying.

Object: 3. The gifts which are required in a Prophet, 1 Cor. 14. 3. 26. are such as men ordinarily may, and do attain by industry and study. Answer: 1. The contrary hath been clearly proved, and that very Text, ver. 26. proveth it; the more strange it is, that a Text which mentioneth revelation, tongues, should be cited for ordinary study and industry. 2. 'Tis said indeed, ver. 3. He that prophesieth, speaketh unto men to edification, and exhortation, and comfort. What then, did not an extraordinary Prophet, an Apostle, an Evangelist speak unto men to edification, and exhortation, and comfort? No man dare deny, but they did, yet this cannot prove that Apologists and evangelists were not extraordinary Ministers: The edification and fruit which come to the Church by these Prophets, is one thing, the way of revelation and inspiration by which the prophetic came, another thing: the Apostle is there only comparing two extraordinary and miraculous gifts together, tongues and prophecy: Of the two, prophecy is rather to be desired, for the edifying of the Church, for he that speaketh a strange tongue, cannot edifie the Church, except it be interpreted, but he that prophesieth, edifieth the Church by his very gift of prophecy, with unction and without an interpreter; This being the scope and fence of the Text, it may discover the weakness of that ground, upon which many have supposed that the Apostle means nothing by prophecy, but the ordinary gift of expounding, and applying Scripture; yet, ver. 6. prophecy and revelation, are at once held forth, both as edifying, and as distinct from doctrine, and revelation distinct from knowledge, must needs be taken a gift, and not to be numbered among ordinary gifts (as Junius upon the A. Vulgate, in the place noted) what ever acceptions of the word, we see.

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We may find else where in Scripture.

Object. 4. But the Apostle bids them desire that they may prophesy, ver. 1. how can one desire, or pray in faith for a miraculous and extraordinary gift of the Spirit. Answer: 1. He bids them not only desire, that they might prophesy, but that they might have other spiritual gifts, such as the gifts of tongues, so ver. 1. and the interpretations of tongues, and hee wisheth to them all the gift of tongues, now the gift of tongues was extraordinary and miraculous, as Acts 2. 6, 7, 8. They might desire both the one gift and the other, to glorifie God, and to profit withall, 1 Cor. 12. 7. yes, they might pray for it in faith for these ends, and so much the more, because Mark 16. 17. the promise is made to believers of that first age. And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, &c. And why might not the prayer of faith obtain the gift of prophesie, as well as recover the sick, Jam. 5. 15. although neither the one nor the other might be prayed for, with that absolution, and peremptoriness of desire, as saving mercies and graces necessarie to salvation, which is intimated in part by the different phraze, noted by Erasmus, and others to be used, 1 Cor. 14. 1. follow after charity, pursue it, or as (the Syriake) runne after it, so follow after love; as never to be satisfied till ye overtake it, be earnest in the pursuite of it. But concerning tongues, prophesie, and the like, he addeth; and desire spiritual gifts (save a word which fallath short of the other, not signifying any affecting of any thing within all our endeavours as the other word doth, but one high effecting, valuing, admiring, willing of a thing which, yet, if it be denied to us, we must set down satisfied without it. Object. 5. But these Prophets were to be judged, examined and tried, 1 Cor. 14. 29, 30. therefore it seemes they were not extraordinary Prophets in allabilitie inspired. Answer: 1. If those
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those who came under the name of extraordinary Prophets, might not be tried and examined, why are there so many cavets in the new Testament, to beware of false Prophets, Matt. 7, 15, and 24. 11, 24. 1 John 4, 1. Did not the Lord admire of Moses his objection, that peradventure the children of Israel would not believe him, that God had appeared unto him, and sent him, wherein God will have him to satisfy them by signs and miracles, Exod. 4, 1. to. ver. 10. are not the Bereans commended, Acts 17, 11. for proving and trying the Doctrine of the Apostles themselves by the Scriptures? 2. Although such as had the gift of prophesie, did not, nor could not err, so far as they were inspired by the holy Ghost in prophesying, much less in writing Scripture, yet they might have, and some had their own mistakes and errors in particular cases; whereof I shall have one instance in Elias, who said, he was left alone: But what saith the answer of God unto him, I have referred to my selfe seven thousand, &c. He spake from his own spirit, when he said he was left alone, but the answer of God corrects his mistake. Another instance in those prophesying Disciples, Acts 21, 4. Who said to Paul through the Spirit, that he should not go up to Jerusalem. Therefore for telling and foreknowing of Pauls danger at Jerusalem, was from the spirit of prophesie, but the consequence they did draw from hence, that therefore Paul should not go up to Jerusalem. This Interpreter conceaves, was only from their own spirits, though they misordered it upon the Spirit of God. 3. Tis well observed in the English annotations upon 1 Cor. 14, 33. That although these prophesies were infused by the holy Ghost, that cannot err, yet all things are not always revealed to one, and that which is not revealed to one, is oftentimes revealed to more, and sometimes in clearer manner. There might be also something mingled with that which the Prophets received, and it might fall out, that what they added of their own, by was of confirmation, Ilustration or application might be suit, subject to correction, whether it must be tried and judged by others, whether the prophesies proceed from the inspiration of the holy Spirit, and according to the rule of faith, Esa. 8, 20.

Object. 6. The Apostle distinguishes Prophesie from ministry. Rom. 12, 6, 7. therefore they who prophesied, were gifted persons out of office. Answer. 1. Diverse resolve that Text thus, that first the Apostle maketh a general division of Ecclesiasticall offices, Prophesie, comprehending those that labour in the word and doctrine. Ministry comprehending those that labour not in the word and doctrine, and that thereafter the Apostle subdivideth prophesying into the pastoral and doctoral function: and Ministry, he subdivideth into the office of the ruling Elder, Deacon, and the other of sheuing mercy, which was committed sometimes to old men, sometimes to widows. 2. When I look again and again unto that Text, I rather incline to understand by prophesie there, the extraordinary prophesie, and by Ministry, the ordinary offices in the Church. Having then given faith the apostile, and differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith; that under the colour of prophetic and revelation, we bring nothing which is not agreeable to the rule of faith. Or Ministry, let us wait on Ministry, If our office and administration be ordinary, let us attend it, and not fling it, because it is ordinary. Then he enlargeth this last by an enumeration of the ordinary offices in the Church, Pastors, Teachers, ruling Elders, and Deacons. While I am writing these things, I find comed upon Rom. 12, 6, 7. of the same opinion, that prophesie is meant hereof that which is extraordinary, Ministry of that which is ordinary.

Object. 7. But that Text, The Spirits of the Prophets are subjected to the Prophets, is applied by many Presbyterianal writers, for the upholding the authority of Clauses, and Synods, which is not
not a good argument of these prophets, if these Prophets were extraordinary. Ans. This makes the argument nothing the weaker but so much the stronger. For if Prophets who were immediately inspired, were to be subject to the examination, and judgment, and censure of other Prophets, and if Paul and Barnabas gave an account, before the Apostles and Elders at Jerusalem of their doctrine, so much opposed by some at Antioch, Acts 15, and if Peter being accused for going in to the unclean, was put to make his defence to them at Jerusalem, Acts 11, then from thence it doth much more become ordinary Pastors and Teachers, to submit to the judgment of an Assembly of Pastors and Teachers; and generally as in civil justice, it is a good and equal rule, that a man be judged per partes, so proportionably in Church censures, it will hold among Church officers or Ministers, that they should be judged per partes, an Apostle by the Apostles, a Prophet by the Prophets, an Elder by the Elders.

Obj. 8. Jude and Silas are called Prophets, Acts 15, 32, and they exhort the Church; yet they were out of office, for they are distinguished from the Apostles and Elders, and said to be chief men among the Brethren, ver. 22. Ans. This president will carry the prophesying Brothervery high, for Silas is reckoned by Divines to have been an Evangelist, which may be collected from his travelling through so many places with Paul, as spreading the Gospel, Acts 16, 17. Acts 17. 10. 14. 15. Acts 18. 5. others think he had a Ministeriall charge at Jerusalem, but the former opinion seems to be better grounded. 2. The word Brethren and Brother, does not ever note such as were out of office in the Church, but it is diversely used, and so I take it here, of such as were neither fixed as Elders, nor so eminent in the Church as Apostles, but had special and extraordinary employments, or administrations in the Church, as in the primitive Church, &c.

Chap. 5:

22, 23 1 Cor. 16. 12. 2 Cor. 1. 1. Heb. 2. 3. 1 Cor. 1. 12. 1 Peter 1. 12. Ephes. 6. 1. Col. 4. 1. Philem. 1. 20. From which places it is manifest, that the Apostles fellow labourers in their extraordinary administrations, are often called Brethren, and among these Brethren, Jude and Silas were chief men, either for the greatness of their gifts, or more abundant labours.

And now in the close, my advice and exhortation is unto such Brethren as take upon them to preach, or prophesie, neither being nor intending to be ordained to the Ministry, that they would yet take them to serious second thoughts of this business, and seeing that prophesying which they take for their president, hath been so clearly proved to have been extraordinary, seeing also Christ hath appointed Pastors and Teachers for the ordinary work of the publick teaching, edifying the Church, and perfecting the Saints, Ephes. 4. 11. 12. (which ordinance is sufficient for that end), those Brethren should do well to improve their gifts in another way, by writing, and by occasional exhorting, admonishing, instructing, reproving, comforting others, in that fraternal manner, which is suitable to Christians out of office: If they define any other work in the Church, let them define the Pastorall office, and offer themselves to tryall in order thereunto, for as Greg. Nazianzen, in his Oratio 7. Christ hath appointed this order in his Church, that the flocke may be one thing, Pastors another thing; And again, 'tis a great business to teach, but it is safe and harmless to learn, why malest thou thyself a Pastor, when thou art one of the flock.
CHAP. VI.

Whether any other but a Minister, lawfully called and ordained, may administer the Sacraments, Baptism and the Lord's Supper.

The Sacraments and the Eucharist Church-maker before mentioned, so plead against the necessity of Ordination, that they hold it lawful and free to gifted persons not ordained, not only to preach, but to administer the Sacraments whether they extend this to women as well as men, I know not. Peradventure they will borrow from the Pagans those free priests whom Celsus out of Cicero, calls Antistites, not Antistites, or haply the hold with the old Paganians, that women may both preach and administer the Sacraments at least, if they may not speak in the Church, because that is forbidden. 1 Cor. 14. 34. Although some are so bold as to re-strict that prohibition to married women, whereof they think they have some colour from the context that yet they may both preach and administer the Sacraments in private places. And if there be no more necessary to one that preacheth or ministeth the Sacraments, but only gifts and abilities, how can they avoid to allow gifted women, as well as gifted men to perform the holy things.

But it is justly held by the reformed Churches, and ordered in the Directory of Worship agreed upon by both Kingdoms, and mentioned also in the late Confession of Faith, chap. 27, that neither Baptism nor the Lord's Supper may be dispensed by any, but by a Minister of the Word lawfully ordained. Nay (say the Protestant writers) not upon presence of whatsoever necessity be it among Jews, Turks, Pagans, or to children dying, or the like.

CHAP. 6.

Lawfully called and ordained, &c.

The arguments I learnt to are these. 1. God hath appointed the Minister of the word, lawfully called and ordained, and no other to be the stewards and dispensers of the mysteries of Christ, 1 Cor. 4. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards, that a man be found faithful. Which the Apostle doeth not only apply to himself and Apollo, ver. 6. (where by the way it may be remembered that Apollo was neither an Apostle, nor Evangelist, but a powerful Minister of the Gospell) and to Simeon: (as appareth by comparing the Text new cited with 1 Cor. 1. 1.) but he also applyth the same to every lawfull Bishop, or ordinary Minister, Tit. 1. 7. for a Bishop must be blameless as the steward of God, and this steward is ordained, ver. 5. So Luke 12. 42. Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season. Tis not Christ's will that any one of the household, who is faithful, wise, and discreet, may take upon himself, the steward's office, to dispense meat to the rest. But there is a steward constituted and appointed for that purpose. There are stewards appointed in the Church, which is the house of the living God, and those to continue till the coming of Christ, ibid. ver. 43. 46. and there is nothing which more properly belongeth to the Ecclesiastical stewards, then the dispensation of the Sacraments.

2. Ministers lawfully called and ordained, and none other hath Christ appointed to bee Pastors or Shepherds, to feed the flocke of God, 1 Pet. 5. 2. Much of this feeding consisteth in the dispensation of the Sacraments. And hee who hath appointed this food to be received by some, hath also appointed to be given, and administered by others. Surely hee who is so much displeased with Pastors, who feed themselves and not the flocke, will not
Whether any other but a Minister, not be well pleased, with the flocke which will be their owne feeders only, and will not be fed by the Pastor. Grotesque had an extravagant notion of communicating, where there are no Sacramentall Elements, or where there are no Pastors to administer, yet although he went too farre, those against whom I now argue, doe farre outreach him, for where there are both Elements and Pastors to administer, they hold there may be a Sacrament without any Pastor; Yea, this Socinian and Anabaptisticall way, takes away the very distinction of Pastor and flocke in the Church, as if any of the sheep were to feed the shepheard, as well as he them.

3. Ezekiel's vision concerning the new Temple, is generally acknowledged to be an Evangelicall prophesse, which I have also else where demonstrated by infallible reasons: But I conceive the Septuaries of this time, who cry downe the Ministry and Ordination, doe not nor will not deny it. Sure I am such a materiall Temple as is described in that vision, never yet was. Now among other things, it is there prophesied concerning the Ministers of the Gospell, Ezek 44.16. They shall enter into my Sanctuary, and they shall come near unto my table to Minister unto me; and they shall keep my charge. Whereof we can make no Gospell sense, except it belong to the charge of Ministers, lawfully called and entered into that work, to administer the Sacraments, and name the names of the Lords Supper at his Table. These Ministers are also in that Chapter plainly distinguished from the people, or children of Israel, v. 15, 19, 22, 23, 28.

4. The Sacraments are seats of the righteousness of faith, or covenant of grace, as Divines commonly speake, borrowing the phrase from Rom 4.11. This truely hath beene justly accounted so necessary, that both the Houses of Parliament, after consultation, had with the Assembly of Divines, did by the Ordinance dated Oct 20. 1643, appoint that who ever doth not know that the Sacraments are seats of the Covenant of grace, shall not be admitted to the Lords Supper, but shall be expelled from it, as an ignorant person. Now if it were an intolerable usurpation among men, if a private person should take the broad Seal of the King's dome, and apply it to such Signatures as he thinks good; yea, (put cæs) to the Signatures onely, whereunto it is to be, and ought to be put by those who are intrusted with the keeping of it: Now much more were it a provoking sinne, and usurpation against Jesus Christ (who is jealous of his glory, and tender of his ordinances) to make bold with his Seals, without being called, and appointed thereunto.

5. Christ gives a commission to the Apostles, to Teach and Baptize, and extends the same commission to all Teaching Ministers, to the end of the world, Mat 28.19,20, from which place Theis plain; 1. That Jesus Christ would have the distinction of Teachers and taught: Baptizers and Baptized to have place in the Church, and even unto the end. 2. That the commission to Teach and Baptize, was not given to all who believe in Jesus Christ, but to some only. 3. That those who received this commission, are not only the Apostles, but ordinary Ministers, as is manifested by the explaining of the commission, and promised to the end of the world.

6. Christ hath distinguished between Magistracy and Ministry, between civil and sacred vocations; Mat 22.10, Matt 16.19, &c. 18.18, &c. 28.19, Job 20.22. Rom 15.17. 1 Tim 2.2. 1 Pet 2.3, 14. compared with Rom 12.6, 7. 8. 1 Cor 12.28. Eph 4.11. 1 Thes 5.12. Heb 13.7,7. 17. So that as Ministers may not assume civil dignities and administrations, nor exercise secular power, Luke 12.14. &c. 22. 25.26. Job 18.36. 2 Cor 10.4. 2 Tim 2.1. 4. It is no lesse contrary to the ordinance of Christ, that Magistrates (or any other civil persons) stretch themselves beyond their lyne, and the
CHAP. VI.

Whether any other but a Minister, is not the administration of the Sacraments a part of the perfecting of the Saints, of the work of the Ministry, of the edifying of the body of Christ? And are we not told that this shall continue till the whole number of the Elect be fulfilled? And whom hath Christ given here to his Church for this work? Hath he given any other but Pastors and Teachers (setting aside the extraordinary officers) and who are the Pastors and Teachers appointed hereunto? All, or whosoever will? Nay, not all, but some faith the Text.

CHAP. VII.

Of Prophets and Evangelists, in what sense their Work and Vocation might be called extraordinary, and in what sense ordinary.

His Question appeareth to be very perplexed and thorny; yet I am led upon it both by the controversy of the times, concerning the necessity of Mifion and Ordination unto all Ministers of holy things, and likewise by occasion of that which is maintained by some men of Learning, that there are full or may be Evangelists in the Church. Calvin holds indeed that in that age of his, God raised up Evangelists to relieve the Church from Popery. Infirm. lib. 4 cap. 3, § 4, and Mr. Hooker in his Ecclesiastical pollici, lib. 5, sect. 78. tells us out of Eusebius eccles. hist. lib. 3, cap. 34, that in Trajan's days many of the Apostles, Disciples and Scholars who were then alive, sold their possessions, which they gave to the poor, and betaking themselves to travel, undertook the labour of Evangelists, that is, they painfully preached Christ, and delivered to them who as yet never heard the doctrine of Faith. Concerning Prophets, I have before showed out of Justine Martyr.
chap. 7: In what sense their work, &c. 93

called Prophets, and the Apostle Tit. 1, 12, calls Epimenides a Prophet of the Cretians, qui quasi profeta interutus, as well as Ephes. 5, 11. As likewise, he, because that book of Epimenides out of which that verse is cited hath its title ἐπιμηνείδης οἱ προφήται τῆς ἀσκησεως. But in the Church notion of the word which the Fathers took from Scripture: Prophecy is a prediction of things to come from a special inspiration of the Holy Ghost.

But what is the distinguishing work and characteristic property of an Evangelist, i.e. that which an ordinary Pastor and Teacher might not do, and which none else could do but an Apostle or a Prophet? That I may speak to this more clearly, let us be reminded, that the word Evangelist is not here taken in that restricted vulgar sense, for a penman of the Holy Ghost writing Gospels for in that sense there were but four Evangelists, and two of them Apostles. But this not the Scripture notion of the word, which tells us that Philip and Timotheus were Evangelists, Acts 21, 8, 2 Tim. 4, 5. And that Christ hath given Evangelists to His Church for the work of the Ministry. Eph. 4, 11, 12. Now if we take the word as the Scripture doth, the proper work of an Evangelist i.e. that which none but an Evangelist could do, we must understand two things: the first is, to lay foundations of Churches, and to preach Christ to an unbelieving people, who have not yet received the Gospel, or at least who have not the true Doctrine of Christ among them. So Philip the Evangelist preached Christ to the cities of Samaria, and baptized them before any of the Apostles came unto them. Acts 8, 5, 12. And I the 70 Disciples Luke 10 were Evangelists (as many think, and Calv. In Inst. lib. 4, cap. 3, 4. thinks it probable) their proper work as Evangelists, was to preach the Gospel to those cities which had not received it. Their second work is a traveling and negotiating as Messengers and Agents upon extraordinary occasions.
occasions, and special emergencies which is oft times between one Church and another, and so distinct from the first which is a traveling among them that are yet without. Of this second there are diverse examples in Scripture, as 2 Cor. 8, 13; Phil. 2, 19, 25; Tit. 3, 12; Acts 15, 22, 25. In this last example, although some are of opinion that Silas was of Jerusalem, and had an ordinary Ministerial function there, yet the best writers do commonly reckon Silas among the Evangelists, and I do not doubt but as he was a Prophet, Acts, 15, 32, so also an Evangelist, which may appear by his traveling through many places, in the work of preaching the Gospel, sometimes with Paul, as his fellow labourer and helper: Acts 16, 19 &c. 17, 4, 10, sometimes with Timothy, Acts 17, 14, 15, & 18, 15.

Now when I call those works and administrations of Prophets and Evangelists extraordinary, my meaning is not, that they are altogether and every way extraordinary even as Apostleship. For I dare not say that since the days of the Apostles there hath never been, or that to the end of the world there shall never be any raised up by God with such gifts, and for such administrations, as I have now described to be proper to Prophets and Evangelists, i.e. the foretelling of things to come, the traveling among Unbelievers to convert them by the preaching of the Gospel, and between one Church and another, upon extraordinary errands. But I call the work of Prophets and Evangelists extraordinary in Calvinus's sense (expressed by him in the place before cited) i.e. it is not ordinary like that of Pastors and Teachers, which have place constantly in the best constituted and fested Churches. Shortly, I take the word Extraordinary here, not for that which so called with the first age of the Christian Church, but for that which is not, neither needeth to be ordinary, and so much of their work.

As for the vocation of Prophets and Evangelists, I cannot passe without an animadversion, a passage in Mr. Hooker's Ecclesiastical policy, lib. 5 sect. 76, where he will not have the Prophets mentioned, 1 Cor. 12, 28, to be reckoned with those whom he calleth (after the then common idiom) the Clergy, because no man gifts or qualities can make him a minister of holy things, unless Ordination do give him power, and means whereunto Prophets to have been made by Ordination. If we shall take the word Prophets so largely as to comprehend all who have any gift of Prophesie, and so Prophets are also, I shall not contend against that which he saith, but if we shall understand that the Apostle in that place doth mention not only diversities of Gifts, but diversities of Administrations, which God hath appointed in the Church (and this may easily appear by comparing v. 28, with v. 4, 5) and to take prophesie for an Administration or Service in the Church as well as a Gift, surely it was not without a Mission or Vocation thereunto. For as they were extraordinary Ministers, so they had an extraordinary Mission or Ordination as well as the Apostles, Luke 1, 49. Christ faith, I will send them Prophets and Apostles, and 1 Cor. 12, 28. God hath set or appointed Prophets and Teachers in the Church, Yeas as their work was partly ordinary and common to Pastors and Teachers, so a Prophet was examined and allowed by an Assemblie of Prophets, as well as an Elder by an Assembly of Elders, which I gather from 1 Cor. 14, 32. And the Spirits of the Prophets are subject to the Prophets.

Touching the Vocation of an Evangelist, the Author of the Queries concerning Ordination, quæst. 19, to clode our argument for the standing ordinance of Christ, for Ordination of Ministers drawne from 1 Tim. 4, 14. answered among other things, that Timothy being an Evangelist, and Evangelists being (by common consent) extraordinary by calling, he had need to pass through the common doore of Ordination. The extraordinary of Evangelists is not so much without controversy, as he would have his reader in hand, as may appear by.
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by what I have but now said: Neither can he prove that at that time, when the three eyes laid hands on Timothy, he was even then an Evangelist or more than a Presbyter. However this I will say, that as the work, so also the Vocation of Evangelists, was partly extraordinary and partly ordinary, and as there may be still occasion for some of their extraordinary work, so there ought to be a special Mission and Vocation thereunto, not only inwardly from the Spirit of God stirring up unto and enabling for the work, but outwardly also and ordaineth the Church. Thus, the disciples were ordained by Christ himself, Luke 10. The Lord appointed other seven, also, and sent them two and two. An angel of the Lord spake unto Philip and called him from one place to another, Acts 8. 26. The Apostle Paul sent Epaphroditus, and resolved to send Timothy to the Church of the Philippians, Phil. 2. 25. 28. There are examples of extraordinary Mission, such I mean as ceased with that age, none being now immediately sent by Christ or his Apostles. But there are other examples of a Mission or Calling to something of the proper work of Evangelists, which are not to be restrained to that age only; for they who were agents and did travel and negotiate in the great and special affairs of the Church, had a special delegation and ordaineth thereunto. So I understand that of the Missionaries of the Churches, 1 Cor. 8. 24. And Epaphroditus being sent from the Church of the Philippians to Paul, is called there Apostle or Missioner, Phil. 2. 25. So, Philip and Silas, who went out for the settle of the disaffected Churches, had a special commission and delegation thereunto from the Synod of the Apostles and Elders. This therefore most agreeable to the Primitive pattern, that where Synods or at least Classes may be had, and are not by persecution scattered or hindered to meet, such as undertake either to go & preach the Gospel to Infidels, Papists, Turks or the like, or go about any negotiation abroad in any common business of the Church.

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Church ought to be approved, and authorized by a national Synod, or (when that cannot be had), &c. if there be withal great danger in the delay, by a provincial Synod, or at least, (where this cannot be had) by a Classis.

Chap. VIII

That the primitive Apostolical pattern heldeth forth unto us for our imitation, a Presbyterie, i.e. an Assembly of Elders, having power of Ordination, with laying on of hands.

His I gather from 1. Tim. 4. 14. neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbyterie, I have already evinced from this Text, the necessity of Ordination. Let us now see, whether it doth not also flow us the right hands, unto which Christ hath committed this power. It is as a text most miserably darkened and obscured by controversy of Glosses, put upon it by Popish and Prelatistical writers: Some would have it [621] here be a company of Bishops, who were both Elders, and more then Elders as they hold. This Interpretation had so little probability of reason to strengthen it, that it was abandoned by some of the ablest friends of Episcopacy; Camera; De politic.; in Matt. 10. 13. where, For behold this is a work of God, and shall endure forever: it is a work of God. And why should we understand by Presbyteries, a company of Bishops, when it is yielded even by writers of that side, that in the city of Antioch, the Apostles planted the Church of Antioch, there was Collegium Presbyterum, a Collège or company of Prophets. So M. Thodeken, of the government of Churches, 28. &c. Both of them in this following Hooker, It was also

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acknowledged by them, that this College of Presbytery did together with the Apostles lay on hands in Ordination, thereby contributing their blessing and affixing with their prayers. Whence (as was alleged) came the custom of the Presbyters, their laying on of hands in the Ordination, together with the Bishop, Cont: Carthage 4. Can 3. so that even themselves lay as much as may make us understand by *apostolica* in this Text, *Concilii Presbyterorum* as Cameron calls it. The footsteps of Ordination by Presbytery might be seen, not only in that Canon of Carthage, but in the Canon law itself, which appoints the same thing, *D. 23. cap. 8. Both Ambrose in Epist: 4. and Augustine in quaest: ex instruete Test: 4. I. 1. bear witness that Presbyters did ordain in Egypt, when a Bishop was not present, Dr: Forbust Iren. lib. 2. p. 177. cite out of *Paschimian, Olim Presbyteri in communi regibus Ecclesiis & ordinamentis fiscis.*

There is another Gloss which the *Eresians* (who love not the name of Presbytery, with any power at all *jure divino*) are glad to take hold of. 'Tis that which *Bilson, Stullius* and other Episcopall writers made use of, disrupting (as it should seem) that other Interpretation laud mentions! And they had it from *Bellarmine,* and some Popish expositors. See *Carranii* upon the place: I confesse it was also one of Calvin's few (for they were but very few) mistakes, and 'tis diligently catcht at by those who set at nought Calvin's judgment in other things. But *quandoque dormissit Hominem.*

I think it worth the while to examine this Gloss. And I shall offer these reasons following, to make it appear that *episcopias* is not here the office of an Elder, but the Assembly of Elders, commonly called the Presbytery. 1. The word *episcopus* is nowhere used by the holy Ghost, for the office it self, or degree of an Elder: But 'tis used in two other places in the new Testament: for an Assembly or Council of Elders, *Luke.*

CHAPTER 8: behold forthunto us for our imitation, &c.

Luke 22. 66. Acts 22. 5. in places *Arias Antonius* rendereth it by *Senatus, Besc* in the first of these places, retaineth the word *Presbyterium.* In the other place, both his version and the *Tigurin* hath *notus Senenium orbis.* But the old English translation, readeth the company of Elders. However both places are clearly meant of the company of Elders, not of the office itself, for the office of Elders could not meet together, as in that place of *Luke:* Neither could the office of Elders bear witneffe to *Paul,* as in that place of the *Acts.* Mr. Selden in his upon *Ebracia* lib. 1. cap. 15. understand the word *episcopus* in both these places to be used by *Luke,* for the great Sanhedrin, the highest Assembly of Elders. Now then, why shall we not understand the same word, *1 Tim:* 4. 14. to be the Assembly, n i the office it selfe of Elders. And I shall aske those who think the Apostoll means the office of Elders, upon what imagiable grounds can they conceive that this is the Apostolls meaning, or how come they to divine this thing, or how could the Apostolls words be understood in that sense? The holy Ghost never used the word in that sense. The *Septuaginta* never use the word in that sense, for they use it not at all. No Greek Author that lived before *Paul,* can be found to have used the word in that sense, for the word it self is not found in heathen writers. I finde only one place where the word *episcopus* is conceavt to be used for the office of an Elder. And that is in the *Apocrypha* story of *Susanna* ver: 50. But *Hes: Stephanus, tom. 3. pag: 545.* makes a doubt whether it should not be written in that signification *episcopus,* and supposeth it to be read there *episcopus,* yet that Ecke is not so old as *Paul,* for it is ascribed to *Theodotius,* as Mr. Selden tells us in that place last cited out of him. Yea, the Jefuits of the English College of Domay in thir Bible acknowledge, that this story is translated out of *Theodotius' edition,* and this is the oldest Original which they can allledge for it. And besides this it may be...
That the primitive Apostolical pattern be understood of the Assembly of Elders, when the Elders say to Daniel, I exhort you to the profession, which those Jesuits of Dowsay render thus, because God hath given thee the honour of old age. Others the honour of an Elder, or an ancient. But I know no reason why the word may not here signify the Assembly of Elders. God hath given thee the Assembly of Elders; that is, God hath given thee thy petition, and thy desire, which was the meeting again of the Assembly of Elders, as is plain by the verse preceding: Even as God gave to his praying children this present Parliament.

If the Apostle had meant to express the dignity or degree of an Elder, he would rather have used the word ἀφοιδίαν or αἰφοιδίαν, which Greek writers use pro senum honore vel dignitate, then ἀφοιδίαν, which is not used in that sense.

And if he had meant to allege up Timothy from the honour or dignity of that office and degree, which was conferred upon him, he had rather mentioned the degree of an Evangelist, than of an Elder. Even so he himself where, do the work of an Evangelist.

The very Popish Interpreters are forced to confesse that the Apostle means an Assembly of Elders, Ιουνεων Presbyterorum, faith Cæsar, Iouen Presbyterorum, faith Salmeron, Iouen upon the place notheth, that imposition of hands, was a plurium addita, according to that Canaan of Carthage. Hugo Cardano, notheth here the great honour of Presbyters, that three of them at least, laid on hands in Ordination.

Wherefore I can see no felle which can agree to the Text, but that which is the ordinary and known felle of the word, that is an Assembly of Elders. In which felle it is also frequently used by ancient writers, whereof, he that will, may read good store of examples in D. Blondelli Apologia pro fœcinitia Hieronymi, pag 89 90.

It hath been objected by some, that 1 Tim. 4, 14 holds forth no precedent for ordinary Presbytery, because 1. Here is mention of prophetic which was an extraordinary thing, 2. Timothy was ordained by the laying on of the Apostle Paul his hands. 2 Tim 1, 6. Lastly Timothy was an Evangelist, and how could a Presbyter ordain an Evangelist?

Answer: 1. Those very things which are objected, to deprive the Presbytery, doe put upon it much the more abundant honour. Alfo propheseies had gone before concerning Timothy, and some extraordinary predictions, 1 Tim 1, 18. Alfo like wise the Apostle Paul himselfe is appoised to have been present, and to have laid on his hands at the same time, yet neither the extraordinary propheseies, nor the laying on of the hands of an Apostle, did allow them, take away or hinder the ordinary power and right of the Presbytery, to be aend and put forth in the ordaining of Timothy, or did exempt Timothy from entering by that ordinary doore, and passinge, through those ordinary hands of the Presbytery.

2. 'Tis not certaine, that either the prophetical predictions concerning Timothy, (which the Apostle calls προφανεια, progressus, or pro fœcinitia) or the laying on of Pauls hands, was at the same time with the laying on of the hands of the Presbytery. But whether these things were done together, or at severall times, 'tis very observable, that to these the Apostle prefixeth et al by, but to the laying on of the hands of the Presbytery, part with, 1 Tim 1, 6. that they strike up the gift which is in holy by the putting on of my hands. 1 Tim 4, 14. the gift which was given thee by propheseies then he addeth with (not by) the laying on of the hands of the Presbytery. By this change of the phrasis on purpose intimating, that the prophetic and laying on of Pauls hands, were things extraordinary, because by these the gift, aptitude, and ability of parts, or the δυναμεις was given to Timothy, but the laying on of the hands of the Presbytery, was according to the ordinary rule then and there.
feted, being a rite used in Ordination, so that Timothy had not by the act of the Presbyterie, any gift or power, but the same of a potestative, authoritative Ministerial Mission (for to what other use or end could there be a laying on of the hands of the Presbyterie?) Therefore Athanasius in apologia ad imper. Constans quoting this Text, and applying it to ordinary Ministers, he lives out that part concerning prophetic, and the rest of the Text he applies thus, "As the hands which consecrate to the ministry, so are the hands of the Presbyterie, and nothing else. The Apostle Paul hath commanded each one of us in his disciple, saying, neglect not the gift that is in thee, which is given unto thee with the laying on of the hands of the Presbyterie.

3. If it be said that the laying on of the hands of the Presbyterie was only to shew their consent, and joying in prayer, and hearty wishes with the Apostle for Timothy: The answer is ready; let these who allege this shew us from Scripture, where laying on of hands was ever used, for a bare testimony of consent, or of joy and prayers and wishes. I know imposition of hands hath been used in prayers, of blessing, or benediction by such as had a special power, authority and privilidge, as Gen. 48. Jacob when he blessed the sons of Joseph, laid his hands upon them, but we read not that Joseph, or any other, whose heart joyed in prayer and hearty wishes for them, did therefore lay on hands together with Jacob. Mark 10.16. When Christ blessed the little children, he laid his hands upon them; But will any man imagine, that they who brought the children to be blessed by him, did together with him lay their hands upon them? And generally if we consider the use of laying on hands in Scripture, we must conclude that the laying on of the hands of the Presbyterie, was an authoritative act, not a testimony of consenting and joying only.

4. 'Tis thought by some Episcopall writers, that Timothy was a wife ordained, first to be a Presbyter, and after to be a Bishop. See the history of Episcopacy, pg. 117. I should rather say, peradventure he was first ordained a Presbyter, by the Presbyterie. And after ordained an Evangelist by the Apostle Paul. However the Presbyteries act needs to be extended no further, but to the ordaining him a Presbyter, what was more, (as Ordination to the office of an Evangelist,) might proceed from the Apostle; I mean, suppose he was ordained once, both Presbyter and Evangelist, and that both the Apostle, and Presbyter did lay on their hands together, in this mixed action, we may very well distingnish what was ordinary, what was extraordinary, ascribing that to the Presbyterie, this to the Apostle.

5. And if the Presbyterie had ordained, and sent forth Timothy as an Evangelist, what inconstancy, or absurdity had been in it? You will object the lefle is blessed of the greater, and not the greater of the lefle, Heb. 7.7. I answer, although Timothy as an Evangelist, was greater than a single Presbyter, yet that proves not, that he was (even in that capacity, greater then the whole presbyterie, one of the house of Lords, is greater then one of the house of Commons, but he is not therefore greater then the house of Commons. When a King and his people is compared together, we use to say, that he is major singulari, minor universi. Moreover, he that blesseth, is not every way greater then he who is blessed, but he is greater qualiter, in so far as he is blesseth. And why might not the Presbyterie be greater then an Evangelist, not simply and absolutely, but in so farre as they blessed and ordained him. So Ananias put his hands upon Paul, Acts 9.17, and afterwards certain Prophets and Teachers at Antich laid hands on him, and Barnabas, Acts 13.3. And in so farre there was a majority and preeminence in those who laid on their hands, though simply and absolutely they were the greater, on whom
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whom the hands were laid.

This takes off some of the chief exceptions brought by the Author of the Queries concerning Ordination, quæst. 19, which doth, his other exceptions are the more easily mader. He himself palleth from one of them, as not being very considerble, quæst. 19, that Presbyterie there used to signify not a company of elders, but the Ordinance or office it self. Of which before. There are but two other answers of his. One is that Timothy being an Evangelist had no need to pass through the common door of Ordination. Of which hereafter.

The other is a conjecture of his own, which if it be a light, I confess it is a new light. It seems more probable (faith he) be farther that when Paul laid his hands on Timothy, 2 Tim. 1. 6. there were some other Apostles, or Apostles fellowes that joined with him in that action. And that Apostles should be called Presbyters or Elders, and a company of them a Presbytery or Eldership, is an expression common to other Scriptures where the appellation of Elder is attributed unto them, 1 Pet. 5. 2. Epist. Joh. 1. &c. 3. Epist. 1. Aen. 1.

In the left two Scriptures which he cited, the word Eld. is a name of age not of office, and we are to understand, ἀποστέλλειν in those places to be only degree more than ἀποστείλεται, to Philemon. v. 9. Paul the aged, So John the elder. i. e. now full of years, and very old. For which reason also some have noted that frequently in his first Epistle he useth this compellation, ὁ λαός, children. 2. Peter indeed speaketh of himself as one of the Elders by office, wherein we ought rather to observe his humility, confederation, and prudent infallion, than make any such use of it as this Querist doth. It had been more for his purpose if another had said it of Peter, and not he of himself. For as οἰκουμενία upon the place to us, Peter calls himself for modesties cause, and to better to enforce the following exhortation, that the Elders should not lift up themselves above others, as he did not lift up himself above them. Sure

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Apostles and Elders were ordinarily distinguishing names, as it is manifest from Acts 15. 24. 6. 22. 23. Why then would the Querist leave the ordinary Scripture notion of the word, Elders, and ground his own interpretation of the word Presbyterie, upon Peter calling himself an Elder: he might as well argue, that the believing Romans who were called the servants of God, Rom. 6. 22. or these believing strangers who have the same name, 1 Pet. 2. 16. were Apostles, and that we are to understand by the servants of God in these Texts, Apostles, because Tit. 1.

The Apostle Paul calleth himself a servant of God. By the like Logick he may argue that the ordaining of Elders, Acts 14. 23. Tit. 1. 5. is meant of ordaining Apostles, because the Scripture calls the Apostles Elders. 3. Peter calls not himselfes ἀπόστολοι an Elder, but ἀποστέλλειν. The sense of the word is explained two ways, both are mentioned by H. Stephanus in Thes. diing: Gr. Temp. 3. pag. 545. and both of them make against that which this Querist drives at. First the sense is conceived to be this, qui sum & ipse Presbytero. the Tigrine, who am also an Elder to the English Translators. Now the Text running thus, The Elders who are among you I exhort, who am also an Elder, i.e. I who give this exhortation unto you Elders, as I am an Apostle, so my Apostleship doth not exclude me from being one of you, for I am also an Elder. Thus (I say) this very Text makes against the Querist, for even here we see that they who were commonly called Elders, were not Apostles. But there is a second sense, which makes yet more against the Querist: For H. Stephanus expresseth the sense of ἀποστέλλειν thus, qui sum & ipse Presbytero. he who is of the Assembly, or College of Elders commonly called the Presbyterie: Hieronym did happily intend the same thing by the word Coepiscopos. And likewise Beza by his rendering εις υμαν πρεσβύτερος, i.e. I who am together with you a Presbyter, or you and I being Presbyters all of us together. And so the Text may.
may be red thus, The Elders who are among you I exhort, who are also of your Presbyteries. There were Presbyteries among them, or Assemblies of Elders properly so called, and of these Presbyteries Peter was also a member, and when he was present in any of the Presbyteries in Pentecost, Galatia, Capadocia, Asia, and Lydia, he joined and acted as an Elder, and as in a Presbytery, This first I prefer to the other. For if he had intended no more but to tell them that he also was an Elder, I should think he would have chosen another & plainer expression, &c. The Elders who are among you I exhort, for I also am an Elder, or thus, the Elders who are among you I exhort, as being my self also an Elder. Or thus, the Elders who are among you I exhort, I myself also being an Elder. But now when he purposefully chooseth the word, ενίοτε, he intimateth somewhat more than that he was an Elder. ενίοτε: that he was Presbytered together with them, as being also of their Presbyteries, or Assemblies of Elders. Words of the like composition in the Greek tongue, may help to give us light in this particular, ενίοτε, which Pollux useth for con. tubernalis, is not fitly, he who is also a guest, or who is also a companion but he who is a guest in the same house, or a chamber fellow, ενίοτε is not any who ever be, that doth also lodge, live, & eat, but he who liveth together, & eateth together: ενίοτε may not be rendered, he who is also an Ambassador, but who is also in the same house, ενίοτε is not fitly, he who is also a witness (for then he who is a thousand miles off being witness in another cause is ενίοτε) but he who bears witness together in the same thing, or he who joyneth in the same testimony, as Rom. 8 16. Pollux hath also, ενίοτε, qui est in se decursio, nor he who is also a band or company, ενίοτε, is not he who is also a Disciple, (for then a Scholler among our Antipodes is ενίοτε, but a condisciple in the same schools. And if we speak properly we will not call every Minister of holy things, ενίοτε, but he who is our college, or associate or a Minister of our own company. So ενίοτε is H. Stephanus well explaineth, κοιμήθητε, non σκίταν, ενίοτε is not used for a counsel which is also taken, but for a counsel taken joyfully or together. Many like infinities might be given both in the Greek, ενίοτε, κοιμήθητε, κατάναξις, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ενίοτε, ε

5. That ημετέριος here is not an Assembly of Apostles, but of O 2
Elders who were not Apostles may appear plainly by comparing the Text in controversy with 2 Tim. 1. 6. the gifts of God which is in thee by the putting on of my hands. If an Assembly of Apostles had laid hands on Timothy, and so rejoined in that action with Paul, as the Querist supposed, Paul had not thus distinguished his laying on of hands, from that of his fellow Apostles, as if the gifts of the holy Ghost had been given to Timothy only by the laying on of his hands, and not by, but with the laying on of the hands of his fellow Apostles. Of this difference of the phrase in the one Text, and in the other, I have spoken before, which indeed fairly expresses the difference between the laying on of Paul’s hands, and the laying on of the Elders hands, but there could be no such difference among the Apostles themselves, or Apostles fellows.

But I have not yet done with the vindication and clearing of this Text, which holds forth a precedent for ordination by a Presbytery. It may be further objected, 1. If this Text must be understood of Ordination by a Presbytery, then the laying on of the hands of the Presbytery is necessary to Ordination; and then, what shall become of the, who were not ordained by a Presbytery, and what shall become of that which so many protestant writers have pleaded against the Popish Sacrament of Orders: viz.; that the rite or signe in Ordination, i.e., imposition of hands, is not instituted or commanded by Christ or his Apostles?

To the first answer, 1. although I hold the Imposition of the hands of the Presbytery to be no Sacrament, nor efficacious and operative for giving of the holy Ghost, as the laying on of the Apostles hands was; nor, 2. necessary to Ordination, necessitate medii vel finis, as if Ordination were void and no Ordination without it, or as if they who were not ordained with the laying on of the hands of the Presbytery, were therefore to be thought unordained, or unministeriati: Although like-
What is meant in Scripture into the Lord, of which use of laying on of hands there are diverse examples in the Books of Moses: In these respects and under these considerations we use laying on of hands in Ordination, and ought to do so in regard of the Primitive pattern.

1 Tim. 4:13, "lay hands suddenly on no man, but also contain an affirmative, to lay hands upon such as are worthy and approved.

CHAP. IX.

What is meant in Scripture by the word Heretics, and how we are to understand, that there must be Heretics, for making manifest the godly part, or these that are approved. 1 Cor. 11:19.

For there must be also Heretics among you, faith the Apostle, that they which are approved may be made manifest among you, or as others read, that they which are approved among you may be manifest.

By Heretics here some understand no more but divisions and Sects, and conceave that Heretics in point of opinion or doctrine, are not here meant. So Christiome, Erastus and others. If so, then the very divisions and sects, will make a discovery who are approved, who not, before it come to Heretical opinions, i.e. Sectaries are not approved, and these who are indeed approved, are none of theirs, but keep themselves unspotted, and free from them. So Tit. 3:10, "as would be rendered in the Tiberian Bible, Selaham authentic, and in the margin, sectae, i.e. a man that is an author of sects (or factions) after the first and second admonition, reject, and 1 Cor. 11:19, they read, oppositae enim de sectis in cibis olim. Sometimes the word, which is taken in the new Testament for a sect, yet (to note

Note that by the way only for such a sect, as either was indeed, or was esteemed to be of some heretical opinion, as Matt. 5:17, and 15:5, and 24:5, and 26:5, and 28:22. The Apostle hath the word sectae, twice in his Epistles, and in both places he makes no difference, and distinction between heretics, and divisions, or strife and variance. 1 Cor. 11:18, Gal. 5:20. For every division, strife, or variance, is not Heretical, therefore in the Text which I now speak to, I understand Heretical to be some what more then division. The Armenian 1 Cor. 14:2, that is in the Greek, and our Translations, 1 Cor. 11:19, repeateth the word Schismes out of the precedent verse & adds thereon moreover the word Heretical, reading ερημετα και σεκται, there must arise Schismes and Heretical among you, that these of you who are godly may be known; it seems that they who understand only divisions to be meant by the word Heretical, do not observe the rising of the Apostles speech, for after he hath spoken of their ερημεται, or Schismatical divisions contrary to the rule of love, he addeth και σεκται, 1 Cor. 11:19, and afterwards, 1 Cor. 11:19, For there must be also Heretical among you. I partly believe it, faith he, that there are divisions among you, for there must be, not only Schismes, but worse then, there must bee Heretical also! If you ask me what is Heretical, I shall without any explicit following of Writers, ground my answer on Scripture it self. And answer first negatively, then positively. Negatively,

1. Heretical is neither to be farre taken at large, as to be extended to every error, which may be confounded by Scripture, although happily such an error be too tenaciously maintained. Nor yet is it to be farre refticted, as that no error shall be accounted Heretical, but that which is destructive to some fundamentall Article of the Christian faith, if by a fundamentall Article, you understand such a truth without the knowledge and faith whereof, 'tis impossible to get salvation. When Peter Martyr defines Heretical, he makes no mention of a fundamentall
mentall error, but of an error contrarie to the Scriptures, loc: com. clafi: 2. cap. 4. § 50. So Calvin: Infini. lib. 4. cap. 2. § 5. understands all such to be Heretiks, as make a breach in the Church by false Doctrines. Witsanu, tom. 1. pag. 57. faith, Heretical Churches do either err in the foundation, or online in some other things built upon the foundation. When Peter speaks of such Heresies, as take away the very foundation, Jesu Christ, he thinks it too little to call them simple Heresies, but he calls them damnable Heresies. But if you understand by fundamental truths, all the chief and substantial principles (I do not mean only the first Rudiments, or A, B, C, of a Catechisme, which we first of all put to new beginners, but I mean all such truths as are commonly put in the confessions of faith, and in the more full and large Catechismes of the reformed Churches, or all such truths, as all and every one who live in a true Christian reformed Church, are commanded, and required to learn and know, as they express in the ordinary dispensation of God to be faved,) in this sense, I may yeald that Harefe is always contrary to some fundamental truth. 'Tis one thing to dispute of the absolute soveraigne power of God, and what are the truths, without the belief whereof 'tis absolutely, and altogether impossible that one can be faved. Which question (I doubt) is hardly determinable by Scripture, nor do I know what edification there is in the canvassing of it: sure I am 'tis a question much abused. 'Tis another thing to dispute of the absolute truths, which in a Church where the Gospel is truly preached, all and every one, (co toto of knowledge and instruction) and having means and occasions to learn, are bound to know, (and according to the revealed will and ordinary dispensation of God) must learn, as they desire or expect to have a true fellowship with Christ in the Sacrament of the Lord's Supper, or to be accepted of God, and saved eternally.

2. Wee must not think that no man is a Hereticke, but he who is confinctorially or judicially admonished, and thereafter continueth pertinaciously in his error. For where 'tis said Titus, 3. 10. A man that is an Hereticke after the first and second admonition, reject: 'Tis intimated that he is an Hereticke before such admonition. Positively, I conceive that these five things do not concur to make a Hereticke. 1. 'Tis an error held by some Minister or member of a Church, I mean either a true Church or an assembly pretending and professing to be true Church. For both Peter and Paul where they foretell that Heresies were to come, 2 Pet. 2. 1. 1 Cor. 11. 19. they add, &c. among you, i.e. among you Christians. So Acts 20. 29. also, our selves shall arise speaking perverse things. Therefore the Scripture gives not the name of Hereticke to those who are altogether without the visible Church, but in that sense by the names of Heathens or unbelievers, or they that are without, or the like. 2. 'Tis an error voluntarilly and freely chosen, both in the first invention and broaching of it, (which is proper to the Heretickes,) and in the maintaining of it, or adhering to it, (which is common to all Hereticke.) This I collect from the very name which the Scripture gives it for, Heresies, comes from Ερεις, I do not. Therefore we give not the name of Hereticke to such Christians as are compelled in time of persecution to profess such or such an error, which peradventure were a formal Heresie, if voluntarily and without compulsion professed. They ought indeed to die, and to induce the greatest torment, before they profess what they know to be an error: but this their finis not properly called Heresie, for an Hereticke doth freely and voluntarily hold that which is his error. And in this respect and consideration, Tertullian thinks...
What is meant in Scripture

that an Heretic is said to be ad
moniand, condemned of himself, Tit. 3:10, because he hath of himself choosed that which doth condemn him. The Apostle there hath commanded to reject an Heretic. If I reject him (might one say) then I loose him, I destroy his soule. Nay, (saith the Apostle) his perdition is of himself, for he hath choosen his own wayes, and his foul delighteth in his abominations. This interpretation is much furer and safer, then to say that a Heretic is called admoniand, or self-condemned, because he goes against his own light, and against the principles received and acknowledged by himself: Which sense is accompanied with many dangerous consequences. 3. 'Tis such a choosing of error as is accompanied with a rejecting of Truth. A Heretic puts light for darknesse, and darkness for light: good for evil, and evil for good: he chooseth error for truth, and refuseth truth for error, they that give heed to seducing spirits and doctrines of Devils, do also depart from the faith, 1 Tim. 4:1. resist the in h, 2 Tim. 3:8, and turne away their ears from the truth, 2 Tim. 4:4, their course hath a terminus a quo as well as ad quem. 4. 'Tis an error professed and maintained, and which it that means becomes a scandal and danger to others. For although there may be Heretick (as well as other kinds of sin) lurking and hid in the thoughts, yet that belongs to Gods judgement only, not to mans. The Hereticks which are spoken of, 1 Cor. 11:19, are certainly known and apparently discriminative, even among men. And Heretick is a scandalous person to be avoided and rejected, Rom. 16:17, Tit. 3:10, which could not be, except their errors were known. 5. 'Tis an error contradictory to some chief and substantial truth grounded upon, or necessary consequence drawn from, the holy Scripture. There was never yet any Heretic in the Christian world who contradicted that which is literally and symbolically in Scripture. The most damnable Heretic will offer to subscribe to the Scripture.
**What is meant in Scripture**

In the Scriptural observations, it is implied that the Apostle in part, where I hear of your schisms, for there must be also Hereticks, i.e., both Schismatics and Heretics. The breaking of Church communion & the making of a rent in Christ's body, common both to Hereticks and Schismatics. The Heretics break one band of Church communion, which is unity, with light, sometimes they agree in the like faith.

From all which Scriptural observations we may make up a description of Heretick, to this fence. Heretick is an express and dangerous error voluntarily held, and factiously maintained by some person or persons within the visible Church, in opposition to some part or substantial truth or truths, grounded upon and drawn from the holy Scripture by necessary consequence.

But next, why faith the Apostle that there must be Hereticks? This is not a simple or absolute necessity, but ex hypothesi. I mean, not only upon supposition of Satan's malice, and mens corruption, but upon supposition of God's eternal, and infallible foreknowledge: and not only so, but upon supposition of the eternal decree of God, whereby he did decree to permit Satan, and corrupt men, to introduce Hereticks into the Church, purposing in the midst of the world, and most holy counsellor of his will, to disunite (as I may so say) his Church by these Hereticks, that is to order and over-rule them, for the praise of his grace and mercy, to manifest such as are approved, and from the glory of his justice, in sending strong delusion upon such as received the love of the truth, but bad pleasure in unrighteousness. These things being so, i.e., Satan's malice, and mens corruption being such, and there being such a foreknowledge, yes, such a decree in God, therefore it is, that there must be Hereticks, and so we are also to understand, Mat. 18:17. It must needs be that offences come: These things I do but touch by the way.

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**Chap. 5.**

That which I hereabove, is the good use which God in his most wise and sovereign providence, can, and doth make of Hereticks: They are the wise, that they which are approved, may be made manifest. Whereby are Hereticks, they which are approved, we can understand nothing but such as are true and sincere Saints, approved and accepted of God, or (as Bellinger on the place) were free, truly godly: In which sense the same word is used, Rom. 16. 10. 2 Cor. 10. 18. 2 Tim. 2. 15. Tit. 1. 12. The word is properly used of good money, or silver well refined, *approus* aureus. 'Tis transferred to Saints with special reference to their mortification, or to the refining of them from the dross of their corruptions, and so noteth such as walk in the spirit, and not in the flesh. The contrary word is *deplausus, Reprobate*, reprobate, reprobate, naughty, or to be cast away like the dross of silver, 1 Cor. 9. 19. 2 Cor. 13. 5, 6. But how is it that by means, or occasion of Hereticks, the godly party is made manifest? Surely the meaning of the Apostle is not, that the authors, and followers of Hereticks, are the godly party, for he calls Hereticks a work of the flesh. Gal. 5. 20. and will have an Heretick to be rejected, as one who is of himself condemned, Tit. 3. 10. Therefore most certainly his meaning is that *they*, they which are approved, are known by this; as one of their characters, they hate, avoid, and resit Hereticks, and earnestly contend for the faith, they hold fast the truth of Christ without wavering. And those who broach, or adhere unto Hereticks, are thereby known to be *approus, unapproved*, and such as are like repugnant silver. Whosoever therefore sitheth, or ingadgets with Hereticks, or Hereticks; yes, whoever stands not fast in the faith, doth *not fast*, declare himself to be none of Christ's godly party. So contrary is the holy Ghost's language to the sense of Sectaries in these days. Neither is it in this Scripture alone, but in divers other Scriptures, that the holy Ghost distinguishes those that are approved of God, from...
such as turne away from the truth after false doctines, and beleue leading spirits, as well as from those who are of an ungodly life. So Deu. 13. 3. When a false Prophet ariseth, and the signe or wonder came to passe, what was God's meaning in permitting these things? The Lord thy God proveth thee to know whether ye love the Lord thy God, with all your heart, and with all your soule. They therefore that hearkened to the false Prophet, even when his signe or wonder came to passe, made themselves known thereby, that they had not been lovers of God with all their heart. Again Matth. 14. 24. Those that are elect, are not deceived by false Christs, and the false Prophets: and by the rule of contraries, they who are deceived by them, and go in their error to the end, are not elect, but reprobate, Gal. 5. 20. 21. Herefes is a work of the flesh, and is reckoned among these things which render a person uncapable of inheriting the Kingdom of God. They therefore who walk in the spirit, and not in the flesh, and are made meete to be partakers of the inheritance of the Saints in light, are not only no Hereticks, but refit and oppose Herefes, as being a work of the flesh, Job. 8. 31. They who are Christs Disciples indeed, continue in his word. They who continue not in his word, are not his Disciples indeed, 1 John 2. 24. with Epist. of John, ver. 9. They who have fellowship with the Father and the Son, abide in the Doctrine of Christ. They who abide not in the Doctrine of Christ, have no fellowship with the Father and the Son, like in divers other Scriptures.

If therefore they must be Herefes even for this reason, to make more manifest who are approved, who not. Then let no thoughts arise in our hearts, toward the accusinge of divine providence in this particular. Instruct Martyr, Quæst. & respond ad orthodox, quæst.

1. Answering this doubt: If God hath taken away the Idolatries, superstitious, and false religion of Heathens, and hath also abolished the Jewish worship, why hath he suffered Herefes to enter into the Christian Church? Hee gives this solution, that although Herefes come into the Church through mens negligence, and foolishness, (for while men slept, the enemy fowed the tares among the wheat, Mat. 13. 25;) Yet the providence of God was no way foolishfull in the businesse, for hee foresaw, and foretold that Herefes should come, and hath given plain warning in his word concerning the same. He addseth that the same God who did destroy the Heathenish and the Jewish religion, will also destroy Herefes, after hee hath suffocated them for a time. Although wee had no distinct knowledge, what God intends to work out of Herefes, yet we ought not to censure, but humbly, and reverently, to adore God, most wise, and most holy, (though secret and unsearchable) dispensations. If wee should see somewhat which is deadlie payson among some drugges, which a skilled and approved Phyitian is making use of, wee must not rashly censure the Phyitian, for he knowes how to dispisse that which is in it selfe paysonable, and to make it one of the ingredients in a most soveraigne medicine. Or if wee should come into the shop of a curious Artificer, or Ingenier, and there see some ugly and ill fashioned instruments, which we think can serve for no good but for evil, yet it were foolishly done to censure the Artificer, who knowes to make an excellent good use of these things, though we know not. How much more foolish and finall is it, to suffer thoughts to rise in our hearts against the wisdom and providence of God, even althwaugh wee know not what he intends to work out of such things? Wretche (faith Chrysto, de divers. &c. tom. loc. Ser. 21.) that no man might say, why hath Christ permitted this, Paul saith, this permission shall
What is meant in Scripture

Chap. 9.
shall not hurt thee, if thou art one who are approved, for by this means then haste be made more manifest. Yet all this cannot excuse, either the Hereticks, or Sectaries themselves, or those who connive at them, for that which Christ saith in-genere of scandals, is true in specie of Hereticks, it must needs be that Hereticks come, but we be to him by whom they come, I add, and were also to him who doth not according to his place and calling, endeavour the extirpation of them. The Text which I now speak to, 1 Cor. 11.17. hath not reference to the will of God's commandment, which is the rule of our duty, but to the will of God's decree, or the secret counsel of his will. 'Tis God's purpose to permit Hereticks, and to over rule them for this end, that his graces in his children may the more shine forth, and that even Hereticks, contrary to the intentions of Satan and Hereticks may make manifest those who are approved, De pref. ad ea: but: to wit (for he) such as Hereticks could not pervert and deprave, no other are the approved ones.

But there are two things may be here objected: 1. May not one chosen and justified, and regenerate be drown away, and infect all with Hereticks through the gate of men, and cunning craftiness, whereby they lie in wait to deceive? If so, then Hereticks, do not make manifest who are approved, whomot. 2. May not many who are not approved of God be preserved from the infections of Hereticks? Yes, be forward in resisting and opposing them. If so, then preservation from, and resisting of Hereticks cannot make manifest that one is approved of God. These objections are no more against men, then against the Text of Scripture. To the first, I answer, a regenerate person may be tempted and drawn over to Hereticks, as he may be tempted and drawn over to other graces. Hereticks doth no otherwise conflict with the state of grace in any person.

Chap. 9. by the word Heretick, &c.

person, then other works of the flesh, adultery, fornication, drunkenness, or the like. Look upon an elect and justified person, while lying in some great sin, for instance, Job, Lot, David, Peter, even so must ye look upon an elect and justified person polluting with Hereticks. But then that person being elect and justified and regenerate, cannot be supposed to live & die in that infallible state, but God will certainly heal his backslidings, and cut his soul out of the state of the devil by repentance, and cut his soul out of the state of the devil by repentance, for the elect cannot be received, so to continue and die in a Heretick, Mat. 24:14. And while he continues in such a gro'llish sin or Heretick, you may truly say, that for that time he is d'eludens, unapproved, or like dross and unrefined silver, in which sense the word is used by the Apostle, where he speaks of his bringing his body into subjection, lest he himself should be found a Heathen, where the old English translation readeth, Let I'm self should be reproved, which is too soft a word. The new Translation hath, Left I my self should be cast away, Beza, myself reprobate. In the same sense is used, 2 Cor. 13:5. Know you not your own selves, how that Jesus Christ is in you except ye be reprobates. Beza, nisi reprobati sitis. H. Stephanus exponet, d'eludens, minime probus non probatibus: item adulterinus non sinerum, and he cites Artificalis, d'eludens, erudire virum. In this sense even an elect and regenerate person supposing to be a maintainer or follower of Hereticks, whilst such is certainly, d'eludens, unapproved, greatly reprovable, to be rejected and cast away to the furnace like dross and unrefined silver, and no marvel, for in that estate he doth not add his graces but his corruptions, and by his great findoth exceedingly grieve and dangerously quench the Holy Spirit once given to him.

To the other objection I answer, First, Although the full and perfect discovery (who are approved, who are not) is referred to the great and last day, and there is no company, Assembly, nor visible Church in this world, without a mixture of Hypocr


What is meant in Scripture

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cries yet surely the word of the Lord hath been and shall be so far fulfilled, that in a great measure and according to the knowledge which the Church can have of her members in this life, there is in times of Heresies and Schisms a discovery made who are the approved, who not. 2. We must remember it is not the scope of this Text to give us a note of distinction between those who are approved, and all counterfeit unapproved Christians, but between those who are approved, and those who are the fomenters or followers of Heresies. Thus they who are indeed approved of God continue in the truth of Christ, grounded and settled, and found safe in the faith and can contend for it and this is one of the characters, found in all such as are approved. And thus, for faith Augustinus, are Hereticks profitable to the Church, for by their means, those who are approved of God and spiritual men, are stirred up to vindicate, open, and hold forth the truth, whereby they become more manifest than otherwise they could have been.

Upon the other part, who ever turned away from the truth, and from the Doctrine of Christ, and turned aside after Heresies, do thereby infallibly declare themselves to be unapproved, whatever profession or show of holiness they have: Whatsoever become of the white mark of these who are approved (which also holds true as I have explained it) most certainly, this black mark cannot fail upon the other side, and he who supplanted any person who is of hereetical belief and faction, to be holy, spiritual, moritnized, and approved, and one that walketh in the spirit, and not in the flesh, doth but suppose that which is impossible. And I do not doubt, but God is (by the Heresies and Schisms of these times) making a discovery of many unapproved, unmortified Professors, who pretend to safety. So that I may transferre to our time what Christ said observed of his own, lib. 1 ad eos qui scandalizati sunt cap. 19. How many are there clothed with a shadow and

(continued on next page)

CHAP. XV

Of New Lights, and how to keep off from splitting either upon the Chyrch of pertinence and on scismo, or upon the Chyrch of Levities, Wavoring, and Scepticisme.

Is pleaded by some who pretend to more tenderness of conscience then others, that to establish by the Law of the Land Confession of Faith, or a Directory of Worship of God, and of the Government of the Church, and to appoint penalties or punishments upon such as maintain the contrary Doctrines or practices.

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is to hold out and shut the doore upon new Light. That as the
State and Church hath discovered the evil of diverse things,
which were sometime approved and strengthened by the Law
of the Land, so there may be afterwards a discovery made by
the light of Experience, and a farther search of the Scripture,
to make manifest the fallacy of those Doctrines which are
now received as true, and the evil of that Government and way
which is now embraced as good, for it destroys equity and
religion.

For satisfaction in this difficulty, first of all, I do not deny
but most willingly yield, yea all that is necessary, that
as our knowledge (as it be in this world) is imperfect, (for
we know but in part); so it ought to be our desire and endea-
vor to grow in the knowledge of the mind of Christ, to
follow on to know the Lord, to seek after more and more
light, for the path of the just is as the shining light, that shineth
more and more unto the perfect day, Prov. 4:18. Secondly, I ac-
knowledge that this imperfectness of our knowledge, is not
only in degrees, but in parts, that is, we may know afterwards
not only more of that good, or evil, or truth, or error, of
which we knew somewhat before, but we may happily come
to know the evil of that whereof we knew no evil before, or
the good of that in which we knew no good before, so may
we come to know diverse truths which before we knew not.
Thirdly, I acknowledge there is not only this imperfectness,
but oftentimes a great mistake, misunderstanding, error, and un-
foundness in the judgement of Christian persons or Churches,
so that godly men and true Churches may come to know that
to be evil which they sometime thought good, and that
to be false which sometimeth they thought true, or contrariwise.
Which experience hath taught, and may teach again. Fourthly,
I confess it is no shame for an Augelline to write a Book of Re-
tractions. It is the duty, not only of particular Christians,
but of reforming, yea reformed, yea the best reformed Chur-

Chap. 10. splitting either upon the Charybdis, &c. 157
es, whensoever any error in their doctrine, or any evil in their
Government or forms of worship, shall be demonstrated to
them from the word of God, although it were by one single
person, and one perhaps of no great reputation for parts or
learning, like Paulinus among the many learned Bishops in
the council of Nice, to take in and not to shut out further light
to imbrace the will of Christ held forth unto them, and to amend
what is amiss, being discovered unto them. Fifthly, all the
belief that towards the evening of the world, there shall be more
light, and knowledge shall be increased, Dan. 12:4, and many
will things in Scripture better understood, when the Jews
shall be brought home, and the Spirit of grace and illumination
more abundantly poured out. We have great cause
to long and pray for the conversion of the Jews, surely we
shall be much the better of them.

But on the other hand, the greatest deceits and depths of
Satan have been brought into the world, under the name or
notion of new Lights. Did not the serpent beguile Eve with
this notion of a new light, Gen. 3:5? Which example the
Apostle gave before our eyes, 2 Cor. 11:3, plainly warning
us that Satan is transformed into an Angel of Light, and his
22. Did not Jeroboam make Israel to sin by a fallow Light?
It is too much for you to go up to Jerusalem, behold thy God, O Is-
rael, &c. 1 Kings. 12, 8. He would shew to the ten Tribes, how
they might in all matters of Religion be independent upon Jer-
usalem, howbeit (to note that by the way) he did not erect
Independent Churches, without an Independent Common-
wealth. He would shew them also, that they were abused with
a pretended faked order of the Priests, the Ministers of the
Lord, therefore no jure divino men, but Ministers dependent,
2 Chron. 11, 14, 15. And so he would needs make Priests of
the lowest of the people, ver. 13, for all which he had a pre-

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The Paracelsian way is most dangerous when it is destructive to the Galenic way, and overthroweth the old approved principles, yet tis of very good use when prudently, and skillfully managed, for perfecting the Galenic way, and for doing things more speedily, easilie, and pleasantly, than the Galenic way could doe: So in Divinity, such new Lights as do not expel, but retain, improve, and perfect the old, may be of singular good use: but those new Lights which are destructive and expulsive of the old true Lights, those new ways which lead us away from the old and good ways, are to be utterly disliked and avoided, 2 Epist. of John ver. 8. Look to your selves, that you lose not those things which you have gained. He speaks it against those deceived who would have seduced them from the Doctrine of Christ, as is evident both from the preceding verse, and from that which followeth: Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God, &c. Rom. 16. 17. Now I beseech you brethren, mark them which cause divisions and offenses, contrary to the Doctrine which ye have learned, and avoid them. A Bishop, faith Paul, must hold fast the faithful word, as he hath been taught, 1 Cor. 1. 2. Phil. 3. 15. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us be of the same mind. This he addeth as a prevention of a dangerous mistake, and abuse of that which he had said immediately before: And if in any thing ye be otherwise minded, God shall reveal even this unto you. Behold, a reserve for any new Light, might some say: Nay but take heed faith the Apostle, ye do not thus throttle, but keep fast the light you have already attained unto, ye must not under pretense of new light, lose what you have gained, Col. 1. 6, 7, 8. As ye therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy, and vain deceit. &c. Thee, Apollo.
Apostolical rules, are very far contrary to the Academicallys
yea, Pythagorean demure and dubitation, by which some call
in question the most received Doctrines in the Christian
Church. If Skepsis be tolerable in the Christian faith, why
are we burdened and fault in faith? 1 Cor. 16:13. and again
Heb. 10:23, let us hold fast the profession of our faith without
wavering? And why did Jesus Christ himself write to those
who had not received the false Doctrines of that time, that
which ye have already, hold fast till I come, Rev. 2:24? It was
a false error in Balaam the false Prophet, that after God had
spoken to him concerning Balaam messengers, They shall not go
with them; thou shalt not curse the people, for they are blessed, Num.
22:10, yet at the next sending of Messengers, he would needs
seek (forsooth) a new Light from God, ver. 18:19. If Balak
would give me his house full of silver and gold, I cannot go beyond
the word of the Lord my God, to do lese or more. Num. 22:12. For
then I pray you, tarry ye also here this night, that I may know what
the Lord will say unto me more. God gave him a new Light
indeed, but in wrath and judgment, quite extinguishing and
expelling judgmentally that Light which the false Prophet himself
had not intimated, but wickedly forsaken, ver. 20. And
God came to Balaam at night, and said unto him, if the men come
to call thee, rise up and go with them. Behold the fruit of not
entertaining Light, once received from God. So likewise
the young Prophet, 1 Kings 13, for not holding fast what he had
received from God, but taking in a new false Light from the
old Prophet, was most exemplarily and severely punished for
it. This is the first caution most necessary for the Seers of this
time, whose new lights are fain, that among them vetusta
aperita, and novarepora, go hand in hand together, and are
almost convertible terms, as if a man should not keep what he
had, because he finds something which he had not.

Secondly, many of those new lights which some brag off,
not only expel much of the good old light, but bring
false Egyptian darkness. There is a woe denounced against
those who put darkness for light, 1 Cor. 15:58. I may well say, that false
darkness is introduced, when the fundamental Articles of
faith are called in question, denied, and oppugned, as the God.
head of Jesus Christ, the divine authority of the Scriptures;
the immortality of the Soul; the eternity of glory to the Elect,
and of torments to the Reprobate, &c. If the foundations
be shaken, what can the righteous do? If we hold not fast
this Gospel, if we embrace not this Saviour, we cannot have
another, 1 Cor. 3:11. For other foundation can no man lay, than
that is laid, which is Jesus Christ, Gal. 1:6. I marvel that ye are
so soon removed from him that called you into the grace of
Christ, unto another Gospel, ver. 8. But though we or an Angel
from heaven preach any other Gospel unto you, than that which we
have preached unto you, let him be accursed.

Thirdly, beware of those new Lights, which make any cer
tain truth (although neither fundamental, nor circumst
dential) to be uncertain, as we ought not to lay of any
thing neither of any truth; Is it not a little one? Let every truth
be highly valued, By the truth, and fell not; say not, This
truth is but a matter of discipline, let it go, it is not worth the
buying? He that is faithful in that which is least, is faithful also
in much: and he that is unfaithful in the least, is unjust also in
much, Luke 16:10. Melchior Adams, both in the life of Caroletatius,
and in the life of Luther, observeth the great evil which grew
out of Luther's dislike of Caroletatius, his strenuous zeal, and
forwardness, in abolishing auricular confession, and difference
of mass, and calling out images out of Churches, at which
things Luther was the more offended, because done by Caro
letatius in Wittenberg, during Luther's abse, and without
his knowledge and counsel. Luther did also allege that Gesa
 apprent.
not infallible in his judgement concerning the symptoms, causes and cures of diseases, yet he may be most certainly per-
fwaded, such a disease is deadly, and there is no cure for it, or such a thing may be cured, and this is the cure. Soin Divinity
the obnoxiousness of mens judgement to error hindereth not,
but they may be infallibly persuaded of this, and this, and the
other truth.

Fifthly, beware of those new Lights, which come not from
the Sunne of righteo[v]nness. To the Law and to the testimony,
if they speake not according to this word, it is, because there
is no light in them, Isa. 8:20. When men walk in the light
of their owne sparks, they shall lie downe in darkness: New
fancies are not new lights, 'tis no truth, which cannot bee
grounded upon the word of truth.

It was a wilde fam[i]ly of the Weigelians, that there is a time to
come, when they call seculum spurios fam[i]l[i]um, in which God hath
by his Spirit reveal much more knowledge and light, then was
revealed by Christ and his Apostles in the Scriptures. There
is so much revealed in Scripture, as the Apostle calls the wis-
dom of God, and the hidden wisdom of God, 1 Cor. 2:7;
things which are preached and written to us, are the things
which the very Angels desire to look or pry into, 1 Pet. 1:12.
and faith in Christ, That which ye have already, hold fast
till I come, Rev. 2:12. More of this error, see in Brockman

Sixth, take heed of proud, and lofty, and self conceited
new Lights, 1 Cor. 1:22, 23. And the spirits of the Prophets,
are subject to the Prophets; for God is not the author of confu[i]s
or of peace. If the spirits of the Prophets must be so subject, how
much more the spirits of private persons? Wherefore in
a reformed Church, all pretended new Lights which are against
the received Doctrine, government, or forms of worship,
ought to be in all humility and submission, offered to be tryed
by, A Physician is...
Of new Lights, and how to keep off.

by a learned and godly Synod. The Lacedaemonian Scepticism was such, that no man might move for a new law, but with a rope about his neck, that if his motion were thought good, he might be hanged; but if bad, feared: so Demosthenes advers. Timon. tells us. I will not allow this severesty against such as offer new Lights, or move for new changes in the Church. But I may well apply here, the Athenian law recorded by Demosthenes in the same Oration. The Athenians went not so far as the Lacedaemonians. Yet no man might move for a new law in Athens, unless the motion were offered and submitted to the Senate, who were to judge, whether the old or the new were better.

Seventhly, beware of separating new Lights, to separate from, or gather Churches out of the true reformed or reforming Churches, hath not the least warrant from the word of God. When we see this or that amiss in a Church, we are bidden exhort one another, and provoke one another to good, but not to separate: Heb. 10. 24, 25. Zuinglius confers amicably with the Anabaptists in Zurich, as with dissenting brethren, and no charge was taken to suppress or restrain them by the peculiar law, till they grew to gather Churches out of the true reformed Churches, but when it came to that, they could not be suffered or forbore, it was thought necessary to restrain them.

Thirdly, beware of those new Lights which dare not be seen, and are kept up in corners. Truth seeks no corners; light doth not shine light; a candle not lighted to be put under a bushel, but on a candlestick: Matth. 5. 15. 1 John. 2. 20, 21. Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved, but he that doeth truth commeth to the light, Prov. 4. 19. The way of the wicked is darkness; they know not what they do faint. I addle to make up the Antithesis to verse 18. Their way is darkened more and more until the dark night. I have heard when the Arminians were put to it in the Synod of Dort, to declare their judgement and sentence, which they would hold at, they declined it, and Episcopacy answered in the name of the rest, Dies dies docet. And is it not so with the Sectaries of this time, from whom you cannot draw a clear model? of what they hold?

Ninthly, refute such new Lights as have fellowship with the unfruitful work of darkness, Eph. 5. 11. 'Tis a deceitful new Light, which makes men forbear to reprieve, speak, or petition against those evil things in a state which their confidences know to be sinfull, and to wink at such things, as publicly disHonour God in a nation, upon hopes that themselves shall be winked at and tolerated. But what communion hath light with darkness, 2 Cor. 6. 14. There are some who pretend to new Light, and to tenderness of conscience, who yet are content to combine and associatethem with those of another and different way, (which themselves condemn as a sinfull way) in that common cause, of theirs, for crying up their great Diotre, liberty of conscience, and for opposing the Church government by Presbytery and Synods. How they who would not suffer the Presbyterians, for the purging of their Congregations, and keep off all scandalous persons from the Sacrament, and yet do affat and strengthen Separatists, Anabaptists, Antinomians, Socinians, Egalitians, Seekers, in seeking after Toleration, how (I say,) they will answer this to God and their own consciences, let them look to it. Again, many of the pretended new Lights have communion with darkness in another respect, because they are bowred from Hereford, buried in darkness. How many new Lights are now brought from the Antinomians, Manichees, Novatians, Donatists, the contemptive Monks, and Friars, the Protomen, Socinians, Arminians, &c. These are no more new Lights, than a beggars cloak is a new garment, being newly made up, out of many old siven and rotten cloths sewed together.

Tenthly, away with those new Lights, which let men see nothing.
thing better, which bring no edification, those \textit{diva emigrata}, these none sense and naughty high notions, in which some frolic spirits evanish. Let all things be done unto edifying, -1 Cor. 14, 26. There are vain babblings, and science fall to call d, which hath made men erre from the faith, 1 Tim 6, 20, 21.

Lastly, take good heed of those new Lights, which follow new interests. Such was that of Ierooboam, I Kings 12, 26. to the end; and that of Balaam, Num. 22, 15, 16, 17, 18, 19, 20. There are some who suppose that gain is godliness, with the Apostle, 1 Tim. 6, 5, and so there are some who suppose new interests, to be new Lights.

\textbf{C H A P. XL.}

\textit{Of Stability and firmness in the truth.}

It is good Divinity to maintain that \textit{Skepticism, fluctuation and wavering concerning those things which God hath revealed, to be believed or done by us, is a sin:} and to be sin: and settled and established in the truth, to hold fast the profession thereof, to stand fast in the faith, is a duty commanded. I shall first prove it to be so; then give reasons for it; and thirdly, some helps to this duty, and preservatives against this sin.

For proof of these things, somewhat might be said from the very light of nature, for hath a nation changed their God, Jer. 2, 11. Religion hath the very name of it, a \textit{Religio}, to be sure it is, a \textit{Relaxatio}. The heathen Greeks called it \textit{labes} and inconstant man \textit{Hypothesis}. They said also, that he who erre or miscarries in his Religion, doth in the same time, drink out of a boord or foraminous cup. How firm and constant have have heathen Philosophers been in maintaining their opinions? they could not only displease their friends, \textit{amicus Plato, sic} but suffer the heaviest things for their opinions. And shall not we much more hold fast the profession of the truth of the true faith. Zonaras Anm. 3. In the reign of Michael the Emperor, the son of Theophanes, it is said, that when the fitter of the Prince of Bulgaria became a Christian, and the Prince also by her means converted, the Bulgarians conspired against him for this change of Religion. This diabolical seductions of theirs, provoked him to a true Christian faith, unto, till by God's assistance and blessing, they were made to turn to him, but he turned not again to them. The Athenians impeached Socrates upon his life, for going about to innovatur and change their Religion. But to let aside nature light, there is not any of the primitive Churches, to which the Apostles wrote Epistles, but they were expressly warned either positively to stand fast in the faith, to hold fast their profession, or negatively to beware of and to avoid false teachers, and not to be carried about with diverse and strange Doctrines. Now it must needs be, not only a truth, but a most special and necessary truth, which the Apostles thought fit, thus to press upon the Churches in all their Epistles written unto them. See Rom. 16, 17, 18. 1 Cor. 16, 13. 2 Cor. 11, 3, 4. Gal. 1, 16. 8, Eph. 4, 14. Phil. 3, 2, 18. Col. 2, 6, 7, 8, 2 Thess. 2, 3, 2 Thess. 10, 23 and 13, 9. I Thes. 5, 19, 20. 2 Pet. 2, 17, 2, 3, and 3, 16, 17, 18, 1 Pet. 4, 1 Jude ep. vers. 3, 4. All these Texts are full and plain, as to this point which I speak to, and in that respect most worthy of our frequent thoughts and observations, especially at such a time when this corner of the world is so full of new and strange Doctrines.

As for the reasons, take these. If we be not fasted and unmoveable in the profession of our faith, we shall, as to use the end for which the Scriptures were written, Luke gives this reason.
chap. 16. Of stability and firmness in the truth.

be made good in us. It was promised concerning the Church and kingdom of Christ, 22, 32, 4, 5. The heart also of the faith, shall understand knowledge, and the tongue of the stammers shall be ready to speak plainly, the vile person shall be no more called libellant, &c.; that is whoe simply and rashly were led about with every wind of Doctrine, shall be so wise and knowing, as to distinguish between truth and error, between virtue and vice, and call each thing by its right name. So, 16, 33. 6. And wisdom and knowledge shall be the stability of thy times, and strength of salvation. 5. Infallibility and forsaking the way of Truth, makes us lofe much that we had gained, 2 ep. of John, xvii. 8. all the comfort we enjoyed, all the good that ever our soules received of such a Truth, such a cause, such a ministry, all that ever we did or spoke or suffered for the Truth, all this we lose when we turn aside after an erroneous way. 6. I greatly hindereth our spiritual comfort and contentment, ch. 2, 2. To be knit together in love is one mean, and to have all riches of the full assurance of understanding to the acknowledging of Gospel truths, is another mean, by which the Apostle with the hearts of Christians to be comforted. It addeth much to Pauls comfort that he could say, I have kept the faith, howe evert is laid up for me, 2, 1. 8. 7. We run great hazard of our soules and our salvation, when we turn aside from truth to error. It is laid of the unstable, that they wrest the Scriptures unto their own destruction, 2 Pet. 3, 16. Like a man fallen into quicksands, the more he wrestles out, the more he sinks. When the Apostle hath spoken of Christis purchasing of our redemption, justification and sanctification, he addeth an If, Col. 1, 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard. Not that our persevering in the true faith was a condition in Christs purchasing of these blessings, but if a condition with-
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out which we cannot possess & enjoy what Christ hath purchased; that is, he that falls away from the true Doctrine of the Gospel, proves himself to have no part of the benefits of Christ.

Some errors are in their own nature damnable and inconsistent with the grace of grace, or a fellowship with God, 2 Pet. 2:1. So is John v. 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. Sure it may be said of Arians, Socinians, Papists, Libertines, they have not God, because they abide not in the doctrine of Christ, so Gal. 5:4. Other errors there are, of which I may say, whatsoever they are comparatively impenetrable and continuing in them, doth condemn; whence it is that the Apostle James reckoneth him who erreth from the truth, to be in a way of death and danger of damnation. 4:5, 19, 20.

Now the preservatives against Waverings, and helps to steadfastness in the Faith, are these: 1. Grow in knowledge and circumstanee; be not simple as Children in understanding. Then is a flight of men and cunning craftiness whereby they lie to deceive. So speaks the Apostle of these that spread divers and strange Doctrines, Eph. 4:14. and Rom. 16:18. he warns us that they do by good words and fair speeches deceive the hearts of the simple. Thou shalt therefore need of the wisdom of the serpent that thou be not deceived, as well as of the simplicity of the Dove, that thou be not a deceiver, Phil. 1:9:10.

Do not rashly engage into any new opinion, much less into the spreading of it. With the well advised is wisdom: Pythagoras would have us Scholastics only to hear, and not to speak for five years. Be swift to hear but not to speak or ingage: Prove all things, and when thou hast proved, then be sure to hold fast that which is good, 1 Thess. 5:21. Mat. 7:15, 17. There was never an Heretic yet broached, but under some more plausible pretences beguilous unstable souls, as Peter speaks, 2 Pet. 2:14. Prov. 14:15. The simple believeth every word; be not, like the two hundred

Chap. 10. Of stability and firmness in the Truth.

dread that we are in the simplicity of their hearts after Absalom in his rebellion, not knowing anything; but that he would pay his vow in Heb. 2 Sam. 15:11. 2. Grow in grace and holiness, and the love of the truth, for the stability of the mind in the truth, and the stability of the heart in grace, go hand in hand together, Heb. 13:3. David's rule is good, Ps. 24:12. What man is he that shall stand in the presence of the Lord, that he may live? And what man is he that shall live in the way that he shall cast? Which is also Christ's rule, Job, 7:17. If any man will do his will he shall know of the Doctrine, whether it be of God, or whether I speak of myself. See also Deut. 11:13, 16. Elia then healed the unwholesome waters of Jericho by casting into the fountain, 2 Kings 2:1. so mult the bitter streams of pernicious errors be healed by getting the salt of mortification, and true sanctifying grace in the fountain.

3 Be sure to cleave to the faithful; and found teachers, the shepherds that follows the shepherd, are best kept from the Wolf; I find the exhortation to stability in the faith, joyed with the fruitfull labours of faithful Teachers, Phil. 2 Tim. 1:12, 13. Heb. 13:7, 9. So the Apostle Eph. 4:4. from the work of the Ministry verse 11, 12, 13, draweth this conclusion v. 14, that we henceforth be no more Children tossed to and fro, and carried about with every wind of Doctrine. The Galatians were easily seduced, as soon as they were made to distrust Paul.

4 Watch and be vigilant against the first beginnings of declension against the first seeds of error, Gal. 5:9. It was while men slept, that the enemy came and sowed weeds among the Wheat, and when he had done, went his way, Mat. 13:25. Therefore watch ye, and be sober in the faith, 1 Cor. 16:13. go hand in hand together, 5. Avoid and withdraw from the Authors and Spreaders of Heresies and dangerous errors, Rom. 16:17. 1 Tim. 6:5, 2. Eph. 5:10, 11. Phil. 3:2. He that would be godly should not ufe ingodly company, and he that would be Orthodox should not ufe Heretical company, unless he have some
some good hopes to convey some who have erred from the
truth, and come into their company only for the end, 3o- 5. 19, 20: I remember Chrysostome in divers places warneth his
hearsers how much they indangered their soules by going into
the Jewish synagogues, and there was a great zeal in the An
cient Church to keep Christians that were Orthodox from the
Assemblies and company of Hereticks. 6. Get Church
Discipline established & duly exercised, which is ordained to
purge the Church from false Doctrine. Rev. 2. 14. 20.
7. Leave not thy own understanding, and be not wise in thine own
eyes. Prov. 3. 5. 7. Let reason be brought in captivity to the o
bedience of Christ. 2 Cor. 10. 5. That which made the Antitrini
tarians and Socinians fall away from the belief of the Trinity
of persons in the godhead, and of the union of the two natures
of God and Man in the person of Christ, was because their rea
son could not comprehend these articles: which is the ground
of their opinion professed by themselves. When I speak of
Captive reason, I do not mean implicit faith: the eyes of
my understanding must be so far opened by the holy Ghost,
that I may know such an article is held forth in Scripture to
be belief, and therefore I do believe that it is, though my
reason cannot comprehend how it is. 8. Count thy cost, and
be well resolved before hand what it will cost thee to be a
Disciple of Christ, to be a constant professor of the Truth.
Luk. 14. 26. to vers. 34. Act. 14. 22. Confirming the souls of the
Disciples, and excluding them to continue in the faith, and that we
must through much tribulation enter into the Kingdom of God.
This is sure then to confirm our selves with the hopes of a
golden age of prosperity in which we shall feel no affliction.
upon trust new Lights from any man, be he never so eminent
for parts or for grace, but to the law and the Testimony.
The upshot of all is that we ought to hold fast the profesi-

on of our faith without wavering, and be steadfast and ever un-
moveable in the truth, and so to give place to the adversi
ties, no not for an hour. Gal. 2. 15. I do not mean pertinacy
in the least error, nor a vain presumption overesteeming concei
of our knowledge, to make us despise any Light which others
may give us from Scripture: Pertinacy is an evil upon the one
hand, and to be too tenacious of our own opinions. But that
though, and setting that Levity, inconstancy, wavering, Scepti
cismis an evil upon the other hand, 2 Thess. 2. 3. be not soone
shaken in mind, &c. And this is the Epidemiical disease of the
Sextaries of this time, which I have now been labouring to
cure, their word is sea and sky, and not unlike to that which
Salisque objected to Cicero, that he said onethingsitting, another
thing standing, yet it may be sometimes observed that these
who are the greatest Sceptics and Peripatetics in reference to
the common and received tenets, are the most pertinacious
and tenacious in Tenets inveterated by themselves. I have read it
observed of Socinus, that as he set at nought Fathers, counsels,
and the whole current of ancient and modern interpreters of
Scripture, so vain glory made him to maintain falsely and re
niously any opinion or invention of his own, as if he had
been infallible, men are sooner drawne from truth then from
error. Some are unfaire in the truth, and unfaire in error too,
you may finde among them annus auge multum sius (to use Hilaris phrase) they are of a new faith, and a new reli

gion, every year if not every Moneth. Remember Romans re
proach, Gen. 49. 4. unfaire as water, thou shalt not excell.
One fort of the Sextaries there is indeed, which will not ingage
to hold any thing but are known by believing nothing, their
passe now under the name of Seekers: yet if one of the ancient
Fathers, or of the Reformers themselves who lived an hundred
years agoe, were now alive, they could tell us that these Seek-
ners were in their daies called Atheists, and indeed what
other
Whether a sound heart and an unsound head can consist together, &c. 

CHAP. XII.

Is one of the greatest objections against the suppressing and punishing of Heresies, errors and Schisms. I say they, this is a persecuting of those that are godly, this is a wound to Piety, and the power of godliness. I do not deny but there may be, and is true piety in many who are somewhat infected with the leaven of false Doctrine, &c. live in some erroneous opinion, I dare not appropriate the name of the godly party to those who are free from any of the errors of the times; those that are truly godly may in diverse things differ in opinion, every error is not inconsistent with godliness, yet every error doth proscribe, and proportionably, retard, hinder, and prejudice holiness, and although the Devil now his tares among Christ’s wheat (I mean in the same persons as well as in the same Church) yet who will say that a field of wheat is nothing the worse of the tares, for them to what end did the enemy watch an opportunity of that malicious hostile a&t, to sow the tares among the wheat? Dangerous and damnable errors can no otherwise consist with true grace, then dangerous and damnable sins, and this I will hold as a good rule in particular Divinity, that as the want of true piety makes a person (if tempted) apt to be infected with error, so error of judgement, if continued in, doth not only hinder growing, but makes a dangerous decreasing and falling short in true piety, or thus, the stability of the mind and judgment in the faith of the Gospel, and in the true reformed religion and the stability of the heart in grace, and true piety, stand or fall together; flourish or fade away together, lodge or shut together, live or die together.

First of all to make good what I assert, let it be well observed that the Scripture finds out the roots of Heresies and errors in the corrupt hearts of men, in some rainging unconverted lusts, an unstable Heart makes an unstable Head, and a corruption of one makes a corrupt judgment. This may appear in the general from Gal. 5. 20. where Heresies are reckoned among the works of the flesh, Col. 2. 18. where a superstitious mind is called a fleshly mind; Tit. 1. 19. where faith is compared to a precious Treasure carried in a ship; a good conscience to the ship that carries it; the loss of the ship is the loss of the loading. 2 Tim. 3. 6. 2 Thes. 1. 11. 12. Gal. 6. 12. 2 Tim. 4. 3. 1 John. 2. 19. It is therefore a good argument that protestant writers have used against the Popes infallibility. The Pope hath been and may be impious, profane, sensual, carnal, proud, covetous. Therefore he may dangerously err in his judgment, and decrees. Some have derived the original of all the Popish errors from ambition and avarice, or (as others) from the Cardinal’s caps, and the Monks bellies.

The Apostle John reducteth all the cares, causes, studies, endeavours, opinions or practices, of the Children of this world, to one of these three, 1 John. 2. 16. the lust of the flesh, particularly so called, uncleanness, wantonness, gluttony, drunkenness, the lust of the eyes, when the fohle is caught with something from without in the world which tempteth, such a thing is goodly to the eye, it enthrall in upon the soul by the senses, riches, house, lands, brave apparel, ornaments, &c. The pride of life so called, because where Pride reignes, a man will as soon quire his life, as that thing which his proud spirit...
Fourth, there is a certain understanding of the will and affections upon the will and affections, which does not determine the will but determines the understanding. The will is guided by the light of the understanding, and the understanding is guided by the will. This is the will applied to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions. As we have seen, the will is guided by the light of the understanding, and the understanding is guided by the will. This is the application of the will to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions.

Secondly, there is a reciprocation of influences as of the will and affections upon the will and affections, which does not determine the will but determines the understanding. The will is guided by the light of the understanding, and the understanding is guided by the will. This is the will applied to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions. As we have seen, the will is guided by the light of the understanding, and the understanding is guided by the will. This is the application of the will to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions.

Thirdly, there is an immediate influence of the will upon the understanding, and the understanding upon the will. The will is guided by the light of the understanding, and the understanding is guided by the will. This is the application of the will to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions. As we have seen, the will is guided by the light of the understanding, and the understanding is guided by the will. This is the application of the will to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions.

Finally, there is an immediate influence of the will upon the affections, and the affections upon the will. The will is guided by the light of the understanding, and the understanding is guided by the will. This is the application of the will to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions. As we have seen, the will is guided by the light of the understanding, and the understanding is guided by the will. This is the application of the will to the understanding, or vice versa, in the different aspects of knowledge, will, affections, and actions.
Thirdly, as the infection of sinne spreadeth it self, through out the whole soule, and all the faculties and powers thereof, so doth the worke of the Spirit of God. Wee finde light and holinesse, 1 Pet. 2.9, joyned together like the Prim and Thom. mim. See also 1 Thes. 5.23, here is both Soul and Spirit sanctified, which two are plainly distinguished, Heb. 4.12. The word of God is so quick and powerful, as that it pierceth even to the dividing asunder of the Soul and Spirit, if either the intellectual be not found, or if the vitals and animals bee not right, the word will finde it out. A well meaning pious soul, a good heart and affection; which perhaps, a person may fit down satisfied with, will not excuse a corrupt minde, an erroneous spirit; neither will a sound and orthodox judgment excuse a corrupt heart, and inordinate affection; Aristotle himself could distinguish Art and knowledge from virtue, because the most excellent intellectual, cannot make a man so much as morally vertuous, without the practicall and exercise of vertue. Both soul and spirit, both the inferior and superior part of the soule, must be sanctified. Reason is as the helme, the affections as the sails, let the helme bee stirred never so right, if the winde either blow nor at all, or blow crost in the sails, the ship makes no speed in her way, let the winde blow never so faire, and fill all the sails, yet if the helme be off its hingers, or be not rightly stirred, the ship may quickly run upon a rock, or run a shore where its not faire: so he that hath a sound judgment without good affections, cannot move heavenward. He that hath good affections, without a sound judgement, will make more haste than good speed. Reason is as the rider: affections as a nimble horse, a man is but in an ill taking, if either this rider mistake his way, or the horse run away with him out of the way, having no raine to governe him, or if the horse be lame and cannot ride.

Fouorthly, consider what the Apostl faith, 2 Tim. 3.16.

17. He...
whether a sound heart, or an unsound head can consist together, &c.

That is, in the same sense, as he that is born of God, doth not commit sin: 3 Joh 3.9. Christ characterizeth his true disciples, and distinguisheth them from others, not only by obedience and a good life, Matt. 7.17, 24. and 15.35. Joh. 15.13, 35. but also by light in the eye of the understanding, Matt. 6.22, 23. with Eph. 1.17, 18. by continuing in his word, Joh. 8.31. by knowing his voice, and fleeing from a stranger, Joh. 10.4, 5. I hope I have abundantly proved what I undertook, and I conclude that he said right, who compared truth to the teacher, holiness, and righteousness to the ruling Elders. I add where Herefie is the teacher, ungodliness and unrighteousness, are the ruling Elders, a holy Heretick is a Chimera, and a prophan person, believing aught is another.

But here peradventure some will think, that the great objection三亚 may not a prophan person have a found or orthodox judgement in all controverted truths? May not a man understand all mysteries and all knowledge, who yet hath no love, nor true sanctification? 1 Cor. 13.2. May not a person hold fast the profession of the true faith without wavering, whose heart notwithstanding, is not right with God not settled in his Covenant?

I answer first, where there is but a forme of godliness, there is but a forme of knowledge, some word no where used by the holy Ghost, but in two places, a forme of knowledge, Rom. 2.20. and a forme of godliness, 2 Tim. 3.5. It is not the true and real form, either of knowledge or godliness, which as they have a true matter, so a true forme. He that faith not profane (which had been the proper word for a true forme,) but profane speciem scientia, speciem pietatis. If we have respect to the notation of the word, 'tis a formation or forming, I may call it a forming without mattering, so that the forme of knowledge, more then which an ungodly man hath not, bee he never so learned hath not the truth substance, and reality of knowledge.
Whether a sound heart and an unsound head can consort together.

CHAPTER 2.

Theophila's faith, some understand it to be the image, and false resemblance of knowledge, so Hesychius and Synesius understand; supplicious, to be in use an image of a thing.

Secondly, there is no sinfulness in the will and affections without some error in the understanding, all lusts which a natural man lives in, are lusts of Ignorance; 1 Petr. 1:14, the sins of the people are called the errors of the people, Heb. 3:7; and the wicked person is the fool in the Proverbs, the natural man receives not the things of the Spirit of God, and what is the reason, because they are foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2:14, the world cannot receive the Spirit of Truth, because it knoweth him not, John 14:17. The Papists' Doctrines of free will, of justification by works, of merit, of implicit Faith, of believing the Scriptures because the Church receiveth them, (& what marvel that they do so? whose eyes are not opened to see the Sun beam of Divine light in the Scripture, from it itself, which is Spiritually discerned.) Of the Sacraments conferring of Grace, and the like, also the Socinian tenets that a man is not bound to believe any Article of Faith, nor any interpretation of Scripture, except it agree with his reason, that Pastors and Ministers of the Word have not now any distinguishing sacred vocation, authorizing them to be the Ambassadors of Christ, to preach and minister the Sacraments more nor other Christians (which is also maintained by a late Erastian writer in the Netherlands.) These and the like errors, professed and maintained by them, what are they but so many illegible commentaries and manifest interpretations of those corrupt and erroneous principles, which are lurking and secretly fed in the judgements and understandings of natural and unregenerated persons, as well learned as unlearned: these Heretics do but bring forth to the light of the Sun, what is hid within the minds of other unregenerated persons, as in so many dark dungeons; I he like I say of the Arminian Doctrine of universal grace, and universal atonement by Christ's death, and of Original sin, that it is not properly sin, (which doctrines are common to many Anabaptists, with the Arminians,) the like I say also of the Antinomian doctrines, that Christ hath abolished not only the curse and rigour and compulsion, but the very rule it self of the moral Law; so that they who are under the Covenant of Grace, are not bound to walk by that rule, that they ought not to repent and mourn for sin, that God doth not afflict them for sin, that Faith without the evidence of any marks, or fruits of Sanctification doth assure the soul of its interest in Christ, and what is that scientific media which the Jesuits glory of as a new Light, but the very old error of natural men, which looks upon things contingent as not decreed and determined by the will of God, and what is the Erastian way which oppugneth suspension from the Lord's Table, Excommunication, and all Church government. What is it but a declaration or manifest of the proud imaginations of mens corruptions, which fly within themselves, let us break their bands asunder, and cast away their cords from us: And ye take too much upon you Moses and Aaron, seeing all the congregation are holy every one of them, and the Lord is among them. I conclude this point, every natural man hath in his heart, somewhat of Papery, somewhat of Socinianism, somewhat of Arminianism, somewhat of Antinomianism, somewhat of Erastianism, and (and I cannot but add) somewhat of Independency too, so farre as it pertaineth to more liberty then Christ hath allowed, and if every man hath a Pope in his belly, as Luther said, then every man hath an Independent in his belly, (for the Pope is the greatest Independent in the world,) and is natural, (I think) to every man to defer to be judged by no man.

Thirdly, when an unregenerate or unconverted person holds
Whether a sound heart, and so

CHAP. 12.

Though the profession of the Faith, take heed it be not, because he is not yet tempted, nor put to it in that thing which is the idol of his heart, let him be brought to this, either to quite the truth and the faith, or to quite what is dearest to him in the world, and see what he will doe in that case. His fruit is but such a growes upon the stony ground, but stay till the Sun of perscrution arise and scorsh him.

I have the more fully and strongly asserted the inconclusio of Heresie, and holiness, as like wise of found believing, and prophanes living, and have shew the joynt fasting or flourishing of true grace and true holynesse, that this being demonstrated and laid down for a sure principle, may lead us to many practical and usefull conclusions and corollaries which I will only here point at.

First, it cuts off the exception of those who cry out against the confessing, suppressing and punishing of Hereticks by the Christian Magistrate, as if this were a perfecting of pious persons, when it is indeed a suppressing of a work of the flesh; for Heresie is no other, Gal. 5:20, and of that which is either the cause or effect, either the usher or page of same impiety.

Secondly, it confirmeth that most pernicious and cursed opinion, that if a man live well, he may be saved in any Religion or any Faith. Socinians did hold, that all, whether Lutherans, or Calvinists, or Anabaptists, or Arians, so that they live well, shall be saved (as hath been observed) he was a follower of Mahomet, for Machiavel having compyled his Alcibiades, partly out of the Jewish, and partly out of the Christian Tenents, and made an harch porch out of both, that he might conciliate favour unto it among bothe, hee held that every one who lives well, whether Jew or Christian that be save, he that holds a man may be saved whatsoever he believeth, may with as much truth hold that a man may be saved whatsoever he doe, or however he live.

Thirdly,
Whether a sound heart, and as...  

to us to justification) damnable, if continued in, Gal. 5. 4. that if by damnable Heresies we mean, such errors as are of dangerous consequence, and in this respect, justly and deeply condemned, or confederable by men, many who hold, and publicly maintain damnable Heresies, in this sense may have, yeas, and some (as far as men are able to discern, de facto) have true grace and goodness. If the mean that such have true grace and goodness, in that sense, as David, during the time of his continuing in the state of adultery, or Peter, during the time of his denying Christ, had true grace and goodness; that is, that such does not totally fall away from true grace, but have the seed of God abiding in them: then he pleased no better, then as if one should say, the sin of adultery, the sin of denying of Christ, are not damnable sinnes, at least, not inconsistent with true grace and goodness, but if he will yield that errors of dangerous consequence, which are justly and deeply condemned, are inconsistent with true grace and goodness in the same sense, as grosse sinnes are inconsistent therewith, that is, that grosse and damnable errors are inconsistent with the foules growing, thriving, prospering, & flourishing, yeas, with all lively acting, and putting forth of true grace, yeas, that grosse errors doe greatly and dangerously impaire, abate, diminish, weaken, wound, hurt and blast true grace and goodness, and doe extremely grieve, and in a great measure quench the spirit of grace. Then he must also grant, that to bear with, or wink at grosse errors, is to bear with, or wink at such things as are extremely prejudicial, obtrusive, and impactive to true grace and goodness.

4. It is but an ignorant mistake, and a dangerous soul deceiving pretension, for a prophanely loose-liver, or for a cloke immortified, and rotten hearted hypocrite, to think or promise, that he will stand fast in the faith, and hold fast the truth without wavering. Whoever maketh shipwreck of a good conscience, cannot but make shipwreck of faith too. See that is overcome of a sinne, may be overcome of an error too, when he is tempted in that which is the idol of his heart. Therefore let him who would have light from Christ, awake from his sinnes, Eph. 5. 14. Hee that hath not pious affections, and thinkes his orthodoxe judgement will make him fleshfull in the faith, is as great a fool, as he that thinkes to ride without a horse, or a Captain that thinkes to fight the enemy without soldiers, or a Mariner that thinkes to make out his voyage when his ship wants sail.

5. They that would have Church censures, put forthwith upon Heresicks, Apostats, or suchas are unfound in the faith, but not upon prophanely lives in the Church (which was the error of Erasme, and before him, of the Princes and States of Germany, in the 100. Grievances, the Original of which error, so farre as I can finde, was from the darknesse of Popery, for there was an opinion that the Pope might be deposed for Heresie, but not for a scandalous life which opinion, amen Sytostamien, de gestis concilii Basil., lib. 1., confuteth, they also upon the other hand, that would have the censure of excommunication put forth upon loose and scandalous lives within the Church, but not for those things, which the reformed Churches call Heresies. So (Grotius annot. on Luke 6. 22. and divers Arminian, divers also of the Sectaries in England.) Thef I say, both of the one and of the other opinion, do but separate those things which ought not, cannot be separated.

6. There is cause to fix a particular days of fasting and prayers, when Heresicks and errors abound, as well as when prophanely, and grosse wickedness aboundeth in the lives of people, Christ doth in five of his Epistles to the Churches of Asia (to Ephesus, Simeon, Thessalonic, Thyatira, Philadelphi), take notice of false Teachers, Sects, and erroneous Doctrine, commending the zeal in Ephesus against them, blaming thofe in Pergamos and Thyatira, for tolerating such among them, incoura-
giving those in Smyrna and Philadelphia, by expressing his displeasure against those Sects. No mention of loose and scandalous lives, distinguished from the Sects in those Churches. Either there were such scandalous lives in those Churches at that time, or not. If there were, then observe, Christ mentions not them, but the false Teachers and Sectaries, for although both are condemnables, yet he takes special notice of scandals in Doctrine, and profession, as being matters of the highest treason against him, and the most provoking sinnes in a Church, as being also the more deceitful, and secretly poison honeyed over with plausible pretences, and therefore the more needing a discovery. If there were no such scandalous and profane lives in those Churches. Then note, that Christ will have a great controversy against a Church, which hath false Doctrine, and pernicious Sects in it, although there were never a scandalous person more in it. There is therefore cause to rail and pray, for which Christ makes a matter of controversy against his Churches: If we have prayed away Popery, Prelacy; the old superstitious ceremonies, the Malignant Armies, &c. Let us cry mightily for this also, see if we can pray away Heresies, and pernicious Doctrines, Sects and Schisms.

7. We must turne away from, and avoid the fellowship of false Teachers, and the snares of dangerous Doctrines, not only that we may bee saved in the truth, but that our hearts may be estaiblished with grace, for there are such reasons given in Scripture, for avoiding the company of that kind of men, as highly concerneth, avoid them, because they serve not Christ, but their own bellies, Rom. 16. 17. 18. from such turne away, because they are men of corrupt minds, supposing gain to be godliness, and their disputings bred envy, strife, tailings, evil surmisse, 1 Tim. 6. 4. 5. receive them not into your houses, who bring not the Doctrine of Christ, because such have not God, 2 Epis. of John v. 9. 10. 11.

8. Let no man think that opinions are free, more then practices, or that a man runnes no hazard of his salvation, by erroneous and hereticall opinions. Error of judgement, as well as wickedness of practice, may bring death and destruction upon the soul, 1 Tim. 5. 19. 20. 2 Pet. 2. 1. and 3. 16. Gal. 5. 21. Hereticks as well as murderers and drunkards, are there excluded from the kingdom of heaven.

9. If thou wouldest keep thy head from erring, bee sure to keepe thy heart from erring, Psal. 95. 10. It is a people that do err in their heart, and they have not known my ways, as thou desirest not to be a backslider in the profession of the true faith, be not a backslider in heart, Prov. 14. 14. If thou wouldest be preserved from erroneous opinions, pray for the mortification of thy corruptions, Gal. 5. 20. 24.

10. If thou wouldest be firm and stable in the truth, thou must not only have grace in the heart, but bee estaiblished in grace, Heb. 13. 9. bee not carried about with divers and strange Doctrines, for it is a good thing that the heart (the faith not having grace, but) be estaiblished, established in grace, bee that is not estaiblished in the present truth: i.e. in the truth of the times, proves himself (or otherwise makes himself) to bee unaiblished in grace. If it be held, be estaiblished, if he that is no unaiblished one, bee yet unaiblished one, what doth it profit? It is plainly intimateth to us, 1 Pet. 5. 8. 9. that such as are not estaiblished in the faith, do not resist Satan, but are deceived by him, and 2 Pet. 1. 12. The Apostle thinketh it not enough that Christians be estaiblished in the present truth, if they bee not also growing in grace, and making sure their calling and election, and adding one grace to another, wherefore, faith be, I will not be negligent, so put you always in remembrance of these things, (to wit, which belong to the estaiblishing of the heart in grace) V. 3. through
Whether a sound heart and understanding be established in the present truth.

Now that the heart may be established in grace, (and so also in the truth,) let us endeavour to walk always, as under the eye of God, Psalms 46:8, Hebrews 11:27, to improve the promises, and rest upon Christ for stability of heart, I Corinthians 1:8. For he is our wisdom and sanctification, as well as righteousness and redemption, ibid, verse 30. Let us intertwine the Spirit of grace, and not grieve him, nor quench him, for by the Spirit of the Lord are we upheld, established, strengthened, Psalms 51:11,12, Ephesians 3:16.

When it comes to a time of trial, and to the sifting of the whole house of Israel, as corn is sifted in a sieve, Amos 9:9, they only are manifest to be approved, in whom there is both sanctification of the Spirit, and belief of the truth, both true piety, and found judgement, if either of these be found wanting, be sure the other is wanting too; what ever flowed there may be to the contrary. There is a Text, I Corinthians 11:19, worthy to be much and often thought upon in these days; For there must be Heresies, (or Sells) among you, that they which are approved, may be made manifest among you, of which Text more anon. Now then for as much as the Church is sometimes tried by Heresies, sometimes by persecutions, sometimes by both, sometimes by other tenations, and for our part, we know not what further trials we must endure, before this work be at an end, or before we go off the stage. As we desire to hold out in a time of trial, let us hold fast truth and holiness together, and cast away from us whatsoever maketh us to offend, whether it be the right eye of an erroneous opinion, or the right hand of a sinful will, or the right foot of a carnal affection.

CHAPTER XIII.

Whether confessionable Christians and such as love the power and practice of piety, can without detesting their conscience, or without a destructive wounding of the power of godliness, embrace and hold the principles of those who call themselves the godly party? Or whether they ought not rather to avoid those who do now Paphian and Donatistically appropriate to themselves the name of the godly party, as being indeed such who under pretence of zeal, for the power of godliness, hold diverse ungodly principles.

No man here stumble in the threshold, or be scandalized at the gate I put: I intend nothing, either against piety, or truly pious persons, but to vindicate both from those principles of impiety, which some maintain and adhere unto, under colour of piety, The Arians, Ebionites, and Socinians in Poland, have pretended to be the godly party there, in so much that Faustus Socinus wrote a book entitled thus, That the men of the kingdom of Poland, and the great Duchy of Lithuania, commonly called Evangelickes, who were called of solid piety, ought altogether to adjudge themselves to the Assembly of these, who in the same places are falsely and undeceivedly called Arians and Ebionites.

There is as little truth in that pretence, which diverse sectaries now make to the way of godliness, observe but these principles of theirs.

That none ought to be punished for Preaching, Printing, or maintaining any error in Faith or Religion, except it be contrary to the very light of nature.

Hence it will follow, that none is to be punished for Preaching or publishing these errors: That the Scripture is not the word of God, That Jesus Christ was an impostor or deceiver,
Whether conscienceable Christians, and such as for the light of nature will never serve to confute these or such like errors concerning the Scriptures, the truths concerning them, being wholly supernatural, Mr. J. Go dwin in his Hagio-matici § 15 holdeth, that he who will hold that there is no Christ, is not so pernicious nor punishable, as that man who lives, as if there were no Christ, and one of his reasons is this, because, faith he, the names mentioned, adultery, theft, &c., are clear, and at first sight against the light and law of nature, but the denying of the being of such a person as Christ, who is both God and man, is not contrary to any law or principle in nature. I desire, that the reader may here observe the words of Mr. Burroughs in the Epistle dedicatory of his Sermon preached before the house of Peers, November 16, 1643. For coinversion at blasphemy, or damnable heresies; God forbid, any should open his mouth, these who are guilty herein against the light of nature, should be taken off from the face of the earth, and such as they are guilty against supernatural law, are to be restrained and kept from the society of men, that they infect not others. The latter part of that which he faith, I accept, and I would to God, that so much were put in execution. But why no other Heretics, or blasphemers should be taken off from the face of the earth, but those only who are guilty against the light of nature: I finde no reason brought for it, and I do not understand how it comes to passe, that any who look so much forward to new lights, should here in faith so fare backwark as to the light of nature; or that those who decline the light of nature in matters of Church-government, subordination, appeals, and the like, should notwithstanding in matters of faith, which are much more sublime, appeal to the light of nature: There is need of some Oedipus here.

2. That in controversies or questions of Religion, we must not argue from the old Testament, but from the new. Hence are these exclamations against old Testament Spirits, &c., which which
Whether confessable Christians, and such as like, (the Scripture, all warrants which make these crimes capital, being in the old, not in the new Testament.) Saith not the Apostle, 2 Tim. 3. 16. all Scripture (and consequent-ly the lawfull examples, and laudable presidens of the old Testament,) is given by inspiration of God, and is profitable for Dealing: for reproof, for correction, for instruction in righteous-ness; 2 Tim. 3. 16. Whatever things were written aforetime, were written for our learning. Is not our justification by faith proved, by the example of Abrahams justification by faith? Rom. 4. Doth not Christ himself defend his Disciples there, plucking the ears of corn upon the Sabbath day, by the example of David eating the shew bread, and by the example of the Priests killing of sacrifices upon the Sabbath day, Matt. 12. Yea, those that most cry out against proofs from examples of the old Testament, are as ready as others to borrow proofs from thence, when they think to serve their turn thereby, which Arrius, prob. theol. loc. 56. in antient in the Anabap. tists, who would not admit proofs from examples of the old Testament, yet many of them justified the Bowrs bloody warre, by the example of the Israelites rising against Pharaoh.

3. That if Sectaries and Heretickes make a breach of peace, dishonour the State, or doe evil against the Common-wealth in civil things, then the Magistrate may punish and supprese them. But Sectaries and Heretickes, who are otherwise peaceable in the State, and subject to the Laws, and lawfull power of the civil Magistrate, ought to be toleratred and forborne. This is their Rosh hakahdshim, their holy of holies, indeed their Mount Sion. See the companionate Samaritan, pag. 104. John the Baptist; pag. 57. The bloody Tenent, Chap. 52. M. S. to A. S. pag. 53. 54. The ancient bounds, chap. 1. See now how farre this principle will reach. A man may deny, and cry down the word of God, Sacraments, Ordinances, all the Fundamentals of faith, all Religious Worship. One may

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may have leave to plead no Church, no Minister, no Ordinances, yes, to blaspheme Jesus Christ, and God himself, and yet to escape the hand of the Magistrate, as being no trouble of the State. This I gather from Mr. Williams himself in his bloody Tenent, Chap. 6, where he distinguisheth between the spiritual and the civil peace, and clears in the instance of Ephesus: New suppos (faith he) that God remove the candelstic from Ephesus; yes, though the whole worship of the city of Ephesus should be altered. Yes (if men be true and honestly ingenuous to city Covenants, Combinations, and principles) all this might be without the least impeachement or infringing of the peace of the city of Ephesus. So that by their principles, if the city of London were turning peaceably to Onehametanism, or Paganisme, the Parliament ought not to apply their power forreducing them. If this be not for care for mens own things, not for the things of Christ, what is? And must the Magi-istrate punish, or hold then quiet of the State at so dear a rate, as the lofe of many foules? What faith Mr. Williams himself Bloody Tenent, chap. 33. It is a truth, the mischiefe of a blinde Pharisee, blinde guidance, is greater then if he actte treason, murderers, &c. And the lofe of one soule by his seduction, is a greater mishciefe then if he blew up Parliament, and cut the throats of Kings or Emperours, so precious is that invaluable jewel of a Soule. I could with this written in marble, or recorded upon the Parliament walls, as the confession of one who hath pleased most for liberty and toleration from the Magistrate, to foule murmuring Heretickes and deceivers. But if any Magistrates will not have respect to the honour of God, and salvation of soules, let them take heed to their own interest: When the Church of Christ sinketh in a State, let not that State think to swimm: Religion and Righteousnefe must flourish or fade away, stand or fall together. They who are false to God, shall not be faithful to men. It was a
pious saying of Constantine, Viomodo sedem praebentur impertam
violatam, qui Deum uni coluerit. 'Tis more then paradoxall,
and I fear no lefe then Atheisticall, which Mr. Williams chap.
70. of the bloody Tenent, holds, viz. that a selfe Religion and
Worship will not hurt the civil State, in case the worshippers break
no civil Law.

4. That Socinian principle, doth now passe for good,
among divers Sectaries, that a man is bound to believe no more
then by his reason hee can comprehend, Mr. 7: Goodwin, in
his 38. Querens concerning the Ordnance, for the preventing
of the growing and spreading of Heresies, quoft: 29. tells us,
that if reason ought not to regulate, or limit mens about the object,
or matter of their believing then are they bound to believe these things,
concerning which there is no ground or reason at all, why they should
be believed.

As if this (being understood of humane or natural reason)
were an absurdity: Divine Revelation in Scripture, or thus
faith the Lord, is the ground or reason of believing, or as
School men speke, the Obiectum formale sibi. But wee are
bound to believe, because of thus faith the Lord, some things
which we are not able to comprehend by our reason; for in-
stance, the Trinity of persons in the Godhead, the incar-
nation of the Sonne of God, his conception of a Virgin, the
union of two natures, of God and man in one person. It is
therefore a question tending of it selft to the subversion of the
Christian faith, and of piety, which (at least in seculum com-
fito) to believe the deepest or highest mysterie in Religion, any
further or any otherwise, than as, and as farre as, he hath reason to
judge it to be a truth? The same writer in his Hugianacta,
sect. 90. tells us, that this is sound Drusiana, that reason ought
to be every mans leader, guide and director in his faith, or about
what he is, or ought to believe: and that no man ought to leap with
his
Chap. 13. True Reformation stood before God, till Christ who was God in the flesh came with the ministration of the Spirit, and then indeed was the time of Reformation. Then hee comes to explaine what this true Reformation is, viz. The taking away and destroying of the body of sinne out of the faithful, &c. Whence it cannot but follow, that there was no such thing before the comimg of Christ, as the taking away and destroying the body of sinne, out of the faithful.

6. There are divers Arminian and Antinomian Tenentes, which very much strengtheen the hands of the wicked in his wickedness, yet such Tenentes are maintained by many of these, who call themselves the godly party, for instance that of univerfall atonement, and Christ dying for all men, mark but the title of Mr. Moore's book: The universality of God's free grace in Christ, to mankinde proclaimed and dispalyed, &c. that all might be comforted, encouraged, every one confirmed, and assured of the propitiation and death of Christ for the whole race of mankinde, and so for himself in particular.

Hereby the same sweetnesse of Gospell comforts, and the same assurance of interest in Jesus Christ and his death, is imparted and extended to the humbled, to the unhumbled, to the convinced, and to the un convinced, to the wounded, and to the un wounded, to believers, and to the unbelievers, to the converted, and to the unconverted; as if all and every one were fit to be comforted and capable of an assurance, that Jesus Christ hath redeemed them, and made satisfaction to the Divine justice in their behalfs. If this bee not to few pillowy, which finnes may securely lye down and sleep upon, what is?

The like I say of that position which Mr. Sam. Lane in his Vindication of free grace hath oppugned, as an Arminian position, preached and affered by Mr. J. Goodwin, Natural men may doe such things, as whereunto God hath by way of promise annexed.
Whether condescending Christians, and such as mixed grace and assurance. Which takes away the necessity of preventing grace, and the impotency of nature unto, yeas, its averfinesse from any true spiritual good, which can be acceptable unto God: every such exalting of nature, is a depreffing of grace, and Miniftereth occasion to unregenerate persons to please themselves too much with their present natural estate.

CHAP. XIV.

Another most usefull case of Confiquence disputed and resolved,

concerning Associations and Confederacies with Idolaters, Infidels, Hereticks, or any other known Enemies of truth, and God's interest.

CHAP. XIV.

Where I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Polititians and Lawyers, whether a confederacy and association with wicked men, or such as are of another Religion, be lawful, yes, or no. For answer whereunto shortly, let us distinguish 1. Civil Covenants. 2. Ecclesiastical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civil, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawful, and so do the best Writers. When the Iraclites are forbidden a Covenant with the Canaanites, special mention is made of their gods, altars, images, Exod. 23. 32. and 34. 13. 14. Judg. 2. 6. that no such superstitious, unlawful worship might be tolerated. As for civil Covenants, if they be for commerce or peace, which were called "aeterni," they are allowed according to the Scriptures, Gen. 14. 13. Gen. 31. 44. 1 Kings 5. 12. Jer. 39. 7. Rom. 12. 18. Such Covenants the Venetians have with the Turks, because of viscount: Such Covenants also Christians and Emperor of old, had sometimes with the Pagans. It was the breach of a civil Covenant of peace with the Turks, that God punished so exemplary in Vladislaus King of Hungary: But if the civil Covenant be such a Covenant as the Græcians called "emperio," to join in military expeditions together, of this is the greatest debate and controversy among Writers; for my part...
part, I hold it unlawful with divers good Writers, and indeed, I conceive that Exod. 34. 6. God forbiddeth not only Religious Convenants with the Cananites, but even civil Convenants, ver. 11. and conjugal Convenants, ver. 16. Which is also Junius's opinion in his Analysis upon that place. The reason for the unlawfulness of such confederacies are brought. 1. From the Law, Exod. 23. 32. and 34. 11. 15. Deut. 7. 2. Yes God maketh this a principal stipulation and condition upon their part, while he is making a Covenant with them, Exod. 34. 10. 22. Jud. 2. 1. 2. and left it should be thought that this is meant only of these seven Nations enumerated, Deut. 7. 2. The same Law is interpret of four other Nations, 1. Kings 11. 1. 2. So that this to be understood generally against confederacies with Idolaters and those of a false Religion: And the reason of the Law is Morall and perpetuall, viz., the danger of enflaring the people of God: therefore they were forbidden to Covenant either with their gods, or with themselves, for a conjunction of Councils, and familiar conversation (which are consequences of a Covenant) draweth in and to a fellowship in Religion. 2. From disallowed and condemned examples, as Ajas his Covenant with Benhadad, 2. Chron. 16. to ver. 10. And Ahab, his Covenant with the King of Assyria, 2. Kings 16. 7. 10. 2. Chron. 28. 16. to 23. And if it should be objected, there are but examples of Convenants with Idolatrous heathens, there is not the like reason to condemn such confederacies, and associations with wicked men of the same Religion; I answer. 1. It holds of covenant against confederacies with such of the seed of Jacob as had made defection from true Religion, for Gratia de jure bellii & paucis lib. 2. Cap. 15. Num. 9. noteth, God would have such to be more abominat then heathens, and to be destroy'd from among their people, Deut. 13. 13. Besides this I add. 2. We have in other Scriptures examples, which meet with that case also; for Jehosaphat's confederacy with Abah, 2. Chron. 18. 3.


2. With Chron. 19. 1. and after with Abaziah 2. Chron. 20. 35. are condemned, which made Jehosaphat (although once escaping into that sin) yet afterwards mend his fault, for he would not again joyn with Abaziah, when he sought that association the second time, 1. Kings. 22. 49. So Amaziah having assigne himself in an expedition with the Israelites, when God was not with them, did upon the Prophets admonition disjoin himself from them, and take his hazard of their anger: 2. Chron. 25. 7. 8. 9. 10. Laver as upon the place applying that example, noteth this as one of the causes why the Christian Wars with the Turk had so ill success, why faith, he consider what Souliers were employed, this is the fruit of associations with the wicked. These confederacies proceed from an evil heart of unbelief, as is manifest by the reasons which are brought against Abaz his League with Benhadad, 2. Chron. 16. 7. 8. 9. and by that which is said against the confederacy with the King of Assyria, if 8. 12. 13. for as Calvin upon the place noteth, the unbelievers among the people considering their own inability for managing so great a war, thought it necessary to have a confederacy with the Assyrians; but this was from faithless fears, from want of faith to stay and rest upon God as all-sufficient. If we must avoid fellowship and conversation with the sons of Belial, (except where natural bonds or the necessity of a calling them in us) Ps. 68. Prov. 6. 6. and 14. 2. Cor. 6. 14. 15. and if we should account Gods enemies our enemies, P. 1. 139. 21. then how can we joyn with them, as confederates and associates, for by this means we shall have fellowship with them, and looke on them as friends. Now as to the Arguments which use to be brought for the contrary opinion, First 'tis objected that Abraham had a confederacy with Aner, Eshcol, and Mamre, Genesis 14. 13. Abraham with Abimelech, Genesis 21. 24. 32 and Jesse with Abimelech.
Another most useful Case of

 CHAPTER 14.

The Captains of the four hundred men he tithed to them; some were children; harken unto me, I will teach you the fear of the Lord. 1. I shall bring a better Argument from David's example against the joying with such associates in War as are known to be malignant and wicked, Psal. 118. 7. The Lord taketh my part with them that help me, therefore I shall see my desire upon mine enemies, Psal. 54. 4. The Lord is with them that uphold my soul. Upon this last place, both Calvin and Geffner observe, that although David's helpers were few and weak, yet God being in them, and with them, this confidence was that they should prove stronger than all the wicked; he is intimate also, if he had not known that God was with his helpers, leading and inspiring them, he had looked for no help by them: 2 Chron. 25, 7, 8. That David's helpers in the War were lookt upon as sincere, cordial, and stirred up of God, may further appear from 1 Chron. 12, where David joyeth with himself fits hominem qui idem est frater, his brother, and saith to David on the place, faithful men of his own minde: he addeth, that they were such as hated Saul's impiety and injustice, and loved David's virtue, Vict. Stridgens calls them, fideli amici, faithful friends. The text itself tells us, that divers of them rejoyned themselves to David while he was yet in distress and shew up in Zicklag; ver. 1, (which was an Argument of sincerity also,) that some of Benjamin (Saul's own tribe) adjoynd themselves to David, and the spirit came upon Amasa, who by a special Divine infusion spake to assure David of their sincerity, ver. 2, 16, 18. They also who rejoyned themselves with David after Saul's death, ver. 23, were not of a double heart, but of a perfect heart, ver. 35, 38, and they all agreed that the first great business to be undertaken, should be Religion, the bringing back of the Ark: 1 Chron. 13, 3, 4.

This point of the unlawfulnesse of confederacies with men of a false Religion is strangely misapplied by Lutherans, against confederacies.
Another most usefulness of

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confederacies with us, whom they call Calvinists: So argued Zarnovius Tract. de Federis. But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christ's may be made one in him, so we ought to pray against and by all means avoid fellowship, familiarities, Marriages, and military confederacies with known wicked persons, and such as are of a false or heretical Religion: I shall branch forth this matter in five particulars, which God forbade to his people in reference to the Canaanites and other heathens, which also (partly by party of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophaned and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the gods, images, altars or groves of idolaters: Exod. 23, 32, and 34, 13. Deut. 7, 5. Judg. 2:1. And although the letter of the Law mention this in reference to the Canaanites, yet the best reforming Kings of Judah applied and executed this Law in taking away the groves and high places abased by the Jews in their superstition: And what a marvel! If such things were not to be tolerated in the Canaanites, much less in the Jews. Theodosius is commended for his suppressing and punishing Heretics.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, nor in the land with them, Exod. 23, 33. 3 left one of them being familiar with an idolater, might call him to a seat, and make him eat of things sacrificed to idols. Exod. 3, 15. Compare this with Jud. 1, 21. Psal 106, 35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, 1 Cor. 5, 11, then with a Pagan or unbeliever, 1 Cor. 1, 27. There is a conversing and

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Conscience justified and resolved, &c. 179

and companying with wicked persons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 Cor. 5, 11. which is an argument against separating and departing from a true Church, because of scandalous persons in it. The Apostle gives this check to such, go where they will, they shall find scandalous persons all the world over. There is again a conversing and companying with wicked persons, which natural and civil bonds, or near relations, or our calling, or unto, as between husband and wife, Parent and Child, Pastor and People, Magistrate and those of his charge. But willingly and willingly to converse and have fellowship with heretical or profane persons, whether it be out of love to them and delight in them, or for our own interest or some worldly benefit this is certainly sinful and inexcusable. If we take care of our bodily safety, by flying the company of such as have the plague, yea if we take care of the safety of our beasts, and would not to our knowledge suffer a sheep or a goat to infect the rest, shall we not much more take care of our own and neighbours souls, by avoiding and warning others to avoid the fellowship of the ungodly, whereby spiritual infection comes. Remember it was but a kind of visit of Jehoshaphat to Ahab which was the occasion of ingaging him into a confederacy with that wicked man, 2 Chron. 18, 2, 3.

3 God forbade conjugal Covenants or Marrying with them. Exod. 24, 16. Deut. 7, 3. The rule is the same against matching with other wicked persons, whether Idolaters or professing the same Religion with us. We read not of Idolatry or any professed doctinal differences in Religion between the Potestacy of Seth and the potestacy of Cain, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joined themselves in marriage with the profane, Gen. 6, 1, 2, 3. "Jehoram married not an
Another most usefull case of
an heathen, but the daughter of Ahab; but 'tis marked, he did
evill as did the house of Ahab: And what is the reason given
for this? For the daughter of Ahab was his wife, 1 Kings 8, 18; and
by and by, ver. 27, the like is marked of Ahab in the son of
Jeoram, who did evil in the sight of the Lord as did the house of
Ahab, for he was the son in law of the house of Ahab. The Apostle
Peter supposeth that Christians marry such as are heirs together
of the grace of life, 1 Peter 3, 7. See also, 1 Peter 3, 30.

4. God forbade his people to make with the Canaanites
fadas deditonis or subassionis, (or as others speak) pactum lubri-
cautum, he would have his people shew no mercy to those
whom he had destinate to destruction, Deut. 7, 2. Herein
Ahab sinned, making a brotherly Covenant of friendship with
Benhadad, when God had delivered him into his hand, 1 Kings
20, 32, 33, 34. So in all Christian commonwealths, the
Magistrate, Gods vicegerent ought to cut off such evil doers,
as Gods Word appointeth to be cut off. Davids sparing of
Joab and Shimei, 1 Kings 2, 5, 6, 7, 8, 9. are no good presidens or warrands
to Christian Magistrates, to neglect the executing of justice.
'Tis a better presidens which David resolufeth, upon more de-
liberately, Psal. 101, 8. I will early deproue all the wicked of the
land, that I may cut off all wicked doers from the City of the Lord.
Marke this all, of what degree or quality soever, without re-
spect of persons, and that early, and without delay. Laftly,
and even Joab himself was so far punished by Davids, that he:
was cast out of his place and command, 2 Sam. 19, 3, & 20, 4.

5. The Law is also to be applied against civil Covenants,
not of peace, or of commerce, but of warre; that is, a
League offensive and defensive, wherein we associate our selves
with

Chapter 14. Conscience disaffed and resolved, &c.
with idolaters, infidels, hereticks, or any other knowne ene-

mies of truth or godines, so as to have the same friends or en-

emies. A covenant of Peace or commerce with such may hap-

pen to be unlawfull in respect of some circumstances as when
Peace is given to those Rebell, Murderers, Incendiaries in
the Kingdome, who by the law of God ought to be destroyed
by the hand of Justice, or when commerce with idolaters is
so abused, as to turn it with the things that they are known
to make lawful, in their idolatry. But as for such a confe-

dency, ingainges us into a Warre with such associates, is abso-

lutely and in its own nature unlawfull. And I finde it condem-
ned by good Writers, of the Papish party, of the Luther-

an party, and of the Orthodoxe party. Some of these are
before cited. What holy doe God required in the Armyes of
Israel, see Deut. 25, 9, 11, 12, 13, 14: we may well argue as Is-
dorm Pilusso doth, 1 Cor. 3, Epist. 14. If the Law was to leve
against such uncleannefifes as were not voluntarie, how much
lesse would God suffer such as did voluntarly and wickedly
destruke themselves. This marked as a part of A tempels sin, Isa-
4, 9, 4, that he hireth vaine and light persons which followed him.
God would have Azariah to dismisse an hundred thousand
men of Israel being already with him in a body, and told
him he should fall before the enemy if they went with him,
because God was not with them, 1 Chron. 25, 7, &c. If they
had not yet been gathered into a body, it had been much to
abstat from gathering them upon the Prophets admonition,
but this is much more, that he lends them away after they are
in a body, and takes his hazard of all the hurt that so many in-
raged Souldiers could do to him or his people, and indeed
they did much hurt in going back, ver. 13, yet God rewarded
Azariahs obedience with a great Victory. In the last age short-
lly after the beginne Reformation in Germany, this case of con-
science concerning the unlawfulness of such confederacies

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The rule was good in those, although in that particular case misapplied. The very heathens had a notion of the unlawful nesting of confederacies with wicked men, for as Victorinus Strigelius on 2 Chron. 25, speaks out of Αχιλεύς his tragedy, intituled, Seven to Thebe. Amphion a wise virtuous man was therefore swathed up in the earth with seven men, and seven horses, because he had associated himself with Tydeus, Capaneus, and other impious Commanders marching to the siege of Thebe. Lastly, take this reason for further confirmation, as we must do all to the glory of God, so we must not make Warre to our selves, but to the Lords: hence the book of the Wars of the Lord, Num. 21, 14, and, the battle is not ours, but the Lords', 1 Sam. 25, 28, 2 Chron. 20, 15. Now how shall we implore them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall rebels

bels & traitors be taken to fight in the Kings Wars? Offer it to thy Governor, as it is said, Mal. 1, see if he would take this well.

As for the Objectors from Scripture, they are before answered. There are many other exceptions of mens corrupt reason, which yet may be easily taken off, if we will receive Scripture light. That very cæse of Jehosophat confederacy with Abah, taketh off many of them; for although, 1. Jehosophat was a good man, and continued so after that association, not drawn away into Idolatry, nor infected with Abah's Religion, but only allaying him in a civil business.

2. Abah lived in the Church of Israel, which was still a Church, although greatly corrupted, and he was no professed hater of God, (only he had professed to hate Micah the man of God,) yea, late before, this he appeared very pietent, and some think Jehemoth now judged charitably of Abah, because of that great humiliation and repentance of his, which God did accept, so far, as to reward him with a temporal sparing mercy, 1 Kings 21, at the end: then follows immediately, Chap. 22, Jehosophat's association with him. Although Jehosophat was also joined in affinity with Abah, Abah's daughter being married to his sonne. 2. The enemy was the King of Syria; and Jehosophat did not joyne with a wicked Man against any of Gods people, but against the infidell Syrians, even as Amaziah was beginning to joyne with those of the ten Tribes against the Edomites. 4. The cause seems to have been good, as Cornelius on 1 Kings 22, 3, and Levatuer upon 2 Chron. 19, 2, note. For Ramoth-Gilead was a city of refuge, pertaining to the Levites in the Tribe of God, and should have 7, Cap. 1, been restored by the King of Syria, according to their Covenant, 1 Kings 20, 34. Danes brings that same example of Abahs going up against Ramoth-Gilead, to prove that this just to make warre against those who have broken Covenant with us, 5. Jehosophat manner of proceeding, was pious
Another most useful case of

in this respect, that he said to Ahab, enquire I pray thee of the word of the Lord to day, and again, is there not here a Prophet of the Lord beside, he enquired, Ulili, and seeks all the light he could there have in point of conscience from Prophets of the Lord, which makes it probable, that those 400 Prophets did not profess, or were not known to Jehosaphat to be Prophets of Baal, but were looked upon as Prophets of the Lord, as Caiesth thinketh. Therefore they answer also in the name of the Lord, the Lord shall deliver it. 'Tis not likely that Jehosaphat would desire the Prophet of Baal to be consulted, or that he would hearken to them more, then to the Prophets of the Lord Micah; yet in this he failed externally, that he had too far engaged himself to Ahab, before the enquiring at the word of the Lord. How ever it seems, he was by this enquiring, seeking a fair way to come off again. 6. Jehosaphat end was good, Mary on 1 Kings 22. thinkes Jehosaphat entered into this confederacy with Ahah, for the peace and safety of his Kingdom, and that he might prevent a new war between Judah and Israel, such as had been between Ahab his father, and Baasha King of Israel, for which end also Caesth thinketh that Jehosaphat took Ahab daughter to his son. Yet notwithstanding all this, the Prophets enquired of him, 2 Chron. 19. 1. Should I help the ungodly, or cause them that hate the Lord. The LXX. read, hate of the Lord, which comes all to one thing. And let it be thought a venial or light matter, heathen, therefore is made up the from before the Lord. So that this from example we learn, that let us keep our selves unspotted from the false Religion, or errors of those with whom we associate, lest wicked men seem never so penitent, and our relations to them be never so near, lest the common enemy be an Incitell, let the cause be never so pious, and the end also good; yet all this cannot excuse, nor justify confederacies and associations with wicked and ungodly men. And if God was so angry at Jehosaphat, when there were so many things concerning, as might seem to excuse or extenuate his fault, it being also in him a sin of infirmity only, and not without of a reductio of conscience, and a conflict of the spirit against the flesh (which Pareus upon 1 Kings 22. doth well collect from his desire of enquiring at the word of the Lord, that he could have occasion to come off) how much more will God be angry with such as go on with an high hand in this trepelade, calling his word behind them, and hating to be reformed.


It is further objected, that we are not able without such confederacies, and help to prosecute a great war alone. This also the Holy Ghost hath before hand answered, in the example of Ahab and his confederacy with the King of Assyria, for he had a great warre to manage, both against the Assyrians, and against the King of Israel, 2 Kings 16. 7. also against the Edomites and Philistines, 2 Chron. 28. 16, 17, 18. Yet although he had so much to do, this could not excuse the confederacy with the Assyrians, he should have trusted to God, and not used unlawful means. God can save by few, as well as by many; yes, sometimes God thinks not fit to save by many, Iud. 7. It shall not be the strength of barreis, to have unlawful confederates, but rather to want them, Exod. 23. 22.

If it be said, it's dangerous to provoke, and incense many wicked men by calling them off. This is plainly answered from the example of Amaziah, and the 10000. men of Israel with him, of which before. If furthermore objection be made, that he must be gentle and patient towards all, and in meekness instruct those that oppose themselves, 2 Tim. 2. 14, 25. Acts 1. Yet hee bius us turne away from the wicked, ibid: Chap. 5. 5. Wee ought in meekness to instruct, even that excommunicate, 2 Thess. 3. 15. Yet wee are there warned, ver. 14. to have no company with him. 2. The Angel 3.
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Another most usefull case of the Church at Ephesus, is at once commend'd, both for his patience, and that he could not bear them which were evil.

I shall add five distinctions which will take off all other objections that I have yet met with. 1. Distinguih between a confederacy, which is more effectu, and discriminative and a confederacy which is more unitive. And here is the Reason why Covenants of peace and commerce, even with infidels and wicked persons are allowed, yet military associations with such, disallowed; for the former keep them, and us still divided as two; the latter unites us and them, as one, and imbedith us together with them. For Theodoret defines to be such a Covenant, as makes us and our confederates to have the same friends and enemies, and 'tis mentioned by writers, as a further degree of Union then an union, or Covenant of peace. 2. Distinguishing between enthusiasm and duty; and the perfection of the things, which answers that exception. O then, we must have an army of Saints (it should be said, without any known wicked person in its) Now even as 'tis our duty to endeavour a purging of the Church, from wicked and fearful persons, yet when we have done all we can, the Lord's field shall not be perfectly purged from tares; till the end of the world, Matthew 13. So when we have done all that ever we can, to avoid wicked persons in an expedition, yet we cannot be rid of them all; but we must use the utmost endeavours, that we may be able to say, 'tis our affliction, not our fault. 3. Distinguishing between some particular wicked persons, here and there, mixing themselves with us; and between a wicked faction, and Malignant party: The former should be avoided as much as is possible, but much more a conjunction with a wicked faction. David would by no means meet and consult with the Kehal meregnim, the Assembly of Malignants; neither did he only flanne to meet and consult with nine persons, who openly flew and betray themselves, but

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but even with dissimulators, or (as the Chaldee) with those that hide themselves, that they may do evil, Psal. 26. 4, 5. We can know better how to do with a whole field of tares, in which is no wheat, then we can, do with tares growing here and there among the wheat. 4. Distinguishing between such a fellowship, with some wicked persons, as is necessary (which is the case of those that are married, and of parents and children) or unavoidable, which is the case of those, whose lot is to cohabite in one town, or in one family, in a case of necessity, travelling or falling together; Distinguishing, I say, between those and an elective, or voluntary fellowship with wicked men, when love to them, or our own benefit draweth us thereunto. We neither lose natural bonds, nor require impossibilities, but that we keep our selves pure, by not choosing or confessing to such fellowship. 5. Distinguishing between infidels, Heretics, wicked persons repenting, and those who go on in their refrains: what ever men have been, yet as for one as the figures of repentance, and new fruits appear in them, we are ready to receive them into favour and fellowship. Then indeed the Wolfe shall dwell with the Lambe, and the Cow and the Bear shall feed, their young ones shall lie down together, meaning such as were Wolves, Leopards, Bears, and now begin to change their nature not so with the obstinate, consummacious, and impenitent, who still remain Wolves, &c.

Let us now, 1. Examine our selves, whether there be so much tenderness of confidence in us, as to close with those Scripture Truths, or whether we are still in a way of confounding with flesh and blood. 2. Be humbled for former miscarriages, and failings in the particulars, and for not walking accurately, according to those Scripture rules. 3. Beware for the future: remember and apply these rules, when we have to do with the practice of them: And that I may drive home this
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this nail to the head: 1. addle, (beadded what was said before) these Reasons and Motives. First, 'tis a great judgement when God mingled a perverse Spirit in the midst of a people, say 19. 14. shall we then make that a voluntary act of our own, which the Word mentioneth as a dreadful judgement? With this spiritual judgement, is oftentimes joyed a temporal judgement, as 2 Chron. 16:9. and 20:37. and 28:22. 10 Hos. 5:13. 7, 8. compared with Hos. 8:8, 9. Where their judgement, foundeth forth their blame as by an Echo: The Chaldee paraphrase in the place last cited, faith, The house of Israel is delivered into the hands of the people whom they loved. Secondly, remember what followed upon God's peoples mingling themselves with the heathen, Psal. 106:35. They were mingled among the heathen, and learned their works, Hos. 7:8. Ephraim, he hath mixed himself among the people, that is, by making confederacies with the heathen, (as Luther expounds the place) and by seeking their help and assistance, Hos. 5:13. But what follows, Ephraim is a cake not turned, hot and overbaked in the under side, but cold and raw in the upper side. This will prove the fruit of such confederacies and associations, to make us zealous for some earthly or humane thing, but remiss and cold in the thing of Christ, to be too hot on our other side, and too raw on the upper side. Whereas, not mingling our selves with the wicked: we shall through God's mercy be like a cake turned, that heat and seal which was before downward, shall now be upward, Heavenward, Godward, let it also be remembered, how both Ahaz, 2 Kings 16:10. and Joshua himself, 2 Chron. 16:16. (though a good man) were drawn into other great sins, upon occasion of these associations, with the enemies of God and his people: this sin will certainly enflame men in other finnes. 'Tis well said by Calvins upon Ezek. 16:26. That as we are too prone of our selves to wickedness, so when we enter into confederacies with wicked men,
Another most useful Case of.

CHAP. 14.

Ed in the time of the Kings; Aba's Covenant with Benhadad, Asa's Covenant with Benhadad, Aba his confederacy with the Assyrians; Ethopias association, first with Caba, then with Abazaiah; Abazaiah's association with those 10,000 men of Ephraim, when God was not with them, all those are plainly disavowed and condemned. Moreover that reproves, Jer. 12:18: *And now, what hast thou done in the way of Egypt, to drink the waters of Sihon? Or what hast thou done in the way of Syria, to drink the waters of the River?* the Chaldee hath thus: what hast ye done to associate with Pharaoh King of Egypt—And what have ye to do to make a Covenant with the Assyrians? Again after the captivity, Ezr. 4:9: the Jews mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never lay to the wicked a confederacy: for upon condition of our avoiding all such confederacies and conjunctions, God promises never to break his Covenant with us, Judg. 3:10, and to receive us as his Sons and Daughters, 2 Cor. 6:14, 16, 17, 18. Sixthly, tis one of God's great mercies which he hath Covenanted and promised.

I will purge out from among you the Rebellious and them that transgress against me, Ezek. 20:38. Why should we then forfake our own mercy, and despise the counsell of God against our own souls. Seventhly, as it was in the case of the heathen, and how it hath been in our own, God hath done his greatest works for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof I have met with: Ti David's confederacy and association, both with Abner, 2 Sam. 3:12, 13, and with Amaziah, 2 Sam. 19:13, whom according to agreement he made General of his Host, 2 Sam. 20:4, although both of them had been David's enemies, and born arms against him, Abner being also scandalous, both for his whoredom, 2 Sam. 3:7, and his treachery against Abhias, in aspiring to the Crown (which is collected...
Another most useful case of
ked persons from these examples of David, first make the case alike, that the wicked one have power of an Army, and of a great part of the body of the Kingdom, to make them either continue in Rebellion and enmity, or to come in and submit. Next let it be remembered, that both Abner and Amasa did a great service, (which was most meritorious at the hands of men) for the good, peace, and safety of King and Kingdom, and they did it at that time also when David was but weak, & they had power enough to have continued a War against him. Which is a very rare case, and far different from the case of such as have done and are doing all that they can to pervert and mislead many thousands of the people of God, instead of reducing many thousands to obedience; as Abner and Amasa did. 3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that David made such a Covenant with Abner, as the Grecians call τηταρακνις, or that he Covenantated to make him General of his Army, (as afterwards he Covenantated with Amasa,) for at that time he could have no colour of reason for calling Joab out of his place, as afterwards he had. Therefore I understand with Santius, that the League which Abner sought from David, was Παγανιστικά, a Covenant of Peace, Hierom made, sed non communi amicitia, make friendship with me, for before they had been enemies: So that this League is not of that kind which is chiefly controverted. As for Amasa, I shall not goe about (as some have done) to excuse or extenuate his fault in joining with Abdon, as not being from any malice or wicked intention against David his Uncle; But there is some probability that Amasa was a penitent and hopefull man. Sure David had better hopes of him, than of Joab: And if it be true which Josephus writeth, that before David sent Zadok and Abiathar to the men of Judah, and to Amasa, frequent messages came from them to the King, desiring to be received into his favour, how ever...
by a confederacy with Ferdinand the Emperours brother, to the Protestant side, Zuttik, Berne, and Basle entered into a confederacy, first with the city of Strasburgh, and shortly thereafter with the Landgrave of Hesse, that thereby they might bee strengthened, and aided against the Popish Cantons. The differences of Religion put them to it, to choose other confederates. Nevertheless, I can easily admit what Lawson judiciously observeth, upon Ex. ch. 16, 26, 27, 28, 29. that Covenanters made before true Religion did shine among pople, are not to be rashly broken; even as the believing husband, ought not to put away the unbelieving wife, whom he married when himself also was an unbeliever, if he be willing still to abide with him. Whateuer may be said for such Covenanters, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcusable.

Peradventure some have yet another Objection: this is an hard saying (say divers Malignants) we are looked upon as enemies, if we come not in and take the Covenant, and when we are come in and have taken the Covenant, we are still esteemed enemies to the cause of God, and to his servants. Answ. This is unjust, as is such traitors, Covenant breakers, and other scandalous persons, from which the Apostle bids us turne away, 2 Tim. 3. 5. had objected, if we have no forme of godlineesse, we are looked upon as aliens, and such as are not to be numbered among Gods people, yet now when we have taken a forme of godlineesse, we are in no better esteem with Paul, but still he will have Christians to turne away from us. Yea, as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if we hear not the word, &c. we are not accepted, but rejected for the neglect of necessary duties, yet when wee have prayed, heard, &c. we are told for all that: Depart from me ye workers of iniquity, I never knew you. Men must bee judged according to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant, knew themselves in their words and actions, to be still wicked enemies, our eyes must not bee put out with their hand at the Covenant.

If any disaffected shall still insist and say: But why then are we received, both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant.

Answ. 1. If any known Malignant, or complier with the Rebels, or with any enemy of this Cause, hath been received, either to the Covenant or Sacrament, without signs of repentance for the former Malignancy, and scandal (such signs of Repentance, I mean, as men in charity ought to be satisfied with,) this is more then Ministers and Elderships can answer, either to God, or the Acts and constitutions of this nationall Church. I trust all faithful and conscientious Ministers have laboured to keep themselves pure in such things. Yea, the General Assembly hath ordained, that known compliers with the Rebels, and such as did procure protections from the enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords-supper, till they manifest their repentance before the Congregation. Now if any after signes, and declaration of repentance, have turned again to their old ways of Malignancy, their iniquity bee upon themselves, not upon us. 2. Men are no otherwise drawn or forced into the Covenant, then into other necessary duties. Nay it ought not to be called a forcing or compelling. Are men forced to spare their neighbours life, because mutter is fevery punished? Or are men compelled to be loyal, because traitors are exacryptically punished? There may, and must be a willingness and freeness in the doing of the contrary duty; although great fines must not go away unpunished. Men are not compelled to vertue, because vice is punished, else vertue were not vertue.
2. If familiar fellowship, even with the wicked of the same Kingdom be unlawful, then is a military association with them unlawful; for it cannot be without consulting, conferring, converting frequently together. It were a profane abusing, and mocking of Scripture to say, that we are forbidden to converse familiarly with the ungodly of another kingdom, but not with the ungodly of the same kingdom, or that we are forbidden to marry with the ungodly of another Kingdom, but not with the ungodly of the same Kingdom, for what is this, but to open a wide gate upon the one hand, while we seem to shut a narrow gate upon the other hand?

3. Were not those military associations, 2 Chron. 19. 2. and 25. 7. 8. condemned upon this reason, because the associates were ungodly, haters of the Lord, and because God was not with them. Now then, a quattuor ad omne, the reason holds equally against associations with any, of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of Israel altogether holy and clean, Deut. 23. 9. to 14. clean from whom? not so much from wicked heathens (there was not so much fear of that as from wicked Israelites.) 5. Saith not David, I will early destroy all the wicked of the land, Psal. 101. 8. and, Depart from me all ye workers of iniquity, Psal. 6. 9. How can it then be imagined, that he would make any of them his associates, and helpers in Warre.

Amandus Polanus Comment. in Ezek. 16. 26. 27. 28. Quod Ecclesia ffortationem, hoc est idololatriam vel saeculum desinat, confirminationes cum imperii reprehends, non est Hereticum, non ess Schismaticum, non ess ingratus adversus neminem. Ecclesiast. aliquo eiam Ezekiel cum Jeremia, disiue Prophetia, sibi et Hereticum, aut Schismaticum, aut ingratus.
CHAP. XV.

Of uniformity in Religion, worship of God, and Church Government.

The word uniformity is become so odious to divers who plead for Liberty and Tolleration, as the word Conformity was in the Prelats times. Hence proceed ed Mr. Delves book against uniformity, and Mr. Burton's book intituled, Conformities deformed. I confess my love and desire of uniformity hath not made mee any whit to depart from my former principles against the Prelatricall conformity, or the affreding of mens conscience at least in point of prudish and obser vation to certain rites, whether unlawful or indifferent in their own nature, under pain of censure. Yet I must needs justify (as not only lawfull, but laudable) what the solemn league and Covenant of the three Kingdoms, obligeth us unto, namely to endeavour to bring the Churches of God in the three Kingdoms to the nearest conjunction and uniformity in one Confession of Faith, one Directory of Worship, one forme of Church Government and catechisme.

It is always to be remembered, that good things, yea the best things may be dangerously abused by the corruptions of Men; especially when the times are generally corrupted. Luther had reason in his time, and as the case stood then, to decline a general Synod of Presbyterants for unity in ceremonies (which some moved for) before the doctrine of Faith, and the substance of the Gospel was seeld. He said the name of Synods and Councils was almost as much suspected with him, as the name of free will, and that he would have the Churches freely and voluntarily to comply and conform in externall rites, by following the best examples in those things, but by no means to be compelled to it, or preser prepared for the consciences of the weak. See Melchior. Adamus in vit. Lutheri pag. 128, 129. But if Luther had found as good opportunity and as much possibility of attaining a right uniformity in Church-government and Worship, as God vouchsafe us in this age, I do not doubt, but he had been more zealous for it, than any of us now are; or if he had been in Calvins stead, I make no question he had done in this businesse as Calvin did. So that we ought to impute it rather to their times and places in which they lived, then to the difference of their Spirits, that Luthers zeal was wholly spent upon the doctrine of Free grace. Calvins zeal did also extend it self to Discipline, about which Luther was unwilling to make any businesse at all. But for further satisfaction to truly render conformes, and that they may not fear we are leading them back again to Egypt, I define that these particular differences between the Prelatricall Conformity, and the Presbyteriall uniformity according to the Covenant, may be well observed.

First, they did after the Heathenish and Popish manner affect ceremonies, and a Pompos externall splendor and spectacle, and made the Kingdom of God come with observation. We define to retain only the ancient Apostolical simplicity and singleness, and we conceive the fewer ceremonies, the better, knowing that the minds of people are thereby inveigled and distracted from the spiritual and inward duties.

2. Much of the Prelatrical Conformity confounded in such things as were in themselves & in their own nature unlawful, and contrary to the word. Shew us the like in any part of our uniformity, then let that thing never more be heard of. Uniformity in any thing which is unlawfull is a great aggravation of the sin.

3. They conformed to the Papists, we to the example of Pb 2

the
the best reformed Churches, which differeth as much from their way, as the that is dressed like other honest women differeth from her that is dressed like a whore.

4. The Prelatical conformity was for the most part made up of sacred ceremonies, which had been grossely and notoriously abused either to Idolatry or Superstition, and therefore being things of no necessary use, ought not to have been continued, but abolished as the brazen serpent was by Hezekiah.

But in our uniformity now excepted against, I know no such thing (and I am confident no man can give instance of any such thing in it) as a sacred Religious rite or thing which hath neither from Scripture nor nature any necessary use, and hath been notoriously abused to Idolatry or Superstition, if any such thing can be found, I shall confess it ought not to be continued.

5. They imposed upon others and practised themselves ceremonies (acknowledged by themselves to be in their own nature merely indifferent, but looked upon by many thousands of godly people, as unlawful and contrary to the word) to the great scandal and offence of their brethren. Our principle is, that things indifferent ought not to be practised with the scandal and offence of the godly.

6. Their way was destructive to true Christian Liberty both of Conscience and practice, compelling the practical and conscience it self, by the mere will and authority of the Law-makers. Obedit proposita was the great argument with them to fictitious confinements, Sic uolue, sic judice, sic pro ratione volunt. We say that no Canons nor constitutions of the Church can bind the conscience nisi per & propter verbum Dei, i.e. except in so far as they are grounded upon and warrantable by the word of God, at least by consequence, and by the General rules thereof. And that Canons concerning things indifferent bind not extra ejus scandalum & contemptum, for if they may be omitted without giving scandal, or shewing any contempt of the Ecclesiastical authority.

7. The Prelatical ordinances were after the commandments and doctrines of men, as the Apostle speaks, Col. 2:22. compare Matt. 15:9. But in vain do they worship me, teaching for doctrines the commandments of men. Where doctrines may filly expresse the nature of significant mysteries ceremonies (such as was the Pharisaical washing of hands, cups, tables, &c. to teach and signify holiness) all sacred significant ceremonies of man devising, we condemn as an addition to the word of God, which is forbidden no else than a diminution from it. Let many of those who object against our uniformity, examine whether their own way hath not somewhat in it, which is a sacred significant ceremony of human invention, and without the word; for instance, the anointing of the sick in these days when the miracle is ceased, the Church Covenant, &c. For our part, except it be a circumstance, such as belongeth to the decency and order, which ought to appear in all humane societies and actions whether civil or sacred, we hold that the Church hath not power to determine or enjoy any thing belonging to Religion: And even of these circumstances we say that although they be so numerous and so various, that all circumstances belonging to all times and places could not be particularly determined in Scripture, yet the Church ought to order them so, and hath no power to order them otherwise, then as may best agree with the general rules of the Word. Now setting aside the circumstantial, there is not any substantial part of the uniformity according to the Covenant, which is not either expressly grounded upon the word of God, or by necessary consequence drawn from it, and so no commandment of men, but of God.

Other differences I might add, but these may abundantly suffice to shew that the Prelatical conformity and the Presbyterian.
Of uniformity in Religion.

And now having thus cleared the true nature & notion of Uniformity, that it is altogether another thing from that which is opposed, & apprehended it to be, the work of arguing for it may be the shorter & easier, Mi. Dell in his discourse against uniformity, argues ag. int. it both from nature & from Scripture. I confess if one will transfer the generi in genere, so he doth, it is easy to find a disconformity between one thing & another, either in the ways of Creation, or in the things recorded in Scripture. But if one will look after uniformity in uno & semedi generis, in one & the same kind of things (which is the uniformity we plead for) then both nature & Scripture gives us precedents not against uniformity, but for it. It is a maxim in natural philosophy, that mutus est semper uniformis velocitate, the Heavens do not move sometimes more slowly, sometimes more swiftly, but ever uniformly. God himself tells us of the sweet influences of Pleiades, of the bands of Orion, of the bringing forth of Mazorah in his season, & of the other ordinances of Heaven, which all the power on earth cannot alter. Nor put out of course, Job 38, 31, 32, 33. of the sea which is shut up within the decreed place, & within the doors and barriers which it cannot pass, ver 10, 11. And generally all the great works which God doth there discourse of, each of them in its own kind is uniform to it. So likewise, Psal. 104. Hath not God said, that while the earth remaineth, seed time & harvest, & cold & heat, & summer & winter, day & night shall not cease, Gen 8, 22. If there were not an uniformity in nature, how could fair weather be known by a red sky in the evening, or foul weather by a red & lowering sky in the morning? Act 16, 2, 3. If there be not an uniformity in nature, why look Salomon, The thing that hath been, it is that which shall be, and there is no new thing under the Sun. Ecc 1, 9. Is it not an uniformity in nature that the Starke in the heavens knoweth her appointed times, and the Turtle, and the Crane, & the Swallow observes the time of their coming, Jer. 8, 7, 5. Is not that an uniformity in nature? Jer 4, 35. There are yet four more, & then cometh harvest. As the Apostle faith of the members of the body which we think to be loose honourable, upon those we beseech more abundant b. nour, 1 Cor. 12, 23, so I may say of these things in nature which may perhaps seem to have least uniformity in them (such as the waxing & waning of the Moon, the ebbing & flowing of the Sea, & the like) even in these a very great uniformity may be observed.

AS for Scripture prescriers, There was in the old Testament a marvelous great uniformity both in the substantialiats & rituals of the worship & service of God. For instance: Exod. 29, 3, 4. This is the sacred, ye shall keep it in his appointed season, according to all the rites of it, and according to all the ceremonies thereof shall ye keep it. Exod. 12, 49. One law shall be to him that is homeborn, & unto the stranger that is a stranger among you. Another instance in the Sacrifices, Levit. ch. 7, chapters. Another instance Al. 15, 11. For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day. A fourth instance in the courts & services of the Priests & Levites, 1 Chron. 23, 14, 15, & 25. Luke 1, 8, 9. The like in other instances.

Of the Church of the new Testament, it was prophesied, that God would give them one way, as well as one heart, Jer. 32, 39. That there shall not onely be one Lord, but a Name one, Zek. 14, 9. We are exhort ed to walk by the same rule, so as we have attained, that is, to study uniformity, not diversity in those things which are agreed upon to be good & right, Phil. 3, 16. Doeth not the Apostle plainly intimate and commend an uniformity in the Worshipp of God, 1 Cor.
Of uniformity in Religion.

Chapter 15.

1 Cor. 14:27. If any man speak in an unknown tongue, let it be by two, or by three, or at the most by five, or six, and let every one interpret, 1 Cor. 14:23. for God is not the author of confusion, but of peace, as in all the Churches of the Saints, 1 Cor. 14:33. Let all things be done decently and in order. For he limiteth the Prophets to their name number, of two or three; even as he limiteth those that had the gift of tongues, 1 Cor. 14:29. And was it not great uniformity, that he would have every man who prayed, or prophesied, to have his head uncovered, and every woman covered, 1 Cor. 11:1. Doeth not the same Apostle, besides the Doctrine of faith, and practical duties of a Christian life, deliver several Canons to be observed in the Ordination and Admission of Elders and Deacons, concerning widows, concerning accusations, admistions, censures, and other things belonging to Church policy, as appeared, especially from the Epistles to Timothy and Titus? And 1 Cor. 16:1, 2. he will have an uniformity between the Churches: and the Corinthians, in the very day of putting forth their charity. Now concerning the collection for the Saints, 1 Cor. 16:1, 2. I have given order to the Churches of Galatia, even so do ye, upon the first day of the week, let every one of you lay by him in store, &c. In the ancient Church, although there was not an uniformity in all particulars among the Churches, for instance in the point of fasting, some fasting on the Sabbath, some not, some taking the Lords-Supper fasting, some after meals, which differences in fasting, gave occasion to the old rule: dissimilitudines ejusque non dissolvit conscientiam fidem. Although likewise, there was a great difference between the custom of one Church and another, in the time and manner of celebrating the Lords-Supper; and in other particulars, as Augustine, Socrates and the Author of the Tripartite History, record unto us. Yet the Century, and other ecclesiastical Historians, shew us in every Century, a great uniformity in those ancient times, even in very many things belonging to Church government, and forms of Worship. Neither can any man doubt of the great uniformity in the ancient Church: Who is not a stranger to the Canons of the ancient Councils. And although Irenæus and others justly blamed Victor Bishop of Rome, for excommunicating the Churches of Asia, and the Quarto-decimans, because of their disuniformity, in keeping of Easter, yet the endeavoring of the nearest uniformity in that particular, was so far from being blamed, that it was one cause (though neither the sole nor principal) of the calling and convening the Council of Nice, which Council did not leave it arbitrary to every one, to follow their own opinion concerning Easter, but by their Canon determined, that it should not be kept upon the same day with the Jews, that is, upon the 14th day of the month.

Chapter XVI.

Whether it be lawful, just, and expedient, that there be an ordinance of Parliament, for the taking of the Solemn League and Covenant, by all persons in the Kingdom, under a considerable penalty. Or an answer returned to a Gentleman, who had consulted a friend concerning this question.

First of all, that I may rightly deduce and state the matter of fact, 'tis to be remembered.

That the Solemn League and Covenant hath been the strongest band of Union in this common cause of Religion and Liberty, and that which the common enemies, have mainly endeavoured with all their might to overthrow.

That the chief motive to engage Scotland, was professed to
be the Reformation of Religion, and uniformity according to the Covenant.

That the League and Treaty between the two Kingdoms, is in pursuance of the ends of the Covenant, especially the forbid ends of Religion.

That the declaration of both Kindomes, emitted to other Nations, doth hold forth to the world, that our war is for the ends of the Covenant, and that we should never lay down arms, till these were obtained.

That by order of Parliament, the Covenant was turned in Latin, and sent abroad to the reformed Churches, with letters from the Assembly of Divines.

That upon the former assurances, the Church and Kingdom of Scotland, the Parliaments of both Kingdoms, the Assembly of Divines, the city of London, and many thousands in England, have taken the Covenant, and have sworn most solemnly, that they shall constantly, really, and sincerely, during all the days of their lifetime, with their lives and fortunes, stand to the performance of it. And both Kingdoms have suffered the losse of their goods cheerfully, laid out their means, and laid downe their lives resolutely in pursuance thereof.

At the Treaty of Vxbridge, the propositions for Religion (of which the confirming of the Covenant, is the first and chiefest) were acknowledged to be of such excellency, and absolute necessity, as they were appointed to be treated of in the first place, and that no peace nor agreement should be, till they were first agreed unto.

The same Propositions for Religion, are yet fit down in the first place amongst the Propositions sent last to the King, as being agreed unto by the Parliaments of both Kingdoms.

And that now the Kings answer to the Propositions is delayed,

That there be an ordinance of Parliament,

layed, the house of Commons have thought it, to turne the Propositions into Ordinances, to shew their constant resolution of adhering thereto, and that they may be of greater force, and receive the better obedience from the Subjects, have converted the Propositions for civil matters into Ordinances, and (that their zeal and constancy may appear for Religion, which is of greatest moment, and wherein the glory of God, and the good of his Church is most concerned) it is desired, that the Propositions concerning the Covenant, may be likewise turned into an ordinance, with a considerable penalty, that so we may give some real evidence, that we do not flatter the things of this world in the first place, and the Kingdom of Heaven, and the righteousness of it in the last; Much leffe, that Demas-like we for sake it as lovers of this present world.

Now the grounds and reasons for such an ordinance may be the feight.

1. It were a great unthankfulness to God, if after solemn and solemn vows made in time of our greatest dangers, and when after our vows, God hath begun to deliver us, and hath diffipated our Enemies, we should now grow weary of paying, and performing those vows. We may say of the Covenant, as the Prophet said of the laying of the foundation of the second Temple. Consider whether from that very day God did not sufficiently bless us, and give a testimony from Heaven, to his own Cause and Covenant. And now shall the Covenant which was our glory and ornament before God and men, be laid aside as a wore or moth-eaten garment? God forbid.

2. If the taking of the solemn League and Covenant, be not enjoined by authority of Parliaments, under a penalty, but left arbitrary, this were an opening in stead of shutting of the doore unto as many as are apt and inclinable to refuse and oppose.
Whether it be lawful, just, and expedient; Chap. 15.

Oppose the Covenant, yea, to as many as write against it, and maintain opinions or practices contrary to it. The impiety and obstinacy of such persons, if not punished, but connived at, or tacitly permitted by the Parliaments, involve them and the Nation as parishers of the same, and so consequently of the judgement.

Although the oath which Joshua and the Princes of Israel made to the Gibeonites, was made unduly, and without asking counsel from the mouth of the Lord, yet some hundred years after being broken, that breach brought a national judgement; till justice was done upon the offenders. How much more may a National judgement be feared, if even in our days the contempt and violation of a most lawful and sacred oath, be winked at? Surely God will not wink at their sin, who wink at his disfavour. Better not to have vowed, than not to pay and perform.

3. When King Josiah made a solemn Covenant (the effect whereof was a through Reformation, the taking away of the ancient and long continued high places, the destroying of Baals Veels, Altars, Priests, &c. 2 Kings 23: thorough) he did not leave this Covenant arbitrary, but he caused all that were present in Jerusalem, and Benjamin to stand on it, 2 Chron. 34:32. In all which he is set forth as a president to Christian Reformers, that they may know their duty in like cases.

4. All who did take the solemn League and Covenant are thereby oblieved in their several places and callings and the houses of Parliament in their place and calling, to endeavour the extirpation of Popery, Prelacy, Heresie, Schism, Superstition, and Prophaneness. How is this part of the oath of God fulfilled, if the Covenant itself, made for the extirpation of all these, be left arbitrary?

5. The Vow and Proetration was not left arbitrary. For by the vote, July 30, 1641, it was resolved upon the question:

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That, whosoever would not take that Protestantation, are declared to be unfit to bear any office in the Church or State, which was accordingly published. But the solemn League and Covenant must be at least more effectual than the Protestantation, for the narrative, or preface of the Covenant, holds forth the necessity of the same, as a more effectual means to be used, after other means of Supplication, Remonstrance, and Protestantation.

6. This same solemn League and Covenant was not in the beginning left arbitrary, for some members were suspended from the house, for not taking it. And in the Ordinance, 2 Feb. 1643, it is ordained and enjoined, that it be solemnly taken in all places throughout the Kingdom of England, and dominion of Wales. And withall, in the instructions and orders of Parliament, then sent into the Committees, it was appointed, that the names of such as refused it, should be returned to the Parliament, that they may take such further course with them, as they shall think fit. In the Ordinance of Parliament, for Ordination of Ministers, both the first and the last Ordinance, the person to be ordained, is appointed and oblieved to address himself to the Presbytery; and bring with him a testimonial of his taking the Covenant of the three Kingdoms. And, by the ordinance for election of Elders, dated the 19th of Aug. 1645. No member of any Congregation, may concur or have voice in the choosing of Elders, but such as have taken the National Covenant.

7. In the first Article of the Treaty between the Kingdoms, signed Novemb. 19, 1643, 'tis agreed and concluded, that the Covenant bee sworn and subscribed by both Kingdoms, not that it shall bee taken by as many as will in both Kingdoms, but that it shall bee taken by both Kingdoms. How shall this be performed, if it be still left arbitrary?
8. In the Propositions of peace, 'tis plainly suppos'd and
intimated, that the taking of the Covenant shall be enjoyned
under some penalty. Otherwise we have not dealt faithfully,
neither with God nor man, in tendering that Second Propo-
sition to the King, concerning his consent to an act of Parlia-
ment in both Kingdoms respectively, for the enjoying the
taking of the Covenant, by all the Subjects of the three King-
domes with such penalties as by mutual advice of both King-
domes shall be agreed upon.

9. If other Propositions of peace be turned into Ordinan-
ces, and this of the Covenant not so, it will strengthen the
opinions cast upon the Parliament by the Malignant party,
that they have had no intention to sete Religion according to
the Covenant, but that they entered into the Covenant for
bringing in the Scots to their assistance, and for gaining the
good opinion of the reformed Churches.

10. It will also be a dangerous precedent to separate between
the legislative power, and the corrective or punitive power.
For after the ordinance of Parliament enjoining and or-
daining that the Covenant be taken universally throughout
the whole Kingdom, there be no faction nor penalty upon
these who shall refuse it, let wise men judge, whether this may
not expost the authority of Parliament to contempt.

11. I shall conclude with this Syllogisme, That which is not
only sinfull in itself, but a great dishonour to God, a great scandall
to the Church, & withall a disobedience to the lawful Ordina-
tance of authority, may and ought to be punished, by this
Christian and reforming Parliament. But the offence which
still refuse to take the Covenant, is not only sinfull in itself,
but a great dishonour to God, a great scandall to the Church,
and withall a disobedience to the lawful Ordinance of Au-
thority.

Therefore the offence of these who still refuse to take the
Covenant

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Covenant, may and ought to be punished by this Christian
and reforming Parliament.

Objection answered.

1. Objection. The Covenant ought not to be compulsory but
free. Good things grow evil when men confinaces are
thereunto forced. Answ. 1. An Ordinance injoyning the taking
of it under a certain penalty, were no other compulsion, then
was used by King Josiah and others, yet by this present Parliament
upon their own Members, and upon Ministers to be or-
dained, as is evident by the passages above expressed. The Par-
liament hath also by their Ordinance dated the 23 of Augst
1645, imposed the Directory of Worship under certain monks
and penalties to be inflicted upon such as do not observe it, or
preach or write against it. 2. Is no tyranny over men confi-
ces, to punish a great and scandalous sin, such as the refusing
and opposing of the Covenant, or a dividing from it: although
the offender in his conscience believe it to be no sin, yet perad-
venture believe it to be a duty. Otherwise it had been tyranny
over the Conscience to punish those who killed the Apostles,
because they thought they were doing God good service, 1Joel
16, 1. Thirdly, if they who make this Objection be reviver of
men confinaces, why would they keep up an Army when
there is no Enemy, and continue taxes and burden upon the
exhausted Countries, which are otherwise against the confi-
cences of the generality of people in the Kingdom. If in these
tings they will have the conscience of any to be forced, and
in the Covenant the confinaces of some left at liberty, this is
not fair and equal, and it will be generally apprehended, that
such men study their own interest more than the Publick.

2. Objection. The Covenant was occasional, and temporary,
being made upon the occasion of the prevalency and growing
power of the Enemy (as is mentioned in the narrative) which
fundation being taken away, the superstructure cannot stand.

Answ. 2.
Whether it be lawfull, just, and expedient, &c. 209.

**Answ.** 1. Ex malis moribus bona nascuntur Leges. Shall we therefore be no longer bound to obey and maintain good laws, because the evils which gave occasion to their making have ceased? 2. The Covenant doth in express words oblige us constantly, and all the days of our lives, to pursue the ends therein expressed. So that to hold it but a temporary obligation is a breach of Covenant. 3. There is not any one of the ends of the Covenant which is yet fully attained. The very Directory of Worship is not observed in most places of the Kingdom. Neither is the abolition of Prelacy, and of the Book of common prayer, yet established by Act of Parliament. 4. If we had attained the ends of the Covenant (which we have not) yet non minus eff virtus quam quae supersedent, and the recidivation may prove worse than the first defiance.

3. Object. Some things in the Covenant are disputable, for instance, good, and learned men differ in their opinions about Prelacy. *Answ. 1.* The oath of Supremacy was much more disputable, and great disput there were among good and learned men about it, yet it hath been imposed upon all Members of Parliament. 2. If the very materials of the Covenant be stuck at, whether they be good in themselves, there is the greater danger to leave all men to abound in their own fancies concerning things of the highest consequence.

4. Object. The Army which hath served us so faithfully and regained our Liberties, shall by this Ordinance lose all their greatest Liberty, which is the Liberty of their consciences. *Answ. 1.* In the Ordinance of Instrictions of Parliament dated the 2 Feb. 1643. It was ordained that the Covenant should be speedily sent to my Lord General, and the Lord Admiral, and all other Commanders in chief, Governors of Towns, &c. to the end it may be taken by all Officers and Soldiers under their command. I hope the Parliament did not here take from their Army the Liberty of their consciences.

2. The Army must either take Lawes from the Parliament, or give Lawes to the Parliament. If they will as the Parliament’s servants, submit themselves to the Ordinances of the Parliament (which hath ever been professed they would do) then the objection is taken away. But if they will be the Parliament’s Masters or fellows, and independent upon the Parliament itself, and at liberty to reject as they lift to good or wholesome an Ordinance as the taking of the Covenant, then God have mercy upon us, if the Parliament do not preserve their own rights and privileges, with which the Kingdom hath entrusted them. 3. If an Ordinance imposing the taking of the Covenant under a considerable penalty be to the Army scandalous. The not passing of such an Ordinance will be scandalum datum usc y of London, and to many thousands of the godly and well affected of the Kingdom, both Ministers and People, who have faithfully adhered to, and served the Parliament, and will still hazard their lives and fortunes in pursuance of the ends of the Covenant, a horrible scandal to the reformed Churches abroad, whose hearts were once comforted and raised up to expect better things. 4. God forbid, there be any such in the houses of Parliament, as would admit of deformation instead of Reforma tion, and all manner of confusion in the place of government. Would not this be the ready way to banish all Religion, and open a door for all sorts of Schisme and Heresie? And shall this be the fruits of the Labours, blood and expenses of the three Kingdoms, in place of Reformation and Uniformity, to admit of such a Liberty and horrible confusion? Let it not be told in God, nor published in Askelon, lest the Philosophers rejoice, lest the daughters of the unconverted triumph.
of Infant Baptism.

After Trench in his Apology for the two Treatises, and appendix concerning Infant Baptism, infers a letter to Mr. Selden, pag. 90, in which he intimates his opinion, that Pseudo-baptism did not succeed into the room of circumcision, wherein he faith, he was the more confirmed, having read of Baptism used among the Jews before the time of John Baptist, in their admitting of Proselytes, and that therefore John was not accused for Baptizing, as if that had been a Novation or new rite introduced, but for Baptizing without authority.

I do not marvel that Mr. Trench is so cautious, that Baptism should not be thought to succeed into the room of circumcision, for so he should make baptism more like to the circumcision of the Arabians, who are not circumcised, till they be 13 years old (as Zonaras Ann. tom. 1. de rebus jud. post.) because their forefather Ishmael was circumcised about that age, then to the circumcision of the eight day, ordinarily used among the people of God under the old Testament. For my part, I think the Apostle, Col. 2. 11, 12, doth plainly hold forth, that baptism hath succeeded into the room of circumcision: which is also the common and received opinion of Divines. However, because Mr. Trench doth rather think that the Christian baptism, succeeded to that baptism used among the Jews in their admission of Proselytes, this hath Ministrated occasion to me, to apply my thoughts, to search a little into the Original of Baptism by water, and whether the Original thereof, or that which God had had respect unto in the institution thereof, maketh any thing against, or for Infant-baptism.

That Baptizing with water is a divine institution, is plainly from John 3. 35. He that believeth in me, and is baptized, shall not be confuted, but shall pass out of death into life, John 11. 25. as for the necessity in the day thou wast born, thy midwife was not with thee, neither was there water to wash thee with, &c. Where the Chaldee faith, The Congregation of Israel was like unto a child cast out into the open field, whose navels was not cut, and it is not washed in water, that it might be cleansed. The Scripture whom Hierome followeth, and that is not washed in water unto salvation, in omne in salutation. Hierome applyeth it to Baptism, as being necessary even to Infants who are in their blood and sinfull pollution, and have therefore need to bee washed in the Laver of regeneration, and baptized.

Baptism is a one sacrament, instituted of Christ himself: of which he saith, that he will wash away your sins, John 13. 4. You must therefore doe it in water and blood both in water and blood, Rom. 5. 1, 2. For the blood sheddeth for sin, and the water washeth away sin. Lest a man say, I am washed, but not sanctified, 1 John 3. 21. And also, because it is commanded, not to wash yourselves in the water of the river, Isaiah 8. 16. It is not possible to have a better reason of it being necessary in infants, than what is manifest in the very act of Baptism: for though infants have not the use of water, yet in this act of Baptism, it is manifest that water is used, Rom. 6. 4. In whom we are baptized into the death of Christ, that like as Christ was raised from the dead by the glory of the Father, so we also may live by the glory of God. Wherefore we are baptized into Christ, that, like as we have died with him, we also may live with him. Wherein the Father glorified his Son, and the Son glorified his Father. And in the act of Baptism, none is washed in water, but those who have been born of the Spirit, John 3. 5. He that hath been born of the Spirit is born of water, and of the Spirit, John 3. 5. And as of water, so of the Spirit also. And this is a commandment of the Father, and of the Son, and of the Holy Ghost, to wash very one in water, that they may be sanctified. But as of water, so of the Spirit also, Matthew 3. 11. And thou shalt not know what is the Spirit, nor whom he will choose, nor whom he will sanctify. But you must be born again of water, and of the Spirit, John 3. 5. As of water, so of the Spirit also. And not only the Hebrews, but the Heathens had a custom of washing Infants soon after their birth, in those hot countries. Hence that of Virgil, lib. 9. Amul.

Durum si rumpe genus, nata ad fulminum primum
Deferimus, saepeque geliduram, & alia.
Pineta decorum Solomonis, lib. 1. cap. 13. noteth that from the Hebrews and Egyptians, this custom of washing new born babes was derived almost to all nations, for which purpose, he citest many Testimonies.

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In the next place consider, that as the institution of Baptism by water related to that in Exod. 16:4, so also to the Typical Baptism of all the Children of Israel, men, women, and children in the red sea, and in the cloud, 1 Cor. 10:1, 2. Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And we are all baptized into Moses in the cloud and in the sea. The Apostle speaking there of the Church which was brought out of Egypt (whom he calls our fathers, because they were the people and Church of God long before us, and from them the law and service of God was transmitted and propagated to us) sheweth that as their Sacraments could not profit them to salvation, they living in sin and provoking God after they had received those Sacraments, no more can our Sacraments profit us, if we live as they did. For their privileges were the same with ours. The Manna and Water out of the Rocke was the same for subsistence and signification to them, which the Supper of the Lord is to us; the same spiritual meat, the same spiritual drink, was given both to them and us. So likewise their passing through the Sea, and under the cloud was the very same for subsistence and signification with our Baptism, and they were externally baptized with a true Sacrament of Baptism, as well as we. That Baptism of theirs, did fitly resemble this Baptism of ours in diverse respects. For instance. 1. They were first brought out of Egypt before they were brought through the sea, so we are first redeemed by Christ, and find grace and favour in his eyes, before we receive the seals of the Covenant of grace. Baptism is intended only for the redeemed of the Lord. 2. They were baptized unto Moses, (or as the Syriack, and Arabic, as likewise Augustine, by Moses) that is, Moses was the leader and commander of the people, (so Theophylact) and he the Captaine of their salvation, or rather Moses was a typical Mediator typifying Christ; or they were baptized unto Moses; that is, they were by Baptism dedicated and consecrated to that Doctrine, Covenant, promise of life, faith and obedience, which God revealed by the hand of Moses. So are we baptized unto Christ, or unto his death, and the benefits and fruits thereof. The same Covenant of grace for subsistence, was sealed by their Baptism and ours. 3. That Baptism of theirs did visibly separate between them and the Egyptians: for the cloud divided them from the Egyptians, and the Sea drowned the Egyptians. So our Baptism, which is unto us a token of Salvation, is unto aliens and sinners without, a token of perdition, and distinguishes between the Church and the rest of the world. 4. Their Baptism was by water, both in the sea and cloud (it being also probably conceived that they were sprinkled with drops both of the sea and cloud) so is ours by water. 5. The sea resembled the water, the cloud resembled the Spirit in our Baptism. So Athanasius, that is beside the water in Baptism, the Spirit is also poured out from on high, and there is an influence of grace from above, according to the good pleasure of God will, upon so many as are ordained to eternal life. That the cloud did typify the Spirit was Damasceni observation, who is herein followed by some interpreters. 6. They passed but once through the red sea; but the cloud continued always with them in the wilderness. So the external Baptism is a transient action, and but once used to one person, not reiterated; but the Spirit and gracious presence of God continueth ever with them in this world. 7. They passed through the sea, and were under the cloud, and so baptized, before they did eat of the Manna, or drink of water out of the Rocke, so must we be baptized, before we be fit to receive the Lords Supper. 8. All that were baptized in the sea and cloud, were not acceptable to God, for with many of them God was not well pleased, and
he swears in his wrath, that they shall not enter into his rest; so of those that are now baptized, many are excluded from the heavenly Canaan.

For these and the like respects the Apostle compares, parallelly and equalleth their Sacramental priviledge of Baptism with ours. And as P. Martyr observed upon the place, the Apostle doth not give instance in their circumcision, but in their Baptism, that his parallel and comparison with our Baptism might be the more evident. Now therefore if this paralell hold so fully, then adduce two considerations more to make it yet more fully; they are both of them against the Anabaptists. First they were truly baptized with water, when but wet or besprinkled under the cloud; (and therefore the Apostle saith, they were baptized in the cloud,) so are we and our children truly baptized with water, when sprinkled as well as dipped, which is not at all inconsistent but most agreeable to the signification of the verse. For although it signifiesimmergere, sinere in quinque, edit. Jul., cap. 9, reckoneth among the passions of a ship, sine Cor. ii, to deserve to be drowned or run under water (and if any shall contend that the native signification of sine, is mergere, or tinge, I neither think it can be convincingly proved, nor that it makes against sprinkling, though it were proved, this I hope cannot be denied that sine Cor. ii also signifies ablay, i.e. and so is used for any manner of washing by water, which whosoever will deny shall contradict Hefschius, Budaeus Stephanus, Scalapini, Arius Montanus, Pafuri in their Lexicons, and the Holy Ghost himself, Cor. 10, 1, Heb. 9, 10 Luke 11, 38, with Mark 7, 3, 4. Secondly I observe, that though the infants of the people of Israel were not fit to eat of the Manna and drink of the water out of the Rock, as the children of some age did, yet the youngest of their Infants were baptized and received a sacramental seal of their interest in Christ and the covenant of Grace, which is a notable precedent to our infants.

But now thirdly whereas tis said upon the same, that the original of Baptism was derived from the Baptism used among the Jews in the admission of Proselytes, first it must be proved by those who are of this opinion, that the Jewish custom of baptizing;
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Ger katan and they reckon on a son to be a minor of the purer, from his nativity till he be thirteen years old; for which see Buxtorf in the word p77, so that by their principles a child of one year or two years old might be baptized as a Prosfyle upon the content of the Father or of the court.

I conclude, that since the institution of Baptism by water hath respect unto those baptizings or washings in the old Testament, which are mentioned Ezek. 16, 4; Jer. 10, 15, whereof Infants as well as aged persons were partakers; and since the very Talmudists admit the Infants of Prosfyles as well as themselves to Baptism, surely Mr. Tomber hath gained nothing, but loosed much by flaring this question.

I add another Text, Eph. 5, 26, where he Apologist (having respect as I conceive to those parables in the old Testament) faith, that Christ loved the Church and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it, &c. Are not the children of the faithful parts of this Church, which Christ loved, and for which he gave himself, that he might sanctifie and cleanse it, and that he might present it to himself a glorious Church, not having spot or wrinkle? If so, then remember that whole Text is copulatively and none that belong to the Church and body of Christ may be excluded from any part of the Text. We may al well hold that the Children of believers not yet grown up to knowledge and the use of reason, are incapable of the love of Christ, or of justification, sanctification and glorification by Christ, as to hold that they are incapable of the washing of water by the word, &c. Of Baptism, which cannot be made void, but is efficacious to all the members of Christ young and old, by virtue of the word of promise and Covenant of grace sealed in that Sacrament, according to that of Augustine, Accedit verbum ad elementum et fit Sacramentum: The washing of water, by the word, can no more be restricted to the Church.
CHAP. XVIII.

Of the use of a Table in the Lords Supper. And of the communicants their coming to, and receiving at the Table.

A Table ought to be so farre used as that the Elements of bread and wine ought to be set upon it, it is not (I think) controverted, but whether therebe to much light from Scripture, as that all the communicants ought to come to, and receive at the Table, This I conceive to be the question. For resolution whereof, I humbly offer these following considerations.

First of all it may easily appeare, that the first guestes whom our Saviour intertained at this Sacrament of his body and blood, receaved at the Table. Christis domne prodigioso Jude, Sem. 36. Comparing the Eucharisticall supper with the paffeover, faith, that both of them was celebrated, by euvd ve 77 olv aos o7 vor or on the very same Table. The common Supper, the Paschal and the Eucharisticall were all at the Table, Luke 22.21. But behold, the hand of him that betrayeth me, is with mee on the tables. John 13.28. Now no man at the Table knew, &c. Which Texts I do not understand of the Lords Supper (as some do) but of the common Supper. But I suppose no man did ever imagine, that the Apostles being before set at the Table, did remove it from when they were to receive the Lords Table. Peradventure it will be repliied (for so it hath been repliied by some) that the first Communicants their sitting and receaving at the Table, was occasional, in respect that they had been sitting before at the common and at the Paschal supper, so that in this particular, we are no more bound to follow Christs example, then in the other occasionall circumstancies, the upper chamber, unleavened bread, after supper, &c. Beside, Christs had but twelve communicants, unto whom he was to give the Sacrament, and so might conveniently make them all sit at the table, which now in many Churches cannot conveniently be done. Finally, that its as great a deviation from Christs example to have divers succesive tables, without which innumerus Congregations, all the communicants cannot receave at the table.

I answer. I. 'Tis gratis didum, that sitting at the Table was occasional, or such as hath not a standing, but a temporary reason for it, and there is this reason to the contrary: occasional circumstancies in that action, which are not to be imitated by us, were such as Christs was limited unto by the law, or by the providence of God, so that therein he was not left at a liberty or latitude to choose to doe otherwise. For instance, it was not allowed by the Law to have any other bread in Jerusalem, during the feast of passover, but unleavened bread onely. The upper room was the place assignd by the Master of the house, God so ordering. After supper it must be, because it must succeed to the passeover, being also the Testament, or latter will of Jesus Christ. There was also a providentiall limitation, to such and so many communicants, that is, not exceeding the number which was allowed to eat the passeover together. Let some such reason be brought to prove that sitting at table, was occasional, else let it not be called so. Sure if Christs had not thought it fittest, and choosed

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It was the best way, that his Disciples should receive his last Supper at the Table. It was to him to have changed their postures without encroachment upon any law of Moses, or upon any providential limitation. Secondly, I am herein the more confirmed, because Christ himself, as it were on purpose to shew, that the sitting and receiving at Table was not occasional, but such a thing as he meant to commend unto us for our imitation, he gives this standing and permanent reason for it, that it is a piece of honour that he will have put upon those whom he inviteth, calleth, and alloweth to eat and drink with him, Luke 22. 27, for whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat?

This at meat is not in the Original, where we finde only he that sitteth, wee may as well and better supply at table, from vers 21. and vers 30. That ye may (here I supply from vers 27. and Math. 8. 11. Sit down, and eat and drink at my table in my Kingdom, and sit on thrones, judging the twelve Tribes of Israel. Here is an honour of Communion, and an honour of Jurisdiction. The honour of Communion, is to eat and drink at his Table in his Kingdom, and this honour (signified by their sitting, eating and drinking at his table in his last Supper) he puts upon them as believing communicants, so that it belongs to all such. There is another honour joyned with a speciall judiciall prerogative, to sit on Thrones, and judge the twelve Tribes of Israel, and herein there is somewhat meant peculiarly of the Apostles, which is notwithstanding mentioned else where in a different phrase, as a Prerogative of all the Saints, 1 Cor. 6. 2. Thirdly, it cannot be denied, but that the first communicants who received from Christ, might with more ease and convenience be placed at the table, then can be now in many Churches, which have been accustomed to another way. But we must not bring down our rule to our conveniences, rather bring up our conveniences to our rule. It is no hard matter to alter pewes and such like things in Churches, where the present posture is inconsistent with following the pattern; and a slight alteration will serve then is apprehended. Fourthly, the flux and reflux (so to speak) of severall successive tables, where there is a great number to communicant, and the repeating, or pronouncing, and applying to those severall tables of receivers, the words, Take, eat ye, which Christ pronounced but once in one act of distribution, these things I say cannot be justly charged as deviations from the example of Christ, when the same providence which limited him to a fewer number, calls us to distribute to a greater number. Neither can they who so charge us, ever make good what they allege, unless they prove that although Christ had been distributing this Sacrament to all the 500 Disciples, to whom he appeared after his resurrection (suppose I say, there had been so many communicants) yet he had given them all at once the elements; and had said but once, Take, eat ye, and that there had been no intermission at all, nor no partition into severall successive Companies. If this can be proved, then they lay far and against the use of successive Tables, otherwise not. Fifthly, our dissenting brethren of the Independent way, who dislike our severall and successive tables in one Congregation, as a dividing of those who ought to communicat all together, (for they would have none of the Communicants receive the cup, before all the Congregation who communicat, have received the bread:) these brethren, I say, may satisfie themselves from their own principles; For they hold, that though a Congregation encrease so much, as that they cannot, or be so perfected, that they may not meet safely in one place, for the Word and Sacraments, and suppose the church of Jerusalem before the dispersion, Acts 8. 1. to have been so numerous, and to have
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Cum: 5:1. Whatsoever is more meant in these Texts, the great Lords Supper is one thing, and a principal thing which is intended. The Lords Supper is not only a feast, but the type, and representation of the Everlasting feast and communion with Christ in glory, Luke 14:15. Rev. 19:9. 'Tis true the marriage and family, the substance and sweetness of this feast in the Lords Supper, lies in the spiritual and invisible part, yet (as is usual) a Sacrament consists of two parts, one earthly and visible, another heavenly and invisible, so that in the very external part, although there is that which may differ from a carnal feast, yet there is that which hath a resemblance of a feast, viz., the eating and drinking of many together in a publick place, a table covered, comely vessels, &c. Otherwise if in the external dispensation, there were no resemblance of a feast, then we should take away the Analogy between the sign and the thing signified. Now among other things which are suitable to every feast or banquet, even to the reception of guests, one is, that the guests come to, and sit at the Table, which by the very light of nature, and general consent of the Nations, is a token of respect, dignity, and honour put upon the guests. As likewise of friendship and companionship, or sodalitas. Thence the Greek proverb, και της χορτες, not to violate the table, i.e., friendship, whereof at one Table was a symbol. Thence also the Plautine phrase, communicato semper misericordia. It is aggravation of selfishness, and treachery they shall speak lies at one Table, that is, under a pretence and sign of friendship.

Dav. 11:27. When David said to Mephibosheth, thou shalt eat bread at my table continually. 2 Sam. 9:7. doe wee think that David meant no more, but that Mephibosheth should eat of the Kings meat, and be maintained by his favour? Nay Mephibosheth servanthad so much. But there is an emphatic pur-
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Upon eating at the Kings table, more then upon eating of the Kings meat: So the King expoundeth himselfe, verse 11. As for Mephibosheth laid the King, he shalleat

table, as one of the Kings sonnes, so alfo doth Mephibosheth interpret it, 2 Sam. 19. 18. Another example (though perhaps it rise not so high) see 1 Kings 2. 7. But shew kindnesse to the sons of Barzillai the Gileadit, and let them be of those that eat

at thy Table. It was an argument of Jezebel's favour to the Prophets of the groves, that they did eat at her Table, 1 Kings 18. 19. So did Nehemiah express his friendship, to the 150 Jewes and Rulers, and did eat at his Table, Neh. 5. 17. Peradventure in the two last examples, there were some successefull (at least severall Tables:) However, eating at any mans Table was never a Symbole of friendship with him, Wherefore looking upon the Lords Supper as a feast or a great Supper made by the great King, it ought not to be without this friendly respect, dignification, and honour, which hath been universally among the Nations signified and expressed by placing the guests at the Table. And I can esteem it no lesse then an erring into generose, when the order and decency, which is universally observed in all other feasts (as such, that is, not as lively, excessive, disorderly, but as feasts) is not observed in the Church-feast, the Lords Supper. When the old Prophet did invite the young Prophet to eat bread, and drink water with him, common civility made a table necessary in this single intretament. 1 Kings 13. 20. And it came to passe as they sat at the Table, &c. If it were disorderly to invite friends to eat & drink with us, & yet when they come, not to place them at a Table where a Table may be had) I know no reason why it ought not alfo to be conceived accordance of Christs guests, when they are not placed at his Table.

Thirdly, I argue from the name Table, which the Apostle makes use of in this Ordinance. 1 Cor. 10. 21. ye cannot be partakers of the Lords Table, and of the Table of devils. The table of

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Divells was that which they did eat at, and eat at, in the Idols temple, 1 Cor. 8. 10. The Lords Table was that which they did eat at, and eat at in the Church; and in those times (to note that by the way) they did eat their love feasts before the Lords Supper in imitation of Christ, who had the Sacrament after Supper, which doth to me put it the more out of doubt, that those primitive Christians received the Lords Supper at the Table. The name Table is also used (not without respect to the Lords Supper) Prov. 9. 2. Wisdom hath killed her loves (or according to the Hebrew, her killing: She hath mingled her wine, she hath also furnished her Table, where there is another distinction. Emphasis upon the furnishing of her Table, before the preparing of meat and drink. Again Cant. 1. 12. while the King sitteth at his Table, my Spiknard sendeth forth the smell thereof. It appear by this smell that she was also at Table with the King; for the words intimat that, when the Church is nearest to Christ, even sitting at Table with him, then her graces send forth the most pleasant smell, and then doth Christ sup with the Church upon her graces, as well as she with him upon his mercies and comforts: So that here is a mutual entertainment and communion. In that Evangelical vision of Ezekiel concerning the second house, which is the Church of Christ, there is also mention of Table and of coming to it, Ezek. 44. 16. & they shall come near to my Table. It hath beene alleged by some, that the name Table is but figurative when the Scripture useth it in reference to the Sacrament, & that to partake of the Lords table is no more but to partake of the body and blood of the Lord. So Psalm 78. 19. Can GOD furnish a Table in the wilderness &c. give us flesh. To this I answeare, when the Name Table is used for meat and drink, this very use of the word doth not exclude but plainly suppose a materiall Table, at which men use to eat and drink, and to a Table is used prometia dapibus insinuata, saepe scripta, quae secunda munia.
or the like, though not meant of the wooden Table, yet do suppose of the wooden Table. I do not doubt, but they in the wilderneſſe lufed after a perfect furniſh Table, and not meerly after shell, though that was the chiefſt thing they defired and I make als little question, but there were both Tables and beds in the wilderneſſe, ſuch as might be had, and ſuch as Armies uſe when they encampe and pitch their Tents. But I ask, ought there to be a materiall Table in the Lords Supper, or ought there not, or is it indifferent? I never yet read it, or heard it doubted by any, but there ought to be a materiall Table. All that have been zealous for throwing down Altars, would yet have a Table. If fo, by vertue of what warrant ought there to be a Table, and for what uſe? First by vertue of what warrant? Is it by vertue of Chrifts ex- ample, or any other Scripturall warrant? or is it because of a natural conveniency and decency? If by a Scripturall warrant, I have what I defire. The fame Scripturall warrant which will prove that there ought to be a Table, will alſo prove that the Communicants ought to come to it, and communicare together at it. For the Scripture alloweth not a greater boſom to be put upon some Communicants, that they eat of the Kings meat, and at the Kings Table too, and a leſser honour to be put upon other communicants, that they eat of the Kings meat, but not at the Kings Table. If it be faid, that a materiall Table hath not its rife from any Scripturall warrant, but from natural conveniency or decency, then it shall be no refpruce against the word of God, to have no materiall Table at all, otherwise then as a natural indecency. And beſide, I ſtil urge the fame argument which I was even now ſaying, be it by vertue of a Scripturall warrant, or be it by vertue of a natural conveniency, the argument is the fame, how ever, all the communicants should come to it, or none at all, for if some come to the Table, and some come not, this is not agreeable to that I verum di rect honor and dignition, which all the communicants ought to have. Naturall decency as well Scripturall warrants are of equall concernement to all the communicants. The second quæfion was, for what end and uſe ought there to be a materiall Table? Is it meerly to be a cupboard for holdeing the veſſels, and cups which containe the Elements, and that the Minifter may cry them from the Table to those who are to receave? Then it is no Table, for quæfion is a Table which we dine of, and at, no by-board for holding things which servants are to prefent unto those who fitte at the Table. What then? Is the Table of the Lord in the new Testament intended for the same end and uſe as the Table of the Lord in the old Testament, Mal 1:7. The table of the Lord is contemptible? If fo, then we make the Table an Altar, and the Sacrament a Sacrifice. For the Sacrifice was Gods meat caryed up by fire from Heaven, and the Altar Gods Table, because it contained his meat. But now the Table of the Lord muſt have another fenfe in the new Testament, the Lords Supper being a Sacrifice, but epulum ex oblationis, a feaſt upon the body and blood of Christ offered upon the croſſe for us. Of this nature of the Lords Supper, Mr. Cudworth hath learnedly difcourſed in a Treatife printed Anno 1642. I conclude the Table which we speak of, is not for a Sacrifice, but for a Sacrament, for a feaſt, for meat which God offers to us not wee to him. Therefore we ought to come unto the Table of the Lord to receive the myficall food in the Sacrament, as well as we come to our ordinary Table for our ordinary food. Otherwife what ever we may deviſe for a Table in the Sacrament, fare iterves not for the uſe of a Table, at least not to all the Communicants.

Fourthly, I offer also this argument. The comming to and receiving at the Table ferveth to fet forth the communion of Saints with Christ and among themselves, which is a princi, all thing intended in this Sacrament, and without such a sym.
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boke as I now pleade for, is not plainly and clearly set forth in this Ordinance. To eat in the same house, and of the same meat, is nothing near such a signe of fellowship or communion, as to eat at the same Table. This difference is not between Martha and Lazarus, John 12. 2. when they made a supper to Jesus in Bethany. Martha served, but Lazarus was one of them who sat at the Table with him. Lazarus therefore had more fellowship with Christ at that time. Peter Martyr on 1 Cor. 10. noteth out of Christsome that communica doth imply sodalium, and is more than partisipare, to communicare is more than to partake, for one may partake of the same bread, who doth not communicat in the same bread. Hee hath catch of the same thing, but not at the same Table, cannot be sharpe her or properly called benevolitatem, or, you blame them, that have not, (or them that are poor) faith the Apostle. What shall I say to you, shall I praise you in this? I praise you not. 1 Cor. 11. 22. So say I those that receive the Sacrament in their Pewes, blame the poor that have no Pewes, wherein they are not to be praised. Sure it were more commocation like to sit & receive at one Table. It is the most lucrative & significant setting forth of the communion of Saints, when the children of God are like Olive plants round about his Table. Psal. 128. 3. Therefore the Apostle having mentioned our partaking of one bread, 1 Cor. 10. 17. addeth verfe 21. our partaking of one Table, which is the Lords Table. When Communicantes come not to the Table, but abide in their Pewes, some here, some there, this is indeed a dividing of the congregation in varie partes partimque particularis. Neither can they be said to divide the cup amongst themselves, (which by the institution they ought to doe in testimony of their communion) when they are not within reach, yea oftentimes not within sight of one another. There is nothing like a dividing it amongst themselves, where they come not to the Table, and they give the cup to each other. [Note: The text is cut off and not fully legible.]

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Some have scrupled whether our Saviours words, Luke 22. 17. Take this and divide it amongst yourselves, be meant of the Eucharisticall cup, or of the Paschal. But they goe upon other reasons, who put it out of question, that it is meant of the Eucharisticall cup, which is there mentioned by Luke, by way of Anticipation, I shall for the present give in this reason, which I know hath satisfied some who were of another opinion. Although much more might be said of which Luke recordeth to have been spoken by Christ concerning that cup, which he gave them divide amongst themselves, the very same doth Matthew and Mark record to have been spoken by him, concerning the Eucharisticall cup, which was drank last of all, and after the Paschal Supper. That therefore he would not drink of the fruit of the Vine, until he should drink it in the Kingdom of God. Which doth not hold true if understood of the Paschal Cup. Therefore those other Evangeliists plainly apply it to the Eucharisticall cup, and there withall they close the historic of the Sacrament, adding only that a hymne was sung. Matt. 6. 27, 28, 29. Mark 14. 23, 24, 25. with Luke 22. 17, 18. And if notwithstanding some will not be perswaded that the words, divide it amongst yourselves, were meant of the Eucharisticall cup, as I am confident they are in mistake, so I hope they will at last yelt this argument, ex otorio. If there was such a symbole of communion in the Paschal cup, that the receivers were to divide it amongst themselves, sure this ought to have place much more in the Eucharisticall cup, for the Lords Supper doth more clearly and fully set forth the communion of Saints, than the Paschal did.

The fifth Argument I shall draw from the words which Christ used in the distribution. Take ye, eat ye, this is my body which is broken for you, and of the cup, Drink ye all of it. The institution is our rule and pattern, and is high presumption for any man to be wiser than the Sonne of God, or to speak to the
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Communicants individually in the distribution, Take thou, eat thou, This is the Lord's body broken for thee, &c. When Christ thought fit in the distribution to speak in the plural, Take ye, eat ye, &c. 'Tis no answer to say, that the words, Take ye, eat ye, &c. are used in the consecration, for then they are but related historically. Here is the strength of the Argument. Christ spoke so in the act of distribution, and by way of application to the Communicants in a demonstrative enunciation, therefore so should we. But now this cannot be, where the communicants do not receive at the Table, but in their several places. This very thing hath occasioned the change of the words of the institution, from the plural to the singular.

Sixthly, we have some light from antiquity also in this particular, for which purpose there are several notable passages in Christ's name, tom. 5. de Div. 10. T. 10. l. 1. c. 11. where opening these abuses in the matter of love feasts, reproved in the Christians, who joined together with the Holy Sacrament, 1 Cor. 11: this he much infects upon as a principal abuse, that they did eat and drink by themselves, or severally; and that such union with the Table is not made common for the rich did eat by themselves, not together with the poor. Christ did not so with his Disciples in his last Supper, 2 Cor. 7. 9: where he directed them not to eat separately, but gather together. For in that Supper, both the Matter and all the servants sat together. Christians likewise further from the Churches custom and forme observed in the administration of the Lord's Supper, how justly the Apostle challengeth that abuse in the love feasts. For in the Lords-Supper all approach unto, and receive at the same Table. For, faith he, that spiritual and holy Table is common to all, both rich and poor, 1 Cor. 11: where there is the same honour, the same accession and approach for all. Wherefore the custom which was observed inFormer age and consecrated by the Apostles must be observed and continued in the Churches, lest the Church's doctrine, which was imparted unto us, and which is amongst all the Churches, be corrupted or abolished.
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fons, who might be called for council or advice. Therefore all their Elders were not civil Magistrates.

My second Argument shall be taken from the Jewish Ordination of Elders, (Ordination being an act of the power of jurisdiction, not of order) with imposition of hands, from which Mr. Selden, in Euseb. p. 24, tells us, the Chaldean Ordination and imposition of hands upon Presbyters, was bowed rowed (even as the Christian baptism from the Jewish baptism at the admission of Proselytes, and the Lords Supper from what was said in the pastover,) whereunto he, faith, any man will assent, if he consider what is found in the Talmudical writers of the number of three, for which was the least number which could suffice to the ordaining of a Jewish Elder; and the same was the least number with the ancient Church thought sufficient for Ordination: Also of the internal effect of that Jewish Ordination, with laying on of hands, which effect was the setting of the holy Ghost upon the Elder so ordained. And this was drawn from Num. 11. 26. Deut. 34. 9. See ibid. 11. 26. There is much of the Christian Ordination borrowed from the Jewish, that D. Barthole. lex. Rabbin. pag. 1499. where he speaks of the Jewish Ordination, refers to 1 Tim. 4. 14. I will add other three cited by Mr. Selden, ibid. pag. 22. First, J. Scaliger, Elench. Trib. r. cap. 20. When I turn to this place, I finde Scaliger moves the question, how it came to pass that Christ was permitted to sit, and to teach among the Doctors in the Temple, not being ordained. (Marlo how an Ordination which was for publick teaching, not for a power of civil jurisdiction, which Christ never assumed) and how it came that both he and John Baptist were called Rabbi also he parallels one newly ordained among the Jews, with a young Bishop in the ancient Canons. The next shall be, H. Gratius annot. in Eccl. pag. 319. When I turn to this place, I finde Gratius speaking thus, Manumim imposition

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3. Although Mr. Selden, comment: in Euseb. Orig. pag. 17, &c. to 34, and in his Vxor Ebraica. lib. 1. chap. 15. holdeth that the Jewish Elders or Presbyters, were such as were created by imposition of hands, receiving thereby a judicall facultie or degree, so that thence forth they were capable of membership in the Sanhedrim, either of 23. or of 71, and were fit to preside in judging of civil causes: and so endeavoureth to shew that it was a civil, not a sacred or Ecclesiastical dignity and prefernent; Yet he furnisheth me with some considerable arguments to confirm my opinion, beside that which was last mentioned. As 1. He tells us in Euseb. p. 16. that nomina officiorum S. carum, ut patriarcha, Pr. sacerdotes, Apo sires, Diaconus, Primas El Episcopas, in Christiani. mon. ex Judae ism. veteris us, &c. manant. But if the Jewish Elders were not promoted to a sacred, but to a civil jurisdiction, the name should have been transferred to Magistrates, Judges, Parliament men, rather than to Church officers. 2. He tells of a divided, distinct, bounded & particular Ordination of the Jewish Elders, some of them being ordained to a faculty or power of judging, but not to judge of lawful or unlawful rites, others of them being ordained to judge of rites, but not of pecuniary causes. The forme of words which he cite, is this, Es tibi facultas judicandi, sed tibi non minime est tibi facultas doctorendi quinam titibus, quinam licet, non tibi hisjusmodi facultas doctorendi, ista tamen ustan causas pecuniarum non ista tibi facultas judicandi. Behold a sacred and a civil jurisdiction distinguished. Mr. Selden himself, in loc. Ebr. lib. 1 cap. 15, tells us that the word Presbyters or Elders, is by the Talmudical writers used only for those who were created by imposition of hands to a Magistratical or judicall facultie, such as the members of the Sanhedrim, or such as were candidates in that facultie, and as it were expectants of such a place, and members in their Courts of justice, but also for other fit and idoneous persons.
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Matt. vi. 10. 11. 

Matters, yet are diverse times promoted to the degree of Bachelours: yea, Doctors of Divinity. So then hands were laid on such a person as intended to be a Teacher, and if hee had not yet a dogmaticall facultie for Teaching, was counted but a fellow.

A third argument I take from the Synagogamagni, see Aa. 

The Synagogue, which he distinguished from civil offices. Laity I turn to Inter Beni, pag. 73-74. Where I read of one D. Daniel Felician, called cap. exulum, unto whom the dispersed Jews in severall Provinces, have their recourse for Ordination of their Preachers or Teachers. Ily omnes Israelitarium caput ab exulum expositum statu, qui in singulis Congregationibus professorem et consicanarem praebent. Nam ipsum convenient, ut maximum impositione pateat acqiantur. Was this Ordination now to a civil rule or judicature? A Doctor or Professor in the Schoole, and a Preacher in the Synagogue, are here joyned as the common and ordinary rulers in the particular Assemblyes of the Jews, as L'Emperour note, not. in Benjamin: 143. 149. where he also cleareth, that this is.

Chas. mentioned there by Benjamin was not a civil ruler, but preacher and assistant, a reader & expounder of Scripture, See Buxtorf. Ex. ex. Rabbins. in the same word. Hic maxime oratione servat pretium & custum Ecclesia praebet, praestat legationi legalis, docetque quidquid etiam legenda, et simulque in auctoritate presbiteris. And after he faeth of this word, pro Ministro Sacerdotum paenia uti et si comm. is a rabbincall word, founding somewhat near chozim, as in I, which was a name given to the Prophets, from which the word is taken. Moreover observe this passage of Else in Tiphlet, at the word in Cunctumque manus impugnt ad Magistriam, sed non dum idoneus est ut docet decision, qui vocatur doctor magistri, quam Magistri iocum seu familiarium dicunt. This is cited by Scaliger, Elench Triber, cap. 20. and by L'Emperour not. in Benjamin, pag. 188. Where he illuminate it by the fellows in the English Universitities, who though not yet
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The fifth Argument I shall take from that Ecclesiastical Government and discipline which the Jews since their dispersion and the destruction of Jerusalem and of the Temple, have exercised, where they had at all liberty to exercise their Religion. Traditum in itinarium Benedicti of the Anonimata, praepostis, praesiis, praefectis, Moderatoriis Synagogarum, synodis et capitatis, nectarum, among the dispersed Jews, p. 70. deorum in illa civitate (in Parad.) sunt conscius sive Synagoga, Christii lib. 3, quod Christus sit Deus, makes mention of a Patriarch of the dispersed Jews, in the same manner and he had great power and rule among the Jews, as may be collected from that and other places of Chrysostome. This can be no civil Government or Magistratical courts (though Benjamin is too vainglorious that way) as Const. L' Empereur in his preface to the reader, proves from the Talmudies of Jews themselves, Kimchi, Abrabanel, Maimonides, and the Chalder paraphrase on Hef. 3, all making it manifest, that after their second dispersion, they had no Magistratical nor judicial power. See also for this, L' Empereur his annotations in Benjamin, p. 196, 200. Which answereth that of Mr. Selden in Prolegomena, ante lib. de sacra, non alio in esse sive non erat hoc nationis lucus (judenorum) singulare, sive sive legibus alienis in regno sua republiae. Yet, what then was the power of those rulers and courts of the Jews in Benjamin's observation, who wrote in the twelfth century? He tells p. 70. of their communicating of Epicurean Jews, and in p. 72, 74, 115. of their ordaining of Rabbities, Readers and Preachers. From p. 92, he tells a story of one David Abos, who being a witty orator, rebelled against the King of the Persians, called himself the King of the Jews, and got some followers. After he was in the hands of this King of the Persians, he escaped by his magical Arts, and though pursued, could not be overthrown or catched. Whereupon this Persian King writes to Caliphate Mahometan Prince, refiding at Bagdadum, that he would deal with his. D. Daniel filius Hadasi capit exulum, and with the ipse, nec torunt, there also refiding, to torbi this David Abos, and to refraise him, otherwise said the Persian King, I will kill all the Jews whom I finde in my Kingdom, which put all the Jews throughout Persia in greecia, so that they wrote ad exulum principem & Synedrium capita qui Bagdadi habueratum, to their Pope, as I may say, and heads of the Courts at Bagdadum, that they would by their authority prohibit that man, through whom they were in danger of their lives. After this, the heads of those Sanhedrim at Bagdadum by their auditor gave forth letters to this purpose, Scriptor demipontis tempus nium adeunscil, nunc signovia a nobis conspollis jam in fluxo suo animo nemo praevaleat, ita ut quibus ut te colubras, quous minus talis in po- queris mutatis, quod non parcas, eto communieatus atus. Observe here when the Jewish Government and Discipline at that time, was driven to the height, even for preventing the destruction of many of their brethren, they had not a Magi- stratical secular power, but they did dogmatically declare against that man, and ordained him to be excommunicated in case of his obstinacy, which maketh manifest these two things, that they had not a Magistratical power, and that they had an Ecclesiastical power of Government and censures. But all this previed not with David Abos, who still persisted in his course, till Zin Al-din a Turkish King sent against him some who killed him.

And if we will learn from Chrysostome what the Patriarchs of the dispersed Jews were in those days, see him, Tom. 5, Orat. 4, ador.fas Judaeos. Will thou that I releasce unto thee Laws concerning the Priesthood, that so thou mayest understand that they who are now among you called Patriarchs, are not Priests, but hypocritically all the part of Priests; &c. A little after he concludes, because they had not sacrifices, nor sprinkling of blood, nor the anoint-
That necessary Consequences from the written Word of God, do sufficiently and strongly prove the consequent or conclusion, if theorectical, to be a certain divine truth, which ought to be believed, and if practical to be a necessary duty, which we are obliged unto, Jure Divino.

His assertion must neither be so farre enlarged as to comprehend the erroneous reasonings and consequences from Scripture which this or that man, or this or that Church, apprehend and believe to be strong and necessary consequences. I speak of what is, not of what is thought to be a necessary consequence, neither yet must it be so farre strained, as the Arminians would have it, who admit of no proofs from Scripture, but either plain explicit Texts, or such consequences as are nulli non obvies, as neither are not can be contrariety by any man who is ratiois comper. See there p. a. wnri exam. conf. and their examen. cap. 25. pag. 283. By which principle, if imbraced, we must renounce many necesary truths which the reformed Churches hold against the Arisit, Antitrini: arian, Socinians, Papists, because the consequences and arguments from Scripture brought to prove them, are not admitted as good by the adversaries. This also I must in the second place premise, that the meaning of the affirming is not that humane reason drawing a consequence from Scripture can be the ground of our belief or consequence. For although the consequence or argumentation be drawn fourthe by mens reason, yet the consequent it self or conclusion is not believed nor embraced by the strength of reason, but because it is the truth and will of God, which Camera præf. tom. i. p. 364. doth very well bear.

Amen omnia hoc tenduntur, utlud esse consequentia rationem deprehendere, sibi ipsum consequens, non ut manifestum super se dependentibus consequentia ratio, cui nec comprehenderius antecedens nec reprehendatur consequens, sanctum intelligitur hoc ex illo sequi. Jam hoc consticito dicimus non esse fidei proprio, sed rationis etiam despicere consequentia rationem, dicimus tamum fidei esse consequens crederetur. Nec inde tamen sequitur solum quia consequens creditur, sed rationem, quia ratio non hic argumentum sed instrumentum est. Nam admodum cum sibi dicitur esse ex auditu, auditus non est argumentum sed est instrumentum.

Thirdly let us here observe with Gerhard, a distinction betwixt corrupt reason, and renewed or rectified reason; or between natural reason arguing in divine things from natural and carnal principals, sense, experience, and the like; and reason captivated and subdue to the obedience of Christ. Cor. 10.4.5. judging of divine things not by humane but by divine rules, and subordinating scriptural principals, how opposite soever they may be to the wisdome of the flesh. This latter not the former reason which will be convinced and satisfied with consequences and conclusions drawn from Scripture, in things which concern the glory of God, and matters spiritual or divine.

Fourthly, there are two sorts of consequences which Agui. nos primum quaest. 32. art. 2. am, distinguinithem. Such as make
That necessary conseques from

make a full sufficient 

strong proof, or where the consequence
is necessary and certain, as for instance, when
reason is brought in natural science to prove that the motion of the
Heaven is ever of uniforme swiftness, not at one time faster and another time swifter.

By way of expedience or convenient, as in Astrology, (in the least) this reason is brought for the Excentrickes or Epicycles, because they being supped the Phaenomena, or opera et sedes invisibili in the Celestiall motions may be falsed. Which he thinks is no necessary proof, because the Phaenomena may be falsed another way, and by making another supposition.

Now the consequences from Scripture are likewise of two sorts, some necessary and strong, and certain, and of these I here speak in this alteration; others which are good consequences to prove a suitable or agreeableness of this or that to Scripture, though another thing may be also proved to be agreeable to the same Scripture in the same or another place. This latter sort are in divine things of very use, but for the present I speak of necessary consequences. I have now explained the alteration I will now prove it by these arguments. First, from the example of Christ and his Apostles, Christ prove against these shadows the resurrection of the dead, from the Pentateuch, which was the only Scripture acknowledged by them, as many think, though some others hold there is no warrant for thinking so, Matt. 21:3. Luke 20:37, 38. Now at the Resurrection, even Moses showed at the Bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, he is not a God of the dead but of the living; for all live unto him. Again, John 10:34, 35, 36. Is it not written in your Law, I said ye are Gods. If he called them gods unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent unto the world, thou blasphemest, because I said, I am the Son of God? The

The

written Word of God

The Apostle Paul proved by consequence from Scripture Christ's Resurrection, Acts 13:33, 34. He was raised up Jesus again, as it is also written in the second Psalm, they art my Sonne this day have I begotten thee. And as concerning that he was raised up from the dead, now no more to return to corruption, he said on this wise, I will give the sure mercies of David. His God head is proved, Heb. 1:6. From these words, Let all the Angels of God worship him. Divine worship cannot be due, and may not be given to any that is not God.

2d. Argument. Although Hooker in his Ecclesiastical policy, and other Prelaticall writers did hold this difference between the old and new Testament, that Christ and his Apostles hath not defended into all particularities with us as Moses did with the Jews, yet upon examination it will be found that all the ordinances and holy things of the Christian Church are not left determined and contained in the new Testament, but the Ordinances in the Jewish Church were determined in the old, and that there were some necessary things left to be collected by necessary consequences, from the Law of Moses, as well as now from the new Testament. If we consult the Talmud, we find there that the Law, Num. 15:31, concerning the soul to be cut off, for defying the word of the Lord is applied to those who denied necessary consequences from the Law, and (say the Talmud,) a man would acknowledge the whole Law to be from Heaven, greater than collection in major and minor, Ishmael, a pari, and no other, to understand quibus semel Domini dispensatis, Exc. Gen. Art. Senedrin. cap. 11. sect. 38. So that here are two sorts of necessary consequences from the Law, one is a major and minor, or if ye will, a fortiori; another pari, either of which being refused, the Law is self were despised, ye are further to be observed with Mr. Selden in his Fior Habraeae lib. 1, cap. 3, that the Karai or Judaei separati who reject the additaments or traditions of the Talmudical Mafers
That necessary Consequence from

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ground to that general received rule, that a man may not marry any of his wives blood, nearer than he may of his own, neither may a wife marry any of her husbands blood, nearer then the may of her owne. Again, 

Levi 18. 14. Thou shalt not uncover the nakedness of thy fathers brother, &c. Hence it followeth a pari, that a man may not uncover the nakedness of his mothers brother, and by party of reason (ever since that law was made,) 'tis also unlawful for a woman to marry him who hath been husband to her father sister, or to her mothers sister, the nearness of blood being alike between Uncle and Niece, as between Aunt and Nephew. Other instances may be given, but these may suffice to prove that what doth by necessary consequence follow from the law, must be understood to be commanded, or forbidden by God, as well as that which is expressly commanded or forbidden in the Text of Scripture.

3. Argument. If we say that necessary consequences from Scripture prove not a jus divinum, we say that which is incon- sistent with the infinite wisdom of God, for although necessary consequences may be drawn from a mens word which do not agree with his minde and intention, and so men are oftentimes inferred by their words; yet (as Camera well nother.) God being infinitely wise, it were a blasphemous opinion, to hold that any thing can be drawn by a certaine and necessary consequence from his holy word, which is not his will. This were to make the only wise God as foolish man, that cannot foresee all things which will follow from his words. Therefore wee must needs hold, 'tis the minde of God which necessary followeth from the word of God.

4. Argument. diverse other great absurdities must follow, if this truth be not admitted. How can it be proved that women may partake of the Sacrament of the Lords supper, unless we prove it by necessary consequence from Scripture?
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doth the things drawne by consequence to be as certaine as the the other, quantimue, fath he, etc. etc. que ex factis sermonis de魔术ur auq, ca quin in illis expressa & fortis habentur. And generally may be observed, that even they who most cry downe consequences from Scripture, and call for express Scriptures, do notwithstanding, when themselves come to prove from Scripture their particular Tenents, bring no other but consequential proofs. So farre is this done justified, not only of her Children, but ever of her Enemies. Neither is it possible that any Se. inan, Erastian, &c. can dif- put from Scripture against a Christian, who receiveth and believeth the Scripture to be the word of God, but he must needs take him selfe to consequential proofs: for no Christian will deny what is divinum, literally and syllabically in Scripture, but all the controversie of Faith or Religion in the Christian world, were and are concerning the sense of Scripture, and consequences, drawne from Scripture.

6. Argument. If wee do not admit necessary consequences from Scripture to prove a jus divinum, wee shall deny to the great God that which is a privilege of the little Gods or Magistrates. Take but one instance in our own age. When the Earl of Strafford was impeached for high treason, one of his defences was, that no Law of the Land had determined any of those particulars, which were proved against him to be high treason. Which defence of his was not confuted by any Law, which literally and syllabically made many of those particulars to be high treason, but by comparing together of several Laws, and several matters of fact, and by drawing of necessary consequences from one thing to another, which made up against him a constitutive treason. If there be a constitutive or consequential jus divinum, there must be much more (for the conclusions beforementioned) a constitutive or consequential jus divinum.
CHAP. XXI.

Of an assurance of an interest in Christ, by the marks and fruits of sanctification, and namely by love to the brethren. As how this agreeth with, or differeth from assurance by the testimony of the Spirit, and whether there can be any well grounded assurance without marks of grace.

Is a right, a safe, a sure way to seek after, and to enjoy assurance of our interest in Christ, and in the covenant of grace, by the marks and fruits of sanctification. Which (before I come to the proof of it) that it may not be mistaken, but understood right, take these three cautions: first, our best marks can contribute nothing to our justification, but only to our consolation, cannot avail to peace with God, but to peace with our souls; gracious marks can prove our justification and peace with God, but cannot be instrumental to it, that is proper to faith. Faith cannot lodge in the soul alone, and without other graces, yet faith alone justifies before God. Secondly, beware that marks of grace do not lead us from Christ, or make us look upon our selves, as anything at all out of Christ. Thou art not the root; but the root beareth thee. Christ is made unto us of God, for sanctification as well as righteousness. Thy very inherent grace and sanctification is in Christ, as light in the flame, as water in the fountain, as sap in the root, as money in the casket. 'Tis thine only by irradiation, influence, diffusion, and deburment from Jesus Christ. 'Tis Christ's by propriety, thine only by participation. 'Tis thy union with Christ, which conveys the habits of grace to thy soul. 'Tis thy communion with Christ, which stirs up, actuates, and putteth forth those habits into holy dutiees and operations. 'Tis no acceptable dutie, no good fruit, which floweth not from the inward acting and exercising of grace in the soul. 'Tis no right acting of grace in the soul, which floweth not from habitual grace, and a new nature. 'Tis no new nature which floweth not from Christ. Thirdly, all thy marks will leave thee in the dark, if the spirit of grace do not open thine eyes, that thou mayest know the things which are freely given thee of God. Hagar could not see the well, though she was beside it, till her eyes were opened. Marks of grace are usefull, indiscernible, and unsatisfactory, to the dejected and overwhelmed soul. These cautions being in our eye, that we may not separate marks, either from the free grace of God, or from Christ, or from the spirit; I proceed to the proof of that point, which I pronounced in the beginning.

First, It may be abundantly proved from these Texts; Psal. 17, 3, and 119. 6. 2 Cor. 1. 12. 1 John 1. 6, 7, and 2. 3. and 3. 9, 10, 14.

Secondly, our passing from the state of nature and wrath, into the state of grace, and to be in Christ, is compared in Scripture to such things as are most decernable, and perceivable by their proper marks. 'Tis called a passing from death to life, from darkness to light, from being farre off, to be near, &c. all which things are known by manifest and certaine evidence. The spirit of grace is compared to fire, water, wind, which are known by sensible signs. Conversion is a returning of one who had turned away, and is not returning discernible by certaine tokens. The new creature is a good tree, and is not a good tree known by good fruits, Matt. 7. 17, 18.

Thirdly, both in Philosophy and Divinity; yea, in common sense 'tis allowed to reason from the effects to the causes. Here is burning, therefore here is fire; here is the blooming of
of trees and flowers, therefore it is spring, and the Sunne is rising again in his court; here is perfect day light; therefore the Sunne is risen; here is good fruit growing, therefore the Sunne is risen. 'Tis a consequence, no leseure and infallible; here is unsigne love to the brethren, therefore here is regeneration; there are spiritual motions, affections, desires, acts and operations, therefore here is spiritual life.

Fourthly, the marks of grace have so much evidence in them, as Garneth in others of the Saints and servants of God, a well grounded judgement: ye, persuasion of charity, that those in whom they behold these marks, are in the state of grace and regeneration. If they could see into the hearts of others, to be sure of the sincerity and foundness of their graces, they could have a judgement of certainty concerning them. But this they cannot, for who knowes the things of a man, save the spirit of a man which is in him. Sure a Saint may know more of himselfe then another Saint can know of him, for hee is conscious to the sincerity of his owne heart in those things, whereas another Saint fees but the out-side. And unless one will say, that a Saint can know no more of himselfe by marks, then another Saint can know of him by the same marks, it must needs be yeelded that, a Saint may certainly and surelyly know himselfe by the marks of grace which are in him.

Fifthly, without a trial by marks, we cannot distinguish between a well grounded and an ill grounded assurance, between a true and a false peace, between the consolation of the Spirit of God, and a delusion. How many times doth a soule take Saint for Sathan, and how shall the soul in such case be undeceived without attryall by marks? But it may bee objected that this remedy may prove, and doth often prove no remedy; for may not Satan deceive the soule in the way of marks, as well as without it? Can hee not deceive the soule.
Gracious have used the word ἀναστασίας, when they were speaking of giving securitie and assurance by safe conduct, or by pledges, or by suffretries, or the like. The other is ἄφιξις, a full persuasion, when the soule doth not only firme right and safe course, and needeth not feare danger, but faile, before the way, and with all it's failes full. So there is answerably a double uncertainty, the one may be called ἀνεξίσιας, when a man is in himselfe perplexed and difficult, and not without cause, having no grounds of assurance, when a man doth doubt and hesitate concerning a conclusion, because hee hath no reason or arguments to prove it, when a man is in a wilderness where he can have no way, or shut up where hee can have no safe escaping. The other is ἀνεξίσιας, which is a doubting that ariseth not from want of arguments, or from the inextricable difficulties of the grounds, but from a dislike of the mind, which makes it suspend or retain it's assent, even when it hath sufficient grounds upon which it may be answered. Now is the evidence of signes or marks of grace, which giveth that first kind of certainty, and removeth that first kind of uncertainty: But it is the testimony of the spirit of the Lord, which giveth the second kind of certainty, and removeth the second kind of uncertainty. Take some two or three for illustration. The Scripture is known to be in the word of God, by the beames of divine authority which it hath in it's selfe, and by certaine distinguishing Characters, which doe infallibly prove it to be the word of God, such as the heavenlynesse of the matter; the Majesty of the style, the irresistible power over the conscience; the general scope to a base man, and to exalt God, nothing driven at but Gods glory and mans salvation; The extraordinary holiness of the Pennes of the holy Ghost, without any respect to particular interests of their owne, or of others of their nearest relations, (which is manifested by their writings) the supernatural mysteries,
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Chapter 21.

Bidding of bread, then, and not till then, came the fulness of the Spirit, and then they could say, The Lord is risen indeed. Luke 24. 15, 16, 30, 31, 32, 34. Our inward evidence of the grace of grace that God may bring the Children to the birth. (I mean in point of assurance) but this is the evidence of the Spirit of God, which giveth strength to come forth. Without this evidence of the Spirit of God, the foul doth but grope after a full assurance, as it were in the dark; but when the holy Ghost cometh to do the office of a comforter, then there is light and liberty.

Our assurance of justification, adoption, grace and salvation, is virtually in a syllogistical way: Whoever believes on the Son of God shall not perish, but have life everlasting. But he believe on the Son of God. Therefore, &c. Whoever judge themselves shall not be judged of the Lord, But I judge my self. Therefore, &c. Whoever loveth the brethren, hath passed from death to life, but I love the brethren. Therefore, &c. In theol. or the like proofs, this is the Spirit of grace which gives us the right understanding, and firm belief of the proposition. As for the assurance which hath in it the evidence of grace, this is made good by a twofold testimony, the testimony of our conscience, 2 Cor. 1. 12. 1 John 3. 19, 20, 21, and the testimonial of the Spirit of life, bearing witness together with our conscience. And although both propositions be made good, yet we are so slow of heart to believe, that we cannot without the special help of the Comforter, the holy Ghost, freely, boldly, joyfully, and with a firm persuasion, infer the conclusion as a most certain truth. So that in the business of assurance and full persuasion, the evidence of grace, and the testimony of the Spirit are two concurrent moves or helps, both of them necessary without the evidence of grace, this is not a life nor a well grounded assurance, without the testimony of the Spirit; this is not a prophecy or.

Chapter 22. by the marks and fruits of sanctification, &c.

Or full assurance. There were two evidences of purchase in the ancient church, one sealed, another open, Jer. 32, 11. Which custom Hierothee faith, was continued till his time. The evidence of the Spirit is like that which was sealed; the evidence of marks, like that which was open. Therefore let no man divide the things which God hath joined together. See them joyned in three Texts of Scripture, Rom. 8. 16. neither our spirit alone, nor the spirit of the Lord alone beareth witness that we are the Children of God; but both these together are witness of this thing. The spirit in itself beareth witness with our spirit, 1 Cor. 6. 14. we read, that the spirit revelleth unto us, and makes us to know the things which are freely given to us of God, But withall vers. 13, there is a comparing spiritual things with spiritual, and so among other things compared together, there is a comparing of spiritual marks, with a spiritual state, of spiritual fruit, with a spiritual tree, &c. John 5. 6. the spirit witnesseth, is joyned with the witness of the water and blood, that is with the evidence of grace, the evidence of justification, and a pacified conscience sprinkled with the blood of Christ, and purged from the guilt of sin, also the evidence of sanctification and a pure conscience, purged from the inherent filth and stain of corruption; the former of these is the testimony of the blood; the latter is the testimony of the water; and both these not enough (as to the point of assurance) without the testimony of the spirit, nor it enough without them.

In the next place let us take a tryall of this way of assurance, so far as concerneth the evidence of grace, so much opposed by the Antinomians. Let us take that notable evidence, 1 John 3. 14. And now heareth the Antinomian Objections against this assurance, from the evidence of love to the brethren.

It is objected, that a soule must be exceedingly puzzled with this
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This mark of love to the brethren, before it can clear the case that it belongs to Christ, for if you will try your self by this mark, you must know first what it is to love the brethren, secondly, that they are the brethren whom you love. The nature of love is described, 1 Cor. 13. 4, 5, 6, 7. Charity (or love) suffereth long, and is kind: Charity envieth not; Charity is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Come now, and bring your hearts to these particulars in your examination. Is there no envying in thee at all towards the brethren? Is there no thinking evil of any of the brethren? Is there no seeking my self, or my own good in my love to them? Is there no bearing all things for their sakes? Is there no being puffed up, or vaunting above the brethren? Is there no thinking better of my self, then of them? So that a soul must attain to a mighty high measure of sanctification and victory over a man self, before it can reach to this to say, I love the brethren. But suppose you finde all this love in your selves, do you know they are the brethren you love, yea you know the brotherhood confi, in being united unto Christ, that is an invisible thing, none can know it but God only, no man can say, such a one is a brother. And if you say, though I am not certain that he is a brother, yet I love him under the notion of a brother: to this it is replied: Take all the Saints in the world, they will love their own Saints as brethren. And after a description of the Antinomians, 'tis added, These are the brethren: do you love these men? Oh, there are many that go by figures and marks, that cannot endure the brethren: they go without the name of Libertines. I have now the objection before me, as full and strong as one of the best gifted Antinomians of this age could make it. For answer whereunto I will demonstrate these three things. 1. That this objection destroys as much and more, their own exposition of this Text in 1 Cor. 13. 4. That the Antinomian way of removing scruples and doubts of conscience, and setting a false in peace and assurance, is a most inextricable Labyrinth, and layeth knots faster upon the conscience, in stead of loosing them. 3. That this way of assurance by the mark of love to the brethren, is a sure and safe way, and hath no such inextricable laces in it, as is here objected.

First I say, their objection militateth as strongly, yea much more strongly against their own interpretation of my Text: For the same Antinomian is that same Sermon, and others of that way understand the scope of this Text to be for comforting the brethren against the diffeem the world had of them the world hates them, ver. 13. But we know (faith he) that we are translated from death to life, because we love the brethren; that is, whatever the world judgeth of us, we perceive and know one another by this mark, that we love the brethren. In short, they say, this seems rather to be a mark how my brother may know me, than that by which I should know my self. Which interpretation, how ill grounded it is, and how inconsistent with ver. 18, 19, 20, 31, who saith not? Only I now observe that they cast down what they live built: For if I cannot know my self by the inside of love, much less can my brother know me by the outside of love: and if I cannot have any solid or safe comfort from this, that I love the brethren, how much less can this comfort me that others judge me to be a lover of the brethren? And how do I know them to be the brethren who judge of me? For (by their rule) no man can say such a one is a brother, so that they do but eye themselves with their own knots, and must therefore either quite their sense of the Text and take ours: or else hold that this text hath no comfort at all in it, which yet is most full of comfort, and sweet as the honey and the honey comb.
But secondly will you see the men falling yet more fouly in the ditch they have digged for others: While they object so much against a believers examining or assuring his conscience by fruits of sanctification, sincerity of heart, hatred of sin, respect to all the commandments, love to the brethren, while they tell us that none of these can be sure evidence to the soul, and while they pretend to shew other foule satisfying evidences, which can resolve, quiet, comfort, and assure the conscience, they do but more and more lead the soul into a labyrinth, and make the spirits of men to wander from mountain to hill, and to forget their resting place. I might here take notice of the six remedies against doubting, which one of them offereth, as an antidote and preservative against all objections whatsoever, yet all the six put together cannot resolve nor clear the conscience in the point of a personal or particular interest in Christ, I heart much (will the perplexed soul say) of the nature of faith, of free justification, of the things sealed in Baptism, &c. But oh! I cannot see that I have any interest for my part in these things. Not to insist upon these six remedies, which are indeed most insufficient as to this point, my present work shall be, to speak unto those personal and particular evidences of an interest in Christ, which are held forth by their chief writers. Do but observe their way, and you shall see that either they fall in at last into our way of gracious marks and qualifications, or otherwise leave the conscience much more perplexed and unsatisfied, then they found it. They tell us of two evidences, a revealing evidence, and a receiving evidence, that by the spirits testimony, this by faith. The revealing evidence of interest in the privileges of Christ, which will put an end to all objections, is the voice of the Spirit of God to a man's own spirit. This is the great evidence indeed and the evidence which at last doth determine the question, and put an end to all objections. Well! But doth the Spirit of God give testimony to the soul, any otherwise then according to the word of God? No, the same writer, and by no means, for it is most certain true, (faith he) that every voice in man speaking peace, being contrary to the word of grace, that voice is not the voice of the Spirit of the Lord; it is the voice of the spirit of delusion. Immediately he moves this doubt, but how shall I know that this voice, though it be according to the word of grace, is indeed the voice of the Spirit of the Lord, and be satisfying that it is so? He might have moved this doubt, which is greater, how shall I know that this voice or this testimony doth indeed speak according to the word, or whether it speak contrary to the word, &c. be the voice of the Spirit of Delusion. Peradventure he had found it difficult, and even impossible to answer this doubt, without making use of and having recourse unto the way of signes or marks, such as the word holds forth. And this agreeth to that twofold joint witness, Rom. 8. 16, the spirit of God is not simply a witness, but a witness, qui singularem testificationem dicit, he bears witness not onely to, but with our spirit, that is, with our conscience. So that if the witness of our conscience be blank and can testify nothing of sincerity, hatred of sin, love to the brethren, or the like, then the spirit of God witnesseth no peace nor comfort to that soul, and the voice which speaketh peace to a person who hath no gracious mark or qualification in him, doth not speak according to the word, but contrary to the word, and is therefore a spirit of Delusion. I shall not contend about the precedence or order between these two testimonies in the soul, so that we hold them together, and do not separate them in our inflaming or comforting of our hearts before God. And here I must take notice of another 1. efficace, where he whose principles I now examine faith, I do not determine peremptorily, the man cannot be by way of evidence, &. S. to receive any comfort from his sanctification, which he thus clear...
Of an assurance of an interest in Christ; 

If the spirit of the Lord must first reveal the gracious minde of the Lord to our spirits, and give us Faith to receive that Testimony of the Spirit, and to sit down as satisfied with his Testimony before ever any work of Sanctification can possibly give any evidence. But when the Testimony of the Spirit of the Lord is received by Faith, and the soule sits down satisfied with that Testimony of the Lord, then also all the gifts of God's Spirit do bear witness together with the Spirit of the Lord, and the Faith of a Believer. Surely such a Testimony or voice in the soule, as the soule sits down satisfied with before ever any work of Sanctification can possibly give any evidence, is not an evidence according to the word, but contrary to the word, and therefore not the revealing evidence of the Spirit of God, so that in this I must needs differ from him, for he casts the soule upon a most dangerous precipice, neither is the danger helped, but rather increased by that posterior evidence, or after-comfort of Sanctification, which he speaks of, for the soule being before set down satisfied with the Testimony of the Spirit of the Lord, and Faith receiving the Testimony (so he supposeth) it cannot now examine whether its Sanctification be found or not found, whether its graces be common or special, seeming or real. It implies a contradiction if I say that I am assured by the evidence of the Spirit of God, and by the evidence of Faith that I am in Christ, and in Covenant with God, and that notwithstanding I sit down satisfied with this assurance, yet I am not sure of the soundness of my Sanctification. Therefore to put the soule upon a looking after the evidence of graces, and the comfort of Sanctification, when the soule is before hand fully assured and satisfied against all objections and doutsings, is not onely to lay no weight at all upon these marks of Sanctification, in the point of resolving or clearing the Conscience, but it is much worse then so, it is a confirming or strengthening of the Soule in such a Testimony or assurance, as it hath set upon contrary to the Scripture.

And here is a great difference between the Antinomian principles and ours: We hold the assurance or evidence of marks to be prior, or, they yeeld no more but that it is most cumulative to the evidence of the Spirit of God and of Faith.

For my part I dare not think otherwise, but that person is declared who thinks himself fully assured of his interest in Christ by the voice of the Spirit of the Lord, and by the evidence of Faith, when he is in the mean time his Conscience cannot beare him witness of the least mark of true grace or Sanctification in him. And I must needs hold that whatsoever voice in man speaking peace to him, is antecedent unto, and separeated and disjoyned from all or any evidence of the marks of true (although very imperfect) Sanctification, is not the voice of the Spirit of the Lord, neither speaks according, but contrary to the written Word of God.

I heartily yeeld that the Spirit of the Lord is a Spirit of Revelation, and it is by the Spirit of God, that we know the things which are freely given us of God, so that without the Comforter, the Holy Ghost himselfe bearing witness with our Spirit, all our marks cannot give us a perephory or comfortable assurance. But this I say, that which we have been described by the Antinomians as the Testimony of the Spirit of the Lord is a very unsafe and unsafe evidence, and speaks beside, yea contrary to the written Word. The Word speaks no peace to the wicked, to the ungodly, to hypocrits, to morall Christians, to the presumptuous, to the self-confident, to the unmortified carnall professors, to temporary believers. Christ and his benefits are indeed offered and held forth unto all that are in the Church, and all call'd upon to come unto Christ, that they may have life in him, and whoever cometh shall not be cast out, this is certain; but yet the Word speaks no peace nor assurance, save to the humble and contrite, to
thofe that tremble at his word, to thofe that are convinced of
sin, to thofe that do not regard iniquity in their hearts; but
hate sin with sincere hatred; to thofe that believe on the Son
of God, that love the Brethren, &c. Now therefore the Spirit
of the Lord which speaks not to the soul, but according to
the word of grace (as is confessed) doth not speak comfort or
assurance to any others, but these only. And if a man would
know certain whether the voice or Testimony which speaks
to his Spirit be delusion or not, he must to the Law and to
the Testimony, and search whether it speaks according to this
Word: This granted to us that if the voice which speaks peace
in man be not according to the written word of God, it is not
the Spirit of the Lord. But withall this cautiously declined by
these men, that the voice which speaks in the soul be tried by
the written word, They tell us, it is not the Word that makes us
believe the Spirit, but it is the Spirit that makes us give credit to the
Word: That it is only the Spirit of God that can truly satisfy the
spirit of a man, that it is his own testimony, and not the Spirit of Deceu-
son. That as, in all Arts and Sciences there are some Principles
— beyond which there must be no inquiry, so also in divine things.
— Is there any thing in the world of better credit, or that may ra-
ther be believed with men leauing the Spirit himself? Nay can any be-
lieve, but by this Spirit? If not, then nothing else is able satisfactorily
to bear witness to the Spirit, but itself. This is as if we should re-
ceive the Testimony of the Spirit upon the credit of some other
thing.

Whereunto I answer first. This to be remembered, The que-
thions is not whether the Word of the Lord can satisfy or pa-
tific the sinners conscience, but the Spirit; for we say plainly
that as the best marks of grace, to the richest and sweetest
promises and comforts of the word can not make the soule sit
down satisfied, till the Spirit of the Lord himself speak peace
and comfort within us. Where it was that after Nathan had
said

Chap. 21. by the works and fruits of Sanctification, &c. 261
said to David in the name of the Lord, The Lord hath put away
thy sin, thou shalt not die, yet even then David prayed, Make me
to bear joy and gladnesse, that the bones which thou hast broken may
rejoice. Restore unto me the joy of thy Salvation and uphold me with
thy free Spirit. Psal. 51:8, 12. with 2 Sam. 12:13. But this ano-
other thing which is here in question, for clearing whereof, ob-
serveth that the efficient cause, or revealing evidence which makes
us believe and be assured is one thing: The obj ectionum fudet
or that for which we believe and are assured, is another thing.

In humane sciences a Teacher is necessary to a young Student,
yet the Student doth not believe the conclusions because his
Teacher teacheth him so, but because these conclusions fol-
low necessarily from the known and received principles of the
Sciences, and although he had never understood either the
principles or the conclusions, without the help of a Teacher,
yet he were an ill scholar who could not give an account of his
knowledge from demonstration, but only from this that he
was taught so. In seeking a legal assurance or security we
consult our Lawyers, who peradventure will give us light
and knowledge of that which we little imagined: yet a man
cannot build a well grounded assurance, nor be secure be-
cause of the Testimony of Lawyers, but because of the deeds them-
selves, Charters, Contracts or the like. So we cannot be
assured of our interest in Christ, without the work of the ho-
ly Ghost, and his revealing evidence in our hearts; yet the
ground and reason of our assurance, or that for which we are
assured, is not this act of revealing, but the truth of the thing
itself which he doth reveal unto us from the word of God.
Secondly, this is not to receive the Testimony of the Spirit
upon the credit of some other thing, for the Spirit that speaks
eth in the Word, is not another thing from the Spirit that
speake in our hearts, and faith, we are the Children of God,
when we receive the Testimony or evidence in our hearts,
OF an assurance of an Interest in Christ, Chap. 3.

Upon the credit of the Word, we receive it upon the Holy Ghost's own credit, comparing spiritual things with spiritual, as the Apostle saith. The Holy Scripture is called a more sure word than that voice of God which came from heaven concerning his wellbeloved Son, 1 Pet. 1:17, 18, 19, and so by parity of Reason, if not a priori, the written word of God, is firmer than any voice which can speak in the soul of a man, and an inward Testimony may sooner deceive us, then the written word can, which being so, we may and ought to try the voice which speaks in the soul by the voice of the Lord which speaks in the Scripture. If it agree, not, then we have not lost, but have made a right discovery and found out a depth of Satan, and so gained by the tryall. If it do agree, so likewise we are gainers, being confirmed in the assurance, not upon the Testimony of another, but upon the surest and best known Testimony of the Holy Ghost himself. Thirdly, if these things be not admitted, and if the Antinomian argument which now I speak to, stand good, then it shall be easier for any deluded person to reject the most searching convictions which can be offered to him from Scripture, for he shall still think with himself, though unhumbled and unregenerate, it is the voice of the Spirit of the Lord, which speaks peace to my soul, and this voice I know is according to the word, because I am affixed by the same Spirit that it is indeed according to the Word, and other evidence I will not look after, because I am to receive the Testimony of the Spirit upon his own credit, and not upon the credit of some other thing. The voice of the Spirit which speaks in my soul is that, beyond which there must be no inquiry. I ask now, how shall the Antinomians convince such one from Scripture? Nay how can they choose but (according to their principles) confine him in his delusive, imaginary assurance? Fourthly, the very same Antinomian Author, who speaks of the Testimony of the Spirit of God in the soul, as that beyond which there must be no inquiry; and which puts an end to all objections, even he himself doth by and by tell us of quiet reflection, and puts the soul upon further inquiry, (which as I said before) shall either resolve into our way of assurance by marks, or otherwise, leave the soul overclouded, more in the dark than at the beginning. And so I come to his feeble evidence, which he calls the receiving evidence.

Though the Spirit of the Lord, (faith he:) doth reveal the minds of the Lord's men, yet they are not fully resolved concerning this mind of the Lord to their own spirits, till by faith they do receive it.

Now till men do receive this Testimony and believe it, they are never resolved, but when men do receive it and believe it, that is a true Testimony, then they sit down satisfied. Again, Faith is an evidence as it doth take possession of that which the Spirit of the Lord reveals, and manifests, and gives to a person. The Spirit indeed makes the title good, but faith makes good the entry and possession, and so clears the title to us, though good in itself before:

Is there a voice behind thee, or within thee, saying particularly to thee in thy self, thy sins are forgiven thee? Does thou see this voice agree with the word of Grace? If thou dost receive the Testimony of the Spirit according to that word, if thou dost indeed receive it, there is thy evidence. Thereafter he moves this objection. But you will say, if there be not fruits of faith following that faith is a dead faith, and therefore there must be something to evidence with it. For answer whereunto, first he rejects this as a great indignity to Faith. If faith be not able of itself to give Testimony, or must not be creased, when it doth give Testimony, except something will come and testify for it, so give credit unto it. Next he answerseth thus, that which hath the whole essence of faith, it is not a dead, but a living faith. Now the whole essence of faith is nothing else but the echo of the heart answering the foregoing voice of the Spirit, and word of Grace, thy sins are forgiven thee, faith is the Spirit and word of Grace, my sins are forgiven me, faith is.
If therefore the Escoho to the voice of Spirit and word of Grace, for the essence, may be the whole essence of believing, this is certain, where there is receiving or believing, there cannot be a dead faith.

Now behold him at a lofe, all resolvs into this issue, no assurance by the Testimony of the spirit and word of grace, unless this testimony be received by faith, no entry and possession, no clearning of the title to the foule, no resolution or satisfaction to the conscience till it believe. But then, while the foule examineth it, whether it have a true lively faith, or only a dead faith, he dare not admit the tryall of faith by the fruits of it, as if it were an indignity to the tree to be known by the fruit, or to the fire to be known by the heat. Faith purifieth the heart, faith the Scripture. Faith workes by love. Faith flowes it by works. This Antinomian durst not adventure upon this tryall by the Scripture markes of faith: yea, to avoid this, he runnes into a great and dangerous error, that the whole essence of faith is nothing else, but the Escoho of the heart answering the voice of the spirit, and laying, my finnes are forgiven me, as if there were no faith where there is no assurance of the forgivenesse of finnes, and as if faith were quite lost, as often as long as the foule cannot lay with assurance, my finnes are forgiven me. Again, may there not be a false Escoho in the heart, may not a temporary believer who receaveth the word of grace with joy, say within himself, my finnes are forgiven me? Where is the clearing of the conscience now? Is it in that last word, where there is receaving or believing, there cannot be a dead faith? Put how shall I know that there is indeed a receaving and believing? The essence of faith is the receaving of Christ in the word of grace, and a relying upon him for righteousness and life. Now another Antinomian tells us, that to receave Christ and his benerves necessarily include in these foure particular points.

1. To know our lost state by the last time, our misery without Christ, and what need we have of him. 2. To see the excellency and worth of Christ and his benerves. 3. A taking and having of Christ and his benerves to ones owne self in particular. 4. To be filled with great joy and thankfull zeal. If these things be so, then I am sure, many doe imagine they have receaved Christ and his benerves by faith, who have not truly and really receaved him: so that the soul searching these things, whether have I any more then a dead faith, or a counterfeit faith? dare not acquiesce nor sit down satisfied with that resolution, where there is receaving or believing, there cannot be a dead faith. For the foule must still enquire, whether is my receaving or believing true, real, found lively, and such as cannot agree to a dead faith? The same Author whom I last cited, where he purpeth a difference betwixt a counterfeit faith, and a true faith, he faith, that the counterfeit faith neither removeth nor changeth the heart, it maketh not a new man, but leaveth him in the vanity of his former opinion and conversation. Whence I inferre, that he who will throughly and rightly examine himself in this particular, have I true faith, yea or no? Must needs (before he have a solid resolution) be put upon this further inquiry, is there any heart-renewing or heart-changing work in me? or am I still in the vanity of my former opinion and conversation, yea or no?

I shall now after all this, appeal to any tender conscience which is falsely and seriously searching it, whether it be in the faith, whether Christ be in the soul and the soul in Christ, let any poor wearied soul which is longing and seeking after rest, refreshment, ease, peace, comfort and assurance, judge and say whether it can possibly, or dare sit down satisfied with the Antinomian way of assurance, before largely declared, which yet hath been held fourth by the use of that stamp, as the only way to satisfy and allure the conscience, and to put an end to all objections. I begin to hear as it were founding in mine ears
Of an Assurance of an Interest in Christ.

The sad lamentation of a poor soul which hath gone along with their way of comfort, and assurance, and hath followed it to the utmost, as far as it will go.

"Oh (faith the soul) I have applied myself to search and find out, and to be clearly resolved in this great and tender point, whether I see in Christ or not whether I have passed from death to life, from the state of nature into the state of grace, or not? whether I be acquitted from the curse and condemnation of the Law, and my sins pardoned, or not, when?

"When shall I be truly, clearly, and certainly resolved in this thing? Tis as darkneffe and death to me, to be unresolved and unsatisfied in it. I refused to be comforted without this comfort. If I go to now and prove & see this Antinomian way, and when I had proved it, I commended with mine own heart, and my spirit made diligent search. Then said I of it, thou art madneffe and folly. Their doctrine pretendeth to drop as the honeycomb, yet at the last it burneth like a frittent, and fireth like an Adder, I found their words at first to be soft as oyle and butter, yet I found them as hard as swords and spears to my perplexed heart. I am forbidden to try my spiritual condition, or to seek after assurance of my interest in Christ, by any mark or fruit of sanctification, but fineness of heart, hatred of sin, love to the brethren, or be what it will be: I am told it is unsafe and dangerous for me to ad

venture upon any such marks; I do not mean as causes, conditions, or any way instrumentally in my justification, but in that consideration I have ever disclaimed my grace; may I do not mean of any comfort or assurance by my sanctification, otherwise then as it flows from Christ, who is made unto me of God sanctification as well as righteousness. But I am told by those Antinomians, that even in the point of connection and assurance, this is not safe for me to reason and conclude from the fruit to the tree, from the light to the sun, from the hearth to the fire, from the effect to the cause, I love the brethren with true and unfeigned love, therefore I have passed from death to life. They say, I dare not, I cannot have any true comfort or assurance grounded upon this or any such mark. They promised me a shorter, an easier, a surer, a sweeter way to come by the assurance which I so much long after. They put me upon the revealing evidence or Testimony of the holy Ghost, which I know indeed to be so necessary, that without it, all my marks will leave me in the dark.

"But as they open and explain it unto me, I must not try by the written word, whether the voice or Testimony that speaks in my heart, be in deed the voice of the Lord, yet they themselves tell me that every voice in man which speaketh peace to him, and speaks not according to the word of grace, is a spirit of delusion. Again they tell me this Testimony of the Spirit of the Lord will put an end to all objections, and is that beyond which there must be no inquiry, yet by and by they tell me there must be more then this, there must be a receiving evidence of faith, and till I believe, I do not possess Christ or his benefits, neither can I sit down satisfied and assured. Oh then said I, how shall I know that I have true faith? Shall I try faith by the fruits of faith? No, say they, by no means, but try it by the echo in the heart which answers the voice of the spirit, as face answers to face in water. But what if there be no such Echo in my heart? What if I cannot say with assurance my sins are forgiven me? Must I then conclude I have no faith? And what if there be such an Echo in mine heart? how shall I know whether it be the voice of a true faith, or whether it be a delusion? Hath every one a true faith whose heart suggeteth and findeth, my sins are forgiven me? But where there is a receiving and believing said they, there cannot be a dead faith. Alas, said I, they leave
leaveme where I was: How shall I know whether there be a believing or receiving? Do not themselves tell me, there is a great difference between a true faith, and a counterfeit faith? are not these miserable comforters who tell me that true faith hath fruits, and yet will not give me leave to try it by its fruits? They teach me that justification is like the fire, so that he that is not zealous in holy and righteous persons by sanctification, is to be feared that he never had the fire of justification. Another of them faith, doth not love manifested as truly and infallibly kindle love again, a fire kindlest fire. Sure then if I doe not love God and his children, the echo in my heart which faith, my finnes are forgiven me, is but a delusion. Oh how have these men been charming and cheating me out of the right way? They have unfed me, and frightened me out of all my marks of grace, or fruits of faith, and when they have profaned me a clear resolution, behold they leave me much more unsatisfied. They have deceived me and I was deceived. When all comes to all in their way, I must either conclude (which I dare not) that I have true faith, because my heart suggests, and faith my fins are forgiven me, without any trial of faith by the fruits thereof, or otherwise. wife I am left in a labyrinth, believe I must, and they will allow me to mark, whether I believe or not. Wherefore I will not come into their secret, I will come out of their paths which lead downe to the Chambers of death, I will return to the good old way, the Scripture way, Christ's way, the Apostles way, in which I shall finde rest to my soule.

The point now remains, viz. that there is no such inextricable difficulty, darkness or mist in this mark, the love of the brethren, but that the children of God may, and sometimes do clearly and safely affire their hearts by this mark, that they have passe from death to life. Which that it may appear.
generation of these particular persons whom we love, under the notion of Brethren and Saints. The Apostles themselves did once look upon and love some as Saints, who were not Saints, Judas, Simon Magus, Ananias, and Saphira, and others of that kind. It is God's own prerogative to know certainly the hearts of men. To require a certain knowledge of the Saintship of others, before we can say, we love the Brethren, doth not only strike at the mark of love, but at the duty of love, and makes the yoke of Christ heavy, yea unsupportable, and the very Evangelical commandment of love to be most grievous, yea impossible. And if the Antinomian objection hold good, no man on earth can perform acceptably this duty of Love, except he know the hearts of them whom he loves under the notion of Saints. If it be replied that the commandment of Christ is acceptably performed, then, to my best knowledge and observation, and according to the best tryal which one Christian is allowed by Christ to take of another, they are Saints whom I love under that notion, and that is not necessary to the acceptable performance of the duty of Love, that I know infallibly such a one to be a true Saint: then it will follow by the like rule and by parity of reason, that comfort and assurance may be had from this mark, I love the Brethren, although I cannot certainly and infallibly say, these whom I love are true Saints. For if I can be clear in point of the duty, and that my edification in the new commandment of Christ, love one another, is acceptable to God, then may I also be clear in point of the mark or sign, this proposition, I love the Brethren, being a necessary consequent from that proposition, I have, through the grace of Christ, so far performed the duty of Love, as that it is acceptable to God in point of new obedience, and this leads me to a third answer.

3. Particular or individual Saints may be so farre known by their fruits, and are so farre discernible and visible, as that our love to them under that notion may be known to be an acceptable service to God, and so a comfortable mark or evidence to our selves. Which plainly appears from what Christ saith: Matt. 10. 41. 42. He that receiveth a Prophet shall receive every Prophet, and him that receiveth a righteous man shall receive a righteous mans reward. And whoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward. Before verse 11, into whatever City or Town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. Heb. 6. 10. For God is not unrighteous to forget your work and labour of Love which ye have shewed towards his name, in that ye have ministered to the Saints, and to the ministers. These believing Hebrews did not infallibly know that they were Saints to whom they ministered, yet the Apostle tells them, their work was acceptable to God, and made himself to be persuaded of them things that accompany Salvation. They to whom he writes, being conscious to themselves of the truth and sincerity of their love, might much more be persuaded of themselves things that accompany Salvation from this mark of Love, although they could not know infallibly the hearts of those whom they loved, as Saints. We may without either revelation or infallibility of judgement, by the marks which the word gives us for judging and discerning of others, so far be persuaded in a judgement of Charity, that this or that person is a Saint, a Brother, a Sister, in Christ, as that our love to the person under that notion, is according to the rules of Christ, flows from faith which worketh by love, and is acceptable to God as a part of our new obedience. If it were not so, this absurdity would also follow, there could be no communion of Saints one with another, at least no such thing done in faith, Don't Believers act in Faith, and not doubtingly, when they...
they have communion one with another, when they comfort one another, when they pray one with another, when they sympathize one with another? If they do not act these things in faith, they sin, for whatsoever is not of faith, is sin. 4. It is to be observed that he who objects to others, they cannot know whether this or that man be a Brother, even he himself asks upon him to judge, who are the Brethren. He makes a description of the Antinomians, under fair and plausible expression, and then concludes. These are the Brethren, do not receive them. It seems, if it had been condensed upon, that the Antinomians are the Brethren, there had been an end of this objection. But is not this Papists, Donatists, Pharisaists, to appropriate themselves the name of the Brethren, the godly partie, the true Church, excluding many thousands of those who are truly godly, and dear to Jesus Christ, although different in opinion from them? And what if one should fancy that the Antinomians are only the Brethren, yet how should one know that this or that Antinomian is a Brother? Doth not his own objection fall upon him, the truth, he confis itself in being united unto Christ, that is an unlawful thing, no man can know it, but God only, no man can say such one is a Brother? So much of the certainty of the Object, the Brethren. Now to the certainty of the Act, which is Love.

The nature of Love was described out of 1 Cor. 13: 4, 5, 6, 7. Then to fright the fool from examining it, if it be by this mark, it was added, If there were no envying it all towards the Brethren. Is there not this thing in any of the Brethren? Is there no seeking of my self or my own good, my love to me? or, is he a legal Preacher now? Here is a rackling of the conscience with necessity of equal perfection in our sanctification and Evangelical grace. Do not themselves say that our Justification is perfect, but our Sanctification unperfect? Why then will not they suffer the foul.

Chapter 21 by the marks and fruits of sanctification, etc. 273
foul to take any comfort from the fruits of Sanctification, except they be perfect? When I say faith, hereby we know that we have passed from death to Life, because we love the Brethren. I ask, doth he mean, perfect Love which is every way what it ought to be? If so, then they put a false seal upon the Text for there neither is now, nor was then any such Love in the world. Doth he mean of true unfeigned found love, although imperfect? Then there is no place for their objection. For a true Believer hath in himself a true love to the Brethren, which Love putteth forth and exerciseth it self in a sincere and conscientious deavour of all those duties which are reckoned forth, 1 Cor. 13; as effects, or (if you will) acts of Love. This foundness and sincerity of Love may be a true mark to the foul, although I confess without this sincerity, the very work and labour of love is no true mark to the conscience to examine it self by; for as the Apostle there teacheth us, a man may give all his goods to the poor, and yet not have true love. O but how shall I know (faith the doubting Christian) that my love to the Brethren is a true, sincere, found love?

To that I say, thou mayest know it by these tokens. First, if thou lovest the Saints as Saints, and because they are Saints, not for their excellent Gifts or parts so much as for their Graces, not for any relation to thy self so much as for relation to Christ. This true repentance when we forrow for sinne as sinne: This true love when we love the Saints as Saints, that is, for this cause and consideration chiefly, because the Image of God appears in them. Papists pretend that with one act of adoration they worship Christ and his Image. But we lay with more truth and reason, with one affection and one act of love we love both Christ himself and those who bear his Image, both God and his Children. I mean, his Christ himself, whom we love in his Saints.
Secondly, thyslove, when thou lovest all Saints, Col. 1. 4. epistle to Philomen v. 5. And this followeth necessarily from the first mark. For a quaternus ad omne. If as Saints, then all saints, Lovest thou all the saints in general praying for them all? Lovest thou all the Saints in particular whom thou knowest, that is, thou dar'st not confine or limit this love to those Saints only who are altogether of thy opinion (which, it appears from the objection before mentioned, the Antinomians have dared to do,) or who have some intimacy of friendship with thee, nay, nor to those who never wronged thee, never stove with thee, who never spake evil of thee, but all whom thou hast reason to judge to be saints, lovest thou them, without well to them, nor ready to do them good according to thy power, and if thou be at variance or difference with any of them, thou priestest God to make them and thy self of one heart, and of one mind, and it is an affliction of such to thee to be at variance with any that are Christ, Canst thou thus clear thy self in thy conscience, and darest thou say these things before the searcher of hearts? Then is thy love a true love.

Thirdly, thou art a sincere Lover of the Brethren, when thou lovest them in all their different estates and conditions, the Poor as well as the Rich, them of low degree, as well as them of high degree, the perfidious, as well as the profiting, the reproached as well as the commended. This is also a necessary condition upon the first mark: For if thou lovest saints as saints, the variation or difference of their outward condition, will not make thy love towards them cease. Obadiah was a sincere Lover of the Brethren, and he gave this good Testimony of it, he was a kind friend to the Prophets of the Lord, when they were persecuted by Ahiah and Jezabel.

Fourthly, thy love to the Brethren is true and sincere, when it pursueth itself in all thy relations, when a man desires to choose a wife that fears God, and a woman desires no mate none who is not godly; when a Master seeks godly servants, and a servant seeks a godly master, when a people choose godly Ministers, and godly Magistrates, godly Commanders, and Officers of Armies, &c. And again, Magistrates, Commanders, Ministers, love, constancy, encourage and strengthen the hands of such under their Charge, as are godly; when a man if he be to choose a friend to consult with, yet if he were but to choose a lodging where he is a sojourner, he desires and seeks after a godly friend, a godly family, &c.

Fifthly, Love is true and sincere, when the action of Love is not without the affection of Love, 1 Cor. 13. 3 and when the affection of Love is not without the action of Love, 1 John. 3. 17 when love openeth both the heart and the hand, both the Bowels and the bosom.

I do not mean that all or any of these marks can be found in any faint on earth, without some mixture, of the contrary corruptions; for we must not look that an imperfect grace (such as love to the Brethren is in this world) must needs be proved by such marks as have no imperfection in them. If the marks be true, then is the grace true, and that is enough to the point which I now affirm. But as the grace is not perfect, no more are the marks of it perfect. And as there is no faith here without some unbelief, no repentance without some impatience, no watchfulness without some security, no contrition without some hardness, no self-denial without some self-seeking; so no love to the Brethren without some want of Love to the Brethren, no marks of true Love without some imperfection and falling short, and no marvellous, because no spirit without flesh, no grace without corruption. Feleth thou then those contrary corruptions, those roots of bitterness in thy heart, if thou warrest against them through the strength of Jesus Christ, and endeavourest to have thy love every way such as hath been described, then God looks upon thee, and would have thee to look upon thyself as a lover of the
Brethren. As long as thou art in this world, thou shalt have cause to walk humbly with thy God, because of the great imperfection of all thy graces, and of thy love to the Brethren among the rest, and still thou shalt have flesh and corruption to war against all the powers, parts, & acts of thy inward man. Let there be but a reciprocal warring of the spirit against the flesh, Gal. 5:17, so shall thou passe in Christ's account for a spiritual, not for a carnall person. Neither do I say, that thou must always finde a perpetual conflict or battell between the flesh and the spirit, or otherwise no ground of assurance. The Apostle speaks of warring, not of conflicting or fighting; there is always bellic, though not alwaies praelib, between the flesh & the spirit. The new man dare not make peace with the old man, nor agree to a cessation of Armes with him, dare not allow or approve corruption, nor allow the neglect of means and endeavours. Yet the new man is sometimes taken napping and sleeping, sometime assaulted and spoiled, and bound hand and foot, he may be carried away as a poor prisoner, but Christ will again relieve his own prisoner, and set him in a fresh military posture against Sathan and sin.

I hope I have now so far scattered those mists & clouds cast by Antinomians, and so far extricated a poor soul out of those doubts into which they would drive it, as that a Believer may know and confidently say, I love the Brethren sincerely and unfeignedly, and hereby I know that I have passed from death to life, which is a good and sure argument, whether we consult Scripture or the experience of Saints.

CHAP. XXII.

Of the true, safe, and sure grounds of encouragement to believe in Jesus Christ.

O R.

Upon what warrant a sinner may adventure to rest and rely upon Christ for Salvation.

Here are some Divines abroad who condemning Arminianism, and much more Pelagianism, yet
have not adhered to the orthodox Doctrine ascribed by the most approved Protestants writers and received by the best reformed Churches against the Arminians; in the article concerning the death of Christ. These have found out a midle and a singular way of their owne, that Christ died for all men conditionally, viz., if they shall believe in him, that he hath redeemed all upon condition of Faith. One of their arguments is, because otherwise we cannot encourage sinners to believe nor satisfy a troubled conscience, nor keep it from despairing. Upon the like ground that all may be comforted (every man being assured that Christ died for all men and for himself) Mr. Gisborne hath written a tractate of the universality of God's grace, and of Christ dying for all men as himself expresseth in the title of his Book. This is also one of Mr. Salma's encouragement which he gives to sinners, that Christ died for sinners as sinners, as he speaks, whereupon it followeth (according to the rule, a quattuor ad omne) that he died for all sinners.

Surely this is not the way (as is pretended) to cause and encourage the troubled and terrified conscience: Neither can they by their principles minister comfort to a sinner, tempted to despair of mercy. All the scrupulousness and dissatisfaction of conscience which they object against our Doctrine.
Of an assurance of an interest in Christ, Chap. 12.

Chap. 12. Encouragement to believe in Jesus Christ, &c. 279.

Since that Christ died not for all, but for the Elect only, whom the Father gave him, followeth as much yea more as I shall shew afterwards upon their own way. First of all when they give comfort and encouragement to sinners upon this ground, that Christ hath dyed for all upon condition of faith, it is to be remembered that condition nulli sonto in re, the generality of men, that the general will make them saved, if all men believe. Now a conditionall proposition is true in the connexion of one thing to another, if this be that shall be although neither the one nor the other shall ever have an actual existence. If Satan and wicked men get their will, Christ shall have no Church on earth, if the Elect fall away from faith and obedience they shall perish, if the damned in hell had place and grace to repent and believe in Christ, they should be saved, or the like. So what solid comfort can the foul have from that conditionall proposition (which is all the encouragement they do or dare give from the death of Christ to all men) all men shall be saved by Christ if they believe on him. Is it not as true and as certain, that no man on earth shall be saved, if no man on earth believe, and for my part, if I believe not I shall be damned? if all this hang upon the condition of my believing (faith the troubled conscience) why then, hath not Christ merited to me, and will he not give me the grace of believing? That new Doctrine answereth that Christ hath merited faith and gives the grace of believing not to all, but to the Elect only, that God hath in his eternal decree, intended to pass by in the dispensation of his grace the greatest part of mankind, and to keep back from them that grace without which he knows they cannot believe on Jesus Christ. That though Christ meant that all men should have some sort of call to believe on him, and should be saved upon condition of their believing, yet he had no thought nor intention by his death to procure unto all men that grace without which they cannot believe. This doctrine of theirs while it undertaketh to comfort all men and to encourage all to believe, it tells them withall upon the matter that all cannot be saved because all cannot believe, that God will not give faith, and so no salvation either unto millions of sinners. What comfort is it then to know that all shall be saved, if all believe, when men are told withall, that all shall not, cannot believe, and so shall not be saved? This latter they hold as well as we, therefore their unbelief of comfort taken from Christ's dying for all men upon condition of faith, amounts to as much as nothing.

The true and sure grounds of encouragement to faith in Christ are these. First, Christ's sufficiency, if he will he can, He is able to save to the uttermost, Heb. 7:25, art thou a sinner to the uttermost, his pliability is broad enough to cover the broadest sinner. As God's mercy, so Christ's merit is infinite, and the reason is, because the blood is the blood of God as well as of man, Acts 20:28. This is a good strong foundation of comfort, if a sinner convinced of his own infirmity, and of the vanity of creature comforts, doth so far form his thoughts upon Christ, as he is the only Saviour so all-sufficient Saviour. Then is the sinner to be far encouraged (which is no small encouragement) as to resolve there is virtue enough in the blood of Christ to cleanse my crimson sins, even mine. There is no help for me out of Christ, but in him there is help for all that come unto God by him. Tis a great part of true faith to believe that Christ is able and all-sufficient. Therefore he himself said to the blind men, Matt. 9:28, 29. Believe ye that I am able to do this? They said unto him, Yea, Lord, then touched he their eyes saying according to thy faith, be it unto thee. He that said
said, Lord, if thou wilt thou canst make me clean, was not rejected by Christ as an unbeliever, but he got from him a good answer, I will, thou art clean, Matt. 8, 3. So every poor sinner that comes unto Christ is sufficient, and believing that Christ and Christ only can purge him from all sin and save his soul, hath a true, though imperfect faith, and is in a fair way for Salvation. There is no true believer, whose faith cannot as yet rise so high as to stay and rest upon the good will and love of Jesus Christ towards him in particular; but his soul believes the sufficiency of Christ, and that he only is the Saviour, and so cometh and draweth near unto God by and in Christ, as the sumum bonum, which he values above all things; and this his faith, although it hath not yet attained to a particular remission on the love of Christ, to him is a true faith, which Christ will not despise.

Secondly, Christ's intention to die for all men and for the whole world, is that for all sorts of sinners in the world, and for all sinners of my kind, may every poor sinner in particular think with himself. Here is an universe encouragement unto all from a true and real ground, and drawn from the will and intention, as well as from the power and sufficiency of Christ, which I shall make good from Scripture, for he hath died for all sorts of persons, there is no condition excluded. For this I take the 1 Tim. 2, 6. Who gave himself for a ransom for all, so for ver. 4, who will have all men to be saved. The meaning must needs be of all sorts, not of all persons. For besides that the Apostles can be no more then Christ's men, Matt. 10, 28, the sum of men came to give his life as a ransom for many. This very Text hath abundance of light to give it self, if we look to the context, either before or behind; before there is an exhortation to pray for all men, ver. 1, which although the Arminians make an argument that all men are meant of all persons and not only of all sorts, both in that verse and ver. 4, & 6, because
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Chapter 22

The first point to note is the universality of belief in Jesus Christ. It is not limited only to individuals but extends to all men, as noted in Mark 14:24. This universality is further emphasized by the actions of the apostles, who prayed for all men, as shown in Acts 10:12, where they prayed for the conversion of the Gentiles as well.

In the same vein, the apostle Paul, in Hebrews 2:18, states that the grace of God should not be confined to a select few. Instead, it should be extended to all men. This idea is further supported by the apostle Paul's statements in Romans 5:18, where he discusses the universality of salvation through faith in Jesus Christ.

The passage also mentions that the apostles had a mandate to preach to all nations, as indicated in Matthew 28:19. This mandate was not limited to individuals but was extended to all men, as demonstrated in Acts 1:8, where the apostles were commanded to go and make disciples of all nations.

In summary, the universality of belief in Jesus Christ is emphasized throughout the New Testament, with examples of how the apostles and others sought to extend this belief to all men, regardless of their background or status.
in the world knew not Demetrius. So Luke 16. 16. from that time the kingdom of God is preached, and every man preserveth unto it, as it was taught before. Now therefore there can be no further of our truths, in that Text to the Hebrews, then in those other texts here cited. 2. It may be also supplied thus, "Whosoever believeth on that," and is in itself true that Christ tasted death for every Nation, or for every people, for in him are all the Nations and Kindreds of the earth blessed, Acts 3. 25. Gal. 3. 8, that is, the Elect of all the Nations, which upon the matter comes to one and the same thing with the former sense, although the former expression suiteth better to the context: yea, although it had been said that Christ tasted death unto death for every man, (which is not said) yet every man could be here no more than all men, Rom. 5. 18, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. Wherein the second branch, all men, in a merely negative sense, is no more, and can be no more, but all who are in Christ, or all regenerate and justified persons. For if, by these all men the Apostle understands (as is manifest by comparing this with the precedent verse) they which receive abundance of grace and of the gifts of righteousness, and he addeth concerning them, that they shall reign in life by one Jesus Christ. 2. The comparison between Christ and Adam clears it, for they are both set forth as publick persons, all who are in Adam 1. 2. actually involved into the sentence of Condemnation, and all who are in Christ are actually translated from the state of condemnation into the state of justification. But I proceed.

Another Scripture which hath been understood for Christ's dying for all men, being indeed meant of all sorts, is 1 Thess. 5. 2. And he is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world: which is to be expounded by that promise made to Abraham, that in his seed all the families

of the true, real and safe ground of in the world knew not Demetrius. So Luke 16. 16. from that time the kingdom of God is preached, and every man preserveth unto it, as it was taught before. Now therefore there can be no further of our truths, in that Text to the Hebrews, then in those other texts here cited. 2. It may be also supplied thus, "Whosoever believeth on that," and is in itself true that Christ tasted death for every Nation, or for every people, for in him are all the Nations and Kindreds of the earth blessed, Acts 3. 25. Gal. 3. 8, that is, the Elect of all the Nations, which upon the matter comes to one and the same thing with the former sense, although the former expression suiteth better to the context: yea, although it had been said that Christ tasted death unto death for every man, (which is not said) yet every man could be here no more than all men, Rom. 5. 18, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. Wherein the second branch, all men, in a merely negative sense, is no more, and can be no more, but all who are in Christ, or all regenerate and justified persons. For if, by these all men the Apostle understands (as is manifest by comparing this with the precedent verse) they which receive abundance of grace and of the gifts of righteousness, and he addeth concerning them, that they shall reign in life by one Jesus Christ. 2. The comparison between Christ and Adam clears it, for they are both set forth as publick persons, all who are in Adam 1. 2. actually involved into the sentence of Condemnation, and all who are in Christ are actually translated from the state of condemnation into the state of justification. But I proceed.

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or kinreds of the earth should be blessed, Acts 3. 25. Gal. 3. 8, and by Rev. 5. 9. thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. So Rev. 7. 9. after the sealing of a hundred and forty and four thousand out of all the Tribes of Israel, 'tis added, After this I beheld an, a great multitude which no man could number of all Nations, and Kindreds, and people and tongues stood before the throne and before the Lamb, clothed in white robes, and palms in their hands.

For which cause also the news of a Saviour are called good tidings to all people, or to every people, Luke 2. 10. So the Apostle John who was of the Jews, tells us that Christ is a propitiation, not only for the finenes of himself, but of others of his Nation, who were then believers, but likewise for the Elect of all Nations and all the World over.

To the same purpose is said, John 3. 16. for God so loved the world that he gave his only begotten Son: that whatsoever believeth in him should not perish, but have everlasting life. Where is of no larger extent then was it before, which the Tigrina rendereth, omnis quis credit, not quisquis, that every one who believeth in him should not perish, so that every one who believeth is an exegesis or explanation of the word World. Howbeit if any like better the ordinary reading, that whatsoever believeth, it comes in the issue to the same thing. For of a great mistake to think that the world here is a genus, which is divided in believers and unbelievers, and that the word whosoever is added in reference not to the world before mentioned, but only to one kind or sort of the world. Which (by the way) is also inconsistent with their principles who hold that Christ dyed for all, to purchase life to all, upon condition of believing; for if so, there can be no partition here of the world but the latter branch as large as the first. But if there be any partition here of the world, (I say if there be,) for the Text may be understood, exigent, not passive, as I have
contrary to the illumination of the holy Ghost and knowledge of the truth once received, Heb. 6:4, 10:26. For which reason Paul's sinne when he blasphemed the name of Christ and was exceedingly mad against it, was not the blasphemy against the holy Ghost, because he did it ignorantly. If Peter had at that time finned Paul's sin, it had been the blasphemy against the holy Ghost and so unpardonable, for it wanted nothing, but knowledge and illumination to make it that unpardonable sin, which the Apostle himself, 1 Tim. 1:13, doth intimate. Nor is it every blasphemy against knowledge, but such as is joyned with a hatred of Christ, so farre that if they could they would pull him down from Heaven and crucifie him again. There was mercy for these who crucified Christ ignorantly, but no mercy to those who would do it knowingly. Moreover, although they cannot get Christ himself again crucified, yet they revile, reproach, disgrace and persecute him in his Members, Ministers, Ord nances, and all the ways they can put him to shame and dishonour. Now there are two sorts of these who fin by blasphemy against the holy Ghost. Some do professe Christ and the truth of the Gospel, yet maliciously and against their knowledge reproach or persecute it. So the Pharisees (Mark 3:28, 39, 30) in saying that Christ had an unclean spirit, did blaspheme against the holy Ghost. Others do professe Christ and his Gospel, and truth, yet fall away to be malicious enemies thereof, against their knowledge. Such a one was Judas, neither is there any thing to move us to think that Judas did not blaspheme the holy Ghost, except that he repented himself afterward. But there is nothing in Scripture against the possibility of a desperate repentance in these who blaspheme the holy Ghost, but only that they can never so repent as to be renewed again, 1 John 1:7, 8. That all fin, 1 John 1:7, 8, all manner of sin is purged away by the blood of Christ, and no-
nment made for all sorts of sinners, was also signified, both by Christ’s healing all manner of diseases among the people, Mat 4:23, and by Peter’s vision of all manner of four footed beasts, and creeping things, and foul of the air, let down as it were in a flock from Heaven to be killed, and eaten, Acts 10:11,12.

So that as the promise of Mercy and free Grace comes home not only to thy nation and to persons of thy condition, state, and degree, yet and to thy kindred and Famillie, but also to thy cafe in respect of name, it comes fully home to sinners of thy kind or cafe, it tendeth Christ even to such a sinner as thou art.

Forthwith Christ receiveth all who come unto him, and excludes none but such as by their unbelief exclude themselves. John 6:37.

Fifthly it is an encouragement to believing, that we are commanded to believe 1 John 3:23, and this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another as he gave us commandment.

Observe the same authority in that command, as to love one another, injoyning also that we believe on Christ.

But if any shall say, I cannot believe, I have no strength nor Grace to believe, I answer, and let this be the first encouragement to believing. That God sets forth himself to be the giver of faith, Eph 2:8, Phil 1:29, and his Son to be the author and finisher of our faith, Heb 12:2.

If it be objected, I know it is so indeed. But God workth faith only in the Elect, and I know not whether I be Elect or not. I answer, thou art disbelieved (in this case) to run back to Election (which is God’s secret) and art commanded to obey the revealed command, according to that of Deut 30:29. The secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children, that we may deal

Chap. 22  encouragement to believe in Jesus Christ, &c.

the words of this Law, and therefore seeing we are commanded to believe in God, and hear that he is the Author and finisher of Faith: Say with Augustine, Domine quid tibi vel quid tibi vel quid vis. And with the Disciples, Lord increase our faith, Luke 17:5, or with that man in the Gospel, I believe, Lord help my unbelief, Mark 9:24. and requite him who hath promised to give the spirit of Grace and supplication, that ye may look on him whom you have pierced, Zech 12:10. to lighten your eyes, Eleas yee sleep unto death, Psal 13:3. For this looking on Christ (promised in Zechariah) is nothing else but believing on him. As the looking on the brazen serpent was the type of Christ, is accomplished when we believe in Christ who was typified thereby, as is to be gathered by comparing John 3:14,15, with Numb 21:8.

Errata.

Page 159, for Segmen, read Specimen. Pag. 165, for authors, read authors. Pag. 169, for it ever blind, read is not ever blind. F. 41, for Object. 8, read Object. 7. P. 61, for Ecclesi and Canonica, read Ecclesi and Canonica. P. 67, for impossible, read impossible. P. 46, for a Personer, read but a Preacher. P. 46, for a, read of. P. 79, for in another, read in another. P. 162, for quod, read quod. P. 169, for omnia, read omnium. Read suprachus, read suprachus.