A

TREATISE

OF

Miſcellany Queſtions:

WHEREIN

Many uſefull Queſtions and Caſes of Conſcience are diſcuſſed 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,

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The Publisher to the Reader.

IT hath been a grand designe of the Devil and Instruments acted by him, with much controversie 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 he 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 Errours which have risen in these late Times, to work His peoples hearts to a deep detestation of Errour, as well as ungodlines, and to declare his Truth, to be proofe of all the controversie 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

Isa. 35. 8.

Mich. 4. 12.

1 Cor. 11. 19.

Zech. 14. 7.

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 shal end in a clear day. This litle treatise doth help to blow away and dispell the mists of Errour, 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 survayed the whole Work, when set together. But although this peece be unperfect, yet having the Authors leave, I have adventured 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 posthumũ, *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 peeces which came from his Pen.*

I am

Thy Servant,

PAT: GILLESPIE.

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CHAP.

CHAP. I.

That the Ministery is a perpetuall Ordinance of Christ in the Church, and that Ministers are to bee received as the Embassadours of Christ, now as well as in the Primitive times.

THat which hath long lurked in the hearts of many Atheists, is now professed and argued for, by that fierce furious *Erastiane*, whose book was published the last year at *Franeker*. He cryes 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 signes and miracles, and they were therefore to bee received and submitted unto, as the Embassadours of Christ, yet Ministers and Pastours now are not to be acknowledged, as the Embassadours of Christ, neither is there any such thing now to be acknowledged, as a speciall distinct sacred calling, or solemne setting apart of men to the ministerie of the Word and Sacraments, but any who is fit and gifted, though not called or ordained, may both preach and minister the Sacraments, Baptisme and the Lords Supper. The Sect of *Seekers* also hold that there are not at this time, neither have been for many ages past any true Ministers or Embassadours of Christ. Now for confutation of these Errors, and for the confirmation and

ſetlement of ſuch as are any way ſhaken or troubled therewith, I have thought good here in the firſt place, to make ſure this principle that the Miniſtery as it is diſtinct both from Magiſtracy, 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 Commiſſion, *Goe ye and teach all nations, baptiſing them, &c:* could not be meant of the Apoſtles onely or other Miniſters of Chriſt at that time, reſpectively and perſonally, but muſt needs be extended to true Preachers and baptiſers in all ages to the end of the world, as is manifeſted by the promiſe added: *and loe I am with you* alway even *unto the end of the world.*

2. From *Eph.* 4. 11, 12, 13. Where the Ordinance of *Paſtors and Teachers*, for the work of the Miniſtery reacheth as farre as the perfecting of the whole body of Chriſt, and the gathering in of all the Elect, and conſequently as far as the end of the world.

3. From thoſe evangelicall propheſies and promiſes of Paſtors and Teachers, *Ier.* 3. 15. *and* 23. 4. *Iſa.* 30. 20. *and* 62. 6. 7. *and* 66. 21. *Ezekiell* 44. 23. which are not reſtricted to the Churches of the primitive times, but the true Churches of Chriſt in all ages intereſted therein.

4. Chriſt hath appointed his Goſpell to bee 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 meane and way ordained of God to ſave them that beleeve, *Rom.* 10. 14. *1 Cor.* 1. 23. Now although there was a large ſpread of the Goſpell in the Apoſtles times through ſo much of the world as was then knowne, yet that univerſall commiſſion 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

done by preaching. And who can κηρύτ]ειν but κήρυξ? who ſhall do the office of a Herauld, but he that is an Herauld? The holy Ghoſts word uſed for preaching, is borrowed from Herauldry.

5. Chriſt hath appointed faithfull and wiſe ſtewards to bee rulers over his houſhold, to give them their portion of meat in due ſeaſon, *Luke* 12. 42. which was not appointed for the primitive times onely, but till he come again, as appeareth by verſe. 43. *Bleſſed is that ſervant whom his Lord when he commeth ſhall finde ſo doing*, and verſe. 45. *But and if that ſervant ſay in his heart, my Lord delayeth his comming*, &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 Miniſtery, when he comes to the cloſe of the Epiſtle, hee gives a ſtrict and ſolemne charge to *Timothie* to *keep this commandement, without ſpot, unrebukable, 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 Miniſters of the Goſpell, who ſhall live till the appearing of Chriſt.

7. From *Revel.* 2. 24, 25. There is a charge, *that which ye have alreadie hold faſt till I come*, and this charge is given to two ſorts of perſons. Firſt ὑμῖν *vobis*, to you Biſhops or Paſtors, for there were more of them then one in *Thyatira*, as likewiſe in *Philippie*, *Phil.* 1. 1. Antioch, *Act.* 13. 2. and 15. 35. Epheſus, *Act.* 20. 17. 28. 36. 37. The like may be obſerved of other primitive Churches. Secondly, λοιποῖς *to the reſt of you*, viz. of the flock and body of the Church. As the charge cannot be reſtricted to the Church of *Thyatira*, no more can it bee reſtricted to the Miniſtery 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 there is no temple therein, *Revel.* 21. 22. no Miniſtery, 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 faile, 1 *Cor.* 13. 8. but in the Church militant, *deſpyſe not propheſyings*, 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. 1 *Joh.* 2. 27. *and ye need not that any man teach you.* I anſwer firſt, Theſe Scriptures are to be underſtood comparatively, in the ſame ſence as God ſaid, he would have mercy and not ſacrifice, *Hoſ.* 6. 6. The Spirit of illumination and knowledge ſhall be ſo aboundantly powred forth under the Goſpell, and God ſhall ſo writ his lawes 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 thoſe that need a Teacher, and thoſe that need not a Teacher. 2. *As the Law is not made for a righteous man,* 1 *Tim.* 1. 9. *viz.* to compell him as with a bitte and bridle, for hee needeth no ſuch compulſion, but obeyeth filially and willingly, yet the Law is made for a righteous man to bee a rule of obedience to him. So beleevers under the Goſpell need not to bee 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.* 1 *Joh.* 2. 20. yet they need a teaching Miniſtery for growing in knowledge; for their edification building up, for ſtrengthning and confirming them, and for putting them in remembrance and ſtirring them up, *Epheſ.* 4. 12. 2 *Pet.* 1. 12. and 3. 18. *Phil.* 1. 9. There ſhall ever bee need of the Miniſtery, both to convert ſuch as are not yet converted, and to confirme ſuch as are converted. The Apoſtle 1 *Theſ.* 3. 2. thought it neceſſary to ſend *Timothy* to the Church of

of the *Theſſalonians* to eſtabliſh them, and to comfort them. 3. As long as we are in this world, that promiſe that wee 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 til we be in heaven and ſee Chriſt face to face. 4. And thus we muſt needs underſtand theſe Scriptures objected, unleſſe 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 beleeve the Miniſtery to bee a perpetuall ordinance, and if there be a promiſe that Chriſt will bee with the Miniſtery to the end of the world, then wee muſt alſo beleeve a ſucceſſion of Miniſters ſince the Apoſtles dayes, and that in the midſt of Popery it ſelf, Chriſt had a true Miniſtery. Anſwer, If our beleeving the holy Church univerſall, and that in all ages Chriſt hath had and ſhall have a true Church, doth not inferre that wee muſt beleeve the Church either alwayes viſible, or alwayes pure, ſo our beleeving a perpetuall Miniſtery, doeth not inferre that therefore wee muſt beleeve either a lineall or viſible ſucceſſion of Miniſters, or their purity and preſervation from error. There is nothing of this kinde can bee objected againſt our beleeving a perpetuall Miniſtery, but it falleth as heavy upon our beleife of the perpetuity of the Church.

Object. 3. The multitude of beleevers are under the new Teſtament made a *royall Prieſt-hood*, 1 *Pet.* 2. 9. And Chriſt *hath made us Kings and Prieſts unto God*, *Revel.* 1. 6. Anſwer, Firſt *Peter* explaineth himſelf, 1 *Pet.* 2. 5. *ye are an holy Prieſthood to offer up ſpirituall ſacrifices acceptable to God by Jeſus Chriſt.* What theſe ſpiritual ſacrifices are we may finde in other Scriptures, the mortification of the fleſh and offering up of our ſelves to God, *Rom.* 12. 1. Contrition *Pſal.* 51. 17. Prayer and ſupplications, *Pſal.* 141. 2. *Heb.* 5. 7. *Rev.* 5. 8. thankſ-

givings, *Pſal.* 50. 14. 23. *Heb.* 13. 15: almes deeds, *Phil.* 4. 18. *Heb.* 13. 16. As to theſe all beleevers are indeed an holy Preiſt-hood, but not as to publick Miniſteriall adminiſtrations. 2. This objection drives at the taking away of Magiſtracy and civill government, aſwell as of the Miniſtery, for Chriſt hath made beleevers Kings aſwell as Prieſts, and if 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 kingdome of Prieſts,* yet God appointed the ſonnes of Aaron onely 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 ſpeciall calling) Prieſts who ſhall Miniſter before him in the holy things, *Iſa.* 66. 21. *Ezek.* 44. 15. 16. *&c.* Whom hee calleth Prieſts not in the Jewiſh nor Popiſh ſence, 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 wee may conceave 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 when the Prophets ſpake of the Church of the new Teſtament, They mention mount Zion, Jeruſalem, ſacrifices, incenſe, the feaſt of Tabernacles, *&c.* But I muſt not forget what the *Eraſtian Grallator* with ſo much ſpite and deriſion rejecteth, *viz.* that there is not onely a perpetuall Miniſtery in the Church, but that Miniſters lawfully called, are to be receaved as the Embaſſadours of Chriſt, and as ſent of God. If there muſt be a perpetuall Miniſtery yet. That child of the devill and Enemy of Chriſt (for hee can be no other who is an Enemy to the Miniſtery of the word and Sacraments) ceaſeth not to pervert the right wayes of the Lord.

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He will by no meanes acknowledge any Miniſters in the Reformed Churches to be the Embaſſadours of Chriſt, though the Apoſtles were. It ſeemes he hates this name the more, becauſe Embaſſadours by the law of Nations are inviolable perſons, how much more the Embaſſadours of Chriſt? But let us now ſee whether the word of God gives not as high a riſe and Authority even to the ordinary Miniſtery of the Goſpell, as an Embaſſadour from Chriſt. When *Paul* ſaith, *Wee are Embaſſadours from Chriſt,* 2 Cor: 5. 20. he ſpeaks it not in reference to any thing peculiarly apoſtolicall, or any thing incompetent to ordinary Miniſters, the contrary is moſt plain from the Text it ſelf, *He hath committed unto us the word of Reconciliation. Now then wee are Embaſſadours for Chriſt, as though God did beſeech you by us, wee pray you in Chriſts ſtead, be yee reconciled to God.* Now if *Paul* was the Embaſſadour of Chriſt, becauſe he had committed unto him the word of reconciliation, then all true Miniſters of the Goſpell are alſo the Embaſſadours of Chriſt for the ſame reaſon. See the like *Eph:* 6. 20. *For which I am an Embaſſadour.* for what? Not for working miracles, caſting out Devills, planting Churches in ſeverall Kingdoms, or the like, but for *opening my mouth boldly, to make knowne the miſtery of the Goſpell,* verſ. 19. wherein he deſires to be helped by the prayers of the Saints. By the ſame reaſon all faithfull and lawfully called Miniſters are the Embaſſadours of Chriſt, as well as the Apoſtles: Even as under the old Teſtament, the Prieſts who were ordinary Teachers, and called in an ordinary mediat 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, *Math.* 23. 34. And the Miniſters of the ſeven Churches in *Aſia* are called Angels, *Revel:* 2. 3. and an Interpreter of the word of God is a Meſſenger, *Job* 33. 23. Now Chriſt hath given to the Church Paſtor

ſtors and Teachers, as well as Apoſtles, Prophets, and Evangeliſts, all theſe are from Heaven, not from men, *Epheſ:* 4. 11.

CHAP. II.

Of the Election of Paſtours with the Congregations conſent.

THe Queſtion is not, whether the power of Eccleſiaſticall government, or juriſdiction belong to the people, or body of the Church: (for the Tenents of *Browniſts* and *Anabaptiſts*, concerning popular government, we utterly abhorre) nor whether the whole collective body of the Church ought to be aſſembled, and their voices ſeverally asked in Elections, for all may conſent when none vote in Elections, but the repreſentative body of the Church, nor whether the conſent of the people to the admiſſion of a Paſtor is to be ſought and wiſhed for, it being generally acknowledged by all, and denyed by none, that it is better to enter with the peoples conſent then 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 qualificatiō for ſuch a particular charge, for it is certain that not only the congregation, but others who know any juſt impedimēt againſt his admiſſiō, have place to object the ſame, nor whether the churches liberty of conſent be inconſiſtant with, or deſtructive unto the Presbyteries power of examinatiō 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 expreſſed) of the major or better part of the Congregation, ſo that he bee not obtruded, *renitente, & contradicente Eccleſia.*

The affirmative part of this queſtion is proved from Scripture, from antiquity, from Proteſtant writters, yea Churches and from ſound reaſon, and from the confeſſions of oppoſites. To begin with Scripture, and with the primitive paterne, the Apoſtles themſelves would not ſo much as make Deacons till all the ſeven were choſen, and preſented unto them by the Church, *Act.* 6. 2, 3, 5, 6: The Author of the Hiſtorie of Epiſcopacy, part. 2. *pag.* 359. To cut off our Argument from *Acts* 6. ſaith. 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 bee diſpoſed of*, this anſwer was made by *Bellarmine* before him: But *Waleus* tom. 2. *pag.* 52. reaſoneth other wayes: the feeders of the peoples ſoules, muſt bee no leſſe (if not more) beloved and acceptable then the feeders of their bodies; therefore theſe muſt be choſen with their own conſent, as well as theſe. Secondly, Elders (both ruling and preaching) were choſen by moſt voices of the Church: the ſuffrages being ſignified, per χειροτονιαν, that is, by lifting up, or ſtretching out of the hand, *Act.* 14. 23. Where the *Syriak* verſion doth inſinuate, that the word χειροτονησαντες, 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 every Church Elders *while they were faſting with them and praying, and commending them, &c.* Now how could this Election be, but after the *Grecian* forme by the Churches lifting up, or ſtretching out of hands. But becauſe ſome doe ſtill ſtick at this place, it may bee further cleared, thus

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χειροτονησαντες; It may be underſtood three wayes, and all theſe wayes it ſaveth the peoples right. It may be either the action of the Church onely, as the *Syriak* maketh it, or a joynt action both of the Churches, and of *Paul* and *Barnabas*, as *Junius* 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* authoriſing and ordaining ſuch a one only to bee an Elder as was χειροτονητος, which I prove, 1. From the native ſignification of the word, where *Julius Pollux* hath χειροτονια. Lib. 2. *Cap.* 4. *Gualther* and *Wolf Seberus* render it *manuum extenſio*, and χειροτονειν *manus levare*, and αντιχειροτονειν, *manibus refragari*, *Budæus* interpreteth, χειροτονια to be *plebiſcitum*, *ſuffragium*, *H. Stephanus* χειροτονεω *manum protendo*; *& attollo manum porrigo*: and becauſe, ſaith he, in giving votes, they did χειροτονειν, thence came the word to be uſed, for *ſciſco*, *decerno*, *creo*, but properly χειροτονεω, is (ſaith he) as it were, την χειρα τεινω, *ideſt*, αιρετιζω, *Juſtin Martyr*, *Quæſt. & Reſp. ad orthod. Reſp. ad quæſt.* 14. doeth expreſſely diſtinguiſh χειροτονια and χειροθεσια. As words of a moſt different ſignification, where *Cedrenus Anno.* 526. ſaith *Euphranius* χειροτονειται, *Pilander*, the interpreter rendereth, *Epiſcopatui*, *communibus ſuffragiis deligitur*. *Scapula*, and *Arias Montanus* alſo in his Lexicon tells us, that χειροτονειν *is manus porrigere*, or *elevare*, *eligere*, or *creare magiſtratum per ſuffragia*, for χειροτονειν 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 *Samak*, *inniti Chryſoſtome* ſaith the *Roman* Senat, did χειροτονειν τες θεες which *D: Potter* himſelfe turneth, did make gods by moſt voices; Charitie miſtaken, *pag* 145. 2. The uſe of the word

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 Καθισαναι as *Acts* 6. 3. *Tit.* 1. 5. or Επεθηκαν τας χειρας. as *Acts* 6. 6. 2. The manner of the Elections among the Græcians teſtified by *Demoſthenes*, *Cicero*, and others, cleareth the meaning of the word. So they had a phraſe χειροτονια κρατει, *omnium ſuffragiis obtinet*, and εδεις αυτε χειροτονησεν, *no man giveth a contrarie vote*. When the Grecians choiſed their Magiſtrates at their Comitia held ſolemnely for that end: he that was nominated, was brought into the threater before the people, ſo many as aproved of him, held forth, or ſtretched forth, or lifted up their hands; If the major part did thus χεροτονειν, hee partly was then ſaid to bee χειροτονητος, a Magiſtrate created by ſuffrages. So *Elias Cretenſis in Greg. Nazianz. orat.* 3. I finde alſo in *Æſchines orat. contra Cteſipont*, ſome decrees cited which mention three ſorts of Magiſtrates, and among the reſt τες υπο τε δημου κε χειροτονηθεντας. *Thoſe that were made by the peoples ſuffrage*. In the argument of *Demoſthenes* his oration, *adverſ. Androtion*, theſe Magiſtrates are called αι αρχαι κατα χειροτονιαν τε δημου γινομεναι, *Magiſtrates made by the peoples ſuffrage*, *Fronto Ducæus* in his notes upon the fifth tom. of *Chryſoſtome pag* 3. confeſſeth that with heathen writters χειροτονειν, is *per ſuffragia creare*, and therefore the word is rendered in the *Tigurine* verſion, and by *Calvin*, *Bullinger*, *Beza*, and ſo doth *Eraſmus*, upon the place underſtand the word: *ut intelligamus*, ſaith hee, *ſuffragiis delectos*. 4. Χειροτονησαντες, joyned with αυτοις, doth not at all make againſt that which I ſay, as ſome have conceaved it doth, but rather for it, for αυτοις here is to bee rendred, *ipſis* not *illis*, and ſo *Paſor.* in the word χειροτονεω rendereth, *Acts* 14. 23. *quumque ipſis per ſuffragia creaſſent Presbyteros*. So

that αυτοις here is used for ἑαυτοις that the Grecians sometimes use the one for the other. So *H: Stephanus, Thes. ling. Gr.* in the word ἑαυτε, where he referreth us to *Budæus*, for examples to prove it, see the like, *Matth.* 12.57: *John* 4:2. Thus therefore the text may be conceaved, χειροτονησαντες δε αυτοις πρεσβυτερους κατ' εκκλησιαν, προσευξαμενοι, μετα νηστειας, παρεθεντο αυτους, τω κυριω εις ὁν πεπιστευκεισαν, 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 commended them (to wit, *Paul* and *Barnabas*) *to the Lord in whom they beleeved.* It needeth not seeme strange, that here in one verse I make αυτοις to be *ipsis*, and αυτες to be *illos*, and meant of different persons, for the like will frequently occurre in Scripture, *Mark* 2.15. *as Jesus sate at meat in his* αυτε (that is *Levies*) house, *&c.*

2. *And they watched him, and they followed him* αυτω, *that is Jesus*, Mark 3. *whether he would heal him, here is* αυτον for *Jesus*, and αυτον for the man, which had the withered hand, *Gal.* 1.16. *to reveal his Sonne in me, that I might preach him*, here is αυτε *ipsius*, for God the father, and αυτον *illum* for Christ. So then the Churches of *Lystra, Iconium*, and *Antioch*, after choosing of Elders, who were also solemnly set 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 onely 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

derstand by αυτες the Elders ordained 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 joynt acts done by *Paul, Barnabas* and the Churches, that is, that they all concurred in making them Elders by suffrage, in prayer and fasting, and in commending themselves to the Lord; I shall not contend so long as the proper and native signification of χειροτονησαντες 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 stretching out hands *in signum suffragii*, between *Paul* and *Barnabas*, as if it had been put to the question 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 did χειροτονειν *creare suffragiis, vel per 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 Justit.* lib. 4. cap. 53. § 15. Even as saith he, the Roman historians often tells us, that the consull who held the court, did creat new Magistrates, *id est*, did receave the votes and preside in the Elections.

5. *Luke* doeth usually mention the Churches suffrage in making Church Officers, or in designing men to sacred employments, as *Acts* 1. 23. 26. *Acts* 13. 3. *Acts* 15.22. 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, jejunantibus*

saith the Gloss) all being one work, why was not the χειροτονια common to the Churches also. 6. Protestant writers draw from χειροτονησαντες the Churches suffrage; *Magdeburr*: cent. 1. lib. 2. cap: 6. *Zanchius in* 4. *Præ. Beza*, *Cartwright* and others, on the place, *Bullinger Decad*: 5. Ser. 4. *Junius contro*: 5 lib. 1 cap. 7. And others against *Bellarmine*, *de Cler* cap. 7. *Gerhard*, tom. 6. pag. 95. *Brochmand: Systhem*: tom: 2. pag. 886. *Danæus* in 1 *Tim.* 5. *Walæus* in his treatise, *quibus num competat vocatio Pastorum*, and *loce*: pag. 474. Of Papists, also *Salmeron* expondeth this place by, *Acts.* 6. And saith the Apostles gave the Election to the Churches, here of Elders, as there of Deacons, *Bel: de cler:* cap. 7. and *Esthius* in 2. *Cor.* 8. 19. confesse that if wee look either to the Etimologie of the word, or the use of Greek authors, it is to choose by votes. If it be objected to me that χειροτονησαντες being referred to the people, will invest them with a judiciall power; and a forensicall, or juridicall suffrage; and where is then the authority of the Eldership. Ans. 'Tis like enough (though I confesse not certain) that no Elderships were yet erected in those Churches, *Acts*. 14. 23. But put case they had Elderships, yet χειροτονησαντες might well be referred to the people, to signifie their good liking and consent, for in Athens it self the people did χειροτονειν, when they did but like well the persons nominated, as when a thesaurer offered some to be surety, οὓς ἂν ὁ δημος χειροτονηση, whom the people shall approve. *Demosthenes adverss. Timocr.* In which oration 'tis also to bee noted that ἐκκλησια the Assemblie, and δικαστηριον the judiciall court or Assembly of judges are plainly distinguished, so farre that they might not be both upon one day; and that, though the people did χειροτονειν, yet not they, but the ἡλιασται, or judges, did καθιστανα ἀρχην, ordaine, or appoint a Magistrate, See *ibid jusjurandum Heliastarum*. As for the objection from *Acts* 10. 41. προχειροτονια is not the same with χειροτονια, but as it were the preven-

preventing of χειροτονια by a prior designation. 2. It is there attribute to God μεταφορικως, that in the councell of God the Apostles were in a manner Elected by voices of the Trinitie, *as faciamus hominem*, *Gen*, 1. and hindereth no more the proper signification of the word applyed to men, then μεταμελεια ascribed 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 *Septuagints Isay* 58. 9. have χειροτονια not for *extensio* or *elevatio manuum*, but for that which is in the Hebrew *immissio* or *innixus digiti* or *manus*. Answer, 1. It is not put for *innixus digiti*, but for *extensio digiti*, for so is the text. 2. *Sanctius* following *Cyrill*, tells us that the sense of the 70. turning the text so; was this, *Nempe hic intelligi suffragia quibus magistratus creantur*, *a quibus raro solet abesse munerum largitio & corruptio juris*. So that his argument may be retorted, I do not say that this is the Prophets 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, derision, and disdain. 3. The 70. certainly did not intend the putting on, but the putting out of the finger, so the *Chaldee* hath *annuere digito*, *Heirome*, *extendere digitum*, which well agreeth with the Hebrew *Shekach digitum extendere*. *i. e. malum opus perlongare*, saith *Hugo Cardinalis*. It is saith *Emanuel Sa*, *minando*, *aut convitiando*, (which seemeth the true sense) The Jesuits of *Doway* read, and cease to stretch out the finger. *Gualther* readeth *emissionem digiti*, and expondeth thus *medij digiti*, *ostensio erat contemptus indicium*, *digitis item minitamur*, 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 concerning these Scriptures, *Acts* 6. 2, 3, 5. 6. and *Acts* 14. 23.

A third argument from Scripture shall be this. If the extra-

ordinary

ordinary office bearers in these Primitive times were not chosen, nor put into their functions without the Churches consent, far lesse ought there now to bee any intrusion of ordinary Ministers without the consent of the Church; *Judas* and *Silas* were chosen with consent of the whole Church unto an extraordinarie embassage, *Act.* 15. 22. So were *Pauls* company chosen by the Church, 2 *Cor.* 8. 19. The Commissioners of the Church of *Corinth*, were approved by the Church, 1 *Cor.* 16. 3. Yea *Mathias*, though an Apostle συγκατεψηφισθη, that is, was together chosen by *suffrage*, namely of the 120 Disciples, *Simul suffragiis electus est*, as *Arias Montanus*, rightly turneth the word. *Act.* 1. 23. 26. Bell. *de* Cler. *cap.* 7. acknowledgeth, χειροτονια *est dare suffragium*, & ψηφισμα *est ipsum suffragium*, *Paul* and *Barnabas* were extraordinarily, and immediatly called of God, yet when they were to be sent to the Gentiles, God would have the consent and approbation of the Church declared, *Act.* 13. 3. I conclude this argument from Scripture, with the *Magdeburgians* cent. 1. Lib. 2. Cap. 6. *Neque Apostolos, neque alios ecclesiæ ministros sibi solis, sumpsisse protestatem eligendi & ordinandi Presbyteros & Diaconos, sed ecclesiæ totius suffragia & consensum adhibuisse; tum ex,* 1 Cor. 3 21, 22. *Patet, tum exemplis probatur,* Act. 1. 23. Act. 6. 6. Act. 14. 23.

The next argument is taken from antiquity, *Cyprian* Lib. 1. Epist. 4. is very full and plain, for the Churches right and liberty in elections. D. *Feild* Lib. 5. Cap. 54. citeth and Englisheth the words at large, *Leo.* Epist. 87. Cap. 1. requireth in the Election of Bishops: *vota civium, testimonia populorum, Epistola synodalis concilii.* Car: *bar. Susitani apud Augustinum, Enar in Psal: 36.* saith, *Necesse nos fuerat Primiani causam, quem plebs sancta ecclesiæ Carthaginensis, Episcopum fuerat in ovile dei sortita, seniorum literis ejusdem ecclesiæ postulantibus audire atque discutere.* The fourth councell of *Carthage*, Can. 22.

Can. 22. requireth to the admission of every Clergie-man, *civium assensum, & testimonium & convenientiam. Socrates* lib. 4. cap. 25. recordeth that *Ambrose* was chosen Bishop of *Millane* with the uniforme voice of the Church; and lib. 6. cap. 2. he recordeth the like concerning the Election of *Chrysostome*, to be Bishop of *Constantinople*. Moreover, I finde in the pretended Apostolicall, but really ancient constitutions, collected by one under the name of *Clemens*, lib. 8. cap. 4. 't is appointed to ordain a Bishop, thus qualified ἐν πᾶσιν ἄμεμπτον ἀρίσιν δὴν ὑπὸ παντος τὸ λαοῦ ἐκλελεγμένον, in all things unblamable, one of the best and chosen by all the people, unto whom let the people, being assembled *together on the Lords day, with the Presbyterie, and the Bishops then present give their consent.* Then immediatly one of the Bishops askes the Eldership and people, πρεσβυτερίου καὶ τὸν λαὸν, if they desire that man to be set over them, which if they consent unto, he next asketh them (as a distinct question) whether they all give him a good testimonie for his life, *&c. Greg: Nazianz. orat.* 31. commendeth *Athanasius* his calling, as being after the apostolicall example, because he was chosen ψηφῳ τὸ λαὸ παντος, by the suffrage of all the people. The councell of *Nice* in their epistle to them of *Alexandria* appoint some to succeed into the vacant places μονον εἰ ἀξιοι φαινοιντο, καὶ ὁ λαὸς αἱροῖτο *so that they appear worthie, and the people chose them,* Greg: Mag: Epist. lib. 9. cap. 74. *clerum & populum singularum civitatum hortari festina, ut inter se dissentire non debeant, sed uno sibi consensu, una quæque civitas consecrandum eligat sacerdotem*, he that would have greater store of antiquity for this, may read *Blondel. apol.* pag. 379. to. 473. *Gerhard* citeth for the peoples right, *Ambrose*, *Chrysostome*, *Origen*, *Isidore*, yea twelve Popes, and diverse ancient examples, as the Election of *Sabinianus* of *Athanasius*, *Peter* the successor of *Athanasius*, of *Eradius*, the successor of *Augustine*, of *Nectarius*, of *Ilavianus*, and others chosen with the consent of the

whole Church; *Gerhard. loc: Com.* tom: 6. ſect. 95, 96, 97. what need we to ſay any more of this, *Bilſon* himſelf confeſſeth it, *de gubern: Eccleſ.* cap. 15. pag. 417. he ſaith the ancient forme was, *totam eccleſiam nominationi & probationi Paſtoris ſui prius conſenſiſſe, quam pro electo haberetur:* And he obſerveth (which another of his minde ſaith with him, *Hiſt: of Epiſtopacy part.* 2. pag 360) that the people did more willingly receave, more diligently heare, and more heartily love theſe in whoſe Election their deſires were ſatisfied, *Bell: de Cler:* cap. 9. confeſſeth that in the time of *Chryſoſtome, Ambroſe, Auguſtine, Leo*, and *Gregory*, the receaved forme of Elections was, that both the Clergie and the People ſhould chooſe. Ancient teſtimonies for the Peoples Election, ſee alſo *Smectimnus*, pag 34.

Thirdly, we argue from the judgement of ſound Proteſtant Churches and writters; The *Helvetik* confeſſion tells us that the right choiſing of Miniſters, is by the conſent of the Church: The *Belgick* confeſſion ſaith, *we beleeve that the Miniſters, Seniors, and Deacons ought to be called to theſe their functions, and by the lawfull Election of the Church to bee advanced into theſe rooms:* ſee both in the harmony of Confeſſions, *Secl.* 11. the French diſcipline we ſhall ſee afterwards: The tenent of Proteſtants, which *Bell: de Cler:* cap. 2. undertaketh to confute, is this; *ut ſine populi conſenſu, & ſuffragio nemo legittime electus, aut vocatus ad Epiſcopatum habeatur.* And though our writers diſclame many things which he imputeth unto them, yet I finde not this diſclamed by any of them, who write againſt him: It is plainly maintained by *Luther*, lib. *de Poteſt: Papæ. Calv in* Acts 6. 3. *Beza confeſſ.* cap. 5. art. 35. *Muſculus in* loc: com. *Zanchius in* 4. *præcept: Junius animad: in Bell: Contro.* 5 lib. 1. cap 7. *Cartwright* on Acts 14. 23. *Oſiander. hiſt: Eccleſ:* cent. 4 lib. 3. cap. 38. *Gualther on* Acts 6, *Stutonius Fazius in* 1 Tim. 5, 22. *Morney de Eccleſ:*

Eccleſ: cap. 11. *Balduin: de inſtit: Miniſtrorum* cap. 6. *Bruchmand: Syſthem:* tom: 2, pag 885. 886. *Walæus de vocatione paſtorum, & in* loc: com: pag 474. *Bullinger decad:* 5. Ser. 3. pag. 300. *Smectymnus*, pag. 33. 34. *Whittaker* in his *manuſcript: de Clericis*, which was never printed; aſcribeth election to the people. So *Feſtus Homius Speginen controv: Belgick.* Art. 31. And many others whoſe teſtimonies wee can produce if need be, let five onely ſpeak for the reſt; *Calvin* in one of his Epiſtles, though writing againſt the itching eares, and groundleſſe conceits of ſome people, yet aſſerteth this for a certaine truth.

Sane oportet Miniſtrum a populo approbatum eſſe, antequam in Miniſterii poſſeſſionem mittatur, quod ſi quis ſeipſum intrudit aliâ viâ, ubi in Eccleſia ordo jam conſtitutus eſt, legittima vocatione deſtituitur, ſee the book of *Spiles*, pag 482. *Edit. Genev:* 1617. *Gerhard* tom: 6. pag 95. *Vt Eccleſiâ conſentiente Paſtores vocentur, neve quis invitæ Eccleſiæ obtrudatur; habet expreſſa in Scripturis teſtimonia, & perpetuâ Eccleſiæ primitivæ praxi, comprobatum eſt, Zanchius in* 4. *præcept:* col. 81. ſaith, *eſt igitur manifeſtum nunquam Apoſtolos quempiam ad Miniſterium elegiſſe & ordinaſſe ſuâ tantum authoritate, ſed ſemper id ſolitos facere conſentiente & approbante Eccleſiâ, and* col: 782. *ſervatur hæc eadem conſuetudo etiamnum in multis Eccleſiis reformatis, and* Col: 783. *Eligere Paſtores ſine plebis conſenſu, primum non eſt Apoſtolicum, neque legittimum, eoque talis Miniſter, legittimus non fuerit Miniſter, deinde pugnat cum libertate Eccleſiæ, eoque adimitur ei quod Chriſtus donavit, quantum autem eſt hoc crimen? Tertio non conducit Paſtori, quia nunquam bonâ conſcientiâ poterit ſuo fungi officio, neque etiam conducit Eccleſiæ, quia libenter non audiet, neque etiam amabit eum, qui ſibi non conſentienti obtruſus eſt, Danæus in* 1 Tim. 5. 22. *quemadmodum totius Eccleſiæ Paſtor eſt futurus, ita ab omnibus debet approbari, nè quiſquam gregi invito Paſtor obtrudatur.* And after he hath cleared the whole mat-

ter at length, hee concludeth, *Ex his autem omnibus apparet, quam nulla ſit vel non legittima earum dei Miniſtrorum vel Eccleſiæ, Paſtorum vocatio, qui ſolius regis vel reginæ, vel patroni, vel Epiſcopi, Archi Epiſcopi authoritate, diplomate, bullis, juſſu, & judicio fiunt vel eliguntur, id quod dolendum eſt adhuc fieri in iis Eccleſiis, quæ tamen purum Dei verbum habent, & ſequuntur, veluti in mediâ angliâ.* The profeſſors of *Leyden* in *Synopſ: pur. theol: diſp:* 42. *Theſ.* 32. *Jus paſtores eligendi, eſt penes Eccleſiam, ac proinde plebi commune, cum presbyteris: jus eos ordinandi ſoli Preſbyterio eſt proprium.* I muſt not forget to mention the order of the Church of *Scotland*, the firſt book of Diſcipline in the fourth head, ſaith, *This liberty with all care muſt be reſerved to every ſeverall Kirk, to have their votes and ſuffrages in election of their Miniſters,* The ſecond book of Diſcipline, *cap.* 3. ſaith, *In the order of Election it is to be eſchewed that any perſon be intruded in any offices of the Kirk, contrarie to the will of the Congregation to which they are appointed, or without the voice of the Elderſhip: The Generall Aſſemblie at* Edinburgh, *in Decemb:* 1562. *Seſs:* 3. *Made this Act, that inhibition ſhall be made to all and ſundry perſons, now ſerving in the Miniſtery that have not been preſented be the people, or a part thereof to the ſuperintendent: The Generall Aſſemblie at* Edinburgh, *May* 1586. *Seſſ.* 5. *requireth the conſent of the whole Pariſh to a Miniſters Election,* the words are theſe; *Anent the doubt moved if it be lawfull to any towne, or city, where there is an Vniverſitie, and a part of the pariſh of the ſame towne lying to landward, without their conſent and votes to Elect a Miniſter to the whole pariſh and Vniverſitie, pretending the priviledge of an old uſe and cuſtome. The Kirk hath voted thereto negative, that it is not lawfull ſo to do:* The Generall Aſſemblie at *Perth*, in *March* 1596. Seſſ. 6. Doth forbid the chooſing of Miniſters without the conſent of their owne flocks: The Generall Aſſembly at *Glaſgow*, Seſſ. 23. art. 2°. Doth revive the ancient order thus, *anent the preſenting either of*

of Paſtors, or Elders and School-maſters, to particular Congregations, that there be a reſpect had to the Congregation, and that no perſon be intruded in any office of the Kirk contrarie 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 conceave againſt our Church government) we have theſe words, *pag* 8. *So that no man is here intruded 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 Miniſtery.* And now if in any Congregation of *Scotland*, the practiſe ſhould be contrarie to the profeſſion, and rule eſtabliſhed (which God forbid, and I hope it never ſhall) it were a double fault and ſcandle. Finally, the order of the Church of *Scotland* is ſtrengthened by the civil law of the Kingdome: For the ſecond Parliament of King *Charles*, Act 7. did ordaine Preſbyteries to plant vacand Kirks with conſent of the Pariſhes. And Act 8. anent the Presbyteries providing and admitting Miniſters to the Kirks which belonged to Biſhopricks; It is alwayes provided, that this be without prejudice of the intereſt of the Pariſhes, according to the acts and practiſe of the Kirk ſince the Reformation: In the 9. Act of the laſt Seſſion of the ſame Parliament, Presbyteries are appointed to plant vacand Churches upon the ſute and calling of the Congregation.

In the fourth place, the point is confirmed from ſound reaſon. For, 1. It is very expedient for the credite and better ſucceſſe of the Miniſtery, 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. 2. It is a common maxime among the Fathers, School-

men, and Summists, *Quod ad omnes pertinet omnium consensu fieri debet.* 3. As the free consent of people in the Election, is a great obligation and ingagement, 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 himselfe gladly upon the service and sacrifice of their faith: So where this obligation or mutuall union of the hearts of Pastor and People is wanting, mutuall dueties are not done *συνεργως*, but as it were by constraint and necessity, they in the mean time drawing back from the yoke, and hee, at the best watching 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 vocari cum consensu & suffragiis Ecclesiæ cui præficiuntur, alit mutuam concordiam inter auditores & Pastores, summe necessariam, amovet etiam dissidia ex neglectu hujus ordinis metuenda.* 5. It breadeth great peace and confidence when one is thus called. *Whittaker de Ecclesiâ quæst:* 5. cap: 6. defendeth the calling of *Luther, Zuinglius, Oecolampadius, &c.* Upon this ground, *quia sunt a populis & gregibus vocati.* 6. Experience hath made men to know the comfortable fruits of free Election, and the unhappie successe of violent intrusion. *Constantius* the sonne of *Constantine*, did put *Orthodox* Bishops from their places, and substitute *Arrians* in their roome, with the contradiction and reluctation of the Churches. The like did Papists in the *Palatinat*, and other places where their *Dagon* was set up againe. So did the authors and urgers 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.

Lastly,

Lastly, I argue from the confessions of adversaries themselves, we have cited before the confession of *Bilson*, and of the author of *the history of Episcopacy*, and of *Salméron*, I will adde *Peresius de traditionibus*, who undertaketh to confute the Protestant tenent, That it belongeth to the people to elect or reject their Ministers; Hee argueth 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 ordain a Bishop, he sayeth, *Verum tamen est quod Episcopi isti qui ad electionem Congregabantur, consensum expectabant cleri & populi ut in concilio carthaginensi quarto refertur, qui consensus magis erat testificatio vitæ ejus qui erat ordinandus, & signum quoddam expressivum ejus desiderii, quod volebat Paulus quando bonum testimonium populi dicebat expectandum ante ordinationem.* Et infra. *Hoc enim modo magis pretiosus esset illis prælatus, magisque amabilis, ne cogerentur inviti inutiles homines, & interdum perniciosos suis sudoribus alere.* And *Answering* to the passage of *Cyprian lib:* 2. *Epist:* 5. he sayeth; That tho hee hath not read of it, yet *forte erat mos tempore ejus in Ecclesiis Hispaniarum* (for they were two *Spanish* Bishops of whom *Cyprian* writs in that Epistle) *ut aliqui ex populo vocem haberent, electivam. Quod vero dicit populum posse recusare indignos, etiam fassi sumus, quantum ad Electionem si indignitas ordinandi sit nota & populo perniciosa.* But what sayeth the Canon law it selfe, *Decr: part:* 1. *dist:* 62. *Electio clericorum est petitio plebis.* He was a Popish Archbishop who condescended that the city of *Magd. burg*, should have *jus vocandi & constituendi Ecclesiæ Ministros:* Neither would the city admit of peace without this condition. *Thuan* hist: lib: 83. pag 85. I had almost forgot *D: Feild* of the Church *lib:* 5. *cap:* 54. Confessing plainly that each People and Church *stand free by Gods law, to admitte, maintain, and obey no man as their Pastor without their lyking: and that the peoples election by themselves, or their rulers dependeth on*

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the first principles of humane fellowships and Assemblies: For which cause, tho 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. Hee citeth diverse 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 tenent of *Anabaptists*, *Independents*, and *Separatists*. Ans: 1. But shall we condemne these truthes which either they, or *Papists*, or *Arrians* doe hold? *Quid est*, saith Cyprian, *quia hoc facit Novatianus ut nos non putemus esse faciendum?* 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 onely excepted) the power of decisive vote and suffrage in Elections, we give the vote onely to the Eldership or Church representative, so that they carrie along with them the consent of the Major or better part of the Congregation. *Gamachæus in primam secundæ quæst:* 15 tells us out of *Thomas* this difference betwixt consent and election: that though every choosing bea consenting, yet every consenting is not a choosing: The liberty of consent is one thing; counsell or deliberation another thing: The power of a decisive voice in court or judicatory a third thing. I speak of a constituted Church (for where there is not yet an Eldership, there can be no such distinction: yet however bee there an Eldership or bee there none, the Churches consent must be had.) The first of these we ascribe to the whole Church, without whose knowledge and consent Ministers may not be intruded. The second to the ablest and wisest men of the Congregation, especially to Magistrates, with whose especiall advice, privity, and deliberation the matter

mater ought to be managed. The third which is the formall, and consistoriall determination of the case of election, consisteth in the votes of the Eldership: Their way is much different from this, who would have the matter prepared by the conference, and deliberation of the Eldership, (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-goverment, part. 1. cap: 1, In the stating of the question about popular government, declareth that the question is not, whether in maters of greater importance, and more publick concernment, (as admissions, excommunications, and absolutions of members, elections, and depositions 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 cause 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 officers 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 stateth the question, saith, *We acknowledge that the Pastors and other officers were ancient lie, and it is to be wished they still were chosen (at least) consented to by the members of each respective Congregation: But that they are to bee ordained, deposed, or excommunicated by the Presbyterie*, &c. Moreover they of the Separation, and if not all, yet (sure) some *Independents* place the whole essentiality of a calling in Election, accompting ordination to be no more but the solemnization of the calling. We say, ἐξουσια or the *missio potestativa*, or the power and commission given to a man, by which hee is made of no Minister to be a Minister, is not from the Churches electing

 him,

him, but from the lawfull ordaining him: And that Election doth but designe such a person to the Ministery of such a Church. For as *Gamachæus* sayeth in *tertiam partem Thomæ de Sacr: ordin: cap:* 7. the people cannot give spirituall authority which themselves have not: *Et quamvis fateamur*, saith hee, *Laicos sæpissime vocatos ad electionem Ministrorum Ecclesiæ, tamen longe est aliud loqui de ordinatione, quam de electione*, &c.

Object: 2: This liberty granted to Congregations prejudgeth the right of Patrons? *Ans:* 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 Episcopale nec patronatus jus Ecclesiasticis Canonibus introductum præjudicare potest potestati jure divino toti Ecclesiæ in Ministrorum Electione competenti*, saith *Gerhard Tom: 6. Sect:* 114. The states of *Zeeland* 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.

Object. 3. The Churches liberty of consenting or not consenting, asserted by the arguments above mentioned, must ever be understood to be rationall, so that the Church may not dissent without objecting somewhat against the doctrine or life of the person presented. *Answ:* 1. The author of *the historie of Episcopacy part: 6. pag: 362. 364.* tells us out of the book of Ordination, that the people are free to except against these that are to be ordained, and are required if they know any crime, for which they ought not to be receaved unto the Ministery, to declare the same. He saith further, that Presbyters are elected by the Patrons, for and in the name of the rest of the people. pag: 365. So *Peresius de tradit: part: 3. pag:* 200. confesseth that people should be required to object what they can against the fitnesse of the man to be ordained. Now then if this be all, that people may object, it is no more then Prelats,

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 dissenting 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 accompt 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 joyntly 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 Ministery, or the Ministery of that Church to which he is presented: So that unlesse the Congregation have somewhat more then liberty of objecting, they shall have no priviledge or liberty, but that which is common to strangers as well as to them. In this fourth answer, I am confirmed by *Blondellus* a man intrusted, and set apart by the nationall Synod of the reformed Churches of *France*, for writing and handling of controversies. In his *Apologiâ pro sententia Hieromini, pag:* 383. Replying to *Bellarmine* who would enervate *Cyprians* testimonies (for the peoples right to choose their Ministers) by this evasion which now I speak to, saith, *Nec puidum in gravi Scriptore commentum ferendum, populum habere potestatem eligendi & suffragium ferendi, quia potest dicere siquid noverit boni vel mali de ordinando, & sic testimonio suo efficeret ut non eligatur: quasi vero is eligendi & suffragium ferendi potestate*

præditus eaque uſus dici debeat, qui id tantum preſtat, quod omni electionis & ſuffragii jure abſolute carens præſtare (quandocunque libet) poteſt, autoris quiſquam adeo duri reperiatur ut infidelium peſſimos quicquid boni vel mali de ordinando noverint dicere, & ſic teſtimonio ſuo ut nõ eligatur efficere poſſe negare audeat, habebunt ſcilicet ex adverſarii hypotheſi æquo cum fidelibus jure eligendi & ſuffragium ferendi poteſtatem. 5. Though nothing be objected againſt the mans doctrine or life, yet if the people deſire another better or as well qualifyed, by whom they finde themſelves more edified then by the other, that is a reaſon ſufficient (ita reaſon muſt bee given at all) and it is allowed by *Danæus* 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 Majeſtie with conſent and advice of the Eſtates, ſhould nominate the officers of Eſtate. The Eſtates of Parliament were preſſed to give a reaſon of their diſaſſenting from his Majeſties nomination, but they refuſed. And I am ſure conſenting or not conſenting in a matter Eccleſiaſticall, ought to be as free, if not more free, then in a matter civill.

Object. 4. This courſe may prove very dangerous for an apoſtatizing Congregation, for a people inclining to Hereſie or Schiſme, will not conſent to the admiſſion of an orthodox and ſound Miniſter. *Anſw.* 1. The intruſion of Miniſters againſt the Congregations will, doth more generally and univerſally draw after it, great evils and inconveniences. 2. The corruptions of many Patrons, and peradventure alſo ſome Presbyteries may be more powerfull to intrude inſufficient or unſound Miniſters, then the unſoundneſſe or errour of this or that particular Congregation, can be to hinder the admiſſion of them that are ſound. 3. We ſhall heartily accord that a hereticall or a Schiſmaticall Church, hath not juſt right to the liberty and priviledge of a ſound Church. 4. *Zanchius* in 4. *præc:*

4. *præc: col:* 784. Would have a Congregation infected with Hereſie or Superſtition, before there bee a Miniſtery ſetled among them, to be firſt convinced of their error, by ſome other Paſtor ſent unto them by the Chriſtian Magiſtrate for a time, and extraordinarily as a kinde of Evangeliſt. *At vero* ſaith he, *cum conſtitutæ ſunt & formatæ veræ Eccleſiæ, cur tunc ſaltem non relinquitur illis libertas eligendi ſuos Paſtores?*

Object: 5. People do often erre in their choiſe, and cannot judge of the qualifications and abilities of Paſtors, but follow blindly the humors of their Lords or leaders. *Anſw:* 1. We muſt beleeve what Chriſt ſaith, *Joh* 10, 4, 5. That his ſheep know his voice, and a ſtranger they will not follow, but will flee from him. 2. There are alſo in Presbyteries and in all Judicatories, ſome leading men whoſe judgement is much reſpected and hearkened unto. 3. Hee that followeth another is ever blind: A people may follow leading men, and yet ſee with their own eyes too. 4. When *Bellarmine* objecteth that a people cannot judge, whether a man be fit for the Miniſtery, *Junius animad: Contr:* 5. *lib:* 1. *cap:* 7. *not:* 24. Anſwereth that the Congregation judgeth not ſimply and abſolutly whether one be fit for the Miniſtery, but whether he be fit to ſerve in the Miniſtery among them. VVhich two are ſo different, that of two men offered to a Congregation, he that is abſolutely and ſimply the beſt qualifyed for the Miniſtery, is not to bee for that cauſe admitted *hic & nunc*, but hee who is fitteſt for that Congregation. Now a rude and ignorant people can judge which of the two ſpeaketh beſt to their capacity and edification. 5. VVhen any Congregation makes choiſe of an unfit or dangerous perſon, againſt whom there is juſt exception to be made, they muſt not therefore be robbed of their right, but called upon to make a better choiſe: This right people had from a Pope, *Greg: Mag: Epiſt: lib.* 6. *Epiſt:* 38. *Habitatores Lucenſis civitatis quendam ad nos Presbyterum adduxerunt, qui*

eis debuiſſet Epiſcopus ordinari, Sed quia mimine dignus inventus eſt nec diu ſine proprio poſſunt conſiſtere ſacerdote: a nobis admoniti in ſet inio promiſerunt alium ſtudioſe quærere, &c.

Object: 6. Seldome or never ſhall a Congregation bee found all of one minde, and becauſe this might bee anſwered in the words of *Gregorius de valentia in tam ſecundæ diſput: 7. queſt: 5. punct: 5. Nam moraliter loquendo illud tota communitas facere cenſetur quod facit major ipſius pars.* Therefore to make the objection ſtronger, it may be further added, that oftentimes the greater part ſhall overcome the better part, becauſe in every corporation there are more bad then good, more fooliſh then wiſe: This inconveniencie is objected by *Bellarmine de Clericis, cap: 7.* who tells us further that popular elections are ſubject to tumults and ſeditions. We anſwer with *Junius ubi ſupra not: 23. 27.* firſt inconveniences do alſo follow upon elections made by Presbyteries and Patrons without the peoples conſent. 2. *De incommodis prudenter curandis, non de re ſanctâ mutandâ temere, ſapientes videre opportuit.* 3. For avoiding inconvenience of this kinde, it is to be remembred, that the Congregation ought to be keeped in unity and order (ſo far as may be) by the directions and precedence of their Elders, and by the aſſiſtance of Brethren choſen out of other Churches, when need ſo requireth. 4. *Zanchius ubi ſupra, col: 785.* anſwereth out of *Calvin*; *præſideant plebi in electione alii Paſtores, & cum ipſis etiam Magiſtratus conjugatur, qui compeſcat tumultuantes & ſeditioſos.* VVherein there is great need of caution, leſt under pretence of ſuppreſſing tumults, the Churches libertie of conſenting or not conſenting be taken away; As upon the other part, the Election is not to be wholly and ſolely permitted to the multitude or body of the Church, which is the meaning of the 13. Canon of the counſell of *Laodicæa*, as it is expounded by *Oſiander, Gerhard, Junius* and others. 5. When a Congregation is rent aſunder, and cannot agree among themſelves,

ſelves, this evill may bee helped in Subordinate, though not in Independent Churches, for the higher conſiſtories, the Presbyteries and Aſſemblies of the Church, can end the controverſie and determine the caſe, after hearing of both ſides.

Object: 8. As for that which may reflect on Miniſters, that have not the peoples conſent. 7. *Anſw:* It is ordination that maketh men Miniſters. And the want of the Churches ſuffrage cannot hinder their being Miniſters, it concludeth onely that they did not *ritè* and *ordinatè* enter into their Miniſtery *hic & nunc* 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 Eccleſiaſticall diſcipline of the reformed Churches in *France*, cap: 1. *The ſilence of the people, none contradicting, ſhall be taken for an expreſſe conſent, but in caſe there aryſe any Contention, and hee that is named ſhould be lyked 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 bee made unto the conference or provicniall Synod, to conſider aſwell the juſtification of him that is named, as of his rejection. And altho he that is named, ſhould there be juſtified, yet is he not to bee 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 leſſe zealouſly ſtood for their liberty in this point in ſo much, that the intruſion of men into Eccleſiaſticall charges by the Pope himſelf, hath been openly oppoſed, as ſhall moſt fully appeare to any who ſhall read the book intituled *Pro libertate Eccleſiæ Gallicanæ adverſus Romanam aulam defenſio, Pariſienſis curiæ, Lodovico undecimo Gallorum Regi, quondam oblata.* In which they do aſſert againſt the Papall uſurpations, the liberty of Elections both by Clergie and people,

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Their reasons are these among others; *Cum Episcopus Ecclesiæ sponsus sit, & matrimonium quoddam spirituale inter ipsum & Ecclesiam contrahatur, necessario consensus Ecclesiæ intervenire debet.* And after, *Cum Episcopus solemniter a collegio eligitur, confirmaturque servatâ programmatum & inquisitionum forma, eò certe major est populi de eo existimatio, magisque eum venerantur, observant & diligunt populares, quam si ipsis invitis obtrudatur. Idcoque doctrina ejus longe fructuosior est, & ad ædificandum multo efficacior. Hinc tametsi Petrus Christi vicarius esset, & caput Ecclesiæ: tamen mortuo Juda qui unus Apostolorũ erat cæteri omnes pariter elegerunt, & sors cecidit super Matthiam ut in actis Apostolorum legitur. Lucius Pontifex Romanus vir sanctus, & Martyr, qui Ecclesiæ Romanæ præfuit anno, 154. ita decrevit: Nullus in Ecclesiæ ubi duo vel tres fuerunt in Congregatione, nisi eorum electione canonca Presbyter eligatur,* &c. The same thing doth *Duarenus de Sacr: Eccles: Minist: lib:* 5. *cap:* 1. Confirme, not only from the ancient Canons, but from the Election of *Matthias* Act: 1. and that of the Deacons Act: 6.

CHAP. III.

Whether Ordination be essentiall to the calling of a Minister.

THis question hath been thus stated in a little book intituled *Diatribæ wherein the judgement of the reformed Churches and Protestant Divines is shewed; concerning Ordination,* &c. The negative part is there mentioned, also in the *Queries touching the ordination of Ministers,* written in opposition to the learned and much approved book intituled. *Jus divinum regiminis Ecclesiastici,* the same controversie is touched upon frequently with more railing then reason

son by that furious *Erastian* who composed the *Grallæ* against *Apollonius* and cryes out that the world is abused with an empty notion of a pretended sacred Ministeriall calling, which may be exercised by none but such as are thereunto called solemnly set a part, and ordained. This is the same thing which hath been formerly debated by Protestant divines against the *Anabaptists* and *Socinians.* See *P. Martyr. loc: com: class:* 4. *cap.* 1. *Aretius probl: theol: loc:* 63. The professors of *Leyden, Synops: pur: theol: disp:* 42. *Walæus* in *loc: com: tom:* 1. *pag:* 472. 473. *Festus Hommius Specim, controv: Belgic. artic:* 31. of the *Lutherans, Gerhard* in *loc: com: tom:* 6. *cap:* 3. *lib:* 1. *Balduin de institutione ministrorum, cap:* 8. *& lib:* 4. *de cas: consc: cap:* 6. *Brochmand syst: theol: artic. de minister, Eccles: cap:* 2. *quæst:* 3. *Stegmannus in sphotinianismo disp:* 53. The *Sociniane* tenent against the necessity of Ordination, see in *Socin: tract: de Eccles: Nicol:* and *tract: de Eccles. & missione ministi.* Yet the *Socinans* acknowledge it is fit for order, and decency to retaine Ordination in the Church. Peradventure many of the Sectaries of this time will hardly acknowledge this much: I shall first of all premise some distinctions and considerations for the better opening of the true state and nature of this contravesie. Next I shall bring the positive arguments, and lastly, Answer the contrary objections.

The particulars to be premised are these. First the question is not whether Ordination be the only thing essentiall, or necessary to the right calling of a Minister: I have before pleaded for the necessity of the Churches consent, I now plead for the necessity of ordination; That ought to be no impediment to this, nor this to that. 2. Neither is the question, whether imposition of hands be essentiall and necessary to the calling of a Minister. Imposition of hands is a rite used in Ordination, after the example of the primitive Churches (of which more anone) but the substance, essence, and formall Act of Ordination is another thing. Therefore not onely the *Lutheran*

divines, but *Calvin* in 1 *Tim*: 4. 14. *Junius animad*: in *Bellar*: *contr*: 5. *lib*. 1. *cap*: 3. *Bucanus loc*: *com*: *loc*: 42. *Gerſomus Bucerus* and others diſtinguiſh between the act of Ordination, and the rite uſed in that act. *M. Antonius de dominis, lib*: 2. *de repub*: *Eccleſ*: *cap*: 3. § 24. *& cap*: 4. § 13. 19. *& lib*: 3. *cap*: 5. § 48. Doth alſo diſtinguiſh between the rite or ceremony of laying on of hands, and the eſſentiall act of Ordination which he rightly calls *miſſio poteſtativa*, a ſending of one with power and authority: VVhich agreeth well with *Matth*. 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 ſayeth, *he called unto him his twelve Diſciples*, Luke 9. 1. *He called his twelve Diſciples together*. Here was an antecedaneous election or deſignation of the perſons. Thereafter followes the ordaining or conſtituting of them in their office καὶ ἐποίησε ſaith Mark, *and hee ordained* (or *made*) *twelve that they ſhould be with him, and that hee might ſend them forth to preach, and to have power to heal*, &c. *Luke* addeth after the calling together of the twelve, that he gave them *power and authoritie over all devils, and to cure diſeaſes, and he ſent them to preach, &c*. VVhich 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 *poteſtative miſſioun* of the twelve is applyed, not onely to power over devils and diſeaſes (which was extraordinary and apoſtolicall) but to power of preaching which belongeth to the ordinary Paſtor to call, charge. Paſtors and Teachers are Meſſengers, *Job* 33. 23. and God hath committed unto them the word of reconciliation, 2. *Cor*: 5. 19.

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 ordaine. VVee read that *Ædeſius* and *Frumentius* being but privat men, became Preachers of the Goſpel

Goſpell, 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 Goſpell 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 a conſtituted reformed or reforming Church: I adde with *Peter Martyr*, that even thoſe perſons who ſet about the work of the Miniſtery extraordinarly or among Infidels, if they can come at any who may ordain them in the uſuall and right way, they ought not to neglect the ſeeking of Ordination.

4. Nor is the queſtion of teaching, exhorting, admoniſhing, reproving, comforting one another, or praying for, or with one another, in the way of a private Chriſtian fellowſhip, and and brotherly love. For this belongs to the generall calling of Chriſtians as they are Chriſtians, obſerving therein the rules of the word, and there is no need nor uſe of Ordination in all this. But the queſtion is of the particular, ſpeciall, ſacred calling of the Miniſters of the Goſpell to preach and adminiſter the Sacraments, whether Ordination be not eſſentiall and neceſſary to this calling. The privat Chriſtian dueties of teaching one another, reproving, exhorting, *&c*. Are to be conſcionably and carefully performed by privat Chriſtians, *Joh*. 4. 28, 29. *Acts* 18. 26. *Eph*. 5. 19. *Col*. 3. 16. *Heb*: 3. 13. But this the Apoſtle plainly diſtinguiſheth from the ſpeciall Miniſteriall function, 1 *Theſſ*: 5. 11, 14. with *verſ*: 12, 13. The affirmation of this queſtion in hand, *viz*. that Ordination is neceſſary and eſſentiall to the calling of a miniſter, may bee confirmed by theſe arguments. 1. Doeth not nature it ſelfe teach you: as the Apoſtle ſayeth in another caſe, Shall the viſible politicall Church of Chriſt, which is the pureſt and moſt perfyt Republick in the world, have leſſe order and more confuſion in it nor a civill Republick. Embaſſadours, Com-

missioners, Officers of State, Judges, Generals, Admirals, with the subordinate Commanders in Armies and Navies, do not runne unsent, nor act without power authority and commission given them. How much more unbeseeming, and disorderly were it in the Church, (which *Nicolaides* himself, even where he disputeth against the necessity of Ordination, *Refut: tract: de missione ministr, cap:* 10. *pag:* 113.) acknowledgeth to be more perfite then any politick Republick in the world) for any man to assume to himselfe power and authority which is not given him, or which he hath *a non habente potestatem*, or to intrude himself into any publick administration unto which he is not appointed. It was justly complained of, as a great disorder under the Prelates, that Midwives were permitted to baptize upon pretence of a case of necessity, yea that Deacons were permitted to baptize, because the administration of baptisme, doeth neither belong to Deacons, nor to private persons. But that railing *Rabshaketh*, the anonymous *Erastian* before mentioned, goeth so far as to cry down all necessity of Ordination or any speciall call to the Ministery of the Word and Sacraments, and alloweth any Christian, whether Magistrate or Subject, both to Preach, Baptize, and minister the Lords Supper, having no Ordination or speciall Mission to that effect. 'Tis a sufficient answer to him, *offer it now unto thy governour, will he be pleased with thee? Mal:* 1. 8. Who will endure such a confusion in a State, that any man may assume publick offices and administrations, not being thereunto called and appointed? And shall the Church (which must go a great deal further than the law and light of nature,) come short of that which nature it self teacheth all humane societies? 'Tis both a naturall and a scripturall rule, *Let all things be done decentlie and in order*, 1 Cor: 14.40: *for God is not the author of confusion, but of peace*, Ibid. *vers.* 33. If it were an intollerable usurpation in a mans own family, if any man should take upon him the

the stewards place to dispence meat to the household, not being thereunto appointed. How much more were it an intollerable usurpation in the Church, the house of the living God, for any to make themselves stewards of the mysteries of Christ, not being appointed 2: I argue from, *Rom:* 10.15. *And how shall they Preach except they be sent?* Suppose they bee well gifted, yet they may not preach except they bee sent and appointed thereunto. This sending must needs bee Ordination, not the Churches Election: a people may choose to themselves, but cannot send to themselves: The choosing of an Embassadour is one thing, the sending him, another thing: The Embassadour nominated and elected by the King, may not goe to his work and act as an Embassadour, till he bee sent forth with his commission and power delivered to him. There have been severall exceptions made, and more may be made against this argument; yet all of them may bee rationally taken off. Except: 1: The *Socinians* reply, that the Apostle speaketh this of his owne time when the doctrine of the Gospell was new, and did therefore require a speciall mission: But that now Ministers being to Preach no new doctrine, need not such a speciall call. *Answ.* This is not only, not grounded on the Text, but is contrary both to the metaphore and to the context: 'Tis contrary to the metaphore which the Apostle taketh from the sending of Embassadours, Heraulds, and other publick Ministers. These are sent not onely to propound that which was never before propounded, but also oft times to revive and renew a thing before propounded and known. If either Embassadour, or Herauld run unsent, and goe out without his commission and appointment, it will be no excuse to him, that he hath declared no new thing, but what was declared by other Embassadoures, or Heraulds before him, for still hee may be challenged as one who runne unsent, and it may bee said to him: *By what authoritie doest thou these things?* 'Tis contrary

to the context too, *vers.* 13. 14. 15. There are five necessary means and wayes which must bee had and used by those who look to be saved. 1. Calling upon the name of the Lord. 2. Beleeving on him. 3. Hearing his word. 4. A preaching Ministery. 5. Mission or Ordination. If the first foure be perpetually necessary to the end of the world, so must the fifth be, for the Apostle layeth als 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 beleeve, and none can beleeve who doe not hear the word, and none can hear the word without a preaching Ministery, the last followeth hard in the Text, there can be no Ministeriall office without a Mission or Ordination. I have before excepted extraordinary cases, where there is yet no Church nor no Ministery: even as the deaf may beleeve who cannot hear, although the Apostle say, *How shall they beleeve on him of whom they have not heard!*

Except, 2. *Nicolaides* addeth that the Apostle speakes not of what is unlawfull to be, but what is impossible to bee, namely, it is impossible that any man can preach, that is (saith he) declare a new thing except God send him. *Answ.* 1. If preaching here in this Text must bee restricted to the preaching of a new thing, hearing must bee also restricted to the hearing of a new thing, and beleeving to the beleeving of a new thing, and so they who do not hear and beleeve some new doctrine, cannot bee 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 preachiug πῶς δὲ κηρύξωσιν, saith hee, 'Tis from κήρυξ *præco, caduceator*. The offices and functions of κήρυκες. *H. Stephanus in Thes: L. Gr:* tom: 2. pag: 195. 196. describeth out of *Homer*. They called together the people to the ἐκκλησία or publick Assembly: They injoyned silence, and called for audience

dience and attention: They were sent in time of warre to aske leave to bury their dead: They were sent with messages from Princes and great men: They attended Princes and great men to serve them upon occasion: They served also at the sacrifices: They prepared beasts and receaved the guests: What is there in all this, which in a spirituall and ecclesiasticall sence is not competent and incumbent to ordinary Pastors and Teachers aswell as to the Apostles: And if wee will have the holy Ghost to expound himself as ordinary Preachers do κηρύττειν or κηρύσσειν in all ages and all the world over, aswell as those who first preached the Gospell, *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 κηρύσσων here doth not signifie one that preacheth a new thing, 1 *Cor:* 1. 23. *It pleased God by the foolishnesse of preaching* (τοῦ κηρύγματος) *to save them that beleeve.* Will any who hopes to be saved, deny that this extends to preaching in all ages?

Except. 3. That διατριβὴ before cited, in the second part of it *pag:* 3. 4. sayeth that the sending which the Apostles means of, is not a Ministeriall or ecclesiasticall sending, 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 remaines therefore (saith he) *that the Apostle speaks of a providentiall sending, by giving men gifts, and working with them in their use and exercise.* *Answ:* 1. The giving of gifts and powring out the spirit of a calling, is plainly distinguished from the mission or sending; yea, in Christ himself who had receaved 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

he had from God, *Luke* 4. 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospell to the poor, he hath sent me*, &c. The δύναμις or ability of gifts to the office is one thing: the ἐξουσία or authority to it, is another thing. 2. His first reason to prove that the Apostle speaks not of a Ministeriall sending, because thence it would follow that none could convert another but a Minister, hee groundeth thus: for 'its said, none can beleeve but by hearing a preacher sent. Now this fal's als heavie upon his own Interpretation, for still this will follow, that no man can be converted but a Preacher sent providentially with gifts and assistance, when hee shall loose the knot for himself, he shall loose it for us too. 3. So likewise for his other reason, if the Apostles scope be (as he glosseth) to take away doubting from men, he doeth by his Interpretation split upon the same rocke which he thinks wee have run upon, for a man must still doubt whether hee 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 hee makes of the providentiall sending, involveth a man in greater doubting then before, for either it agreeth to false and hereticall Teachers the Ministers of Sathan, or not. If he sayeth it doth agree to them, and that false seducing Preachers (pretending to be true, sound, and orthodoxe) are providentially sent with gifts effectuall, *viz.* to deceave in the secret judgement of God, according to *Ezek.* 14. 9. 1 *King.* 22. 23. then how he will reconcile his interpretation with *Isa.* 52. 7. 8. let him see to it. And withall he leads a man upon this opinion, that hee may have faith wrought in him, and so bee saved under any Ministery, true or false, orthodoxe or hereticall. He must also justifie the sinne so often condemned in the false prophets, that they run unsent, for (by his principles) they are sent, as well as the true Prophets. If he will say that his description

cription of the providentiall sending agreeth not to false or hereticall Preachers, but to the true Ministers of Christ, then hee leads a man into this doubt, that hee cannot bee sure that he beleeves and shall bee saved, unlesse hee bee sure that the Preacher providentially sent to him, is a true Minister of Christ, and not a Minister of Sathan transformed into a Minister of righteousnesse. 2 *Cor.* 11. 15. *or a wolfe in sheeps cloathing*, *Matth.* 7. 15. But 4. if this providentiall sending be enough, it takes away the necessity, not onely of Ordination, but of the peoples choosing or consenting. It shall bee enough that God give a man a gift, and work by them, whether the Church consent or not: yet as I take it, he that makes this objection, holds it necessary, not onely that Pastors bee chosen by the Church, but that gifted brethren bee allowed by the Church to prophesie, else that they must not prophesie.

5. His objections doth strike against that connexion and concatenation of the means of salvation, which the Apostle holdeth forth, and there is no more strength in that which he objecteth, then as if one should argue, the deaf may beleeve, therefore faith may be without hearing. Look how hearing is necessary, in the same sence, is Preaching, and the sending of the Preacher necessary. Neither doeth it make any thing against our sence of the Text, that some may be converted, by those who are not Ministers, for tho Preaching of the word by those that are sent to the Ministery of preaching, is the standing Ordinance and ordinary 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 bee hard to prove that any beleeve, who can hear the word preached by Ministers lawfully called and sent, and doe not hear it.

Except. 4. That *Erastian* before cited, the Composer of

the *Gralla*, expoundeth (as I remember) this text of an extraordinary miſſion or calling from God, not an ordinary miſſion from men: denying the Paſtors of Churches and Miniſters of the Goſpel in our dayes to be ſent of God and that although the Apoſtles might ſhew their Miſſion and Commiſſion from Chriſt, yet ordinary Miniſters cannot do it: Therefore this ſending belongeth not to the ordinary Miniſters. *Anſw.* 1 This text doth certainly hold forth the neceſſity of an ordinary and mediat Miſſion, when the extraordinary and immediat Miſſion is ceaſed, which I prove this: If a preaching Miniſtery be a perpetuall and ſtanding ordinance, then Miſſion is a perpetuall and ſtanding ordinance: But a preaching Miniſtery is a perpetuall and ſtanding ordinance, therefore ſo is Miſſion. The propoſition is manifeſt, both from the kniting 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 *Matth.* 28. 19. 20. Which doeth not onely prove a perpetuall Miniſtery in the Church alway even unto the end of the world, but alſo that this perpetuall Miniſtery is authorized by Miſſion or Commiſſion from Chriſt. For reference to this perpetuall Miniſtery, Chriſt ſaith, Goe, teach and baptize, and loe I am with you alway, even unto the end of the world: So that who ever doeth lawfully exerciſe the office of teaching and baptiſing, is certainly ſent: he cannot be immediatly and extraordinarly in the reformed Churches, therefore it muſt be in a mediat and ordinary way. The Aſſumption is before proved.

2. As the preaching ſo the ſending 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 dayes, except in a mediat and ordinary way

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 ordinarly, nor *ex officio*. They Preach occaſionally, and without a Paſtorall or Miniſteriall office.

2. Neither may theſe ſonnes of the Prophets runne to ſuch occaſionall 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 Miniſtery, may occaſionally both read the Scriptures, and exerciſe gifts in Preaching in the Congregations, being allowed thereunto 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 occaſionall Preachers muſt have a proportionable kinde of Miſſion, that is, not to the Paſtorall office, but to preach upon occaſion.

The third argument ſhall bee taken from that καταστασις 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, ſet and conſtituted over that buſineſſe 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: *Who then is that faithfull and wiſe ſteward, whom his Lord ſhall make* [καταστησει] *ruler over his houſhold, to give them their portion of meat in dew ſeaſon? Grotius* upon the place noteth, that the former parable concerning watching is intended for all Chriſtians, ſo *Mark.* 13. 37. but this of ſtewards belongs

longs to the Paſtors of Churches, for 'its upon occaſion of *Peters* queſtion concerning the former parable, *(Lord ſpeakeſt thou this parable unto us, or even unto all?)* Chriſt anſweres by this parable of ſtewards, appointed or ordained over the houſhold, whom he diſtinguiſheth from other ſervants by their ruleing power, *verſe.* 42. by their greater knowledge, and conſequently greater guiltineſſe, if wicked, *verſ.* 47. and by the greater truſt committed to them, *verſ.* 48. Now leaſt it ſhould bee thought, that this making or appointing of ſtewards over the houſhold of Chriſt, is onely meant of the Apoſtles, as it were of purpoſe to diſcover the vanity of that *Socinian* error, 'tis ſaid, *verſ.* 43. *Bleſſed is that ſervant whom his Lord when he commeth ſhall finde ſo doing.* Till Chriſt come again, and at his comming, there ſhall be ſtewards appointed and ſet over his houſe: Which cannot be without the mediate and ordinary way of making, appointing, and ordaining. The Biſhops or Elders, as well as Apoſtles *are* the ſtewards of God, *Tit.* 1. 7. And ſo I come to the other Scripture concerning thoſe teaching and ruleing officers. The Apoſtle left *Titus* at *Crete* that he might ordain Elders in every city, *verſ.* 5. The διατριβὴ mentioned in the beginning, replyeth to this Text, that καταστῆσαι *ſignifieth to fixe, ſettle, eſtabliſh one who was in office before as appears by Pſal.* 2. 6. See now with how little reaſon this man oppugneth the receaved principles. The *Septuagint* (ſayeth he) readeth *Pſal.* 2. 6. thus ἐγὼ δὲ κατεσάθην Βασιλεὺς ἐπὶ σιὼν, but *David* was a King many years before he took in the hill and fort of Zion. I ſhall not ſtand here upon this erroneous tranſcribing of the words of the *Septuagints*: I might tell him again that *Symmachus* readeth καγὼ ἔχρισε, τὸν βασιλέα μου. *I have anointed my King*, having reſpect to the very firſt making him King, and this is the neereſt rendering of the Originall. But I will ſtand to that of the *Septuagints*: even their reading (without the leaſt violence to their words) may be underſtood, not of the ſetling of *David*

David after he took in the fort of Zion, but of Gods appoiating and ordaining him to rule in, upon, or over Zion, which I doe not doubt was their meaning, neither doeth the prepoſitions ἐπὶ at all hinder, but help this Interpretation of the *Septuagint*. See the like *Mat.* 25. 21. ἐπὶ πολλῶν σε καταστήσω, This is not the fixing and ſetling of that good ſervant in that ruleing power, but 'tis 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. ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτῦ καταστήσει αὐτὸν So *Iſocrates*, Καταῦναι ἐπὶ τὰς ἀρχάς. I may confute him from the *Septuagint* themſelves, Pſal. 8. 6. Κατέστησας αὐτὸν ἐπὶ τὰ ἔργα Dan. 1. 11: ὃν κατέστησεν ὁ ἀρχιεσταῦχος ἐπὶ, &c. Will hee ſay that the *Septuagint* meant that God ſetled and fixed the dominion which man had before over the creatures, or that the Prince of the Eunuches did but ſettle and fixe that government which *Melzar* had before over *Daniel*? If they meane in thoſe places *conſtituting* and appoynting (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 futility of his exception: 'Tis true Καθίστημι or Καθίσαμαι is ſometime uſed for reſtoring and ſetling that which is out of 'its courſe, but how did he imagine that this ſence of the word could agree to *Tit.* 1. 5? Thought hee that *Titus* was left in *Crete*, for reſtoring, ſetling, and fixing thoſe Elders who had left their ſtation, or had been caſt out, or perſecuted, or the like? Doeth not the Apoſtle plainly ſpeak of ſupplying 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 Καθίσαναι πρεσβυτέρους is to be underſtood of making, or ordaining Elders, even as Καθίσαναι τὰς ἀρχὰς or ἐπάρχες, Καθίσαι καὶ δικαστὰς and the like, *conſtituere, præficere*, to make or appoint rulers and

judges, by giving them power and authority to rule or judge. So *Acts.* 7. 10. Κατέστησεν αὐτὸ ἡγούμενον ἐπὶ Αἴγυπτον, which was not a setling and fixing of *Joseph*; in the government of Egypt, as if he had been governour of it before, for that was the first time he was made governour.

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 yee would know what this calling was, see* vers. 1. Hee was *taken from 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 receaved, as there was, for ordaining those who bring a new Doctrine) cannot here help them; yea, is hereby confuted, for none of the Priests under the law, no not 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 onely. *Answ.* 1. The words τὴν τιμὴν need not to be understood demonstratively, or *signanter*, but indefinitly, τιμὴν with the prepositive Article, and so both the *Syriak* Interpreter: *Hierome*, *Arias Montanus*, and the *Tigurin* version read it indefinitly, *honorem*, not *hunc honorem*, *No man taketh honour unto himself, but he*, &c. See the very same words in the same sence, *Rom.* 13. τῷ τὴν τιμὴν τὴν τιμὴν, *honour to whom honour*, not *this honour*. So τὴν τιμὴν, *Revel.* 21. 26. is not rendered, *this honour*. 2. Suppose it bee meant *signanter*, yet our argument is valid.

Although

Although the Apostle give instance only in the high Priesthood, yet by analogie of reason, the *Axiome* will hold in reference to the Ministery of the new Testament, upon which God hath put so much honour, that it is called a worthie work, 1 *Tim:* 3. 1. and worthie of double honour. 1 *Tim:* 5. 17. and to be esteemed very highly, 1 *Thess:* 5. 17. The Ministers of the Gospell are the Embassadours of Christ, 2 *Cor:* 5. 20. and the Angels of the Churches, the starres in Christs right hand, *Revel:* 1. 20. & 2, 1. *&c.* yea, the glory of Christ, 2 *Cor:* 8. 23. And if (comparing state with state) the least in the kingdome of God, be greater then *John Baptist*, and *John Baptist* greater then any either Priest or Prophet in the old Testament. Then 'its not onely as great, but a greater usurpation, for a man to take this honour of the Evangelicall Ministery 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. 1, 2. Where wee have an enumeration of the generall Catecheticall heads, which was necessarly required in Catechumens, before they were baptized and receaved as Church Members, and where there was yet no Church planted, these heads were taught, learned, and professed, before there could be a visible politicall Ministeriall Church erected, that the Apostles speaks to the *Hebrews* as visible Ministeriall Churches is manifest, both from the particulars here enumerat, and from Chap. 5. 12. 13. & 13. 7. 17. Now he exhorteth them to goe on unto perfection, and not to be ever about the laying of foundations, or about the learning of these Catecheticall principles, the knowledge and profession, 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 freedome for it. 2. The foundation of faith

in

in Christ for our wisdome, righteousnesse, sanctification and redemption. 3. The foundations of Baptisme, *i. e.* The abolishing of these diverse legall washings, *Heb. 9. 10.* and the ordinance of the Christian baptisme for sealing the Covenant of grace, and for initiation in Church membership: Others say he speaks in the plurall, because in those times many were baptized at once usually. 4. The foundation of laying on of hands, that is (saith *Bullinger* on the place) of the Ministery, and of their Vocation, Mission, and authority given them. So also *Gualther* in his *Archetypes* upon the place, *Tossanus* pointeth at the same thing, as principally intended in the Text, Which agreeth well with that which diverse Divines make one of the marks of a true visible Church, namely, a Ministery lawfully called and ordained, and professed subjection thereunto. 5. The foundation of the resurrection from the dead. 6. The foundation of the last judgement, in which Christ shall adjudge the righteous to life everlasting, and the wicked to everlasting punishment, *Matth. 25. ult.*

That which hath obscured and cast a mist upon this Text, was the Popish and prelaticall 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 dayes were given by laying on of hands. But it hath never been, nor can never bee proved, either that hands were layd upon all baptized Christians who were growen up to yeares of knowledge in these Apostolicall times, or that the gifts of the holy Ghost were given with every 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 conceave that the laying on of hands, *Heb. 6. 2.* Pointeth at the Ministery, and their Ordination, which was accompanied with that rite.

Many

Many interpreters who extend the Text further, doe not yet acknowledge that the Ordination of Ministers is a thing intended by the Apostle. Which is the more probable, if you read βαπτισμῶν διδαχῆς dividedly with a comma betwixt, which *Erasmus* inclineth most unto, following the Greek *Scholiasts*. So the *Tigurin* version, *baptismatum, doctrinæ, ac impositionis manuum.* So you shall finde seven of these catecheticall principals, and after baptisme, adde Doctrine, that is, a preaching or teaching Ministery, and then the next head containes the necessity of a speciall calling and Ordination to this Ministery. However read it conjunctly or dividedly, it makes a true and good sence to expound, laying on of hands (here) of the ordinance of a preaching Ministery lawfully called and ordained, for this ordinance and a professed subjection thereunto, may justly be reckoned among the catecheticall points, and among the marks of a true visible Ministeriall Church. Whereas it were a dangerous and unsafe interpretation, and I beleeve that which cannot be made out, to say, that any of the catecheticall heads enumerate by the Apostle, was proper to that primitive age, and doeth not concerne after ages: or yet to affirme 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 there of, though instructed in all the other Articles of Christian faith, could be receaved as a Church-member grounded in catecheticall points.

I shall adde a sixth argument from the example and practise of the Apostles and others who did ordaine Church officers in their dayes, the example is binding in such things as were not onely lawfull and good, but have a standing and perpetuall reason. The seven Deacons were ordained with prayer and

laying on of hands, *Act:* 6. 3. 6. Elders were ordained in every city, *Tit:* 1. 5. although thoſe Elders were not to preach any new Goſpel, *Gal:* 1. 8. *Paul* warneth *Timothy*, 1 *Tim.* 5. 22. *lay hands ſuddenly on no man. i. e.* be not raſh in ordaining any to the work of the Miniſtery, let them be well examined and approved. This is the receaved ſence of Interpreters following *Chryſoſtome*, *Ambroſe*, *Hierome*, and others of the Fathers, yet *Nicolaides Refut. tract. 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 forſake an Interpretation confirmed by Scripture, and to follow one which is grounded upon no Scripture? For wee read nothing in Scripture of laying on of hands in the receaving or reſtoring of penitents. Of the laying on of hands in Ordination, wee doe read in Scripture, and leaſt it ſhould bee thought the act of one man onely, 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 *Gualtler*, *Bullinger*, *Toſſanus* and diverſe other good Interpreters thinke to hold forth the way which *Paul* would have obſerved in the calling and appointing of men to the Miniſtery: Some underſtand by πρεσβυτερίον, 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 confeſſe it doth not; others an Aſſembly of Elders, without any prelaticall 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, yea even they who underſtand the office of a Presbyter, doe thereby confirme that which I aſſert in as much as *Timothy* was not made an Elder, but by impoſition of hands, as theſe hold. If ſo, then certainly Ordination is eſſentiall to the calling of a

a Presbyter. So that what ever come of the word *Preſbytery*, the laying on of hands which made the Presbyter, will conclude againſt them who deny the neceſſity of Ordination.

The ſeventh argument ſhall bee drawn from the denominations of the Miniſters of the Goſpell in Scripture. 1. They are called Paſtors or Shepheards, *Jer:* 3. 15. *Eph:* 4. 11. Hee that is not called and appointed by the Lord of the flocke, he that entereth not by the doore, but breaks in ſurreptitiouſly, and makes himſelfe ſheepherd at his own hand, is not a ſheepherd but a thief, *Joh.* 10. 9. 10. Next they are Angels or meſſengers, *Mat:* 23. 24. *Rev:* 1. 20: and 2 *Cor:* 8. 23. with 2. 1. and the Embaſſadours of Chriſt, 2 *Cor:* 5. 20. *Eph.* 6. 20. Therefore they are ſent and appointed, and do not run unſent.

3. They are called *Rulers*, προεστῶτες. 1 *Tim.* 5. 17. προϊσταμενοι, 1 *Theſſ:* 5. 12. ἡγεμονοι, *Heb:* 13. 7. 17. do men make themſelves Rullers, Magiſtrates, Captains at their owne hand, or are they not thereunto appointed by others?

4. They are called Biſhops, or overſeers, *Act.* 20. 28. 1 *Tim:* 3. 1. The *Athenians* give the name ἐπίσκοπος to one whom they appointed, ordained, and ſent forth to be Magiſtrate or Prætor in any of the Townes, ſubject to their juriſdiction. See *H. Steph. theſ: ling: Gr:* in the word ἐπίσκοπος.

5. They are οἰκονομοι ſtewards, *Luke* 12. 42. 1 *Cor:* 4. 1 *Tit.* 1. 7. Who dare make himſelfe a ſteward 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, *Mat:* 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 κήρυκες, Preachers, Heraulds, 1 *Tim:* 2. 7. and 2 *Tim:* 1. 11. Will a Herauld go and proclaime the Kings Edicts, or the ordinances of Parliament, if hee be not thereunto appointed

pointed? In both these Texts last cited, the Apostle speaking of the Gospell, sayeth, *Whereunto I am ordained a Preacher, and an Apostle, and a Teacher of the Gentiles.* Mark, hee 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 κήρυξ a Preacher without Ordination. Now ordinary Pastors are κήρυκες as well as the Apostles which hath been before shewed.

An eight 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 faithfull men, who shall be able to teach others also.* Which is a most considerable place against the *Socinians, Anabaptists, &c.* For it Teacheth us these five particulars. 1: That the Apostles would not have a teaching or preaching Ministery to end with that time, but was carefull to have Pastors or Teachers provided for the succeeding generation also. 2. *Thes:* Teachers of others who were to labour in the word and doctrine, were to teach no new doctrine, but the very same things which they receaved from *Timothy*, and *Timothy* from *Paul*, and which *Paul* receaved from the LORD. It was in sence no new doctrine, when it is taught by *Paul*, much lesse when taught by *Timothy*, and least of all when taught by these who receaved it from *Timothie.* So that the *Socinian* distinction of the necessity of a speciall calling to the Ministery when the doctrine is new, not so when the doctrine is not new, cannot here help 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 generall 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. Fitnesse and abilities; yea, both grace and gifts together, cannot warrant a man to assume to himself the function of Teaching or Preaching to others,

others, except he be thereunto allowed, and appointed, and entrusted. The Apostle sayeth not, *the things that thou heard of me, the same I will that faithfull and able men, who ever shall be willing to the work, teach others also,* faithfulnesse, and fitnesse, or ability cannot make a sufficient calling, but qualifie a man for that which he shall be called unto. Aptitude is one thing: to be cloathed 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 thou,* &c. παράδος. 'Tis from παραπίθημι, which (as *H: Stephanus* in *Thes: ling: Gr:* tom. 3. pag 1505. noteth) not seldome in the new Testament doeth signifie, *depositum alicujus fidei committere, fiduciarium tradere alicui,* where he citeth this very Text, and I shall clear it yet further from *Luke:* 12. 48. *and unto whom men have commited much* καὶ ᾧ παρέθεντο πολύ, *of him they will ask the more,* which is the conclusion of the parable concerning a faithfull 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 sent, as hath been before cleared.

Ninthly, as we are obleidged 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, so in this particular of Ordination, and a speciall call and setting apart of men to the Ministery, we have not onely the example of the ancient and reformed Churches, but the word of God it selfe directeth us this way. 1. Before the law when the first borne in families (not all promiscuously) acted the part of Priests or publick Ministers. Whereof there are some expresse examples in *Enoch* a Prophet, *Gen.* 5.24. *Jude Epistle,* vers. 14. *Noah, Heb:* 11, 7. by whom God preached to the

old world, 2 *Pet:* 2. 5. and ſo are we to underſtand *Gen:* 6. 3: *Abraham* a Prophet, *Gen:* 20. 7. *Melchiſedeck* the Prieſt of the moſt high GOD, is thought by many learned men (following both *Jonathans* 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 borne. 2. Under the Law, when not onely the Prophets, but the Prieſts alſo who were ordinary Miniſters, had a ſpeciall Ordination to their office. 3. Under the Goſpell in the primitive times, for the *Socinians* themſelves do not deny that Ordination or ſpeciall Miſſion was uſed in the Apoſtles times.

Tenthly, and laſtly without a clear calling, and lawfull Ordination, how ſhall people receave the word from the mouths of Miniſters, as Gods 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 communicat unto him that teacheth him, in all good things, *Gal:* 6. 6. and God will have thoſe who labour in the Word and Doctrine to be maintained, and that they who ſow ſpirituall things, reap temporall things, 1 *Cor:* 9. 7, 9, 11, 13. 1 *Tim:* 5. 18. Yea, the Apoſtle puts the ſtamp of a *Jus divinum* upon it, 1 *Cor:* 9. 13, 14. having mentioned the Prieſts maintainance in the old teſtament, he addeth: *Even ſo hath the Lord ordained that they which preach the Goſpell, ſhould live of the Goſpell.* So that *Socinians* and *Anabaptiſts* will finde themſelves puzled mightily with this dilemma, either it is the will of God, that none preach the Goſpell, but ſuch as are called, appointed, and ordained thereunto, or otherwiſe it is his will, that thoſe who preach

preach the Goſpell, 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. IIII.

Objections againſt the neceſſity of Ordination anſwered.

I Come now to anſwere the ſtrongeſt objections of thoſe who hold Ordination not neceſſary, nor eſſentiall to the calling of a Miniſter.

Obeject. 1. From *Acts* 8. 4. *They that were ſcattered abroad, went every where 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. *Anſw:* 1. Thoſe that after *Stephens* 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 confeſſe, that they who preach a new Doctrine, muſt have a ſpeciall Miſſion and Ordination. 2. *Philip* was one of thoſe who went abroad preaching the Word, *Acts* 8. 45. Now hee is expreſſely called an Evangeliſt, *Acts* 8. 8. therefore no preſident for private Chriſtians to preach. 3. It is a bad argument *Luke* mentioneth, not their Ordination, therefore they were not ordained. They may aſwell argue thus. *Luke* mentioneth

not

not that they prayed when they preached, therefore they did not pray when they preached. Or thus: The Scripture mentioneth not *Joabs* father, but onely his mother *Zerviah*, therefore he had not a father. 4. And ſuppoſe they preached the Word without Miſſion or Ordination, this is but like that which *Chryſoſtome*, lib: *ad eos qui ſcandaliſati ſunt*, cap: 19. recordeth as a marvelous extraordinary benefit, which did accrew from the bloody perſecutions of thoſe ancient times, *viz.* That in ſuch times, the ſheep acted the parts of ſhepheards, being driven away to deſerts and mountains, where (by the Spirit of God ſpeaking in them) they converted unbeleevers, and gathered Churches: Which concludeth 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 ſtate of our preſent queſtion. 5. If *Apollos* preached without Ordination, when he knew onely the baptiſme 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. 25, 26, 28. It is no good argument againſt the neceſſity of Ordination, where the doctrine of Chriſt is known and receaved, and Churches conſtituted. And withall how will it be proved, that *Apollos* having been one of *Johns* Diſciples, had not ſome commiſſion 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 Chriſts preaching in the Synagogues, hee was lookt upon as a Prophet extraordinarly riſed up in Iſrael. *Luke* 4 15. 16, 24. and the Jews ſay of him plainly, a great Prophet is riſen up among us *Luke*

Luke 7. 16. *Joſephus* his teſtimony given to Chriſt, as a great Prophet, is known.

Object: 2. The Church doeth χειροτονεῖν, by their voices in Election, make, creat, conſtitute or ordain Elders, *Acts* 14. 23. therefore Elders need no other Ordination, but are ſufficiently ordained or made by the Church, if elected, and receave their power from the people See this Objection proſecuted in the διατριβὴ *pag:* 9. 10, 11. And in the Queries touching Ordination, *pag:* 33. *tom:* 37. *Anſw:* 1. There is no cogent reaſon brought by theſe men, why χειροτονήσαντες, if rendered thus as they would have it, *when they had by voices ordained*, muſt bee therefore underſtood of Ordination by the people, and not by *Paul:* and *Barnabas*, for as I have before noted out of *Calvin: Inſtit.* lib: 4. cap: 3. §. 15. The ſence may bee this, *Paul* and *Barnabas* did make and ordain Elders according to the voices of the Churches themſelves, that is, they ordained ſuch as the Church deſired. If ſo, they are double looſers by this their Objection. 2. If χειροτονήσαντες be meant of the Churches Act, then it is not ordaining, but chooſing by voices. The χειροτονία ought not to hinder the χειροθεσία. Election with the Churches conſent, and Ordination are both of them neceſſary, not inconſiſtent. In *Athens* it ſelf, although the people did χειροτονεῖν chooſe by voyces their Magiſtrates or Rulers, yet the perſons ſo elected were not ordained, and ſolemnly ſet apart, appointed and authorized by the people, but by the Judges called ἡλιασταὶ of whom *Demoſthenes orat. adverſ: Timocr:* tels us that they did καθίσασθαι ἀρχήν, for the ἡλιασταὶ, took an oath to be faithfull in their conſtituting or ordaining of Magiſtrates. 3. In Scripture we finde Election and Ordination frequently diſtinguiſhed, not only as diſtinct acts, but oft times in diſtinct hands, *Deut.* 1. 13. *Moſes* ſaid unto all Iſrael, *Take yee wiſe men and underſtanding, and known among your Tribes, and I will make them Rulers over you.* The people chooſe them who ſhall be Rulers, but *Moſes* maks

them Rulers, *Acts 6. 3. Wherefore brethren look yee out among you ſeven men of honeſt report, full of the holy Ghoſt and wiſdome, whom we may appoint over this buſineſſe*: The people chooſe, the Apoſtles appoint the Deacons. 4 The chooſing 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, oyle, ſhould be taken for the Houſe of the Lord, not exceeding the proportion of a hundreth, but the power and authority by which theſe things were given forth by the Theſaurers, to be applyed to ſuch uſes, was from the decree of *Artaxerxes*, *Ezra*. 7. 21, 22. So *Eſter* chooſed what to make requeſt for, but the thing was to be performed by authority of the King, *Eſt*. 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 ſubordinat offices, (civill 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 lookt upon as two diſtinct acts: Chriſt firſt chooſed 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 chooſed, 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 Miniſtery, or Paſtorall charge of a Congregation, doeth 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 thoſe

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 Apoſtolicall Patterne which holds forth unto us the chooſing of Elders in every Church, *Acts* 14. 23. doeth alſo hold forth unto us the ordaining of Elders in every City, *Tit*: 1. 5. and theſe acts in different hands, therefore not the ſame; yea, as many conceave in that ſame Text, *Acts* 14. 23. beſide the Election by voyces, there is a diſtinct Ordination expreſſed under the adjuncts thereof, prayer, and faſting.

Object: 3. The Apoſtle ſaith, *1 Cor*: 14. 26. *When yee come together every one of you hath a Pſalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation*, verſ 13. *yee may all propheſie one by one*. Therefore all that preach or propheſie, need not to be ordained *Anſw*: What thoſe Prophets were, and what is meant by propheſying there, all are not of one opinion. I hold that theſe Prophets were immediatly and extraordinarly inſpyred, and I reckon them among theſe 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 it ſelfe afterwards. Mean while, they that make the Objection, muſt prove two things, elſe they conclude nothing againſt the neceſſitie 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 Miniſteriall ſending, or vocation, yet they were not extraordinary Prophets, but that ſuch Prophets are to continue ordinarly in the Church, I beleeve it will trouble them to prove either.

Object. 4. 'Tis ſaid of the houſe of *Stephanus*, 1 *Cor:* 16. 15. *They have addicted* (or *ordained*) *themſelves to the Miniſterie of the Saints*, εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς. They were not ordained by others, but they ordained themſelves. *Anſw:* 1: This may well be underſtood (as 'tis by diverſe) of their devoting themſelves to Miniſter to the neceſſities of the Saints, by their works and labour of Love. Which is elſe where called, *Miniſtering to the Saints*, διακονοῦντες τοῖς ἁγίοις, 2 *Cor:* 8. 4. Yea, 'tis called ἡ διακονία τῆς λειτουργίας, 2 *Cor.* 9. 12. *the adminiſtrations of ſervice.* See alſo, Ibid. *verſ:* 13. and *Rom.* 15. 31. Where διακονία alone is uſed in the ſame ſence. 2. Others give this ſence, that they did willinglie and zealouſly deſire to do ſervice to Chriſt in the Miniſtery of the Goſpell, according as they ſhould finde a calling. In which ſence, *if a man deſire the office of a Biſhop, he deſireth a good work*, 1 *Tim:* 3. 1. So *Iſa:* 6. 8. *Here am I, ſend me.* He is very willing to the work, yet hee dare not runne, except he bee ſent, and get a commiſſion.

Object. 5. He that digged in the earth, and hid his talent, is condemned for it, *Mat.* 25. 25. 30. Therefore he that hath gifts for preaching, and adminiſtering the Sacraments, cannot anſwere it to God, except he improve and uſe thoſe gifts. *Anſ.* 1. If that Parable be applyed to Miniſteriall talents, then it will prove, not onely a perpetuall Miniſtery, becauſe the Lord ſaith to his ſervants, *Occupie till I come*, Luke: 19. 13. But likewiſe, that none ought to intrude themſelves into that holy function, except they have a calling as well as gifts, for *Mat:* 25. 14, 15. that Lord *called his owne ſervants* (*Luke* ſaith, hee *called his ten ſervants*) *and delivered unto them his goods: and unto one he gave five talents, to another two, to another one, to everie one according to his ſeverall abilitie:* Where wee have a diſtinction of the calling and ability, ſuppoſe another man had been able enough, yet if he bee none of the called ones, that

that Parable cannot be applyed to him. 2. This Objection may be made in the behalfe of women alſo; many of whom receave excellent gifts from God, yea, it was foretold by *Joel*, and applyed by *Peter*: that women as well as men ſhould Propheſie, *Acts* 2. 7. 8. Which being miſunderſtood, gave ſome colour to the old *Pepuzian* Hereſie.

Object: 6. If we hold Ordination neceſſary, and eſſentiall to the calling of a Miniſter, wee 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* who did ordaine, were not true Miniſters of Chriſt, then they had no commiſſion from Chriſt to make Miniſters for him. And who can bring a clean thing out of that which is unclean: If ſo, 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 not 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 any thing, yet it is no new light, but the very ſame which hath been formerlie objected by Papiſts, and anſwered by Proteſtant writers. Whereof ſee one inſtance in *Gerhard*, loc: com: tom: 6. *de Miniſt: Eccleſ:* § 157.

And now that thoſe who drive ſo furiouſlie after this Popiſh argument, may for ever be aſhamed of it: I returne theſe anſweres. 1. By retortion, the argument will conclude as much againſt the Baptiſme, and Church eſtate of *Independents*, *Anabaptiſts*, and who ever they bee that make any uſe of this

way 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 baptiſme, but what was receaved, 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 it ſelf 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 recourſe 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 paſſe from their argument. What will they ſay then? Either, there can bee in our dayes a true Church with all the ordinances of Chriſt in it, independent upon the Church of *Rome*, and without building or leaning upon a lineall 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 vertue of Chriſts own inſtitution. If the Negative, our Oppoſits, muſt all turne *Seekers*, their Churches are no Churches, their Baptiſme no Baptiſme, *&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 conclud from this?

this? It proves nothing againſt that which wee 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 aſſiſting with the good will and conſent of a people whom God makes willing, can make a Miniſter authorized to Miniſteriall acts. Suppoſe this to have been the caſe at the firſt comming out from Popery, yet here was a ſeed for more Churches, and more Miniſters. At the firſt plantation of Churches, Ordination may bee wanting without making void the Miniſtery, 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 nere 70. yeares agoe. Although it was a Church miſerably corrupted and defaced, yet it was even then a Church, wherein he profeſſeth to follow *Luther*, *Oecolampadius*, *Zuinglius*, *Bucerus*, *Calvin*, *Muſculus*, *Bullinger*, and the generall ſence of the Proteſtant writers. See the *Smetonii reſponſ: ad Hamilton. Apoſtat.* pag. 6. If there was not a true Church, when Popery and Antichriſtianiſme had moſt univerſally ſpred it ſelf, 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 Propheſie 1260. dayes (compting dayes for years) in ſackcloath, *Rev:* 11. 3. 5. Sure the time of the witneſſes, their Propheſying in ſackcloath, where ever we fix the beginning and ending of it (which is contraverted) it doth certainly comprehend thoſe ages before the Reformation, as a part of this time. Therefore Chriſt had his Witneſſes and Mini-

Miniſters all that while. Proteſtants as well as Papiſts, hold the perpetuity of the true Church and Miniſtery, though not ever viſible or alike pure. And otherwiſe, how ſhall we underſtand Chriſts owne word, *Mat:* 28. 20. *Loe, I am with you alway, even unto the end of the world.* 4. 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 Preſbyters as well as Biſhops, and authorized to preach the Goſpel, and adminiſter the Sacraments; this far they were true and lawfull Miniſters, truely and lawfully ordained. But in ſo farre as they were ordained according to the Popiſh ſtatutes and Canons, for teaching and maintaining the traditions of the Church of *Rome*, and for offering up the body of Chriſt in the Maſſe, in this conſideration; their calling and Ordination was impure and unlawfull, like pure water flowing out of a clean fountain, which contracts impurity from a filthie channel it runs through. See *Synopſ: Pur: Theol: Diſp.* 42. *Theſ:* 48. and diverſe others who might be cited to this purpoſe.

CHAP. V.

Whether theſe Prophets and Propheſyings in the primitive Church, 1 Cor. 14. *and* 1 Cor. 12. 28. Epheſ: 4. 11. *were extraordinarie, 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 Miniſtery.*

THere are three opinions concerning theſe 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

ing good gifts of opening and interpreting the Scriptures, for the edification, inſtruction, and comfort of the Church, and hence is the warrant taken, for the preaching or propheſying of ſuch Church-members as are well gifted, being neither Miniſters, nor intending the Miniſtery: Neither doe the *Independents* onely, 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 preach ng upon occaſion, and for tryall of their gifts, or of the grouth and encreaſ thereof, yet I remember no place in the new Teſtament, where ordinary Paſtors are ſaid to propheſie, except *Revel:* 11. 3. where notwithſtanding, propheſie is aſcribed unto them in no other ſence, than the working of miracles, *verſ:* 6. *Thoſe have power to ſhut heaven, that it rain not in the dayes of their propheſie, and have power over waters to turne 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, immediatly and extraordinarly inſpyred 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. *Synop: pur: theol: diſp:* 42. *theſ:* 22. *Martyr, loc: com: claſſ:* 4. *cap.* 1. *Aretius, probl: theol. loc:* 62. *Calvin. Inſtit. lib:* 4. *cap.* 3: § 4. *Diodati* on 1 *Cor.* 14. 1. the late Engliſh Anotations on 1 *Cor.* 12. 28. Mr. *Baine* on *Epheſ:* 4. 11. together with two learned country men of mine, Mr. *David Dikſon*, on 1 *Cor:* 14. 31. and Mr: *Rutherfurd* on his peaceable plea: *c p.* 16. Apoſtles, Evangeliſts, 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,*

hard, loc: com: Tom: 6. pag: 72. and diverſe others; the reaſons which move me are theſe. 1. The Apoſtle diſtinguiſheth the Prophets from the Paſtors and Teachers; 1 *Cor:* 12. 28, 29. *Epheſ:* 4. 11. The Prophets are enumerate among the publike Miniſters which Chriſt hath given to the Church; Yet diſtinct from the ordinary Paſtors and Teachers, 2. They are not onely diſtinguiſhed from Paſtors and Teachers, but ſeem alſo to be ſet before them; yea, 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 *Syriak* readeth, *and ſome Paſtors and ſome Teachers*, ſo diſtinguiſheth 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 'tis not alwayes preferred in honour and dignity, which is firſt mentioned: Yet I think our diſſenting Brethren would not think it fit, nor ſuteable to enumerate their gifted and propheſying members, next to the Apoſtles, and before Paſtors much leſſe Evangeliſts, neither do I ground my argument ſimply and meerly 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, ſecondly Prophets, thirdlie Teachers*, where he puts upon the Prophets the higheſt eminency and chiefeſt dignity next to the Apoſtles, which I thinke the propheſying Brethren of this age doe not look for; *Chryſoſtome, de diverſ: nov: Teſt: locis: ſerm:* 50. proves the chief dignity of Apoſtleſhip from theſe words: *Firſt Apoſtles*: Is it not as good an argument to prove the next dignitie, to belong to propheſie from theſe words, *Secondarilie Prophets*. 'Tis true *helps* are mentioned before *governments* in that ſame Text. But the Apoſtle hath left out his numericall order, before he come at theſe, and beſides, both the Deacon and the ruling Elder, are Church officers, and neither of them

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 enumerate, not onely among officers and Miniſters of the Church, but before Teachers, and that in foure 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 improblable and uncredible. 3. The Apoſtle mentioneth Prophets with a note of ſingularity, as not common, but more ſpeciall, 1 *Cor:* 12. 29, 30. *Are all Apoſtles? are all Prophets? are all Teachers? are all Workers of miracles? Have all the gifts of healing? do all ſpeak with tongues? do all Interpret?* Here the Apoſtle maketh a ſecond enumeration of ſuch adminiſtrations as were more rare; ſingular, ſpeciall, dignified, and priviledged, and not competent to all Church officers, much leſſe to all Church-members: Therefore here he omitteth the ruling Elder and Deacon; *Hee ſaith not are all helps? are all governments?* As if he had ſaid; There are ſome officers appointed onely for ruling, ſome appointed onely for helping and overſeeing the poore; Theſe officers are neither Apoſtles nor Prophets, *&c.* And if propheſying be not a priviledge of all Church-officers, how much leſſe of all Church-members: I might adde here, 'tis moſt agreeable to the native ſignification of the word *Propheſie*, that we underſtand it to be an extraordinary and rare thing; For if you conſider the very notation of the word *Propheſie* is prediction, and προφητεια is from προφημι, 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* 21. 10, 11. *There came down from Judea a certain Prophet, named* Agabus, *and when he was come unto us, he took* Pauls *girdle, and bound his owne hands and feet, and ſaid; Thus ſaith the holie Ghoſt, ſo ſhall the Jews at Jeruſalem bind the man that oweth this girdle, and ſhall*

deliver him into the hands of the Gentiles. There were other Prophets of the same kinde with *Agabus*, for so runnes the Text, Acts 11. 27, 28. *And in those dayes came Prophets from Jerusalem to Antioch, and there stood up one of them named* Agabus, *and signified by the Spirit, that there should bee 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 Doctrine, a Tongue, a Revelation, an Interpretation, not onely a Doctrine, and an Interpretation, but a Revelation*, and *vers.* 30. after hee hath said, let the Prophets speak, two or three; *He addeth, If any thing be revealed to another that sitteth by*, let the first hold his peace: Upon which Text *Gualther*, *Salmeron*, and others who understand by prophesying in that *Chap:* the ordinary Ministeriall Teaching, are yet made to acknowledge, that this revealing of somewhat to another, was extemporary and extraordinary, and that it is no president 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 suddain moved by the inspiration of the holy Ghost; Yea, 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, distinguisheth 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 propheticall spirit, by which it was dictat and written, and likewise

Loc. com. classi. 4. Cap. 1. Sed in primitiva Ecclesia cum Prophetia vigeret, quid discriminis erat inter Prophetam & Doctorem? Respondeo, quamvis idem fuerit utriusque munus, tamen Doctores instituebantur a Præceptoribus: Prophetæ verò, sine omni ope humana, repente afflatu Spiritus sancti concitati loquebantur, Probl: theol: loc: 61. Prophetæ ampliora habebant dona ideo Scripturæ obstrusiora loca illustrabant eodem Spiritu, quo scripta fuerunt—ideo de Scripturis rectius prædicabant. So *Calvin. Instit:* loc: 4. cap. 3. § 4. opening that Text, *Ephes.* 4. 11. understands by Prophets, such as had extraorinarie Revelations.

wise 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, not 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, *viz.* Church-members, well gifted for exponding Scripture edifyingly, *Chrysostome de diverss: N. T. locis serm:* 50. leaneth very much toward that same notion, for he calls Apostles the root, which was comprehensive of all the rest; a Prophet (saith he) might not be an Apostle, but an Apostle was a Prophet, Evangelist, *&c.* To prove that an Apostle did prophesie, hee cites these propheticall prædictions, 2 *Tim:* 3. 1. 1 *Thes.* 4. 15. Whereby 'tis manifest that he understands the prophesie 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 extraordinarly 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 extraordinarie Prophets to foretell things to come. But 'tis certain that Christ hath given such extraordinary Prophets to the Church of the new Testament, such as *Agabus*, and the daughters of *Philip*: *Eusebius* tells us there were such Prophets in the Church, til' the dayes of *Justin Martyr*; which we have also from *Justinus* himselfe. And now having the occasion, I must say it to the glory of God, there were in the Church of *Scotland*, both in the time of our first

Justin Martyr, dial. cum Typh. Iud. Καὶ μεχρὶ νυν προφητικὰ χαρίσματα ἐστιν, *&c.* For even to this present time, there are propheticall gifts, so that we ought to understand that the gifts which were of old in your nation are transferred unto us.

Reformation, and after the Reformation such extraordinary men, as were more then ordinary Pastors and Teachers, even holy Prophets receaving 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. *Wishart* the Martyre, Mr. *Knox* the Reformer; also Mr. *John Welsh*, Mr. *John Davidsoune*, Mr. *Robert Bruce*, Mr. *Alexander Simson*, Mr. *Fergusson*, 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 in stance in some few, might seem to derogat from the rest. But if God give me opportunity, I shal think it worth the while to make a collection of these things: Mean while although such Prophets be extraordinary, and but seldome raised up in the Church, yet such there have been: I dare say, not onely 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 applyed by some to the prophesying Brethren, or gifted Church-members; 8. There are but three senses 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 *Joel* foretold, that daughters as well as sonnes, hand maids as well as men-servants, young and old should prophesie, *Acts* 2. 17, 18. Which was accordingly fulfilled upon the day of Penticost, for *Acts* 1. 14. and 2. 1. 4. This Spirit of Prophesie was powred out upon all the Disciples, men and women.

2. For such prophesying, as is the preaching of ordinary Ministers, although I know no Text where without any controversie,

versie, the word is used for the ordinary Ministeriall preaching; Yet I understand the word to bee used, in this sence, (though by alluſion onely where of before). *Revel.* 11. 3. *And I will give power unto my two witnesses, and they shall prophesie a thousand two hundreth and threescore dayes cloathed in sackcloath.*

3. For extraordinary prophesying from immediate and miraculous inspiration, in which sence it is often used in the new Testament, as I shall shew anone.

But a fourth sense, *viz.* The prophesying of gifted Brethren, (not sisters) out of office, and that publickly, and by an ordinary gift, I can finde no where; and if we goe either higher or lower, then the ordinary Pastorall preaching, women as well as men might prophesie. in the Scripture language, Propheteſſes, as well as Prophets. 9. The Apostle plainly distinguisheth, *Prophesie*, both from *the word of knowledge*, *and from the word of wisdom*, 1 Cor. 12.8.9.10 *For to one is given by the Spirit, the word of wisdome, to another the word of knowledge by the same Spirit, to another prophesie*; now what is that gift and manifestation of the Spirit, which is supposed to be given to gifted and prophesying-members, must it not fall under that enumeration, 1 *Cor.* 12. 7, 8, 9, 10, 11. Is it then the interpretation, or opening of Scripture, that is the Teachers part, *the word of knowledge*: Is it both to interpret, and apply Scripture, that is the pastors part, *the word of wisdome*; Is it to prophesie, that is more nor either the word of knowledge, or the word of wisdome, and is therefore distinguished from both. 10. In that Text last cited, prophesie is mentioned, not only as a gift by which the Spirit worketh, for the profite and edification of the Church, but as a Ministery, function, and administration in the Church, for *vers.* 4. 5, 6. The Apostle teacheth us, that there are diversities. 1 Of gifts Χαρισματων, 2. Of administrations, διακονιων. 3. Of operations, Ενεργηματων, thereafter in reference to all these three, he addeth the enume-

ration

tion of the particulars, *ver.* 8, 9, 10. In a Prophet therefore there is Διακονια *Miniſterium*, as well as Χαρισμα, and Ενεργεια, or Ενεργημα. Now Διακονια is frequently uſed in the new Teſtament for the Miniſtery, not onely of ruling Elders and Deacons, *Rom:* 12. 7. of Paſtors and Teachers; yea, of Evangeliſts and Apoſtles, *Epheſ:* 4. 12. *Col:* 4. 17. 2 *Tim:* 4. 5. 11. *Acts* 1. 17. 25. and 12. 25. and 20. 24. and 21. 19. *Rom.* 11. 13. 2 *Cor:* 4. 1. and 5. 18. and 6. 3. and 9. 1. and elſe where the Engliſh tranſlators in theſe places render it ſometimes *Miniſterie*, ſometimes *Office*, ſometimes indeed Διακονια is uſed in the new Teſtament for any Miniſtring to the neceſſities of the poore Saints, by charity and almes. But no body that I know doth imagine or can imagine that this is the ſenſe of the word, 1 *Cor:* 12. where Διακονια is joyned with Χαρισμα and Ενεργημα. Therefore I conclude that the Prophets in theſe primitive times, had an office or Miniſtery in the Church. 11. The word *Propheſying* is often uſed in the new Teſtament, for that which is extraordinary, and by Revelation, *Mat.* 26. 68. *Rev:* 1. 3. *Acts* 21. 9. *Luke* 1. 67. *Revel.* 22. 10. 19. *Revel.* 10. 11. *Mark:* 7. 6. 1 *Peter* 1. 10. *Jud:* 14. *John Baptiſt* is called a Prophet, *Luke* 1. 76. and 7. 28. *Matth:* 21. 26. and 14. 5. Chriſt himſelfe is called a Prophet, *Matth.* 13. 57. *Luke* 7. 16 and 24. 19. *John* 4. 19. and 9. 17. *Elymas* the Sorcerer is called a falſe Prophet, *Acts.* 13. 6. Propheſying in the name of Chriſt, is joyned with other miraculous, gifts, *Mat:* 7. 22. *Many will ſay to me in that day, Lord, have we not propheſied in thy name? and in thy name have caſt out devils, and in thy name done many wonderfull workes*, Acts 19. 6. *and when* Paul *laid his hands on them, the holy Ghoſt came on them, and they ſpake with tongues, and propheſied.* In this ſence is the word uſed, when 'tis ſaid that *Cajaphas* propheſied, *John* 11. 51. the ſame word is uſed for propheticall prediction, 1 *Tim:* 1. 18. *according to the propheſies which went before on the* Rev. 2. 22. Jezebel *did call her ſelfe a Propheteſſe,*

Propheteſſe. 12 Prophecy (as *Paul* ſpeakes of it) is ſo farre from being a common priviledge of gifted Saints out of office, that it is one of the ſpeciall and rareſt gifts which the Apoſtles themſelves had or could have, 1 *Cor.* 13. 2. *And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge*, which ſtands there betweene 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 Propheſying, or by Doctrine.* The firſt two, *Revelation*, and knowledge are immanent in the Apoſtle: The other two Propheſying and Doctrine; are tranſient from the Apoſtle to the Church. What ſhall my gift of tongues profite you, ſaith he; or how ſhall you be edified or ſatisfied thereby, unleſſe, either I utter ſome Revelation unto you by Propheſying, or utter my knowledge unto you by Doctrine, ſo diſtinguiſhing Propheſying from Doctrine as greater then it; becauſe Propheſying 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 propheſie. He commendeth both, as deſirable, *verſ:* 1. and wiſheth to them all both theſe gifts, *verſ:* 6. but rather propheſie as comparatively the better for edifying the Church. *Et magis & minus, non variant ſpeciem.* There are both good and deſirable gifts of the Spirit, given *to profite withall*, 1 Cor. 12. 7, 10, 11. The Apoſtle alſo alloweth as many to ſpeak with tongues in the Church, as hee alloweth to propheſie 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 interpret, 1 *Cor:* 14. 27, 29. Moreover, whereas it is ſuppoſed by our diſſenting brethren, that all or moſt of the Church, women excepted, did propheſie;

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 als ſtrong conſequences will prove, that any two or three of a Church, who ſhall happilie 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 (propheſie, and tongues) in the Church of *Corinth*, to bee extraordinary and miraculous, and ſo neither of them to bee 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 propheſie, be ſuch as men may attaine by induſtrie and ſtudy, ſo is the gift of tongues: I know no way to looſe the knot without acknowledging, that both the gift of tongues and that of propheſie, were extraordinary and miraculous, which is the truth.

Theſe are the reaſons which I lean to in this matter. I come next to anſwere, *Objections*. The firſt three Objections I finde in the *Diatrife* 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 immediatlie inſpired with prediction; for women that were ſo inſpired, might deliver their propheſie in the Church, but there women

men are forbidden to ſpeak, *verſ:* 34. *Anſw:* 1. 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 propheſieth with her head covered, diſhonoureth her head*, which is meaned of the publicke Aſſemblie, for the Apoſtle is ſpeaking of covering, or uncovering the head in the Church. But diverſe Interpreters underſtand here by a woman, that prayeth or propheſieth, a woman that joyneth as a hearer in the publicke Aſſemblie, and ſo *verſ:* 4. by a man that prayeth or propheſieth, a man that is a hearer, and joyneth in the ordinances. So that the *Geneva* annotation upon *verſe* 5. gives a good ſence of that Text: *That women which ſhew themſelves in publick and eccleſiaſticall Aſſemblies, without the ſigne and token of their ſubjection, that is to ſay, uncovered, ſhame themſelves.* See more for this *Junius* his annotations on the *Arabike* verſion in that place. 2. If the Apoſtle by propheſying, 1 *Cor:* 11. 4. 5. Underſtand propheſying by immediate inſpiration, then the Objection may bee retorted and turned into an Argument againſt the Objectors: For the ſence of the word propheſying in the 11. *Chap:* may give 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 extraordinarly inſpired, might ſpeak in the Church, provided that their heads were covered, in token of *fœminine* 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, onely ſo farre I make uſe of it, that if 1 *Cor:* 11. 5. be meant of propheteſſes, praying or propheſying in the Church, (which the Objector hath to prove). Then certainely the forbidding of women to ſpeak in the Church, cannot be underſtood univerſally,

verſallie, but with a reſerve and exception of extraordinary caſes: But how can this exception of propheteſſes conſiſt with with the Text, *Let your women keep ſilence in the Church*, Why ὑμῶν, *Your women*, they had propheſying women, as is ſuppoſed by theſe of the other opinion, from 1 *Cor:* 11.5. Nay, even your women muſt be ſilent ſaith the Apoſtle; and the reaſons which he addeth, are ſo univerſall as to comdrehend even propheteſſes, they are commanded to be under obedience, and to be in ſubjection, which *Martyr* himſelfe noteth, 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 deceaved, but the woman being deceaved, was in the tranſgreſſion*: It might be feared, ſaith *P. Martyr*, if women were permitted to ſpeak in the Church, Sathan ſhould returne to his firſt wyle, and deceave the man by the woman. Surely he that made uſe of *Evah*, might alſo make uſe of a propheſying woman to deceave, and ſo much the more, becauſe, now ſince the fall, both man and woman are more ſubject to tentation. 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 leſſe? And if propheteſſes be excepted from the rule, 1 *Cor:* 14. 34. Why not alſo other women of excellent gifts.

Object: 2. The Apoſtle, 1 *Cor.* 14. 24, 26. ſpeaks of propheſie as 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:* 12. 28, 29. and 13. 2. and 14. 6. that propheſie even in thoſe dayes, was not a common, but a rare and ſingular gift. So, *ibid: verſ.* 5 when he ſaith, I would that all ſpake with tongues, but rather that yee propheſied; hee

hee intimateth that all of them did not propheſie. 2. When the Apoſtle ſpeaks by way of ſuppoſition, *verſ:* 24: *But if all propheſie*, this proves not that all did propheſie, neither can the very ſuppoſition bee underſtood univerſally: For if an unbeleever had come into their Aſſembly, and heard all, and every one of them propheſying; ſure he had been ſo farre from being wonne thereby, that he had been more alienated from ſuch a confuſion. 3. That which gives greateſt collour to the Objection, is *verſ:* 26. *When yee 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 judgement concerning this Text to be conſidered. I hold the firſt hint from *Cajetan* upon the place; It is not ſaid, every one of you can ſpeak a ſtrange tongue, or can utter a Revelation, *&c.* But ἕκαστος hath i. e. every one in the Church hath theſe things for his good and benefite, when one propheſieth, or two, or three, every one in the Church hath that propheſie, the like of Pſalmes, Tongues, *&c.* Even as 1 *Cor:* 3. 21. 22. *all things are yours, whether* Paul *or* Apollo, *&c.* Where it may bee truely added, or *Pſalmes*, or *Tongues*, or *Doctrines*, 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, benefite, at leaſt are allowed to have, and may have the benefite 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*; Philip. 3. 17. *ye have us for an example*, Heb: 13. 10. *we have an Altar*, 2 Pet. 1. 15. *we have a more ſure word of propheſie*, and the like. And thus I underſtand the Text now in controverſie, the Apoſtle having from the beginning of that 14. *Chap:* perſwaded 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, and that not ſo much the gifts, as the profitable uſe of the gifts was to be deſired, he concludeth this point, *verſ:* 26. Making a tranſition to certain Canons, for order in the uſe of tongues and propheſie, as if he had ſaid, If theſe gifts be thus inproved to edifie, then although every one of you hath not the gifts of tongues, propheſie, *&c.* Yet when yee come together, every one of you hath all theſe tongues, propheſies, *&c.* They being yours, for your good and edification. 4. But if our diſſenting Brethren will not receave this ſence, (which is quite contrarie 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, then another: If all or moſt of them did propheſie, then all or moſt of them had the gift of tongues, and the Interpretation of tongues, and Revelations and the gift of compoſing Pſalmes, and ſo the ſame preſident ſhall bring in ſtrange tongues, as well as propheſying, (of which more before) beſide that of compoſing Pſalmes. I ſhal hardly beleeve that our diſſenting Brethren themſelves 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 ἕκαστος ὑμῶν *every one of you* in reference to tongues, they muſt allow us to make the ſame reſtruction in reference to propheſie: 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 propheſie, then they are looſers another way, by yeelding the preſident of the Church of *Corinth* (in that very place upon which they build their propheſying) to be extraordinary and miracu'ous. 5. Whereas the Objection ſaith, that all or moſt of them did propheſie, this addition, *of moſt of them*, is fictious and fallacious to hide weakneſſe, for the Text hath no ſuch thing, but ſaith, *every one of you*: Themſelves dare not underſtand *every one of you*, univerſally, but in a reſtricted ſence, for then *Prophets*, and Brethren ſhould bee acciprocall, and

and convertible names in the Epiſtles to the *Corinthians*, and when'tis ſaid, *the ſpirits of the Prophets are ſubject to the prophets*, 1 *Cor.* 14. 32. the ſence ſhould bee 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*, *verſ:* 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 profite withall*; Epheſ. 5. 33. ὑμεῖς οἱ καθ' ἕνα, ἕκαστος, let every one of you in particular, ſo 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* 13. 15. *Doeth not each one of you on the Sabbah, looſe his oxe or his aſſe*, that is, each of you who hath an ox or an aſſe: many other ſuch inſtances might be given from Scripture. 7. *Bullinger* noteth out of the Greek Scholiaſt, that the Apoſtle here, 1 *Cor:* 14. 26. uſeth ἕκαστος, for ὅστις, and ὅστις, that is, one of you hath a Pſalme, another a Doctrine, another a Tongue, *&c.* *Beza* gives us the ſame ſence, and refers us to 1 *Cor:* 1. 12. which is a notable clearing of this Text, for the very ſame phraſe: ἕκαστος ὑμῶν, 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 *Syriak* confirmeth the ſame ſence, for 1 *Cor:* 14. 26. he rendereth thus: *Whoſoever of you hath a Pſalme, let him ſay on, 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 *Arabik verſion* (which *Junius* on his Marginall annotations upon it here commendeth) runnes thus. *If any of you hath a kinde of*

Pſalme

Pſalme to ſay, 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. Theſe gifts which are required in a Prophet, 1 *Cor:* 14. 3. 26. are ſuch as men ordinarly may, and do attain by induſtry and ſtudy *Anſw:* 1. The contrary hath been clearly proved, and that wery Text, *verſ:* 26. proveth it; the more ſtrange it is, that a Text which mentioneth revelation, tongues, ſhould be cited for ordinary ſtudy and induſtrie. 2. 'Tis ſaid indeed, *verſ:* 3. *He that propheſieth*, ſpeaketh unto men to edification, and exhortation, and comfort. What then; did not an extraordinary Propher, 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 Apoſtles 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 propheſie came, another thing: the Apoſtle is there onely comparing two extraordinary and miraculous gifts together, tongues and propheſie: Of the two, propheſie 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 propheſie, with leſſe buſineſſe, and without an interpreter; This being the ſcope and ſence of the Text, it may diſcover the weakneſſe of that ground, upon which many have ſuppoſed that the Apoſtle means nothing by propheſie, but the ordinary gift of expounding, and applying Scripture; yea, *verſ:* 6. propheſie 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 numbred among ordinary gifts (as *Junius* upon the *Arabike*, in the place noteth) what ever acceptions of the word, wee

we may finde elſe where in Scripture.

Object. 4. But the Apoſtle bids them deſire that they may propheſie, *verſ:* 1, how can one deſire, or pray in faith for a miraculous and extraordinary gift of the Spirit. *Anſw:* 1. He bids them not onely deſire, that they might propheſie, but that they might have other ſpirituall gifts, ſuch as the gifts of tongues, So *verſ:* 1. and the interpretations of tongues, and hee wiſhes 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 profite withall. 1 *Cor:* 12. 7. yea, they might pray for it in faith for theſe ends, and ſo much the more, becauſe *Mark.* 16. 17. the promiſe is made to beleevers of that firſt age. *And theſe ſignes ſhall follow them that beleeve, in my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, &c.* And why might not the prayer of faith obtaine 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 abſoluteneſſe, and peremptorineſſe of deſire, as ſaving mercies and graces neceſſarie to ſalvation, which is intimated in part by the different phraſe, noted by *Eraſmus*, and others to be uſed, 1 *Cor:* 14. 1, *follow after charity*, διωκετε, purſue it, or as (the *Syriak*) 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 ſpirituall gifts ζηλουτε a word which falleth ſhort of the other, not ſignifying any affecting of any thing with all our endeavour (as the other word doth) but only a high eſteeming, valuing, admiring, wiſhing of a thing which, yet, if it be denyed to us, we muſt ſit down ſatisfied without it.

Object: 5. But theſe Prophets were to be judged, examined and tryed, 1 *Cor:* 14. 29. 32. therefore it ſeemes they were not extraordinary Prophets infallibly inſpired. *Anſw:* 1. If

 thoſe

thoſe who came under the name of extraordinary Prophets, might not be tryed and examined, why are there ſo many caveats in the new Teſtament, to beware of falſe Prophets, *Mat.* 7. 15. and 24. 11, 24. 1 *John* 4. 1. Did not the Lord admit of *Moſes* his objection, that peradventure the children of *Iſrael* would not beleeve him, that God had appeared unto him, and ſent him, wherein God will have him to ſatisfie them by ſignes and miracles, *Exod.* 4. 1. to *verſ:* 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 erre, ſo farre as they were inſpired by the holy Ghoſt in propheſying, much leſſe in writing Scripture, yet they might have, and ſome had their owne miſtakes and errors in particular caſes; whereof I ſhall have one inſtance in *Elias*, who ſaid, he was left alone: *But what ſaith the anſwere of God unto him, I have reſerved 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 goe up to Jeruſalem.* Therefore foretelling 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 Interpreters conceave, was only from their own ſpirits, though they misfathered it upon the Spirit of God. 3. 'Tis well obſerved in the Engliſh annorations upon 1 *Cor.* 14. 32. *That although thoſe propheſies were infuſed by the holy Ghoſt, that cannot erre, yet all things are not alwayes 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 ſome thing mingled with that which the Prophets receaved, and it might fall out, that that which they added of their own, by way of confirmation, illuſtration*

luſtration or application, might be juſtly ſubject to cenſure, wheher it muſt be tryed 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 diſtinguiſheth Propheſie from miniſtery, *Rom.* 12. 6, 7. therefore they who propheſied, were gifted perſons out of office. *Anſw:* 1. Diverſe reſolve that Text thus, that firſt the Apoſtle maketh a generall diviſion of Eccleſiaſticall offices, *Propheſie*, comprehending theſe that labour in the word and doctrine, *Miniſtery* comprehending thoſe that labour not in the word and doctrine, and that thereafter the Apoſtle ſubdivideth propheſying into the paſtorall and doctorall function: and Miniſtery, he ſubdivideth into the office of the ruling Elder, Deacon, and the other of ſhewing 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 Miniſtery, the ordinary offices in the Church. *Having then gifts ſaith the Apoſtle, 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 propheſie and revelation, wee bring nothing which is not agreeable to the rule of faith, *Or Miniſtery, let us wait on Miniſtery.* If our office and adminiſtration be ordinary, let us attend it; and not ſlight 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 finde *Gomarus* upon *Rom.* 12. 6, 7. of the ſame opinion, that propheſie is meant hereof that which is extraordinary, Miniſtery of that which is ordinary.

Object. 7. But that Text, *The Spirits of the Prophets are ſubject to the Prophets*, is applyed by many Presbyteriall writers, for the upholding the authority of Claſſes, and Synods, which is

not a good argument of theſe prophets, if theſe Prophets were extraordinary. *Anſw.* This makes the argument nothing the weaker but ſo much the ſtronger. For if Prophets who were immediatly 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 *Antioh*, *Acts* 15. and if *Peter* being accuſed for going in to the uncircumciſed, was put to make his defence to them at Jeruſalem, *Acts* 11. then *à fortiori*, 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, 'tis a good and equall rule, that a man be judged *per pares*, ſo proportionably in Church cenſures, it will hold among Church officers or Miniſters, that they ſhould be judged *per pares*, an Apoſtle by the Apoſtles, a Prophet by the Prophets, an Elder by the Elders.

Object. 8. *Judas* and *Silas* are called Prophets, *Acts* 15. 32. and they exhorted the Church, yet they were out of office, for they are diſtinguiſhed from the Apoſtles and Elders, and ſaid to be chiefe men among the Brethren, *verſ*: 22. *Anſw*: 1. This preſident will carry the propheſying Brethren very 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*, for ſpreading the Goſpell, *Acts* 16. 17. *Act*: 17. 4, 10. 14, 15. *Act*. 18. 5. others think hee 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 'tis diverſe times 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 ſpeciall and extraordinary employments, or adminiſtrations in the Church, as 2 *Cor*: 8. 18. 22,

23 1 *Cor*: 16. 12. 2 *Cor*: 1. 1. *Heb*: 13. 23. 1 *Cor*: 1. 1. 1 *Pet*: 5. 12. *Epheſ*: 6. 21. *Col*: 4. 7. *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, *Judas* and *Silas* were chiefe men, either for the greatneſſe of their gifts, or more abundant labours.

And now in the cloſe, my adviſe and exhortation is unto ſuch Brethren as take upon them to preach, or propheſie, neither being nor intending to be ordained to the Miniſtery, that they would yet take them to ſerious ſecond thoughts of this buſineſſe, 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 publicke 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 occaſionall exhorting, admoniſhing, inſtructing, reproving, comforting others, in that fraternall manner, which is ſutable to Chriſtians out of office: If they deſire any other work in the Church, let them deſire the Paſtorall office, and offer themſelves to tryall in order thereunto, for as *Greg*: *Nazianzen* ſaith, *orat*: 7. Chriſt hath appointed this order in his Church, that the flocke may be one thing, Paſtors another thing; And again, *'tis a great buſineſſe to teach, but it is ſafe and harmleſſe to learn, why makeſt thou thy ſelfe 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, Baptisme and the Lords supper.

THe *Socinians* and the *Erastian* Crutch-maker before mentioned, so plead against the necessity of Ordination, that they held it lawfull and free to gifted persons not ordained, not onely 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 shee priests whom *Gellius* out of *Cicero*, cals *Antistitas*, not *Antistites*, or happilie they hold with the old *Pepuzians*, 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. 32. although some are so bold as to restrict 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 ministereth the Sacraments, but onely gifts and abilities, how can they avoid to allow gifted women, as well as gifted men to performe these holy things?

But it is justly held by the reformed Churches, and ordered in the Directorie of Worship agreed upon by both Kingdoms, and mentioned also in the late Confession of faith, *chap.* 27. that neither Baptisme nor the Lords Supper may be dispensed by any, but by a Minister of the Word lawfullie ordained. Nay (say the soundest Protestant writers) not upon pretence of whatsoever necessitie be it among *Iews*, *Turks*, *Pagans*, or to children dying, or the like.

The

The arguments I lean to, are these. 1. God hath appointed the Minister of the word, lawfully called and ordained, and no other to bee 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 faithfull.* Which the Apostle doeth not onely apply to himselfe and *Apollo*, *vers.* 6. (where by the way it may be remembred that *Apollo* was neither an Apostle, nor Evangelist, but a powerfull Minister of the Gospell) and to *Sosthenes* (as appeareth by comparing the Text new cited with 1 *Cor.* 1. 1.) but he also applyeth the same to every lawfull Bishop, or ordinary Minister, *Tit.* 1. 7. for a Bishop must be blamelesse as the steward of God, and this steward is ordained, *vers.* 5. So *Luke* 12. 42. *Who then is that faithfull and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season.* 'Tis not Christs will that any one of the household, who is faithfull, wise, and discreet, may take upon him the stewards 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. vers.* 43. 46. and there is nothing which more properly belongeth to the Ecclesiasticall stewards, then the dispensation of the Sacraments.

2. Ministers lawfully called and ordained, and none other hath Christ appointed to bee Pastors or Sheepherds, to feed the flocke of God, *Ier.* 3. 15. *Eph.* 4. 11. *Act.* 20. 28. 1 *Pet.* 5. 2. Much of this feeding consisteth in the dispensation of the Sacraments. And hee who hath appointed this food to be receaved by some, hath also appointed to be given, and administred by others. Surely hee who is so much displeased with Pastors, who feed themselves and not the flocke, will

not

not be well pleased with the flocke which will be their owne feeders onely, and will not be fed by the Pastor. *Grotius* 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 shepherd, as well as he them.

3. *Ezekiels* vision concerning the new Temple, is generally acknowledged to bee an Evangelicall propheſie, which I have also elſe where demonstrate by infallible reasons: But I conceave the Sectaries of this time, who cry downe the Ministery 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 Sanctuarie, and they shall come near unto my table to Minister unto me; and they shall keep my charge.* Whereof we can make no Gospell sence, except it belong to the charge of Ministers, lawfully called and entered into that work, to administer the Sacraments, and namelie that of the Lords Supper at his Table. These Ministers are also in that Chapter plainly distinguished from the people, or children of *Israel*, *vers*: 15. 19, 22, 23, 28.

4. The Sacraments are seals of the righteousnesse of faith, or covenant of grace, as Divines commonly speak, borrowing the phrase from *Rom*: 4. 11. This truely hath been justly accounted so necessary, that both the Houses of Parliament after consultation, had with the Assemblie of Divines, did by the Ordinance dated, *Octob*: 20. 1645. appoint that who ever doth

doth not know *that the Sacraments are seals of the Covenant of grace*, shall not be admitted to the Lords-supper, but shall be suspended from it, as an ignorant person. Now if it were an intolerable usurpation among men, if a privat person should take the broad Seal of the Kingdome, and append it to such Signatures as he thinks good; yea, (put case) to these 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 'tis plaine; 1. That Jesus Christ would have the distinction of *Teachers* and *Taught*: *Baptizers* and *Baptized* to have place in the Church alway, even unto the end. 2. That the commission to Teach and Baptize, was not given to all who beleeve in Jesus Christ, but to some onely. 3. That these *some* who receaved this commission, are not only the Apostles, but ordinary Ministers, as is manifested by the explaining of the commission, and promise to the end of the world.

6. Christ hath distinguished between Magistracy and Ministery, between civil and sacred vocations, *Mat*: 22.21. *Mat*: 16.19. &c. 18.18, &c: 28.19. *Joh*: 20.23. *Rom*: 13.1.7. 1 *Tim*: 2.2. 1 *Pet*: 2.13, 14. compared with *Rom*: 12, 6, 7, 8. 1 *Cor*: 12.28. *Eph*: 4.11. 1 *Thes*: 5.12. *Heb*: 13.7, 17. So that as Ministers may not assume civil dignities and administrations, nor exercise seculare power, *Luke* 12.14. *&c.* 22.25.26. *Joh*: 18.36. 2 *Cor*: 10.4. 2 *Tim*: 2, 4. It is no lesse contrary to the ordinance of Christ, that Magistrates (or any other civil persons) stretch themselves beyond their lyne, and

get (with *Pompey*) into the holy of holies, or with *Vzziah* to the burning of incense, in both which examples, such intrusion was examplarily punished. As it may be said to a secularized Minister, who made thee a Judge, or a civil Magistrate: so it may be said, to a Ministerialized civil person, who made thee a dispenser of the Word and Sacraments?

7. Wee have cleare and convincing examples in the new Testament, that the Sacraments were administred by publicke Ministers, called and appointed thereunto, as Baptisme by *John*, (*Joh:* 1. 33. *he hath sent me to baptize*) and frequently by the Apostles in the story of the *Acts*. The Lords supper administred by Christ himself, (whose example in things imitable we are bidden follow, who also himselfe then commanded τοῦτο ποιεῖτε, *this doe*). And by the Apostle *Paul*, *Acts* 20. 7, 11. *so the breaking of bread* is joyned with *the Apostles doctrine and fellowship*, Acts 2. 42. Ministers being also called the stewards and dispensers of the mysteries of God, where of before: So that a lawfull Minister may in faith administer, and the receavers receave from him in faith the Sacraments, having Scripture warrands for so doing. But there is neither any commission from Christ, to such as are no Church officers, to administer the Sacraments: Nor can there any cleare example be found in the new Testament, of administering either the one Sacrament or the other, by any person who can be proved, not to have been a Minister lawfully called & ordained. Therefore such persons cannot in faith administer, nor others in faith receave from them, either Baptisme or the Lords supper.

8. That one Text, *Eph:* 4. 11. 12, 13. is enough to put to silence these gainsayers. *And hee gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saincts, for the work of the Ministery, for the edifying the body of Christ, till wee all come*, &c. Is

Is not the administration of the Sacraments a part of the perfecting of the Saints, of the work of the Ministrie, 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*, saith the Text.

CHAP. VII.

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

THis Question appeareth to be very perplexed and thornie, yet I am led upon it both by the contraversies of the times, concerning the necessity of Mission 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 still or may be Evangelists in the Church. *Calvin* holds indeed that in that age of his, God raised up Evangelists to rescue the Church from Popery. *Instit lib.* 4. *cap.* 3. § 4. and Mr. *Hooker* in his Ecclesiasticall policie, *lib.* 5. *Sect:* 78. tels us out of *Eusebius eccles: hist: lib.* 3. *cap:* 34. that in *Trajans* dayes many of the Apostles Disciples and Scholers 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 shewed out of *Justine Martyr dial:*

cum Tryph: Jud. That in his dayes there were ſtill ſome in the Church, who had an extraordinary gift of propheſie, and ſuch there have been alſo in other places, and at other times. Of which there might be diverſe inſtances given, I ſhall here ſpeak ſomewhat, firſt of the work of Prophets and Evangeliſts.

Their Work and Adminiſtration, I conceave to be partly ordinarie, partly extraordinarie. Ordinarie, becauſe the higher degrees. *Eph.* 4. 11. are comprehenſive of the lower, not contrariwiſe, a Paſtor doth the work of a Teacher, an Evangeliſt doth the work of a Paſtor and Teacher, a Prophet doth the work of an Evangeliſt, Paſtor and Teacher, an Apoſtle the work of all thoſe, which I have alſo before touched, following *Chryſoſtome* and Mr. *Bayne*. Prophets and Evangeliſts edifie the Church by preaching as well as ordinary Paſtors, 1 *Cor.* 14. 3. *Eph.* 4. 11. 12. 2 *Tim.* 4. 2. 5. From which Scriptures and others of that ſort, as *Tit.* 1. 5. 1 *Tim.* 3. 15. Some have collected that Evangeliſts had a fixed charge in ſome certaine Church, which they attended and took the overſight thereof for the work of the Miniſterie als often, and als long as other preſſing and publick occaſions of the Church could permit. See *Zeperus de polit: eccl: lib:* 2. *cap:* 1. *Aret: probl: Theol: loc:* 62.

I ſay again the work of Prophets and Evangeliſts was extraordinarie, for the diſtinguiſhing or characteriſticall propertie of a Prophet, *i. e.* the outmoſt he could do, which the ordinary officers could not do, nor any other, but an Apoſtle, is the opening of great ſecrets or foreſhewing things to come, by the ſpeciall and extraordinarie inſpiration of the holy Ghoſt. Their verie name intimateth ſo much for προφήτης and προφητεύω come from πρόφημι I foretell. According to which ſenſe of the word, all theſe were called Prophets of old, who foretold things to come, as Magitians, Aſtrologians, Prognoſticators, Nativitie or figure-caſters, &c. See *Olivarius de Prophetia pag:* 9. 10. The Prieſts and Interpreters of the Oracles were alſo called

called Prophets, and the Apoſtle *Tit:* 1. 12. calls *Epimenides* a Prophet of the *Cretians, qui quaſi præſenſerit futura,* ſaith *Eraſmus*. As likewiſe ſaith he, becauſe that book of *Epimenides* out of which that verſe is cited hath its title περὶ τῶν χρησμῶν *de oraculis*. 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 characteriſticall 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, 'tis to be remembred, that the word *Evangeliſt* is not heere taken in that reſtricted vulgar ſenſe, for a pen-man of the holy Ghoſt writing Goſpell; for in that ſenſe there were but foure Evangeliſts, and two of them Apoſtles. But this is not the Scripture notion of the word, which tels us that *Philip* and *Timothie* were Evangeliſts, *Act.* 21. 8. 2 *Tim.* 4. 5. And that Chriſt hath given Evangeliſts to his Church for the work of the Miniſtery. *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 as an Evangeliſt, or he who was more then an Evangeliſt could do, I conceave to ſtand in two things: the firſt is, to lay foundations of Churches, and to preach Chriſt to an unbelieving people, who have not yet recieved the Goſpell, or at leaſt who have not the true Doctrine of Chriſt among them. So *Philip* the Evangeliſt preached Chriſt to the citie of *Samaria*, and baptized them before any of the Apoſtles came unto them. *Act.* 8. 5. 12. And if the 70 Diſciples *Luk* 10 were Evangeliſts (as many think, and *Calvin Inſtit: 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, and ſpeciall 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.* 8.23. *Phil:* 2. 19.25. 2 *Tim:* 4.9. *Tit:* 3 12 *Act:* 15 22 25. In this laſt example, although ſome are of opinion that *Silas* was of Jeruſalem, and had an ordinary Miniſteriall function there, yet the beſt writers do commonly reckon *Silas* among the Evangeliſts, and I do not doubt but as he was a Prophet, *Act.* 15.32. ſo alſo an Evangeliſt, which may appeare by his traveling through many places, in the work of preaching the Goſpel, ſometimes with *Paul*, as his fellow labourer and helper: *Act* 16 19 &c. 17. 4. 10. ſometimes with *Timothy*, *Act:* 17. 14. 15. & 18 15.

Now when I call theſe 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 dayes 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 Goſpell, and between one Church and another, upon extraordinary errands. But I call the work of Prophets and Evangeliſts extraordinary in *Calvins* ſenſe (expreſſed by him in the place before cited) *i.e.* it is not ordinary like that of Paſtors and Teachers, which hath place conſtantly in the beſt conſtituted and ſetled Churches. Shortly, I take the word *Extraordinary* here, not for that which ceaſed 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, 1. I cannot paſſe without an animadverſion, a paſſage in Mr. *Hookers* Eccleſiaſticall

Eccleſiaſticall policie. *lib:* 5 *ſect:* 78. where he will not have the Prophets mentioned, 1 *Cor.* 12 28. to be reckoned with thoſe whom he calleth (after the then common idiome) the Clergy, *becauſe no mans gifts or qualities can make him a Miniſter of holy things, unleſſe Ordination do give him power; and we no where finde 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 Propheteſſes alſo, I ſhall not contend againſt that which he ſaith, but if we ſhall underſtand that the Apoſtle in that place doth enumerat not only *diverſities of Gifts*, but *diverſities of Adminiſtrations*, which God hath appointed in the Church (and this may eaſily appeare by comparing *v.* 28. with *v.* 4.5.) and ſo take propheſie for an Adminiſtration or Service in the Church als 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 als well as the Apoſtles, *Luke* 11.49. Chriſt ſaith, *I will ſend them Prophets and Apoſtles*, and 1 *Cor:* 12 28. God hath ſet or appointed Prophets in the Church. Yea as their work was partly ordinary and common to Paſtors and Teachers, ſo a Prophet was examined and allowed by an Aſſembly 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, *queſt.* 19. to elude our argument for the ſtanding ordinance of Chriſt, for Ordination of Miniſters drawne from 1 *Tim.* 4.14. anſwereth among other things, that *Timothy* being an Evangeliſt, and Evangeliſts being (by common conſent) extraordinary by Calling, he had no need to paſſe through the common doore of Ordination. The extraordinarineſſe of Evangeliſts is not ſo much without controverſie, as he would bear his reader in hand, as may appear

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by what I have but now said: Neither can he prove that at that time, when the Presbytery laid hands on *Timothy*, he was even then an Evangelist or more then 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 speciall Mission and Vocation thereunto, not only inwardly from the Spirit of Gods stirring up unto and enabling for the work, but outwardly also and orderly in the Church. The 70 Disciples were ordained by Christ himself, *Luke* 10. 1. *The Lord appointed other seventy also, and sent them two and two.* An Angell 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 *Timothie* to the Church of the *Philippians*, *Phil:* 2. 25. 28. These are examples of extraordinary Mission, such I mean as ceased with that age, none being now immediatly sent by Christ or his Apostles. But there are other examples of a Mission or Calling to somewhat of the proper work of Evangelists, which are not to be restricted to that age only; for they who were Agents and did travell and negotiat in the great and speciall affaires of the Church, had a speciall delegation and orderly call thereunto. So I understand that of *the Messengers of the Churches*, 2 *Cor:* 8. 23. And *Epaphroditus* being sent from the Church of *Philippians* to *Paul*, is called there Apostle or Messenger. *Phil:* 2. 25. So *Judas* and *Silas* who went out for the setlement of the distracted Churches, had a speciall commission and delegation thereunto from the Synod of the Apostles and Elders. 'Tis therefore most agreeable to the Primitive pattern, that where Synods or at least Classes may be had, and are not by persecution scattered or hindred to meet, such as undertake either to goe & preach the Gospel to Infidels, Papists, Turks or the like, or go about any negotiation abroad in any common businesse of the Church

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

CHAP. VIII.

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

THis I gather from 1. *Tim:* 4. 14. neglect not the gift that is in thee, which was given thee by prophesie, 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 shew us the right hands, unto which Christ hath committed this power. It is a Text most miserably darkened and obscured by controversall Glosses, put upon it by Popish and Prelaticall writers: Some would have πρεσβυτεριον here to bee 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; *Camero: prælect:* in *Mat:* 18. 17. Dr. *Forbesse Irenic: lib.* 2. *cap:* 11. *pag:* 161. And why should wee understand by Presbyterie, a company of Bishops, when it is yeelded even by writers of that side, that in these Cities where the Apostles planted the Gospel, there was *Collegium Presbyterorum*, a Colledge or company of Presbyters. So Mr. *Thorndike*, of the government of Churches, *cap.* 3. The author of the History of *Episcopacy*, *part:* 2. *pag:* 28. *&c.* Both of them in this following *Hooker*. It was also

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acknowledged by them, that this Colledge of Presbyters did together with the Apostles lay on hands in Ordination, thereby contributing their blessing and assisting with their prayers, Whence (as was alledged) came the custome of the Presbyters, their laying on of hands in the Ordination, together with the Bishop, *conc: Carthag:* 4. *can:* 3. so that even themselves say as much as may make us understand by πρεσβυτεριον in this Text, *Concessus Presbyterorum* as *Camero* cals it. The footsteps of Ordination by Presbyteries might be seen, not onely in that Canon of *Carthage*, but in the Canon law it self, which appointeth the same thing, *Dist:* 23. *cap:* 8. Both *Ambrose* in *Ephes:* 4. and *Augustine* in *quæst: ex utroque Test:* 4. 101. bear witnesse that Presbyters did ordaine in Egypt, when a Bishop was not present, Dr. *Forbesse Irenic: lib:* 2. *pag.* 177. citeth out of *Panormitan*, *Olim Presbyteri in communi regebant Ecclesiam & ordinabant sacerdotes.*

There is another Glosse which the *Erastians* (who love not the name of Presbytery, with any power at all *jure divino*) are glad to take hold off. 'Tis that which *Bilson*, *Stutlivius* and other Episcopall writers made use of, distrusting (as it should seeme) that other Interpretation last mentioned: And they had it from *Bellarmine*, and some Popish expositors. See *Gorranus* upon the place: I confesse it was also one of *Calvins* few (for they were but very few) mistakes, and 'tis diligently catcht at by those who set at nought *Calvins* judgement in other things. But *quandoque dormitat Homerus.*

I think it worth the while to examine this Glosse. And I shall offer these reasons following, to make it appeare that πρεσβυτεριον is not here the office of an Elder, but the Assembly of Elders, commonly called the Presbytery. 1. The word πρεσβυτεριον is no where 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 Counsell of Elders, *Luke*

Luke 22. 66. *Acts* 22. 5. in which places *Arias Montanus* rendereth it by *Senatus*. *Beza* in the first of these places, retaineth the word *Presbyterium*. In the other place, both his *version* and the *Tigurine* hath *totus Seniorum ordo*. But the old English translation, readeth *the company of Elders*. However both places are clearly meaned of the company of Elders, not of the office it selfe, for the office of Elders could not meet together, as in that place of *Luke*: Neither could the office of Elders bear witnesse to *Paul*, as in that place of the *Acts*. Mr. *Selden* in his upon *Ebraica*, *lib:* 1. *cap:* 15. understands the word πρεσβυτεριον 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, not the office it selfe of Elders. And I shall aske those who think the Apostle means the office of Elders, upon what imaginable ground can they conceave that this is the Apostles meaning, or how come they to divine this thing, or how could the Apostles words be understood in that sense? The holy Ghost never useth the word in that sence. The *Septuagint* 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 onely one place where the word πρεσβυτεριον is conceaved to be used for the office of an Elder. And that is in the *Apocrypha* story of *Susanna* vers: 50. But *H: Stephanus*, *tom:* 3. *pag:* 545. makes a doubt whether it should not bee written in that signification πρεσβυτερίου, and suppose it be to be read there πρεσβυτεριου, yet that Geek is not so old as *Paul*, for it is ascribed to *Theodotio*, as Mr. *Seldon* tells us in that place last cited out of him. Yea, the Jesuits of the English Colledge of *Doway* in their Bible acknowledge, that this story *is translated out of Theodotions edition*, and this is the oldest Originall which they can alledge for it. And besides this it may

be understood of the Assembly of Elders, when the Elders say to *Daniel*, ὅτι σοὶ δεδωκεν ὁ θεος το πρεσβυτεριον, which those Jesuits of *Doway* 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 signifie there 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 plaine by the verses preceeding: Even as God gave to his praying children this present Parliament,

2. If the Apostle had meant to expresse the dignity or degree of an Elder, hee would rather have used the word πρεσβεία or πρεσβεῖον, which Greek writers use *pro senum honore vel dignitate*, then πρεσβυτεριον, which is not used in that sence.

3. And if he had meant to stirre 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 as he saith to him else where, doe the work of an Evangelist.

4. The very Popish Interpreters are forced to confesse that the Apostle means an Assembly of Elders, *Flurium Presbyterorum*, saith *Mariana: cœtus Presbyterorum*, saith *Salmeron*, *Estius* upon the place noteth, that imposition of hands, was *à pluribus adhibita*, according to that Canon of *Carthage*. *Hugo Cardinalis*, noteth here the great honour of Presbyters, that three of them at least, laid on hands in Ordination.

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

It hath been objected by some, that 1 *Tim:* 4. 14. holds forth

forth no president for ordinary Presbyteries, because 1. Here is mention of prophesie 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?

Answ: 1. Those very things which are objected, to depresse the Presbyterie, doe put upon it so much the more aboundant honour. Altho prophesies had gone before concerning *Timothy*, and some extraordinar predictions, 1 *Tim:* 1. 18. Altho likewise the Apostle *Paul* himself is supposed to have been present, and to have laid on hands at the same time, yet neither the extraordinary prophesies, nor the laying on of the hands of an Apostle, did swallow up, take away or hinder the ordinary power and right of the Presbyterie, to be acted and put forth in the ordaining of *Timothy*, or did exempt *Timothy* from entring by that ordinary doore, and passage, through those ordinary hands of the Presbytery.

2. 'Tis not certaine, that either the propheticall predictions concerning *Timothy*, (which the Apostle calls προαγουσας, *prægressas*, or *quæ præcesserunt*) or the laying on of *Pauls* hands, was at the same time with the laying on of the hands of the Presbyterie. But whether these things were done together, or at severall times, 'tis very observable, that to these the Apostle prefixeth διὰ *by*, but to the laying on of the hands of the Presbyterie, μετὰ *with*, 1 *Tim:* 1. 6. *that thou stirre up the gift which is in thee, by the putting on of my hands.* 1 Tim: 4. 14. *the gift which was given thee by prophesie:* then he addeth *with* (not *by*) *the laying on of the hands of the Presbyterie*: By this change of the phrase on purpose intimating, that the prophesie and laying on of *Pauls* hands, were things extraordinary, because by these the gift, aptitude, and ability of parts, or the δυναμις was given to *Timothy*, but the laying on of the hands of the Presbyterie, was according to the ordinary rule then and there

setled, being a rite used in Ordination, so that *Timothy* had not by the act of the Presbyterie, any gift or δυναμις, but the ἐξουσία or a potestative, authoritative Ministeriall Mission (for to what other use or end could there bee a laying on of the hands of the Presbyterie?) Therefore *Athanasius* in *apologia ad Imper: Constantium* citing this Text, and applying it to ordinary Ministers, he lives out that part concerning prophesie, and the rest of the Text he applies thus, ἀπόστολος παῦλος ἐπέστωμεν διὰ τὸ μαθητὰ παραγγελλει, λέγων μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι μετ' ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. *The Apostle Paul hath commanded each one of us in his disciple, saying, neglect not the gift that is in thee, which was given unto thee with the laying on of the hands of the Presbytery.*

3. If it be said that the laying on of the hands of the Presbytery was onely to shew their consent, and joyning in prayer, and hearty wishes with the Apostle for *Timothy*: The answer is ready; let these who alledge this shew us from Scripture, where laying on of hands was ever used, for a bare testimony of consent, or of joynt prayers and wishes. I know imposition of hands hath been used in prayers, of blessing, or benediction by such as had a speciall power, authority and priviledge, as *Gen:* 48. *Jacob* when hee blessed the sonnes of *Joseph*, laid his hands upon them, but we read not that *Joseph*, or any other, whose heart joyned in prayer and hearty wishes for them, did therefore lay on hands together with *Jacob*, *Mat.* 19. 15. *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, wee must conclude that the laying on of the hands of the Presbytery, was an authoritative act, not a testimony of consenting and joyning onely.

4. 'Tis thought by some Episcopall writers, that *Timothy* was

was twise ordained, first to be a Presbyter, and after to bee a Bishop. See the history of Episcopacy, *pag*, 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, (*viz.* 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 distinguish what was ordinary, what was extraordinary, ascribing that to the Presbytery, this to the Apostle.

5. And if the Presbyterie had ordained, and sent forth *Timothy* as an Evangelist, what inconsistency, or absurdity had been in it? You will object the lesse is blessed of the greater, and not the greater of the lesse, *Heb:* 7. 7. I answer, although *Timothy* as an Evangelist, was greater then a single Presbyter, yet that proves not, that he was (even in that capacity,) greater then the whole presbytery, 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 singulis, minor universis*. Moreover, he that blesseth, is not every way greater then he who is blessed, but he is greater *qua talis*, in so far as he blesseth. And why might not the Presbytery be greater then an Evangelist, not simply and absolutly, 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 *Antioch* laid hands on him, and *Barnabas*, *Acts* 13. 1, 3. And in so farre there was a majority and preeminence in those who laid on their hands though simply and absolutly they were the greater, on

whom

whom the hands were laid.

This takes off some of the chief exceptions brought by the Author of the Queries concerning Ordination, *quest: 19.* which done, his other exceptions are the more easily mastered. He himself passeth from one of hem, as not being very considerable, *viz.* that Presbyterie there is used to signifie 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 passe through the common door of Ordination. Of which hereafter.

The other is a conjecture of his own, which if it be a light, I confesse it is a new light. *It seemes more probable* (saith he) *be farre that when* Paul *laid his hands on* Timothy, 2 Tim: 1. *6. there were some other Apostles, or Apostles fellowes that joyned 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 consonant to other Scriptures where the appellation of Elder is attributed unto them,* 1 *Pet:* 5 1.2. *Epist: Joh:* 1. *&c.* 3 *Epist:* 1. *Ans:* 1 In the last two Scriptures which he citeth, the word Elder is a name of age not of office, and we are to understand, πρεσβυτερος in those places to be only a degree more then πρεσβυτης: *Epist,* 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, *my little children.* 2. *Peter* indeed speaketh of himself as one of the Elders by office, wherein we ought rather to observe his humility, condescension, and prudent insinuation, then 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 *Oecumenius* upon the place tells us, *Peter* cals himself so for modesties cause, and the 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 *Apostles*

Apostles and Elders were ordinarly distinguishing names, as it is manifest from *Act.* 15.2.4.6.22: 23. Why then would the Querist leave the ordinary Scripture notion of the word, *Elder,* and ground his own interpretation of the word Presbyterie, upon *Peters* calling himself an Elder: he might als well argue, that the believing Romans who are 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. 1. The Apostle *Paul* calleth himself a servant of God. By the like Logick he may argue that the ordaining of Elders, *Act:* 14. 23. *Tit:* 1 5. is meant of ordaining Apostles, because the Scripture calls the Apostles Elders. 3. *Peter* calls not himself πρεσβυτερος an Elder, but συμπρεσβυτερος. The sense of the word is explained two wayes, both are mentioned by H. *Stephanus* in *Thes: ling: Gr: Tom: 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 Presbyter:* so the Tigurine, *who am also an Elder* so 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 maks yet more against the Querist: For *H. Stephanus* expresseth the sense of συμπρεσβυτερος thus, *qui & ipse è seniorum & Presbyterorum Collegio est,* he who is of the Assembly or Colledge of Elders commonly called the Presbytery: *Hierome* did happily intend the same thing by the word *Compresbyter.* And likewise *Beza* by his rendering *ego una Presbyter, 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 be red thus, *The Elders who are among you I exhort, who am 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 *Pontus, Gallacia, Capadocia, Asia,* and *Lythinia,* he joyned and acted as an Elder, and as in a Presbytery. This sense I preferre to the other. For if he had intended no more but to tell them that he also was an Elder, I should think he wold have chosen another & plainer expressionas καὶ γὰρ ἐγὼ πρεσβύτερος εἰμι. *The Elders who are among you I exhort, for I also am an Elder.* or thus, πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὡς καὶ αὐτὸς ὢν πρεσβυτέρ& *The Elders who are among you I exhort, as being my self also an Elder. Or thus,* παρακαλῶ καὶ αὐτὸς ἐγὼ πρεσβύτερος ὑπάρχων *The Elders who are among you I exhort, I my self also being an Elder.* But now when he purposely chooseth the word συμπρεσβύτερ& he intimateth somewhat more then that he was an Elder. *viz:* that he was Presbyterated 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, συμπαροικ&, which Pollux useth for *contubernalis,* is not simply, he who is also a gueſt, or who is also a companion but he who is a gueſt in the same Inne, or a chamber fellow; συμβιωτὴς is not any who ever he be, that doth also lodge, live, & eat, but he who liveth together & eateth together: συμπρεσβυς, or συμπρεσβευτὴς may not be rendered, he who is also an Ambassadour, but he who is a collegue in the same Embassy, *collega in legatione.* συμμάρτυρ is not simply he who also is a witnes (for then he who is a thousand miles off being witnes in another cause is συμμαρτυρ) but he who bears witnesse together in the same thing, or he who joyneth in the same testimony, as *Rom.* 8 16. Pollux hath also, συμμορίτης, *qui est ejusdē decuriæ,* not he who is also of a band or company, but he who is of the same band or company, συμμαθητὴς, is not he who is also a Disciple, (for then a Scholler among our Antipodes is συμμαθητὴς) but a condisciple in the same schoole. And if we speak properly we will not call every Minister of holy things, συμμυστὴς, *Symmista,* but he who is our collegue, or associat or a Minister of our owne company. So συμπλειονες *H. Stephanus* well explaineth *complures simul collecti, non sigillatim,* συμβλιον is not used for a counsell which is also taken, but for a counsel taken joyntly or together. Many like instances might be given both in the Greek, συμμέτοχος, συμποσιαστὴς, συμπρυτανις, σύμφωνος, συμφυλέτης, σύμμυστος, or συμφυὴς, οἱ συμφοιτήσαντες, or συμπαιδευθέντες, and such like; and likewise in the Latine, *compotator, compransor, combennones, commolitor, commurmuratio, compatior, competitor, compingo, complicatio, comploratio, compossessor, compromitto, comprovincialis, concivis, concriminatio, concolor condiscipulus, confabulatio, confæderatio, congener, congerminalis, congenitus, congermino, conjubilatio, conjurati, connutritus, conservus, consedeo, consocer, consorbio, conterraneus, contemporaneus, contribulis, convelificor, converberatus, convivo, convictus,* and I know not how many more of that kinde, in which words the prepositon cannot be rendered by *also,* but by *together* in the same thing *joyntly* or of the *same:* And now I hope it may appear that the Scripture, objected by the Queriſt doth not hurt but help the Presbytery 4. Suppose the Presbytery, 1 *Tim:* 4. 14. to be an Assembly of Apostles, as the Queriſt would have it, what shall he gaine thereby? For the name *Presbyterie* being purposely chosen in this Text, which mentions laying on of hands in Ordination, will prove that the Apostles did these as Elders, and as an act of one Assembly of Elders, not as any thing peculiar to the Apostles. For no rationall man will imagine, that the holy Ghost intending to expresse some extraordinary thing, which the Apostles did as Apostles, and which belongs not to ordinary Elders, would in that very thing purposely call them πρεσβυτέριον or an Assembly of Elders. 5. That πρεσβυτέριον here is not an Assembly of Apostles, but of

Elders who were not Apostles may appear plainly by comparing the Text now in controversie with 2 *Tim*: 1. 6. *the gift 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 joyned in that action with *Paul*, as the Querist supposeth, *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 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 fitly expresseth the difference betwixt the laying of *Pauls* hands, and the laying on of the Elders hands, but there could be no such difference among the Apostles themselves, or Apostles fellowes.

But I have not yet done with the vindication and clearing of this Text, which holds forth a president for ordination by a Presbytery. It may bee 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 those who were not ordained by a Presbytery; and what shall also 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 I 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 unministeriated: Although likewise

wise 3. I do not hold the laying on of hands to be the substantiall part or act of Ordination (which I have before prooved to be essentiall to the calling of a Minister) but only the rituall part in Ordination. And although, 4. I hold the laying on of hands to be such a rite, whereunto we ought to be very sparing to ascribe mysterious significations, wherein some have gone too farre, and taken too much liberty, yet I hold (with the generality of protestant writers, and with the best reformed Churches) that the laying on of hands is to be still retained in Ordination. I hold also that this laying on of hands is an Ordinance of the new Testament (and so do our dissenting Brethren of the Independent way hold also) and that 'tis necessary by the necessity of precept, and Institution, and in point of duety. *For although there is no certain precept extant, concerning laying on of hands, yet because we see the Apostles did alwayes use it, their so accurat observing of it ought to be unto us in stead of a Precept*, saith *Calvin Instit. lib*: 4. *cap*: 31, § 6. For the Examples of the Apostles or Apostolike Churches, in approved things which have a standing reason, are binding, and in stead of Institutions. The laying on of the hands of the Apostles in so far as the holy Ghost was given thereby, was extraordinary, and ceased with themselves, yet in so far as the Apostles, yea and the Presbytery too, laid on hands in their ordaining of Ministers, there is a standing reason why we should do in like maner: the laying on of hands being a rite properly belonging to the praying over these whom we blesse in the name of the Lord, with an authoritative benediction, as is manifest by these examples of laying on of hands, in *Jacobs* blessing of *Ephraim* and *Manasseh*. *Gen*: 48. and in Christs blessing and praying over the little Children, *Mat*: 19. 15. *Mark*: 10 16. Looking thus upon laying on of hands; 1. as a rite in blessing and prayer over; 2. as a rite for publik designation and so emne setting apart of such a person; and if you will, 3. as a rite of giving up, dedicating and offering

unto the Lord, of which use of laying on 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. *Wallæus Tom*: 1. *pag*. 473. thinks that the negative precept. 1. *Tim*: 5. 22. *lay hands suddenly on no man*, doth also containe an affirmative, to lay hands upon such as are worthy and approved.

CHAP. IX.

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

For there must be also Heresies among you, saith 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 Heresies here some understand no more but divisions and Sects, and conceave that Heresies in point of opinion or doctrine, are not here meant. So *Chrysostome*, *Erasmus* and others. If so, then the very divisions and sects, will make a discovery who are approved, who not, before it come to Hereticall 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. αἱρετικὸν is rendered in the *Tigurin* Bible, *Sectarum authorem*, and in the margin *factiosum*, *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, *opportet enim & Sectas in vobis esse*. Sometimes the word, αἵρεσις is taken in the new Testament for a sect, yet (to note

note that by the way) onely for such a sect, as either was indeed, or was esteemed to be of some hereticall opinion, as *Act*. 5. 17. and 15. 5. and 24. 5. and 26. 5. and 28. 22. The Apostle hath the word αἱρέσεις, twise in his Epistles, and in both places he makes some difference, and distinction between *heresies*, and *divisions*, or *strifes* and *variance*, 1 *Cor*: 11. 18, 19. *Gal*: 5. 20. For every division, strife, or variance, is not Heresie. Therefore in the Text which I now speak to, I understand Heresie to be some what more then division. The *Arabick* 1 *Cor*: 14. 2. that is in the Greek, and our Translations, 1 *Cor*: 11. 19. repeateth the word Schismes out of the precedent *vers*: & adderh moreover the word Heresies, reading σχίσματα καὶ αἱρέσεις; *for there most arise Schismes and Heresies 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 Heresies, do not observe the rising of the Apostles speach, for after he hath spoken of their σχίσματα, or Schismatical divisions contrary to the rule of love; he addeth δεῖ γὰρ καὶ αἱρέσεις, *&c. For there must bee also Heresies among you*. I partly beleeve it, saith he, that there are divisions among you, for there must be, not onely Schismes, but worse then that, there must bee Heresies also! If you aske now, what is Heresie? I shall without any implicit following of Writers, ground my answer on Scripture it self. And I answer first negativelie, then positively. Negatively,

1. Heresie is neither to be so farre taken at large, as to bee extended to every error, which may be confuted by Scripture, although happily such an error be too tenaciously maintained. Nor yet is it to be so farre restricted, as that no error shall be accounted Hereticall, 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 Heresie, he makes no mention of a fundamentall

Tertull: de præscript. adverſ: hæret. Cum ideo credidisse se dicat (Apostolus) de Schismalibus & dissensionibus quia scilicet etiam hæreses oportoret esse. Ostendit enim gravioris mali respectu, de levioribus se facile credidisse.

mentall error, but of an error contrarie to the Scriptures, *loc: com. class: 2. cap: 4. § 50.* So *Calvin: Instit: lib: 4. cap: 2. § 5.* understands all such to be Heretiks, as make a breach in the Church by false Doctrines. *Walæus, tom: 1. pag: 57.* saith, Hereticall Churches do either erre in the foundation, or onlie in some other things built upon the foundation. When *Peter* speaks of such Heresies, as take away the very foundation, *Jesus Christ*, he thinks it too little to call them simple Heresies, but he cals these *damnable Heresies.* But if you understand by fundamentall truths, all the chief and substantiall principles (I do not mean onely 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 expect in the ordinary dispensation of God to be saved,) in this sense, I may yeeld that Heresie is alwayes contrary to some fundamentall truth. 'Tis one thing to dispute of the absolute soveraigne power of God, and what are the truths, without the beleif whereof 'tis absolutly, and altogether impossible that one can be saved: 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 what are these truths, which in a Church where the Gospell is truely preached, all and every one, (come to years of knowledge and discretion) and having means and occasions to learne, are bound to know, (and according to the revealed will and ordinary dispensation of God) must learne, as they desire or expect to have a true fellowship with Christ in the Sacrament of the Lords supper, or to bee accepted of God, and saved eternally:

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2. We must not think that no man is a Heretick, but he who is consistorially or judicially admonished, and thereafter continueth pertinaciously in his error. For where 'tis said *Tit: 3. 10 A man that is an Heretick after the first and second admonition, reject:* 'Tis intimated that he is an Heretick before such admonition. Positively, I concieve that these six things doe concurre to make a Heresie. 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 a true Church. For both *Peter* and *Paul* where they foretell that Heresies were to come, *2 Pet: 2. 1. 1 Cor: 11. 19.* they adde ἐν ὑμῖν, *among you*, *i.e.* among you Christians. So *Act: 20. 30. also of your owne selves shall men arise, speaking perverse things.* Therefore the Scripture gives not the name of Hereticks to these who are altogether without the visible Church, but it calleth such by the names of Heathens or unbelievers, or they that are without, or the like. 2. Tis an error voluntarlie and freely chosen, both in the first invention and broaching of it, (which is proper to the Heresiarchs,) and in the maintaining of it, or adhering to it, (which is common to all Hereticks.) This I collect from the very name which the Scripture gives to it for, αἵρεσις, comes from αἱρέομαι, I *choose*. Therefore we give not the name of Hereticks to such Christians as are compelled in time of persecution to profess such or such an error, which peradventure were a formal Heresie, if voluntarly and without compulsion professed. They ought indeed to die, and to indure the greatest torments, before they professe what they know to be an error: but this their sin is not properly called Heresie, for an Heretick doth freely and voluntarily hold that which is his error. And in this respect and consideration, *Tertullian* thinks

Tertul. de præscrip: adverſ: hær.

ret. Hæreſes dictæ græca voce ex interpretatione electionis, quia quis ſive ad inſtituendas ſiv ad ſuſcipiendas eas utitur. Ideo & ſibi damnatum dixit Hæreticum; quia & in quo damnatur ſibi elegit

that an Heretick is said to be αὐτοκατάκριτος, *condemned of himself.* *Tit:* 3.10. becauſe he hath of himſelf choſen that which doth condemne him. The Apoſtle there hath commanded to reject an Heretick. 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 choſen his own wayes, and his ſoul delighteth in his abominations. This interpretation is much ſurer and ſafer, then to ſay that a Heretick is called αὐτοκατάκριτος, 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 Hereticke puts light for darkneſſe, and darknes for light; good for evill, and evill for good, he chooſeth error as truth, and refuſeth truth as error, they that give heed to ſeducing ſpirits and doctrines of Devils, do alſo *depart from the faith,* 1 *Tim.* 4.1. *reſiſt the truth,* 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 by that means becomes a ſcandal and ſnare to others. For although there may be Hereſie (as well as other kinds of ſin) lurking and hid in the thoughts, yet that belongs to Gods judgement only, not to mans. The Hereſies which are ſpoken of, 1 *Cor:* 11.19. are certainly known and apparently diſcriminative; even among men. And Heretick s are ſcandalous perſons 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 chiefe and ſubſtantial truth grounded upon, or be neceſſary conſequence drawne from, the holy Scripture. There was never yet any Heretick in the Chriſtian world who contradicted that which is literally and ſyllabically in Scripture. The moſt damnable Hereticke will offer to ſubſcribe to the Scripture

ture in ſtead of a Confeſſion of Faith, who yet will not ſubſcribe to all truths, which neceſſarily follow from the words of Scripture. But I call not every error Hereſie which is contrary to any conſequentiall truth, grounded upon Scripture. As the Scr pture reckons not all who ſin, *to be workers of iniquitie,* ſo it reckons not all who erre to be Hereticks. Although there is not any, either ſin or errour, in the own nature of it veniall, yet every ſin is not a groſſe and hainous ſin, and every errour is not Hereſie. Hereſies are mentioned as greater evills then Schiſmes. 1 *Cor:* 11. 18. 19. which could not be ſo, if every errour were an Hereſie. 6. 'Tis an errour factiouſly maintained, with a renting of the Church, and drawing away of Diſciples after it. In which reſpect *Auguſtine* ſaid, *Errare potero, Hæreticus non ero, I may erre, but I ſhall not be an Hereticke.* Hereticks are deceivers and ſeducers who endeavour to pervert others, and to overthrow their faith, 2 *Tim:* 3, 13. *Act.* 20: 30. 2 *Tim:* 2.17.18. *Rom:* 16.17, 18, 19. 2 *Pet:* 2.2. All known and noted Hereticks are alſo Schiſmaticks who make a rupture, and ſtrengthen their own party by drawing after them, or confirming unto them Diſciples and followers (in ſo much that αἵρεσις is often uſed for a Sect, as *Act.* 5, 17. and 15. 5. and 24. 5. and 26. 5.) For this cauſe, the Donatiſts were condemned, as Hereticks, without imputation of Hereſie to *Cyprian. And O ſtrange turning about of things!* (ſaith *Vincentius Lirinenſis adverſ: hæret: cap:* 11.) *the Authors of the ſame opinion are judged Catholiks, but the followers Hereticks. The Maſters are abſolved, the Diſciples are condemned. The writers of theſe books are the Children of the Kingdome, but Hell ſhall receive the aſſertors or mantainers.* This laſt ingredient which is found in Hereſie, is hinted by the Arabick interpreter, 1 *Cor:* 11. 19. where he joyneth Schiſmes and Hereſies as was noted before. And indeed in the Originall, the particle καὶ, and the riſing of the ſpeech, ſets forth Hereſie as carying ſchiſme with it in its boſome

some: I believe saith the Apostle in part, what I hear of your schismes, for *there must be also Heresies, i.e.* both Schismes and somewhat more. *Calvin Institut. lib: 4. cap: 2. §. 5.* makes the breaking of Church communion & the making of a rent, a thing common both to *Hereticks*, and *Schismaticks*: for *Hereticks* break one band of Church communion which is consent in doctrin: Schismaticks break another, which is love, though sometimes they agree in the like faith.

From all which Scripturall observations we may make up a description of Heresie, to this sense. *Heresie is a grosse and dangerous errour voluntarily held, and factiously maintained by some person or persons within the visible Church, in opposition to some chief or substantiall truth or truths grounded upon and drawn from the holy Scripture by necessary consequence.*

But next, why saith the Apostle that *there must be Heresies?* This is not a simple or absolute necessity, but *ex Hypothesi.* I mean, not onely upon supposition of Sathans malice, and mens corruption, but upon supposition of Gods eternall, and infallible foreknowledge: and not only so, but upon supposition of the eternall decree of God, whereby he did decree to permit Sathan, and corrupt men, to introduce Heresies into the Church, purposing in the most wise, and most holy counsell of his will, to disabuse (as I may so say) his Church by these Heresies, 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 not the love of the truth, but had pleasure in unrighteousnesse. These things being so, *i.e.* Sathans malice, and mens corruption being such, and there being such a foreknowledge; yea, such a decree in God, therefore it is, that there must be Heresies, and so we are also to understand, *Mat: 18. 17. it must needs be that offences come:* These things I doe but touch by the way.

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That which I here aime at, is the good use which God in his most wise and soveraigne providence, can, and doth make of Heresies: 'Tis, *that they which are approved, may bee made manifest.* Whereby οἱ δόκιμοι, *they which are approved*, we can understand nothing but such as are true and sincere Saints, approved and accepted of God, or (as *Bullinger* on the place) *vere pii*, truely godly: In which sense the same word is used, *Rom: 16. 10. 2 Cor: 10. 18. 2 Tim: 2, 15. Ja: 1. 12.* The word is properly used of good money, or silver well refined, ἀργύριον δόκιμον. 'Tis transferred to Saints with speciall reference to their mortification, or to the refyning of them from the drosse of their corruptions, and so noteth such as walk in the spirit, and not in the flesh. The contrarie word is ἀδόκιμοι, Reprobate, rejectaneous, naughty, or to bee cast away like the drosse of silver, *1 Cor: 9. 27. 2 Cor: 13. 5, 6.* But how is it that by means, or occasion of Heresies, the godly party is made manifest? Surely the meaning of the Apostle is not, that the authors, and followers of Heresies are the godly party, for he calls Heresie, 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 οἱ δόκιμοι, they which are approved, are known by this; as one of their characters, they hate, avoid, and resist Heresies, and earnestly contend for the faith, they hold fast the truth of Christ without wavering. And those who broach, or adhere unto Heresies, are thereby known to be ἀδόκιμοι, unapproved, and such as are like reprobat silver. Whosoever therefore sideth, or ingadgeth with Heresies, or Hereticks; yea, whoever stands not fast in the faith, doth *ipso facto* declare himself to be none of *Pauls* godly party. So contrary is the holy Ghosts language to the tone of Sectaries in these dayes. Neither is it in this Scripture alone, but in diverse other Scriptures, that the holy Ghost distinguisheth those that are approved of God, from such

ſuch as turne away from the truth after falſe doctrines, and beleeve ſeducing ſpirits, as well as from thoſe who are of an ungodly life. So *Deut:* 13. 3. when a falſe Prophet aroſe, and the ſigne or wonder came to paſſe, what was Gods meaning in permitting theſe things? *The Lord your God proveth you to know whether ye love the Lord your 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.* 24. 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 errour to the end, are not elect, but reprobat, *Gal:* 5. 20. 21. Hereſie is a work of the fleſh, and is reckoned among theſe things which render a perſon uncapable of inheriting the Kingdome of God. They therefore who walk in the ſpirit, and not in the fleſh, and are made meet to be partakers of the inheritance of the Saints in light, are not onely no Hereticks, but reſiſt and oppoſe Hereſie, as being a work of the fleſh, *Joh.* 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 *Joh:* 2. 24. with 2. *Epiſt.* of *John*, *verſ:* 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, the like in divers other Scriptures.

If therefore they muſt be Hereſies even for this reaſon, to make more manifeſt who are approved, who not: Then let no thoughts ariſe in our hearts, toward the accuſing of divine providence in this particular. *Iuſtin Martyr. Queſt, & reſponſ: ad orthod. queſt.*

1. Anſwering this doubt: If God hath taken away the Idolatries, ſuperſtitious, and falſe religion of Heathens, and hath

hath alſo aboliſhed the Jewiſh worſhip, why hath he ſuffered Hereſies to enter into the Chriſtian Church? Hee gives this ſolution, that although Hereſies come into the Church through mens negligence, and ſlothfulneſſe, (for while men ſlept, the enemy ſowed the tares among the wheat, *Mat:* 13. 25:) Yet the providence of God was no way ſlothfull in the buſineſſe, for he foreſaw, and foretold that Hereſies ſhould come, and hath given plaine warning in his word concerning the ſame. He addeth that the ſame God who did deſtroy the Heatheniſh and the Jewiſh religion, will alſo deſtroy Hereſies, after hee hath ſuffered them for a time. Although wee had no diſtinct knowledge, what God intends to work out of Hereſies, yet we ought not to cenſure, but humbly, and reverently, to adore Gods moſt wiſe, and moſt holy, (though ſecret and unſearchable) diſpenſations. If wee ſhould ſee ſomewhat which is deadly poyſon among ſome drugges, which a skilled and approved Phyſitian is making uſe of, wee muſt not raſhly cenſure the Phiſitian, for hee knowes how to diſabuſe that which is in it ſelf poyſonable, and to make it one of the ingredients in a moſt ſoveraigne medicine. Or if we ſhould come into the ſhop of a curious Artificer, or Ingeneer, and there ſee ſome ugly and ill favoured inſtruments, which we think can ſerve for no good but for evill, 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 ſinfull is it, to ſuffer thoughts to riſe in our hearts againſt the wiſdome and providence of God, even although wee know not what he intends to work out of ſuch things? We were moſt of all inexcuſable to accuſe his providence, now when he hath made known in his word to us, that by occaſion of Hereſies, he will make manifeſt who are approved, who not. *Wherefore* (ſaith *Chryſoſtome, de diverſ: &c. tom: loc: Ser:* 21.) *that no man might ſay, why hath Chriſt permitted this*, Paul *ſaith, this permiſſion*

ſhall

shall not hurt thee, if thou art one who are approved, for by this means thou shalt be made more manifest. Yet all this cannot excuse, either the Hereticks, or Sectaries themselves, or these who connive at them, for that which Christ saith *in genere* of scandals, is true *in specie* of Heresies, it must needs be that Heresies come, but woe be to him by whom they come, I adde, and woe also to him who doth not according to his place and calling, endevour the extirpation of them. The Text which I now speak to, *1 Cor:* 11. 17. hath not reference to the will of Gods commandement, which is the rule of our duty, but to the will of Gods decree, or the secret counsell of his will. 'Tis Gods purpose to permit Heresies, and to over rule them for this end; that his graces in his children may the more shine forth, and that even Heresies (contrarie to the intentions of Sathan and Hereticks) may make manifest who are approved, *scilicet quos non potuerint depravare*, saith *Tertullian*, opening this Scripture. *De præscr: adv: hær:* to wit (saith he) *such as Heresies 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 regenerat be drawn away, and infected with Heresie through the slight of men, and cunning craftinesse, whereby they lie in wait to deceave? If so, then Heresies, doe not make manifest who are approved. who not. 2. May not many who are not approved of God be preserved from the infections of Heresies; Yea, be forward in resisting and opposing them? If so, then preservation from, and resisting of Heresies cannot make manifest that one is approved of God. These objections are no more against mee, then against the Text of Scripture. To the first, I answere, a regenerat person may be tempted and drawn over to Heresie, as he may be tempted and drawen over to other great sins. Heresie doth no otherwise consist with the state of grace in any person

person, then other works of the flesh, adultery, fornication, drunkennesse, or the like. Look upon an elect and justified person, while lying in some great sinne, for instance, *Noah*, *Lot*, *David*, *Peter*, even so must ye look upon an elect and justified person poysoned with Heresie. But then that person being elected, justified and regenerate, cannot be supposed to live & die in that sinfull estate, but God will certainely heal his backslidings, and rescue his soul out of the snare of the devill by repentance, for the elect cannot be deceived, so as to continue and die in a Heresie, *Mat:* 24. 24. And while he continueth in such a grosse sin or Heresie, you may truely say, that for that time he is ἀδόκιμος, unapproved, or like drosse 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 ἀδόκιμος, where the old English translation readeth, *Lest I my self should be reprooved*, which is too soft a word. The new Translation hath, *Lest I my self should be a cast away*. Beza, *ne ipse rejectaneus fiam*. In the same sense tis used, *2 Cor.* 13. 5. *Know you not your own selves, how that Jesus Christ is in you except ye be reprobats*. Beza, *nisi rejectanei estis*. *H. Stephanus* expones, ἀδόκιμος, *minime probus non probandus: Item adulterinus non sincerus*, and he cites *Aristotle*, ἀδόκιμον ἐποίησε νόμισμα. In this sense even an elect and regenerat person supposed to be a maintainer or follower of Heresie (while such) is certainly, ἀδόκιμος, unapproved, greatly reproveable, to be rejected and cast away to the fornace like drosse and unrefined silver, and no marvel, for in that estate he doth not act his graces but his corruptions, and by his great sin doth extreamly 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 not) is reserved to the great and last day, and there is no company, Assembly, nor visible Church in this world, without a mixture of Hypocrites

crites, 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 Schismes a discovery made who are the approved Ones, who not. 2. We must remember tis not the scope of this Text to give us a note of distinction between these who are approved, and all counterfits or unapproved Christians, but between these who are approved, and these who are the fomenters or followers of Heresies. Thus they who are indeed approved of God continue in the truth of Christ, grounded and setled, and stand fast in the faith and contend for it: and this is one of the characters, found in all such as are approved. And thus far, saith *Augustine*, are Hereticks profitable to the Church, for by their meanes, those who are approved of God and spiritual men, are stirred up to vindicat, open, and hold foorth the truth, whereby they become more manifest then otherwise they could have been. Upon the other part, who ever turne away from the truth, and from the Doctrine of Christ, and turne aside after Heresies, do thereby infalliblely declare themselves to be unapproved, what soever profession or shew of holine'e they have: What soever 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 supposeth any person who is of a Hereticall belief and faction, to be holy, spirituall, mortified, and approved, or 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 Schismes of these times) making a discovery of many unapproved, unmortified Professors, who pretended to Piety. So that I may transferre to our time what *Chrysostome* observed of his owne, *lib.* 1 *ad eos qui scandalizati sunt. cap.* 19. *How many are there clothed with a shadow and shew*

August. Tom. 1. lib de vera relig. cap. 8. *sunt enim innumerabiles in Ecclesia sancta, Deo probati viri, sed manifesti non sunt inter nos, quam diu imperitiæ nostræ tenebris delectatur dormire magis, quam luce veritatis frui.*

shew of godlinesse, how many who have a counterfit meeknesse, how many who were thought to be some great Ones, and they were not so, have been in this time (when so many fall off and make defection) quickly manifested, and their Hypocrisie detected, they have appeared what they were, not what they feigned themselves; and most falsly pretend to be? Neither is this a small matter, but very much for the profite and edification of these that will observe it, even to know distinguishingly these who are clothed in sheeps clothing, & not to reckon promiscuously those Woolves (so hid) among the true sheep. For this time is become a fornace discovering the false Copper coyne, melting the lead, burning up the Chaffe, making more manifest the precious Mettals. This also *Paul* signified when he said: For there must be also Heresies, that they who are approved, *may be made manifest among you.*

Vincentius Lirinensis doth also record to this purpose, that when almost the whole world was infected with the *Arrian* Heresie, some being compelled to it, others cheated into it, yet every true lover and worshipper of Christ was preserved pure from it.

Vin. Lirin. adverſ. hær. cap. 6 tunc quisquis verus Christi amator & cultor exstirit antiquam fidem novellæ perfidiæ præferendo, nulla contagii ipsius pestè maculatus est.

CHAP. X.

Of new Lights, and how to keep off from splitting either upon the Charybdis of pertinacy and tenaciousnesse, or upon the Scylla of Levity, Wavering and Scepticisme.

THis is pleaded by some who pretend to more tenderneſſe of conſcience then others, that to eſtabliſh by the Law of the Land a Confeſſion of Faith, or a Directory of the worſhip of God, and of the Government of the Church, and to appoint penalties or puniſhments upon ſuch as maintaine the contrary Doctrines or practiſes,

is to hold out and ſhut the doore upon new Light. That as the State and Church hath diſcovered the evill of diverſe things, which were ſometime approved and ſtrengthned by the Law of the Land, ſo there may be afterwards a diſcovery made by the light of Experience, and a further ſearch of the Scripture, to make manifeſt the falſhood of thoſe Doctrines which are now recieved as true, and the evil of that Government and way which is now imbraced as good, for αἱ δευτέραι φροντίδες σοφώτεραι.

For ſatisfaction in this difficulty, First of all, I do not deny but moſt willingly yeeld, yea aſſert as a neceſſary truth, that as our knowledge (at its beſt in this world) is imperfect, (for we know but in part) ſo it ought to be our deſire and endeavour to grow in the knowledge of the minde 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 ſhyning light, that ſhineth more and more unto the perfect day*, *Prov.* 4. 18. Secondly, I acknowledge that this imperfection of our knowledge, is not only in degrees, but in parts, that is, we may know afterwards not only more of that good, or evill, or truth, or error, of which we knew ſomewhat before, but we may happily come to know the evill of that whereof we knew no evill 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 imperfection, but oft times a great miſtake, miſunderſtanding, error, and unſoundneſſe 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 ſometime they thought true, or contrariwiſe. Which experience hath taught, and may teach again. Fourthly, I confeſſe it is no ſhame for an *Auguſtine* to writ a Book of Retractations. It is the duty, not only of particular Chriſtians, but of reforming, yea reformed, yea the beſt reformed Churches,

es, whenſoever any error in their doctrine, or any evill in their Government or forme 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 *Paphnutius* among the many learned Biſhops in the counſell of *Nice*) to take in and not to ſhut out further light: to imbrace the will of Chriſt held foorth unto them, and to amend what is amiſſe, being diſcovered unto them. Fifthly, I alſo believe that towards the evening of the world, there ſhall be more light, and knowledge ſhall be increaſed, *Dan.* 12. 4. and many hid things in Scripture better underſtood, when the Jewes ſhall be brought home, and the Spirit of grace and illumination more aboundantly powred foorth. We have great cauſe to long and pray for the converſion of the Jewes, ſurely we ſhall be much the better of them.

But on the other hand, the greateſt deceits and depths of Sathan have been brought into the world, under the name or notion of new Lights. Did not the ſerpent beguile *Evah* with this notion of a new light, *Gen.* 3. 5? Which example the Apoſtle letteth before our eyes, 2 *Cor.* 11. 3 plainly warning us that Sathan is transformed into an Angell of light, and his apoſtles into the Apoſtles of Chriſt, *verſ.* 13. 14. So *Rev.* 2. 2. Did not *Jeroboam* make *Iſrael* to ſin by a falſe new Light? *It is too much for you to go up to Jeruſalem, behold thy Gods, O Iſrael, &c.* 1. *Kings.* 12. 28. He would ſhew to the ten Tribes, how they might in all matters of Religion be independent upon Jeruſalem; howbeit (to note that by the way) he did not erect Independent Churches, without an Independent Commonwealth. He would ſhew them alſo that they were abuſed with a pretended ſacred 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, *verſ.* 31. for all which he had a pre-

tence of power or liberty from God, 1 *Kings*, 11. 37. His new light made an Independent Church, and a dependent Ministery. The *Gnosticks* had their name from the profound knowledge and greater light which they pretended to, above all others, yet the ancient writers tell us they were but a prophane Sect. *Mahomet* himself pretended that the Angel *Gabriel* taught him his *Alcoran*, that so he might purchase the greater credit to it.

Now tis to be observed, there are many cautions necessary, and that there is much to be said against many of these things which now goe under the name of new Lights among those who plead for Liberty of conscience.

New Light is now become a beguiling Word, as once among the *Græcians*, Νέα χελιδών, a new swallow. A beguiling word, I may wel cal it, for most of those things which are now cried up as new lights, are neither lights nor new. Not lights, because not according to the word from whence all true light must be derived. Not new, because the very same things have been before moved and maintained, *Antinomianisme*, *Anabaptisme*, universall atonement by the death of Christ, universall salvation, a temporall and earthly kingdome of Christ, and the Saints liberty of conscience &c. have been maintained and confuted also before this age. Independency it self, if it be a light, yet it is no new one lately struck out, for it was long since a known tenent of the *Arminians*, that Synods or Counsels ought only to debate, deliberat, consult, and advise, but not to exercise any Jurisdiction, to inflict any censure, or to injoyn any thing under pain of censure. See the propositions offered by the *Arminians* in the 25th *Session* of the *Synod of Dort*. See also *Episcopii disp: Theol: part:* 2 *disp:* 54. *Thes:* 9, 10. & *part* 3, *disp:* 32, *thes:* 4. 5, 11. But I come to the particular cautions concerning new Lights.

First, it is but a false new light which expelleth not only the old darkness, but much of the good old light. As in Medecins the

the Paracelsian way is most dangerous when it is destructive to the Galenik way, and overthroweth the old approved principles, yet tis of very good use when prudently, and skilfully managed, for perfecting the *Galenik* way, and for doing things more speedily, easily, and pleasantly, than the *Galenik* way could doe: So in Divinity, such new Lights as do not expell, but retaine, 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 wayes which lead us away from the old and the good way, are to be utterly disliked and avoided, 2 *Epist:* of *John* vers: 8. *Look to your selves, that we lose not those things which we have gained.* Hee speaks it against those deceavers who would have seduced them from the Doctrine of Christ, as is evident both from the preceeding *vers:* 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 offences, contrary to the Doctrine which ye have learned, and avoid them.* A Bishop, saith Paul, *must hold fast the faithfull word, as he hath been taught,* 1 tit. 1. 9. Phil. 3. 16. *Nevertheless, whereto we have already attained, let us walk by the same rule, let us be of the same minde.* This he addes as a prevention of a dangerous mistake, and abuse of that which he had said immediatly before: *And if in any thing ye be otherwise minded, God shall reveale even this unto you.* Behold, a reserve for any new Light, might some say: Nay but take heed saith the Apostle, you do not shut forth, but keep fast the light you have already attained unto, you must not under pretence of new light, loose what you have gained, *Col.* 2. 6, 7, 8. *As ye have therefore receaved Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablisht in the faith, as yee have been taught, abounding therein with thanksgiving: Beware least any man spoil you through Philosophie, and vain deceit, &c.* These

Aposto-

Apostolicall rules, are very far contrary to the *Accademicall*; yea, *Pyrrhonian* demurre and dubitation, by which some call in question the most received Doctrines in the Christian Church. If *Skepticisme* bee tollerable in the Christian faith, why are we bidden *stand fast in the 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 himselfe write to those who had not receaved the false Doctrines of that time, that which ye have already, hold fast till I come, *Rev:* 2.24? It was a fowle error in *Balaam* the false Prophet, that after God had said to him concerning *Balaks* messengers, *Thou shall not goe with them, thou shall not curse the people, for they are blessed, Num:* 22 12. yet at the next sending of Messengers, he would needs seek (forsooth) a new Light from God, *vers:* 18. 19. *If Balak would give me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to do lesse or more Now therefore I pray you, tarry yee also here this night, that I may know what the Lord will say unto mee more.* God gave him a new light indeed, but in wrath and judgement, quite extinguishing and expelling judicially that light which the false Prophet himself had not intertained, but wickedly forsaken, *vers:* 20. *And God came to* Balaam *at night, and said unto him, if the men come to call thee, rise up and goe 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 receaved from God but taking in a new false light from the old Prophet, was most exemplarly and severly punished for it. This is the first caution most necessary for the Sectaries of this time, whose new lights are such, that among them *vetera deperdita*, and *nova reperta*, go hand in hand together, and are almost convertible termes, as if a man should not keep what he had, because he finds somewhat which he had not.

Secondly, many of those new lights which some brag off, not

not onely expell much of the good old light, but bring in grosse Egyptian darkenesse. There is a woe denounced against those who put *darkenesse for light*, as well as against those who put *light for darkenesse*, *Isay* 5.20. I may well say, that grosse darkenesse is introduced, when the fundamentall Articles of faith are called in question, denied, and oppugned, as the Godhead 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 doe? If wee hold not fast this Gospell, if we embrace not this Saviour, we cannot have another, 1 *Cor:* 3.11. *For other foundation can no man lay, then that is laid, which is Jesus Christ*, Gal: 1.6. *I marvell that ye are so soone removed from him that called you into the grace of Christ, unto another Gospell*, vers, 8. *But though we or an Angel from heaven preach any other Gospell unto you, then that which wee have preached unto you, let him be accursed.*

Thirdly, beware of those new Lights, which make any certain truth (although neither fundamentall, nor circumfundamentall) to be uncertaine, as wee ought not to say of any sin, so neither of any truth: *Is it not a little one?* Let every truth be highly valued. Buy the truth, and sell it not; say not, This truth is but a matter of discipline, let it goe, 't s not worth the buying? *He that is faithfull in that which is least, is faithfull also in much: and he that is unjust in the least, is unjust also in much*, *Luke* 16.10. *Melchior Adamus*, both in the life of *Carolostadius*, and in the life of *Luther*, observeth the great evill which grew out of *Luthers* dislike of *Carolostadius*, his strictnesse, zeal, and forewardnesse, in abolishing auricular confession, and difference of meats, and casting out images out of Churches, at which things *Luther* was the more offended, because done by *Carolostadius* in *Wittenbreg*, during *Luthers* absence, and without his knowledge and counsell. *Luther* did also alledge that *Caro-*

loſtadius, his ſtrictneſſe and zeal in theſe leſſer things, hindered and retarded the Reformation in more ſubſtantiall points of Doctrine. However the ſtory noteth, that hence was the firſt riſe of that deplorable Sacramentarian controverſie, which hath ever ſince made ſo great a rupture in *Germany*. I could never yet obſerve, or read, or hear of controverſies about diſcipline in any Chriſtian Church, but ſtill they grew higher and higher, and thoſe who rejected, or ſlighted the will of Chriſt in ſmaller things, did afterwards ſlight it in greater things.

Fourthly, beware of thoſe new lights, which not only refuſe to admit ſome certaine truths, but refuſe to admit any truth, now held or profeſſed in the reformed Churches, as ſure and certaine and infallible, as if, becauſe mens judgements are not infallible, but ſubject to error, therefore, wee cannot be ſure, nor infallibly perſwaded of this or that Article. The holy Scripture will teach us, that beleevers may attaine to a certaine and infallible knowledge of ſome truths, for it was no impoſſible thing that *Paul* prayed for, when he prayed that the *Coloſſians* might have *all riches of the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt*. The myſtery of God that he is, and that he is eternall, inviſible, omnipotent, *&c.* his nature, and attributes, the myſtery of the Father, or that there is a diſtinction of perſons in the holy Trinity, and an eternall generation, the myſtery of Chriſt, his perſon, natures, offices, birth, paſſion, death, reſurrection, aſcenſion, and interceſſion: theſe are things of which the Apoſtle would have us moſt fully and certainly perſwaded. *Timothy* was aſſured of the things he had learned, 2 *Tim.* 3. 14. ſo was *Theophilus*, *Luke.* 1. 4. A Mariner is not infallible in his judgement, yet hee may bee aſſured infallibly, that ſuch a thing is a rocke which he muſt avoid, and ſuch a way, is the way he muſt direct his courſe: A Phyſitian is not

not infallible in his judgement concerning the ſymptomes, cauſes and cures of diſeaſes, yet he may be moſt certainly perſwaded, ſuch a diſeaſe is deadly, and there is no cure for it, or ſuch a thing may be cured, and this is the cure. So in Divinity the obnoxiouſneſſe of mens judgement to error hindereth not, but they may be infallibly perſwaded of this, and this, and the other truth.

Fifthly, beware of thoſe new Lights, which come not from the Sunne of righteouſneſſe: 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 ſparkes, they ſhall lye down in darkneſſe: New fancies are not new lights, 'tis no truth, which cannot bee grounded upon the word of truth.

It was a wilde fancy of the *Weigelians*, that there is a time to come (which they cal *ſeculum Spiritus ſancti*,) in which God ſhal 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 wiſdome of God, and the hidden wiſdome of God, 1 *Cor:* 2. 7. the 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 ſaith not Chriſt, That which ye have already, hold faſt till I come, *Revel:* 2. 25? more of this error, ſee in *Brochmand Syſtem. theol: com:* 1. Article 6. *cap:* 2. *quæſt:* 12.

Sixtly, take heed of proud, and lofty, and ſelf conceited new Lights, 1 *Cor:* 14. 32, 33. *And the ſpirits of the Prophets, are ſubject to the Prophets; for God is not the author of confuſion, but 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 receaved Doctrine, government, or forme of worſhip, ought to be in all humility and ſubmiſſion, offered to be tryed

by a learned and godly Synod. The *Locrean* severity 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 spared: but if bad, hanged. So *Demosthenes adverſ: Timocr:* tells us. I will not allow this severity against such as offer new Lights, or move for new changes in the Church. But I may well applie here, the *Athenian* law recorded by *Demosthenes* in the same Oration. The *Athenians* went not so farre as the *Locri*, yet no man might move for a new law in *Athens*, unlesse the motion were offered and submitted to the Senat, who were to judge, whether the old or the new were better.

Seventhly, beware of separating new Lights, to separat 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 amisse in a Church, wee are bidden exhort one another, and provoke one another to good, but not to separate, *Heb.* 10. 24, 25. *Zuinglius* conferred amicably with the *Anabaptists* in *Zurik*, as with dissenting brethren, and no course was taken to suppresse or restraine them by the secular power, till they grew to gather Churches out of the true reformed Churches, but when it came to that, they could not be suffered or forborn, it was thought necessary to restrain them.

Eightly, beware of those new Lights which dare not be seen, and are kept up in corners. Truth seeks no corners: light doth not shun light: a candle is not lighted to be put under a bushel, but on a candlestick, *Matth:* 5. 15. 1 *Joh:* 3. 20, 21. *Every one that doeth evil, hateth the light, neither commeth to the light, lest his deeds should be reproved, but he that doth truth, commeth to the light*, Prov. 4. 19. *The way of the wicked, is as darkneſſe: they know not at what they stumble.* I adde to make up the *Antitheſis* to *verſ:* 18. their way is darkened more and more untill the dark night. I have heard when the *Arminians* were put to it in the Synod of *Dort*, to declare their judgement and sense which

which they *would hold at*, they declined it, and *Episcopius* answered in the name of the rest, *Dies diem docet.* And is it not so with the Sectaries of this time, from whom you cannot draw a clear modell of what they hold?

Ninthly, refuse such new Lights as have fellowship with the unfruitfull works of darkneſſe, *Eph* 5. 11. 'Tis a deceitfull new Light, which makes men forbear to reprove, speak, or petition against those evills in a state which their consciences know to be sinfull, and to wink at such things, as publikly dishonour God in a nation, upon hopes that themselves shall be winked at and tollerated. *But what communion hath light with darkneſſe*, 2 *Cor.* 6. 14. There are some who pretend to new Light, and to tenderneſſe of conscience, who yet are content, to combine and associat themselves 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 *Diana*, liberty of conscience, and for opposing the Church government by Presbyteries and Synods. How they who would not assist the Presbyterians, for the purging of their Congregations, and keep off all scandalous persons from the Sacrament, and yet do assist and strengthen *Separatists*, *Anabaptists*, *Antinomians*, *Socinians*, *Erastians*, *Seekers*, in seeking after tolleration, 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 darkneſſe in another respect, because they are borrowed from Heresies, buried in darkneſſe. How many new Lights are now brought from the *Arrians*, *Manichees*, *Novatians*, *Donatists*, *the contemplative Monkes* and *Friars*, the *Photinians*, *Socinians*, *Arminians*, &c. These are no more new Lights, then a beggars cloak is a new garment, being newly made up, out of many old riven and rotten clouts sowed together.

Tenthly, away with those new Lights which let men see no-

thing better, which bring no edification, thoſe *Bœotia ænigmata*, thoſe none ſenſe and naughty high notions, in which ſome frothie ſpirits evaniſh. *Let all things bee done unto edifying*, 1 *Cor:* 14. 26. There are vaine bablings, and ſcience falſly ſo called, 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 *Ieroboam*, 1 *Kings* 12. 26. to the end; and that of *Balaam*; *Num:* 22. 15, 16, 17, 18, 19, 20. There are ſome who ſuppoſe that gaine is godlineſſe, ſaith the Apoſtle, 1 *Tim:* 6. 5. and ſo there are ſome who ſuppoſe new intereſts, to be new Lights.

CHAP. XI.

Of Stability and firmneſſe in the truth.

IT is good Divinity to maintaine that *Skepticiſme*, fluctuation and wavering concerning thoſe things which God hath revealed, to be beleeved or done by us, is a ſinne: and to bee firmely fixed and eſtabliſhed in the truth, to hold faſt the profeſſion thereof, to ſtand faſt in the faith, is a duty commanded. I ſhal firſt prove it to be ſo; then give reaſons for it, and thirdly, ſome helps to this duty, and preſervatives againſt this ſinne.

For proof of the thing, ſomewhat might bee ſaid from the very light of nature, for *hath a nation changed their Gods*, *Ier:* 2. 11. Religion hath the very name of it, a *Religando*, ſo farre it is, a *Relaxando*. The heathen Greeks cald a *lubricus* and inconſtant man Ἄνθρωπος Εὔπτωτος. They ſaid alſo, that he who erres or miſcarries in his Religion, doth ἐκ τετριμμένης κύλικος πιεῖν, drink out of a bored or foraminous cup. How firme and conſtant have

have heathen Philoſophers been in maintaining their opinions? they could not onely diſpleaſe their friends, *amicus Plato*, &c. but ſuffer the heavieſt things for their opinions. And ſhall not we much more hold faſt the profeſſion of the true faith? *Zonaras Annall, tom:* 3. In the raign of *Michael* the Emperour, the ſon of *Theophilus*, tels us, that when the ſiſter 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 ſtedfaſtneſſe of theirs, provoked him to a true Chriſtian ſtedfaſtneſſe, till by Gods aſſiſtance and bleſſing, they were made to turne to him, but he turned not again to them. The *Athenians* impeached *Socrates* upon his life, for going about to innovat and change their Religion. But to ſet aſide natures light, there is not any of the primitive Churches, to which the Apoſtles wrote Epiſtles, but they were expreſſely 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 ſpeciall and neceſſary truth, which the Apoſtles thought fit, thus to preſſe upon the Churches in all their Epiſtles written to them. See *Rom:* 16. 17, 18. 1 *Cor:* 16. 13 2 *Cor.* 11: 3, 4. *Gal:* 1 6, 8. *Eph:* 4. 14. *Phil.* 3. 2. 18. *Col:* 2. 6. 7, 8. 2 *Theſſ.* 2. 2. 3. *Hebr.* 10. 23 and 13. 9. *Iames* 5. 19, 20. 2 *Pet.* 2. 1, 2, 3. and 3. 16, 17, 18. 1 *Ioh.* 4. 1. *Iude ep: verſ:* 3. 4. All theſe Texts are full and plain, as to this point which I ſpeak to, and in that reſpect moſt worthie 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. 1. If we be not ſtedfaſt and unmoveable in the profeſſion of our faith, we fruſtrat (as to us) the end for which the Scriptures were written. *Luke* gives this reaſon

ſon to his *Theophilus*, why he wrote the ſtory of Chriſts birth, life and death. *That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed*, *Luke.* 1.4. When *Peter* hath mentioned the voice which came from heaven concerning Chriſt, hee addeth the certainty of the Scripture as a greater certainty. *We have alſo a more ſure word of propheſie, whereunto ye doe well that yee take heed, as unto a light that ſhineth in a dark place*, 2. *Pet:* 1. 19. A voice from heaven might ſooner deceive us, then the written word of God. 2. To maintaine and profeſſe the true Doctrine, and the true faith is by all proteſtant orthodoxe writers made one, (yea the principall) marke of a true viſible Church. Chriſt himſelf, *Joh.* 10. 4, 5. gives us this mark of his ſheep, *the ſheep follow him* (their ſhepherd) *for they know his voice, and a ſtranger will they not follow, for they know not the voice of ſtrangers.* 3. If once we forſake the way of truth, and goe into an erroneous way, wee ſhall not know where to finde our paths, we ſhall wander from mountain to hill, & forget our reſting place As one wave comes after another, ſo doth one error come after another. As a canker ſpreadeth, ſo doth error, 2. *Tim* 2. 17, *Evill men and ſeducers, ſhall waxe worſe and worſe, deceiving and being deceived*, 2 *Tim:* 3.13. Which hath made ſome, and I hope will make more, who were too inclinable to the new Doctrine and practiſes of Sectaries at firſt, now to fall off from them, when *they increaſe unto more ungodlineſſe*, & unto more errour, and there is no end, one error breedeth a hundreth, and a hundreth will breed ten thouſand. What was it that made ſo many fall off from the Prelats, who once joyned with them? Was it not, becauſe they were growing from the old ceremonies to many new ones, and each year almoſt, brought in ſome new ſuperſtition, and from Popiſh rites, they grew to Popiſh doctrines? 4. If wee waver, and be led about with diverſe and ſtrange doctrines, then the propheſies which have gone before of the true Church, ſhall not be

be made good in us. It was promiſed concerning the Church and kingdome of Chriſt, *Iſa.* 32. 4, 5. The heart alſo of the raſh, ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly, the vile perſon ſhall be no more called liberall, &c. that is thoſe who ſimply and raſhly were led about with every winde of Doctrine, ſhall be ſo wiſe and knowing, as to diſtinguiſh between truth and error, between vertue and vice, and call each thing by its right name. So, *Iſa.* 33.6. And wiſedome and knowledge ſhall be the ſtability of thy times, and ſtrength of ſalvation. 5. Inſtability and forſaking the way of Truth, maks us loſſe much that we had gained, 2 *ep.* of *John*, *verſ.* 8. all the comfort we enjoyed, all the good that ever our ſouls received of ſuch a Truth, ſuch a cauſe, ſuch a miniſtery, all that ever we did or ſpake or ſuffered for the Truth, all this we loſſe when we turn aſide after an erroneous way. 6. It greatly hindereth our ſpirituall comfort and contentment, *Col:* 2,2. To be knit together in love is one mean, and to have all riches of the full aſſurance of underſtanding to the acknowledgement of Goſpel truths, is another mean, by which the Apoſtle wiſheth the hearts of Chriſtians to be comforted. It addeth much to *Pauls* comfort that he could ſay, *I have kept the Faith, henceforth there is laid up for me a crown, &c.* 2 *Tim.* 4. 7.8. 7. We run a great hazard of our ſoules and our ſalvation, when we turn aſide from truth to error. It is ſaid of the unſtable, that they wreſt the Scriptures *unto their own deſtruction*, 2 *Pet:* 3. 16, Like a man fallen into quick ſands, the more he wreſtles out, the more he ſinks. When the Apoſtle hath ſpoken of Chriſts purchaſing of our reconciliation, juſtification and ſanctification, he addeth an If, *Col:* 1. 23: If ye continue in the faith grounded & ſetled 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 it is a condition without

out which we cannot possesse & 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 state of grace, or a fellowship with God, 2 *Pet:* 2.1. So 2 *ep. John v.* 9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. Sure it may be said, of *Arrians, 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, impenitency and continuing in them, doth condemne: whence it is that the Apostle *James* reckoneth him who erres from the truth, to be in a way of death and danger of damnation, *Ja:* 5. 19. 20.

Now the preservatives against Wavering, and helps to stedfastnesse in the Faith, are these: 1. Grow in knowledge and circumspection; be not simple as Children in understanding. There is *a slight of men and cunning craftinesse whereby they lye in wait to deceive:* So speaks the Apostle of these that spread diverse and strange Doctrines, *Eph:* 4. 14. and *Rom:* 16. 18. he warres us that they do *by good words and fair speaches deceive the hearts of the simple.* Thou hast therefore need of the wisedom 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 ingage into any new opinion, much lesse into the spreading of it. With the wel advised is wisedome: *Pythagoras* would have us Schollers 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 Herelie yet broached, but under some faire plausible pretence; *beguiling unstable souls*, as *Peter* speaks, 2 *Pet.* 2. 14. *Pro:* 14. 15. *The simple believeth every word.* Be not like the two hundreth

dreth that *went in the simplicity of their hearts* after *Absolom* in his rebellion, not knowing any thing, but that he was to pay his vow in *Hebron*, 2 *Sam:* 15. 11. 2. Grow in grace and holynesse, and the love of the truth, for the stability of the minde in the truth, and the stability of the heart in grace, go hand in hand together, *Heb:* 13. 9. *Davids* rule is good, *Ps.* 24. 12. *What man is he that feareth the Lord, him shall he teach in the way that he shall chuse.* Which is also Christs rule, *Joh.* 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 my self. See also *Deut:* 11. 13, 16. *Elisha* healed the unwholesome waters of *Jericho* by casting salt into the fountain, 2, *Kings* 2. 21, so must the bitter streams of pernicious errors bee healed by geting the salt of mortification, and true sanctifying grace in the fountain.

3 Be sure to cleave to thy faithfull and sound teachers, the sheep that follows the shepherd, are best keeped from the Wolfe. I finde the exhortation to stability in the faith, joyned with the fruitfull labours of faithfull Teachers, *Phil.* 3. 16. 17. *Heb:* 13 7, 9. So the Apostle *Eph:* 4. from the work of the Ministry *verse* 11. 12, 13. draweth this consequence *v.* 14. *that we hence foorth be no more Children tossed to and fro, and carried about with every winde of Doctrine.* The *Galatians* were easily seduced, als soon as they were made to disgust *Paul.*

4 Watch and be vigilant against the first beginnings of declining, against the first seeds of error, *Gal:* 5. 9. It was *while men slept*, that the enemy came and sowed tears among the Wheat, and when he had done, went his way, *Mat.* 13. 25. Therefore *watch ye, stand fast 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. *epist. John*, 10. 11. *Phil.* 3. 2. He that would be godly should not use ungodly company, and he that would be Orthodox should not use Hereticall company, unlesse he have

ſome good hopes to convert ſome who have erred from the truth, and come into their company only for that end, *Ja:* 5. 19, 20: I remember *Chryſoſtome* in diverſe places warneth his hearers how much they indangered their ſoules by going into the Jewiſh ſynagogues, and there was a great zeale in the Ancient Church to keep Chriſtians that were Orthodox from the Aſſemblies and companie of Hereticks. 6. Get Church Diſcipline eſtabliſhed & duely exerciſed, which is ordained to purge the Church from falſe Doctrine. *Rev* 2. 14. 20. 7. *Leane not to thy own underſtanding, and be not wiſe in thine owne eyes, Prov.* 3. 5. 7. Let reaſon be brought in captivity to the obedience of Chriſt, 2 *Cor:* 10, 5. That which made the *Antitrinitarians* 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 reaſon could not comprehend theſe articles: which is the ground of their opinion profeſſed by themſelves. When I ſpeak of Captivating reaſon, I do not mean implicite 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 believed, and therefore I doe 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 exhorting them to continue in the faith, and that we muſt through much tribulation enter into the Kingdome of God.* This is ſurer then to confirme our ſelves with the hopes of a golden age of proſperity in which we ſhall feel no affliction. 9. Search the Scriptures, *Joh.* 5. 39, *Act,* 17. 11. Do not take 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 profeſſi-

on of our faith without wavering, and be ſtedfaſt and even unmoveable in the truth, and not to give place to the adverſaries, no not for an houre, *Gal:* 2, 4, 5. I do not mean pertinacy in the leaſt error, nor a vain preſumptuous overweening conceit of our knowledge, to make us deſpiſe any Light which others may give us from Scripture: Pertinacy is an evill upon the one hand, and to be too tenacious of our own opinions. But that κεράτης, and κυβέρνης, that Levity, inconſtancy, wavering, *Scepticiſme* is an evill upon the other hand, 2 *Theſſ:* 2, 2, *be not ſoone ſhaken in minde, &c.* And this is the Epidemicall diſeaſe of the Sectaries of this time, which I have now been labouring to cure, their word is *yea and nay*, and not unlike to that which *Saluſt* objected to *Cicero*, that he ſaid one thing ſitting, another thing ſtanding, yet it may be ſometimes obſerved that theſe who are the greateſt *Sceptiks* and *Pyrrhonians* in reference to the common and received tenents, are the moſt pertinacious and tenacious in Tenents invented by themſelves. I have read it obſerved of *Socinus*, that as he ſet at nought Fathers, counſels, and the whole current of ancient and moderne interpreters of Scripture, ſo vain glory made him to maintaine ſtiffely and tenaciouſly any opinion or invention of his owne, as if he had been infallible, men are ſooner drawne from truth then from error. Some are unſtable in the truth, and unſtable in error too, you may finde among them *annuas atque menſtruas fides* (to uſe *Hilaries* phraſe) they are of a new faith, and a new religion, every year, if not every Moneth. Remember *Reubens* reproach, *Gen,* 49. 4. unſtable as water, thou ſhall not excell. One ſort of the *Sectaries* there is indeed, which will not ingage to hold any thing, but are known by believing nothing, theſe paſſe now under the name of Seekers: yet if one of the ancient Fathers, or of the Reformers themſelves who lived an hundreth years agoe, were now alive, they could tell us that theſe Seekers were in their dayes called Atheiſts, and indeed what

other name is due to these Nullifidians who are of no Religion?

CHAP. XII.

Whether a sound heart and an unsound head can consist together, & vice versa: or whether truth and holyneſse be not inſeparable companions.

IS one of the greateſt objections againſt the ſuppreſſing and puniſhing of Hereſies, errors and Schiſmes. O ſay they, this is a perſecuting of thoſe that are godly, this is a wound to Piety, and the power of godlyneſſe. I do not denie but there may be, and is true piety in many who are ſomewhat infected with the leaven of falſe Doctrine, & live in ſome erroneous opinion, I dare not appropriat the name of the godly party to thoſe who are free from any of the errors of the times: thoſe that are truely godly may in diverſe things differ in opinion, every error is not inconſiſtant with holyneſſe, yet every error doth *pro tanto*, and proportionably, retard, hinder, and prejudge holynes, and although the Devill ſow his tares among Chriſts 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 then to what end did the enemy watch an opportunity of that malicious hoſtile act, to ſow the tares among the wheat? 2. 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 practicall Divinity, that as the want of true piety maks a perſon (if tempted) apt to be infected with error, ſo error of judgement, if continued in, doth not only hinder growing, but maks a dangerous decreaſing and

and falling ſhort in true piety, or thus, the ſtability of the mind and judgement 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; flooriſh or fade away together, lodge or flit together, live or die together.

Firſt of all (to make good what I aſſert) let it be wel obſerved that the Scripture finds out the roots of Hereſies and errors in the corrupt hearts of men, in ſome raigning unmortified luſt, an unſtable Heart maks an unſtable Head, and a corrupt affection maks a corrupt Judgement. This may appeare in the generall from *Gal.* 5. 20. where Hereſies are reckoned among the works of the fleſh, *Col:* 2, 18. where a ſuperſtitious minde is called a fleſhly minde; 1 *Tim:* 1. 19. where faith is compared to a precious Treaſure caried in a ſhip; a good conſcience to the ſhip that caries it, the loſſe of the ſhip is the loſſe of the loadning. 2 *Tim:* 3. 6. 2 *Theſſ:* 2. 10. 11, 12. *Gal.* 6. 12. 2 *Tim:* 4. 3. 1 *Joh,* 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, prophane, ſenſuall, carnall, proud, covetous. Therefore he may dangerouſly erre in his inditement, and decrees. Some have derived the originall of all the Popiſh errors from ambition and avarice, or (as others) from the Cardinalls caps, and the Monks bellies.

The Apoſtle *John* reduceth all the cares, courſes, ſtudies, endeavours, opinions or practiſes, of the Children of this world, to one of theſe three, 1 *Joh.* 2, 16. the luſt of the fleſh, peculiarly ſo called, uncleanneſſe, wantonneſſe, gluttony, drunkenneſſe. *The luſt of the eyes*, when the ſoule is catched with ſomething from without in the world which tempteth, ſuch a thing is goodly to the eye, it entreth in upon the ſoul by the ſenſes, riches, houſes, lands, brave apparell, ornaments, &c. *The pride of life*, ſo called, becauſe where Pride raignes, a man will als ſoon quite his life, as that thing which his proud

ſpirit

Spirit loves, he had rather be dead before he get not his pride satisfied, so that his pride and his life are all one to him, and as it were things convertible.

You shall find many who have embraced new and erroneous wayes, have been led away with the lust of the flesh, *Rom.* 16, 18. *Philip*, 3: 19. 2 *Pet* 2, 13, 14, 18. *Numb.* 25. 1, 2, 3, 1 *Kings* 11. 1. 4, 5. It was the sensuall pleasantnesse of the groves, and high places which made the Jews in so much love with them, that even in the times of Reformation, yet the people still sacrificed in the high places. The lust of the eyes hath drawn away others from the way of truth, and from the true Faith, 2 *Pet:* 2. 3. 1 *Tim:* 6. 9, 10, *Luke* 16. 4. *Tit* 1. 11. 1 *Tim:* 6. 5, these count gain to be godlynesse, and have mens persons in admiration for advantage. They will no longer adhere to the profession of the Truth then they may enjoy the world withall, 2 *Tim.* 4: 10. Such a one was that *Eccebolus*, who under *Constantius* seemed to be a precise Christian, but afterwards under *Julian* the Apostate, he fell away and became a Pagan, yet after all this turned Christian again under the next Christian Emperour.

The pride of life hath corrupted the judgement of others, and perverted them in the way of Religion, it was the love of preheminence which perverted *Diotrephes*, 1 *Jo.* 3. 9. 10. It was pride which made *Coreth*, *Dathan* and *Abiram* cry down the Magistracie of *Moses*, and the priesthood of *Aaron*, and cry up the whole congregation as holy, it was the love of a crown that made *Jeroboam* set up his Calves, and make another Altar, and other priests, and erect that independent Church of his, which should not go up with their hard cases to the *Sanhedrin* at Jerusalem *Henry* the fourth of France, who was once a Protestant, changed his Religion for the same cause, that he might get a Crown: So did *Julian* the Apostate once a Christian, *Porphyrius* forsook the Christians, that he might be the better avenged

avenged upon some Christian in *Cæsarea* of *Palestina*, who had done him a wrong, yea there is an innate pryd in all men by nature against Jesus Christ, *Psal.* 2. 3. *Luke* 19. 14. Which pryd must be mortified, 2 *Cor:* 10. 5.

Secondly, there is a reciprocall influence, as of the will and affections, upon the understanding, so of the understanding upon the will and affections, the will determines the understanding, *quo ad exercitium*, but the understanding determines the will, *quo ad specificationem actus*, that is; the will applyes the understanding unto, or hindereth it from the discerning of good, and evill; yet the will it selfe hath not light in it selfe, but is guided by the light of the understanding; wherefore, as the raine makes vapoures, and the vapoures make raine, so a bad understanding, makes a bad will, and a bad will: makes a bad understanding, if the eye be single, the body is full of light, *Matth.* 6. 22. which makes good what the Schoolmen tells us, that *bonitas voluntatis dependet à rectâ ratione velut regula*, the goodnesse of the will depends on right reason as its rule. See *Aquinas*, *qu:* 2*æ quest*, 19. *Art:* 3. and the *Commentators* upon that place. 'Tis to be observed, that sometimes the Scripture speaketh of an error of the judgment concerning the faith, as a fountaine and cause of ungodlinesse, prophannesse, Atheisme, 2 *Tim:* 2. 16, 17, 18, 19. *Gal:* 5. 4. 2 *Epist:* of *John* 9. as contrarie wise, there is a Light and knowledge, which preserveth from sin and ungodlinesse, and leadeth the soul in wayes of holynesse and obedience, *Psal:* 9. 10. and 119. 33. 34 *John* 17. 17. If the knowledge of God, of his Christ, and of his Word, and Will, and Name, and statutes preserve us from sinne, and lead us in the wayes of obedience, then by the rule of contraries, error of judgement in these things, will insnare us in sinne and wickednesse, for instance, an error concerning God; whether father, *Joh.* 15. 21. sonne 1 *Cor:* 2. 8. 1 *Joh:* 2. 23. 2 *Epist: vers:* 9. or holy Ghost, *Joh:* 14. 17.

Thirdly, as the infection of sinne spreadeth it self, throughout 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 *Vrim* and *Thummim*. 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 powerfull, as that it pierceth even to the dividing asunder of the Soul and Spirit, if either the intellectuals be not sound, 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 sit down satisfied with, will not excuse a corrupt minde, an erroneous spirit; neither will a sound and orthodox judgement excuse a corrupt heart, and inordinat affections: *Aristotle* himself could distinguish Art and knowledge from vertue, because the most excellent intellectuals, cannot make a man so much as morally vertuous, without the practise 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 sailes, let the helme bee stirred never so right, if the winde either blow not at all, or blow crosse in the sailes, the ship makes no speed in her way, let the winde blow never so faire, and fill all the sailes, 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 saife: so he that hath a sound judgement without good affections, cannot move heaven ward. 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 raines to governe him, or if the horse be lame and cannot ride.

Fourthly, consider what the Apostle saith, *2 Tim.* 3.16. 17. He

17. He tels us of foure ends and uses of Scripture, the first two are commonly referred to doctrinals, the last two to practicalls, the Scripture is profitable for Doctrine, for reproof, for correction, for instruction, *in righteousnesse, that the man of God may bee perfect, throughly furnished unto all good works.* If any of these be wanting, a Christian is not perfect, so much as in the perfection of parts. He is but halfe a Christian, who is an orthodox beleever, if he be not practicall also: and he is but halfe a Christian who is practicall, if he bee not an orthodox beleever. These ends of Scripture do not consist, nor stand sure one without another.

Fifthly, to bee led into all truth, and preserved from error, is a work of the spirit of truth, and this spirit of the truth is the Comforter, and the spirit of sanctification, which spirit the Mediator prayeth the Father to give unto those that are his, *Ioh.* 14.16, 17. and 16.13, 14. *1 Ioh.* 2.27. no promise of being led into all truth, but to those that receave the anoynting of the holy Ghost. *Isa.* 54.13 *Psal.* 25.12.

Sixthly, by how much a man falls from the truth, by so much he falls from grace, and by how much a man falls from grace, by so much he falls from the truth, for stability in the stat of grace, dependeth in a manner upon stability in the truth, for proof whereof mark three *Ifs*, Christs, *Ioh.* 8.31. Pauls, *Col* 1.23. *Iohnes*, *1 Ioh.* 2.34. Again, stability in the truth, dependeth upon stability in grace: For proof whereof, marke a fourth *If*, *1 Ioh.* 2.19. These Scripturall *Ifs* have much in them, and should make us very cautious and headfull, that we do not so farre deceave our selves, as to divide what God hath joyned together, a sound head and a sound heart, *Chrysostome* exhorteth his hearers, to joyn Christian vertues, and purity of doctrines together, for saith he, *it profiteth us nothing to be orthodox, if the life be vitiated: as upon the other part, a corrupt life profiteth nothing without soundnesse of faith,* licentiousnesse

De verbis Apost. Ser. 24.

ouſneſſe of judgement in Doctrines, will certainly introduce licentiouſneſſe of heart and life, in practicalls. *Arminius* himſelf (although many of his followers have cryed up, *Septiciſme* in Religion,) could ſay that different doctrines produce in a people, a dubitation, or heſitation concerning Religion; that this doubting of the truth produceth, deſpairing to finde the truth, and thence follows *Atheiſme* and *Epicuriſme*, yet when Hereſies and falſe Doctrines introduce *Atheiſme* & *Epicuriſme*, they do but diſcover thoſe roots of bitterneſs which were before in the heart. Therefore as Chriſt tells thoſe Jews that beleeved on him, if they continue not in his word, they are not his diſciples indeed, *Joh:* 8. 31. ſo the Apoſtle *John* gives this reaſon, why *Simon Magus*, *Hymeneus*, *Alexander*, *Philetus*, *Menander*, *Carpocrates*, *Baſilides*, *Ebion*, *Cerinthus*, and ſuch like, went out and ſeparated from the Church, and from the profeſſion of the truth, becauſe faith he, they were not of us, meaning, in reſpect of lively faith; true grace and regeneration, therefore they went out from us, 1 *Joh:* 2. 19. which Text in *John*, *Hierome* in the cloſe of his firſt book upon *Jeremiah*, applyes to Hereticks in this reſpect, when they fall away openly, they doe but ſhew thoſe very idols of their hearts, which in their inward parts they worſhipped before.

I will adde a ſeventh reaſon, look how the Scripture diſtinguiſheth the Elect from thoſe who are of an ungodly life, in the ſame manner it diſtinguiſheth them who are of an erroneous beleif, 1 *Cor:* 11. 19: the Apoſtle. 2 *Theſ:* 2. 10, 11. tells us that theſe who periſh, beleeve a lie: *i.e.* an error pretending to be a truth, but *verſ:* 13. he gives thanks for the beleeving Theſſalonians, *becauſe God had choſen them to ſalvation, through ſanctification of the ſpirit, and beleif of the truth:* ſo that they who beleeve not the truth, are no more elected, then the unſanctified. Our Saviour, *Mat:* 24. 24. intimateth, that it is impoſſible that the Elect ſhould be deceaved by falſe prophets, that

that is, in the ſame ſenſe, as he that is borne of God, doth not commit ſin, 1 *Joh:* 3. 9. Chriſt characterizeth his true diſciples, and diſtinguiſheth them from others, not onely by obedience and a good life, *Mat:* 7. 17. 24. and 25. 35. *Joh:* 13. 35. but alſo by light in the eye of the underſtanding, *Matth:* 6. 22, 23. with *Epheſ* 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 aboundantly proved what I undertook, and ſo I conclude that he ſaid right, who compared truth to the teacher, holineſſe and righteouſneſſe to the ruling Elders: I adde where Hereſie is the teacher, ungodlyneſſe and unrighteouſneſſe, are the ruling Elders, a holy Hereticke is a *Chimera*, and a prophane perſon, beleeving aright is another.

But here peradventure ſome will think, that the great objection lyes, may not a prophane perſon have a ſound or orthodox judgement in all controverted truthes? 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 nor ſtedfaſt in his Covenant?

I anſwer firſt, where there is but a forme of godlyneſſe, there is but a forme of knowledge, μορφωσις is a word no where uſed by the holy Ghoſt, but in two places, a forme of knowledge, *Rom:* 2. 20. and a forme of godlineſſe, 2 *Tim.* 3. 5. It is not the true and reall forme, either of knowledge or godlineſſe, which as they have a true matter, ſo a true forme. He ſaith not μορφην (which had been the proper word for a true forme,) but μορφωσιν *ſpeciem ſcientiæ, ſpeciem pietatis*. If wee 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 hee never ſo learned) hath not the truth ſubſtance, and reality of knowledge,

Theophilact ſaith, ſome underſtand it to be the image, and falſe reſemblance of knowledge, ſo *Heſychius* and *Suydas* underſtand μορφωσις, to be εικων an image of a thing.

Secondly, there is no ſinfullneſſe in the will and affections without ſome error in the underſtanding, all luſts which, a naturall man lives in, are luſts of Ignorance, 1 *Pet*, 1. 14. the ſins of the people are called the errors of the people, *Heb*:9, 7: and the wicked perſon is the foole in the Proverbs, the naturall man receives not the things of the Spirit of God, and what is the reaſon, becauſe they are fooliſhneſſe 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, *Joh*: 14,17. The Popiſh Doctrines of free will, of Juſtification by works, of meat, of implicite 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 beame of Divine light in the Scripture it ſelf, which is Spiritually diſcerned.) Of the Sacraments conferring of Grace, and the like, alſo the Socinian tenents 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 Ambaſſadours 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 legible commentaries and manifeſt interpretations of thoſe corrupt and erroneous principles, which are lurking and ſecretly ſeated in the judgements and underſtandings of naturall and unregenerated perſons, als well learned as uulearned: theſe Hereticks do but bring foorth to the light of the Sun, what is hid within the mynds of other unregenerat perſons, as in

as in ſo many dark dungeons: The like I ſay of the *Arminian* Doctrine of univerſall grace, and univerſall atonement by Chriſts death. And of Originall 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 morall 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 *ſcientia media* which the *Jeſuits* glory of as a new Light, but the very old error of naturall 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 Lords Table, Excommunication, and all Church government. 5. What is it but a declaration or *manifeſto* of the proud imaginations of mens corruptions, which ſay 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 naturall man hath in his heart, ſomewhat of Popery, ſomewhat of *Socinianiſme*, ſomewhat of *Arminianiſme*, ſomewhat of *Anabaptiſme*, ſomewhat of *Antinomianiſme*, ſomewhat of *Eraſtianiſme*, (and I cannot but adde) ſomewhat of Independency too, ſo farre as it pleadeth for 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 tis naturall (I think) to every man to deſire to be judged by no man.

Thirdly, when an unregenerat or unſanctified perſon holds

faſt

laſt 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 bee 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 as growes upon the ſtony ground, but ſtay till the Sun of perſecution ariſe and ſcorch him.

I have the more fully and ſtrongly aſſerted the inconſiſtencie of Hereſie, and holineſſe, as likewiſe of ſound beleeving, and prophane living, and have ſhewed the joynt fading or flouriſhing of true grace and true holyneſſe, that this being demonſtrated and laid down for a ſure principle, may lead us to many practicall and uſefull concluſions and corrolaries which I will onely here point at,

Firſt, it cuts off the exception of thoſe who cry out againſt the cenſuring, ſuppreſſing and puniſhing of Hereticks by the Chriſtian Magiſtrate, as if this were a perſecuting of pietie or 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 ſome impiety.

Secondly, it confuteth that moſt pernicious and curſed opinion, that if a man live well, he may be ſaved in any Religion or any Faith. *Socinus* 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 follwer of *Mahomet*, for *Machomet* having compyled his *Alcoran*, partly out of the Jewiſh, and partly out of the Chriſtian Tenents, and made it an hotch potch out of both, that he might conciliat favour unto it among both, hee held that every one who lives well, whether Jew or Chriſtian ſhal be ſaved, he that holds a man may be ſaved what ever he beleeve, may with as much truth hold that a man may be ſaved what ever he doe, or however he live.

Vide Orat. in auAbrah: Calovii. Anno. 1643.

Thirdly,

Thirdly, it ſtoppeth the mouthes of Hereticks and Sectaries, who call themſelves the godly party, *Arrius*, *Photinus*, *Socinus*, *Arminius*, and generally the chief *Hereſiarches*, which ever roſe up in the Church, have been cryed up by their followers, for men of extraordinary piety, as well as parts, all are not ſheep that comes in ſheeps cloathing, a falſe Prophet is a wolfe in ſheeps cloathing, *Math.* 7. 15. but it is added, ye ſhall know them by their fruits, mark *by their fruits*, not by their green leaves, nor faire flouriſhes, let them pretend what they will, we muſt beleeve the word of the Lord, that one of the marks of thoſe who are approved, is to hold faſt Goſpell truths againſt Hereſies, 1 *Cor.* 11. 19. and by the rules of contraries, thoſe infected with Hereſie, are made manifeſt, not to be approved. If that which I have formerly aſſerted and cleared from Scripture be a truth, as moſt certainly it is, then it is no truth, but a moſt dangerous and grace-deſtroying doctrine which ſome hold: 1. *viz.* That it is to be much queſtioned; whether any opinions or Hereſies (as they are called) be abſolutly inconſiſtent with beleeving in Jeſus Chriſt (and ſo damnable, that is, accompanied with eternall damnation) *but only that which is formerlie contradictorie to ſuch a beleeving*. This writer (who is one of the fomenters of the *Scepticiſme* of this time) makes much queſtion, whether any error or Hereſie be damnable, which doth not formally contradict this propoſition, that whoſoever beleeves in Jeſus Chriſt ſhall not periſh, but have everlaſting life, but I have ſhewed elſewhere that Hereſies denying the God-head of Jeſus Chriſt, are accompanied with damnation (and no marvell) for whoſoever beleeveth in Chriſt, and yet beleeveth not him to be eternall God, doth but believe in a creature, and no creature can redeem us from hell, nor ſatisfie infinite juſtice, ſo are the Hereſies concerning juſtification (which hold that ſomething beſides Chriſts righteouſneſſe, whither our faith, or works is imputed

Mr. J. Goodwin Hagiomaſtix ſect: 634. 659.

to us to justification) damnable, if continued in, *Gal.* 5. 4. that if by damnable Heresies we mean, such errours as are of dangerous consequence, and in this respect, justly and deeply condemnable, or censurable by men, *many who hold, and publicklie maintaine damnable Heresies, in this sense may have, yea, and some* (*as farre as men are able to discerne*, de facto) *have true grace and goodnesse*. If he mean that such have true grace and goodnesse, in that sense, as *David*, during the time of his continuing in the sinne of adultery, or *Peter*, during the time of his denying Christ, had true grace and goodnesse; that is, that such doe not totally fall away from true grace, but have the seed of God abiding in them: then hee pleadeth 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 goodnesse, but if he will yeeld that errours of dangerous consequence, which are justly and deeply condemnable, are inconsistent with true grace and goodnesse in the same sense, as grosse sinnes are inconsistent therewith; that is, that grosse and condemnable errors are inconsistent with the soules growing, thriving, prospering, & flourishing, yea, with any lively acting, and putting foorth of true grace, yea, that grosse errors doe greatly and dangerously impare, abate, diminish, weaken, wound, hurt and blast true grace and goodnesse, and doe extremly 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 extremly prejudiciall, obstructive, and impeditive to true grace and goodnes.

4. It is but an ignorant mistake, and a dangerous soul deceaving presumption, for a prophane loose-liver, or for a close immortified and rotten hearted hypocrite, to thinke or promise, that he will stand fast in the faith, and hold fast the truth without wavering. Whosoever maketh shipwracke of a good conscience, cannot but make shipwracke of faith too. Hee that is overcome

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 stedfast in the faith, is as great a fool, as he that thinkes to ride without a horse, or a Captain that thinks to fight the enemy without souldiers, or a Mariner that thinks to make out his voyage when his ship wants sailes.

5. They that would have Church censures, put forth only upon Hereticks, Apostats, or such as are unsound in the faith, but not upon prophane livers in the Church (which was the error of *Erastus*, and before him, of the Princes and States of *Germany*, in the 100. Grievances, the Originall 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 *Æneus Sylvius*, *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 livers within the Church, but not for those things, which the reformed Churches call Heresies. So (*Grotius annot:* on *Luke* 6. 22. and diverse *Arminians*, diverse also of the Sectaries in *England*.) These I say, both of the one and of the other opinion, do but separat those things which ought not, cannot be separated.

6. There is cause to set a part dayes of fasting and prayers, when Heresies and errors abound, as well as when prophannesse, and grosse wickednesse aboundeth in the lives of people, Christ doth in five of his Epistles to the Churches of *Asia* (to *Ephesus*, *Smyrna*, *Pergamos*, *Thyatyra*, *Philadelphia*) take notice of false Teachers, Sects, and erroneous Doctrines, commending the zeal in *Ephesus* against them, blaming those in *Pergamos* and *Thyatira*, for tollerating such amongst them, incouraging

ging those in *Smyrna* and *Philadelphia*, by expressing his displeasure against those Sects. No mention of loose and scandalous livers, distinguished from the Sects in those Churches. Either there were such scandalous livers 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 condemnable, yet he takes speciall 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 deceitfull, and secreet poyson honeyed over with plausible pretences, and therefore the more needing a discovery? If there were no such scandalous and prophane livers in these Churches. Then note, that Christ will have a great controversie against a Church, which hath false Doctrins, and pernitious Sects in it, although there were never a scandalous person more in it. There is therefore cause to fast and pray, for which Christ makes a matter of controversie against his Churches: If we have prayed away Popery, Prelacy; the old superstitious ceremonies, the Malignant Armies, *&c.* O let us cry mightily for this also, see if wee can pray away Heresies, and pernitious Doctrines, Sects and Schismes.

7. We must turne away from, and avoid the fellowship of false Teachers, and the spreaders of dangerous Doctrines, not only that we may bee stedfast in the truth, but that our hearts may be established with grace, for there are such reasons given in Scripture, for avoiding the company of that kinde of men, as highly concerne piety, *avoid them, because they serve not Christ, but their owne bellies*, *Rom.* 16. 17, 18. from such turne away, because they are men of corrupt minds, supposing gaine to be godlinesse, and their disputings breed envy, strife, railings, evil surmisings, 1 *Tim.* 6. 4, 5. receave them not into your houses, who bring not the Doctrine

trine of Christ, because such have not God, 2 *epist.* of *John vers.* 9. 10, 11.

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

9. If thou wouldest keep thy head from erring, *bee sure to keep thy heart from erring*, Psal. 95. 10. *It is a people that do erre in their heart, and they have not known my wayes*, 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. with 24.

10. If thou wouldest be firme and stable in the truth, thou must not onely have grace in the heart, but bee established in grace, *Heb.* 13. 9. Bee not carryed about with diverse and strange Doctrines, for it is a good thing that the heart (hee saith not have *grace*, but) be established βεβαιοῦσθαι in grace, *hee that is not established in the present truth*: i. e. in the truth of the times, proves himself (or otherwise makes himself) to bee unstable in grace. If ἀβέβηλος, be ἀβέβαιος, if he that is no prophane one; be yet an unstable one, what doth it profite? It is plainly intimated to us, 1 *Pet.* 5. 8. 9. that such as are not stedfast in the faith, doe not resist Sathan, but are devoured by him, and 2 *Pet.* 1. 12. The Apostle thinks it not enough that Christians be established 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, saith he, I will not be negligent, to put you alwayes in remembrance of these things*, (to wit, which belong to the establishing of the heart in grace)

though yee know them, and bee 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 alwayes, as under the eye of God, *Pſal:* 16.8. *Heb·* 11.27. to improve the promiſes, and reſt upon Chriſt for ſtability of heart, 1 *Cor:* 1. 8. for he is our wiſdome and ſanctification, as well as righteouſneſſe and redemption, *ibid. verſ:* 30. Let us intertaine the Spirit of grace, and not grieve him, nor quench him, for by the Spirit of the Lord are we upholden, ſtabliſhed, ſtrengthened, *Pſal:* 51. 11, 12. *Eph.* 3. 16

11. When it comes to a time of tryall, and to the ſifting of the whole houſe of Iſrael, as corne is ſifted in a ſive, *Amos* 9. 9. they onely are made manifeſt to be approved, in whom there is both ſanctification of the Spirit, and beliefe of the truth, both true piety, and ſound judgement, if either of theſe be found wanting, bee ſure the other is wanting too; what ever ſhew there may be to the contrary. There is a Text, 1 *Cor:* 11. 19. worthy to bee much and often thought upon in theſe dayes; *For there muſt be Hereſies, (or Sects) among you, that they which are approved, may be made manifeſt among you:* of which Text more anone. Now then for as much as the Church is ſometimes tried by Hereſies, ſometimes by perſecutions, ſometimes by both, ſometimes by other tentations, and for our part, we know not what further tryalls 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 tryall, let us hold faſt truth and holineſſe 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 ſinfull will, or the right foot of a carnall affection.

CHAP.

CHAP. XIII.

Whether conſcionable Chriſtians and ſuch as love the power and practice of piety, can without defiling their conſcience, or without a deſtructive wounding of the power of godlineſſe, embrace and hold the principles of theſe who call themſelves the godly party? Or whether they ought not rather to avoid thoſe who doe now Phariſaically and Donatiſtically appropriat to themſelves the name of the godly party, as being indeed, ſuch who under pretence of Zeal, for the power of godlineſſe, hold diverſe ungodly principles.

LEt no man here ſtumble in the threſhold, or bee ſcandalized at the caſe I put: I intend nothing, either againſt piety, or truely pious perſons, but to vindicat both from thoſe principles of impiety, which ſome maintaine and adhere unto, under colour of piety. The *Arrians, Ebionites,* and *Socinians* in *Poland,* have pretended to bee the godly party there, in ſo much that *Fauſtus Socinus* wrote a book entituled thus, *That the men of the kingdome of* Poland, *and the great Dutchy of* Lithuania, *commonly called Evangelicks, who were ſtudious of ſolid piety, ought altogether to adjoyne themſelves to the Aſſembly of thoſe, who in the ſame places are falſely and undeſervedly called* Arrians *and* Ebionites.

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

1. 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 deceaver,

for

for the light of nature will never serve to confute these or such like errors concerning the Scriptures, the truths concerning them, being wholly supernaturall. Mr. *J: Godwin* in his *Hagiomastix sect:* 58. holds, 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, saith he, *the sinnes mentioned, adultery, theft,* &c. *are clearly, and at first sight against the light and law of nature, but the denyall 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. *Burroughes*, in the Epistle dedicatorie of his Sermon preached before the house of Peers, *Novemb: 26. 1645. For connivence at blasphemies, 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 are guilty against supernaturall light, are to be refrained and kept from the society of men, that they infect not others.* The latter part of that which he saith, I accept, and I would to God, that so much were put in execution. But why no other Hereticks, or blasphemers should be taken off from the face of the earth, but those onely who are guilty against the light of nature: I finde no reason brought for it, and I doe not understand how it comes to passe, that any who look so much forward to new lights, should herein fall so farre backwark as to the light of nature; or that those who decline the light of nature in matter of Church government, subordination, appeals, and the like, should nothwithstanding 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 might indeed beseem the *Manichees*, who denyed and acknowledged not the old Testament. But to bee heard in a reformed Church, among those who acknowledge the old Testament to be the word of God, as well as the new, 'tis most strange.

Our orthodox protestant writers, condemne as well the *Anabaptists*, who reject and scorne at arguments brought against them from the old Testament, as the *Manichees* who did repudiat the old Testament, as having proceeded from an evill God. See *P. Martyr* in 1 *Cor.* 10. 12. *Aret: proble: theol: loc.* 56.

By this principle they shall not hold it contrary to the will of God under the new Testament, that a man marry his fathers brothers wife, this not being forbidden in the new Testament, but in the old. Some indeed of this time have maintained, that it is not unlawfull to us to marry within these degrees which are forbidden, *Lev:* 18. See Mr. *Edwards* in the third part of *Gangræna, pag* 3. These hold, 'tis onely forbidden to commit fornication with such as are within these degrees, not being married, as if it were not unlawfull to commit fornication with any, be they never so farre without these degrees. By the same principle which rejecteth old Testament proofs, they must deny the duty of children under the new Testament, to marry with their parents consent, and this is one of the foule errors of some Sectaries now adayes, that *though consent of parents unto childrens marriage, was commanded under the law to them that lived then, yet because that was but a ceremonie, 'tis now lawfull to marry without their consent, because we live under the Gospell.* See that same third part of *Gangræna, pag:* 14. By the same principle they must deny that an oath (be it never so just and necessary) may be imposed by authority. Or that the Magistrat ought to put to death, a blasphemer, an incestuous person, an adulterer, a Witch, or the

like, (the Scripturall warrants which make these crimes capitall, being in the old, not in the new Testament.) Saith not the Apostle, 2 *Tim:* 3. 16. *all Scripture* (and consequently the lawfull examples, and laudable presidents of the old Testament,) *is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousnesse*, Rom. 15. 4. *Whatsoever 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 corne upon the Sabbath day, by the example of *Davids* eating the shew bread, and by the example of the Priests killing of sacrifices upon the Sabbath day, *Matth:* 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 turne thereby, which *Aretius, probl: theol: loc.* 56. instanceth in the *Anabaptists*, who would not admit proofs from examples of the old Testament, yet many of them justified the *Bowrs* bloudy warre, by the example of the *Israelits* rising against *Pharaoh*.

3. That if Sectaries and Heretickes make a breach of peace, disturbe the State, or doe evill against the Common-wealth in civil things, then the Magistrate may punish and suppresse them. But Sectaries and Heretickes, who are otherwise peaceable in the State, and subject to the Lawes, and lawfull power of the civil Magistrate, ought to be tollerated and forborne. This is their *Kodesh hakkodashim*, their *holy of holies:* indeed their πρῶτον ψεῦδος. See the compassionat *Samaritan*, pag: 10. *John* the *Baptist*, pag: 57. The bloudy 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

may have leave to plead no Church, no Minister, no Ordinances; yea, to blaspheme Jesus Christ, and God himself, and yet to escape the hand of the Magistrate, as being no troubler of the State. This I gather from Mr. *Williams* himself in his bloudy Tenent, *Chap.* 6. where hee distinguisheth between the spirituall and the civill peace, and cleares in the instance of *Ephesus*: *Now suppose* (saith he) *that God remove the candlestick from* Ephesus: *yea, though the whole worship of the city of* Ephesus *should be altered: Yet* (*if men be true and honestly ingenuous to city Covenants, Combinations, and principles*) *all this might be without the least impeachment or infringment of the peace of the city of* Ephesus. So that by their principles, if the city of *London* were turning peaceably to *Mahumetanisme*, or *Paganisme*, the Parliament ought not to apply their power for reducing them. If this be not to care for mens own things, not for the things of Christ, what is? And must the Magistrat purchase, or hold them quiet of the state at so dear a rate, as the lose of many soules? What saith Mr. *Williams* himself *Bloudy Tenent*, chap. 33. *It is a truth, the mischief of a blinde Pharisie, blinde guidance, is greater then if he acted treasons, murderers*, &c. *And the lose of one soule by his seduction, is a greater mischief, then if he blew up Parliaments, and cut the throats of Kings or Emperours, so precious is that invaluable Jewel of a Soule.* I could wish this written in marble, or recorded upon the Parliament walls, as the confession of one who hath pleaded most for liberty and tolleration from the Magistrat, to soule murthering Hereticks and deceavers.

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 thinke to swimme: Religion and Righteousnesse must flourish or fade away, stand or fall together. They who are false to God, shall not be faithfull to men. It was a

pious ſaying of *Conſtantine, Quomodo fidem præſtabunt Imperatori inviolatam, qui Deo ſunt perfidi?* 'Tis more then paradoxall, and I fear no leſſe then Atheiſticall, which Mr. *Williams* chap. 70. of the *Bloudy Tenent*, holds, *viz.* that *a falſe Religion and Worſhip will not hurt the civill State, incaſe the worſhippers break no civill 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. *J: Goodwin*, in his 38. *Quærees* concerning the Ordinance, for the preventing of the growing and ſpreading of Hereſies, *quæſt:* 29. tells us, that *if reaſon ought not to regulat, or limit men 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 naturall reaſon) were an abſurdity: Divine Revelation in Scripture, or *thus ſaith the Lord*, is the ground or reaſon of believing, or as School men ſpeak, the *Objectum formale fidei.* But wee are bound to believe, becauſe of *thus ſaith the Lord*, ſome things which we are not able to comprehend by our reaſon; for inſtance, The Trinity of perſons in the God-head, the incarnation 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 ſelf to the ſubverſion of the Chriſtian faith, and ſo of piety, which that *Quæriſt* there propoundeth, viz. *Whether ought any man (at leaſt in ſenſu comſito) to beleeve the deepeſt or higheſt myſterie in Religion, any further or any otherwiſe, then as, and as farre as, hee hath reaſon to judge it to be a truth?* The ſame writer in his *Hagiomaſtix*, ſect. 90. tells us, that *this is ſound Divinitie, that reaſon ought to be every mans leader, guide and director in his faith, or about what he is, or ought to beleeve: and that no man ought to leap with his*

his faith, till he hath looked with his reaſon, and diſcovered what is meet to be beleeved, what not. If this be good Divinity, then *Pauls* Divinity is not good, *Rom.* 8. 7. 1 *Cor:* 2. 14. 2 *Cor:* 10. 5.

5. That the onely right Reformation under the Goſpell, *is the mortifying, deſtroying, and utter aboliſhing out of the faithfull and elect, all that ſinne, corruption, luſt, evill, that did flow in upon them, through the fall of* Adam. *This is true Goſpel Reformation*, ſaith Mr. *Dell:* Serm. *on* Heb. 9. 10. *and beſides this I know no other.* And after, pag. 11. *Chriſt dying for us, is our redemption, Chriſt dwelling and living in us, is our Reformation.* Again, pag. 12. *For the taking away tranſgreſſion for us, and from us, which is the onlie Reformation of the new Teſtament, is a work agreeable to none, but the Son of God*, as it is written, His Name ſhall be called JESUS, for he ſhall ſave his people from their ſinnes; whereupon all alongs he ſpeaks much againſt Eccleſiaſticall Reformation, and *pag:* 14. He adviſeth the Parliament to lay aſide their intentions (how pious ſoever) of the work of Church Reformation, becauſe they are men of war, and the care of this work belongs onely to Chriſt, the Prince of peace.

This Doctrine, 1. Is deſtructive to the ſolemn League and Covenant of the three Kingdomes, obligeing them to endeavour the Reformation of Religion in Doctrine, Worſhip, Diſcipline, and Government. 2. 'Tis deſtructive to the Reformation begun by *Luther*, continued and proſecuted by all the reformed Churches, and by the *Independent* Churches as well as others. 3. 'Tis contrary to the example of the Apoſtles themſelves, and condemneth them as well as us, for they did not only teach and commend to the Churches, that Reformation which Mr. *Dell* calls the mortifying, or deſtroying of corruption and luſt, or Chriſt dwelling and living in us, but likewiſe an externall Eccleſiaſticall Reformation, and

severall Canons concerning the Reformation of externall abuses and scandals in the Church: as for instance, that the Churches should abstaine from bloud, and things strangled; that two or three at most should propheſie in the Church at one meeting; that the men should pray with their heads uncovered, the women covered; that young widows should be no longer admitted to serve the Church in attending the sick, and that such widows must be at least 60. years old, and the like. 4. This Doctrine puts Jesus Christ himself in the wrong, because he challenged the Churches of *Pergamus* and *Thyatira*, for suffering and having amongst them these that taught the Doctrine of *Balaam*. 5. Mr. *Dell*, his doctrine openeth a wide doore to the tolleration of the grosseſt and most horrid Idolatries, Blasphemies, Abominations. If thousands in the Kingdome should set up the Masse, and bread Worship, or should worship the Sunne, or should publickly maintain that there is no God, nor any judgement to come, nor Heaven, nor Hell, the Parliament ought not, may not, (by his doctrine) endeavour the reducing and reforming of such people, or the suppressing of such abominations: these offenders must bee let alone till Christ reforme them, & mortify sin in them, which is to him the only Reformation now under the Gospell. 6. And while hee appropriateth this Reformation to the time of the Gospell since Christ came in the flesh, hee doeth by necessary consequence hold, that there was no godly or mortifyed person in the old Testament, and that we must not take *Abraham*, *Moses*, *David*, *Job*, *&c.* for examples of a personall Reformation, or of true holineſſe and mortification. As this doth necessarily follow from this Doctrine, so it seems to have been not far from his meaning and intention. For *pag: 3. 4.* speaking of the time of the old Testament, he saith, *There was no true Reformation, but under all that outward Religion, men were inwardlie as corrupt and wicked as the very Heathen, and without any true*

true Reformation 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 faithfull, &c.* Whence it cannot but follow, that there was no such thing before the comming of Christ, as the taking away and destroying the body of sinne out of the faithfull.

6. There are divers *Arminian* and *Antinomian* Tenents, which very much strengthen the hands of the wicked in his wickednesse, yet such Tenents are maintained by many of these, who call themselves the godly party, for instance that of universall atonement, and Christ dying for all men, mark but the title of Mr. *Moores* book: *The universality of Gods free grace in Christ, to mankinde proclaimed and displayed*, &c. *that all might be comforted, incouraged, 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 an interest in Jesus Christ and his death, is imparted and extended to the humbled, and the unhumbled, to the convinced, and to the unconvinced, to the wounded, and to the unwounded, to beleevers, and to the unbeleevers, 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 behalfe. If this bee not to sow pillows, which sinners 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 asserted by *Mr.* J. Goodwin, *Naturall men may doe such things, as whereunto God hath by way of promise annexed*

nexed grace and acceptation. Which takes away the necessity of preventing grace, and the impotency of nature unto, yea, its averseness from any true spirituall good, which can be acceptable unto God: every such exalting of nature, is a depressing of grace, and Ministereth occasion to unregenerat persons to please themselves too much with their present naturall estate.

7. Other Tenents are current among many of that party, which are apt to weaken the hearts and hands of the godly in the exercises of humiliation, repentance, mortification, and fruits of sanctification, by holding that God doth not chastise his children for sinne; that there is not so much as a fatherly displeasure, or anger in God against the faults of his children; that God seeth no sinne in *Israel*, so much as to afflict them for it in this world; that beleevers are not bound to live according to the rule of the morall law; that beleevers are not to be terrified, or at all wrought upon by any threatnings, or by danger and punishment of sinne; that beleevers ought not to trie their spirituall estate, or seek assurance of their intereſt in Jesus Christ, and the Covenant of grace, by any gratious signes or qualifications, or by any fruits of sanctification in themselves, but onely by the inward testimony of the Spirit and light of faith, which (say they) are of sufficient credit by themselves, without the help of any markes of grace. It is informed, that among some of the Sectaries of this time, are found these Tenents, that adultery is no sinne, and that drunkennesse is none neither, but a help to see Christ the better; that there is no resurrection of the dead, nor no hell. See Mr. *Edwards*, in the third part of *Gangræna*, pag: 14. 107.

CHAP

CHAP. XIV.

Another most usefull case of Conscience discussed and resolved, concerning Associations and Confederacies with Idolaters, Infidels, Hereticks, or any other known Enemies of truth, and Godlinesse.

WHile 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 lawfull, yea, or no. For answer whereunto shortly, let us distinguish, 1. Civill Covenants. 2. Ecclesiastical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civill, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawfull, and so do the best Writers. When the Israelites are forbidden a Covenant with the Canaanites, speciall mention is made of their gods, altars, images, *Exod.* 23. 32. and 34. 13. 14. *Jud.* 2. 2. that no such superstitious, unlawfull worship might be tolerated. As for civil Covenants, if they be for commerce or peace, which were called σπονδαι, they are allowed according to the Scriptures, *Gen.* 14. 13. *Gen.* 31. 44. 1 *Kings* 5. 12. *Jer.* 29. 7. *Rom.* 12. 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civill Covenant of peace with the *Turke*, that God punished so exemplarly in *Vladyslaus* King of *Hungary*: But if the civill Covenant be such a Covenant as the *Grecians* called συμμαχία to joine in military expeditions together, of this is the greatest debate and controversie among Writers; for my

Zeperus de pol. Mos. lib. 6. cap. 4. Pelargus in *Deut.* 7. 1, 2, Parcus in *Gen.* 14. Rivetus in *Exod.* 23. 32. Tarnovius tract. de fœder.

See Vict. Strigel. in 7 paralip.

part, I hold it unlawfull with divers good Writers; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers.* 12. and conjugall Covenants, *vers.* 16. Which is also *Junius* his opinion in his Analysis upon that place. The reason for the unlawfulnesse of such confederacies are brought. 1. From the Law, *Exod.* 23.32. and 34. 12. 15. *Deut.* 7. 2. Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them, *Exod.* 34. 10. 12. *Jud.* 2. 1. 2. and lest it should be thought that this is meant only of these seven Nations enumerate, *Deut.* 7. the same Law is interpret of four other Nations, 1. *Kings* 11. 1, 2. so that tis 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 ensnaring the people of God: therefore they were forbidden to Covenant either with their gods, or with themselves, for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, as *Asa* his Covenant with *Benhadad*, 2. *Chron.* 16. to *vers.* 10. And *Ahaz*, his Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chro.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condemne confederacies, and associations with wicked men of the same Religion; I answer. 1. It holds *à fortiori* against confederacies with such of the seed of *Jacob* as had made defection from true Religion, for *Grotius de jure belli & pocis* lib. 2. *Cap* 15. *Num.* 9. noteth, God would have such to be more abominated then heathens, and to be destroyed from among their people, *Deut.* 13. 13. Besides this I adde. 2. We have in other Scriptures examples, which meet with that case also; for *Jehosaphats* confederacy with *Ahab*, 2 *Chron.* 18. 3.

5. 2. Also Zeperus, Pelargus, Tarnovius, ubi supra. Lavater in 2 Paralip. 25. & in Ezek. 16. P. Martyr Loc. Com. Clas. 4. cap 16. *Num.* 23. & comment. in 1 *Reg.* 15. 17. *&c.* The same thing is holden by Tostatus in 3. *Reg.* 15. *Quest* 14. Corn. a Lat pide in 3. *Pag.* 22. 3.

18. 3. with *Chron.* 19. 2 and after with *Ahaziah* 2. *Chron.* 20. 35. are condemned, which made *Jehosaphat* (although once relapsing into that sin) yet afterwards mend his fault, for he would not againe joyne with *Ahaziah*, when he sought that association the second time, 1 *Kings.* 22. 49. So *Amaziah* having associate 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. *Lavater* upon the place applying that example, noteth this as one of the causes why the Christian Wars with the *Turke* had so ill successe, why saith he, consider what Souldiers were imployed, this is the fruit of associations with the wicked. 3. These confederacies proceed from an evill heart of unbelief, as is manifest by the reasons which are brought against *Ahaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is said against the confederacy with the King of *Assyria*, *Isay* 8. 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people considering their own inability for managing so great a War, thoght it necessary to have a confederacy with the *Assyrians*; but this was from faithlesse feares, from want of faith to stay and rest upon God as all-sufficient 4. If we must avoid fellowship and conversation with the sons of Belial, (except where naturall bonds or the necessity of a calling tyeth us) *Psal.* 6. 8. *Prov.* 9. 6 and 24. 1. 2 *Cor* 6. 14, 15. and if we should account Gods enemies our enemies, *Psa.* 139. 21. then how can we joyne 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*, *Eschol*, and *Mamre*, *Genesis* 14. 13. *Abraham* with *Abimelech*, *Genesis* 21. 27. 32 and *Isaac* with *Abimelech*,

melech, Gen. 26. Jacob with Laban, Gen. 31.44. Solomon, with Hiram, 1 Kings 5. 11. Answ. 1 It cannot be proved that these confederates of Abraham, Isaac, and Solomon were either idolaters or wicked; Laban indeed was an idolater: But there are good interpreters who conceive that Abrahams three confederates feared God; and that Abimelech also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

'Tis presumed also that Hiram was a pious man, because of his Epistle to Solomon, 2 Chron. 2. 11, 12. however, 2. Those confederacies were civill, either for commerce, or for peace and mutuall security that they should not wrong one another, as that with Laban, Gen. 31. 52. and with Abimelech. Gen. 26. 29. which kinde of confederacy is not controverted.

'Tis objected also that the Maccabees had a Covenant with the Romans and Lacedæmonians, 1 Macca. 8, and 12. 1, 2. Answ. 1. That Covenant is disallowed by many good Writers; yet 'tis observed from the Story that they had not the better, but the worse successe, nor the lesse but the more trouble following it. 2. The Story it selfe, 1 Macc. 1. 12. tells us that the first motion of a confederacy with the heathen in those times proceeded from the children of Belial in Israel. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to David; and that he received them, and became a Captaine unto them, 1 Sam. 22. 2. Answ. 1. Some think (and 'tis probable) they were such as were oppressed and wronged by Sauls tyranny, and were therefore in debt and discontented, and that David in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, David took care that no prophane nor wicked person might be in his company, Psal. 101. yea, Psal. 34. 11. (which was penned at that same time when he departed from Achish and became Captaine

Captaine of those 400 men) he saith to them, *Come ye children harken unto me, I will teach you the fear of the Lord.* 3. I shall bring a better Argument from Davids example against the joyning 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 Gesnerus observe, that although Davids helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked; hee intimateth also, that if he had not known that God was with his helpers, leading and inspireing them, he had looked for no helpe by them: 2 Chron 25. 7, 8. That Davids helpers in the War were lookt upon as sincere, cordiall, and stirred up of God, may further appear from 1 Chron. 12. where David joyneth with himself *fidos homines qui idem cum ea sentirent*, saith Lavater on the place, faithfull men of his own minde: hee addeth, that they were such as hated Sauls impiety and injustice, and loved Davids vertue. Vict. Strigelius calls them, *fideles amicos, faithfull friends.* The text it self tells us, that divers of them joyned themselves to David while he was yet in distresse and shut up in Zicklag: *vers.* 1. (which was an Argument of sincerity) also, that some of Benjamin (Sauls own tribe) adjoyned themselves to David, and the spirit came upon Amasai, who by a speciall Divine instinct spake to assure David of their sincerity, *vers.* 2. 16, 18. They also who joyned themselves with David after Sauls death, *vers.* 23. were not of a *double heart*, but of a *perfect heart*, *vers.* 33. 38. and they all agreed that the first great businesse to be undertaken, should be Religion, the bringing back of the Arke: 1 Chron. 13. 3, 4.

This point of the unlawfulnesse of confederacies with men of a false Religion is strangely misapplyed by Lutherans, against

confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs may be made one in him, so we ought to pray against and by all means avoide fellowship, familiaritie, Marriages, and military confederacies with known wicked persons, and such as are of a false or hereticall 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 parity 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 prophane 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: 2. And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reforming Kings of *Judah* applyed and executed this Law in taking away the groves and high places abused by the *Jewes* in their superstition: And what marvell? If such things were not to be tollerated in the *Canaanites*, much lesse in the *Jewes*. *Theodosius* is commended for his suppressing and punishing Hereticks.

Socrat. hist: lib. 5 Cap. 10.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod* 23. 33. lest one of them being familiar with an *Israelite*, might call him to a feast, 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 unbeleever, 1 *Cor.* 1. 27. There is a conversing and

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. 10. 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 finde scandalous persons all the world over. There is again a conversing and companying with wicked persons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, Parent and Child, Pastor and People, Magistrate and those of his charge. But wittingly & willingly to converse & have fellowship either with hereticall or prophane persons, whether it be out of love to them and delight in them, or for our owne interest or some worldly benefite this is certainly sinfull 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 scabbed or rotten sheep to infect the rest, shall we not much more take care of our own and neighbours souls, by avoiding and warning others to avoide the fellowship of the ungodly, whereby spiritual infection comes. Remember it was but a kinde visite of *Jehosaphat* to *Ahab* which was the occasion of ingageing him into a confederacy with that wicked man, 2 *Chron.* 18. 2, 3.

3 God forbade conjugall Covenants or Marrying with them. *Exod:* 34, 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 doctrinall differences in Religion between the Posterity of *Seth* and the posterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themselves in Marriage with the prophane, *Gen:* 6, 1, 2, 3. *Jehoram* married not

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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*, 2 *Kings* 8, 18, and by and by, *vers*: 27. the like is marked of *Ahaziah* the son of *Jehoram*, who *did evill 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 marrie such as are *heirs together of the grace of life*, 1 *Peter* 3, 7. see also, *Pro:* 31. 30.

4. God forbade his people to make with the Canaanites *fœdus deditionis* or *subactionis*, (or as others speak) *pactum liberatorium*, he would have his people shew no mercy to those whom hee 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 common-wealths, the Magistrate, Gods vicegerent ought to cut off such evill doers, as Gods Word appointeth to be cut off. *Davids* sparing of *Joab* and *Shimei*, being partly necessitate thereto, partly induced by politicall reasons, (whereof he repented when he was dying, nor could his conscience be at-ease, till he left a charge upon *Solomon*, for executing justice upon both *Joab* and *Shimei*, 1 *Kings* 2. 5, 6, 7, 8, 9.) are no good presidents or warrands to Christian Magistrates, to neglect the executing of justice. 'Tis a better president which *David* resolveth, upon more deliberatly, *Psal.* 101. 8. *I will early destroy 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 respect of persons, and that *early*, and without delay. Lastly, and even *Joab* himself was so far punished by *David*, that hee was cast out of his place and command, 2 *Sam.* 19. 3. & 20. 4.

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

with idolaters, infidels, hereticks, or any other knowne enemies of truth or godlines, so as to have the same friends or enemies. A covenant of Peace or commerce with such may happen to be unlawfull in respect of some circumstances as when Peace is given to those Rebells, 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 furnish them with the things that they are known to make use of in their idolatry. But as for συμμαχία, a confederacy ingageing us into a Warre with such associats, tis absolutely and in its own nature unlawfull: And I finde it condemned by good Writers, of the Popish party, of the *Lutheran* party, and of the Orthodoxe party. Some of all these are before cited. What holynesse God required in the Armies of *Israel*, see *Deut:* 23. 9, 11, 12, 13, 14: we may well argue as *Isidorus Pelusiota* doth, *lib.* 3 Epist. 14. If the Law was so severe against such uncleannesses as were not voluntarie, how much lesse would God suffer such as did voluntarily and wickedly defile themselves. Tis marked as a part of *Abimelechs* sin, *Iud:* 9. 4. that he *hired vain and light persons which followed him.* God would have *Amaziah* 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 these went with him, because God was not with them, 2 *Chron.* 25. 7. &c. If they had not yet been gathered into a body, it had been much to abstain from gathering them, upon the Prophets admonition, but this is much more, that he sends them away after they are in a body, and takes his hazard of all the hurt that so many inraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *vers*: 13, yet God rewarded *Amaziahs* obedience with a great Victory. In the last age shortly after the begun Reformation in *Germany*, this case of conscience concerning the unlawfulnesse of such confederacies

Sleid.com. lib.7. pag. 106. was much looked at. The city of *Straßburg*, Anno, 1629. made a defensive League with *Zurik*, *Berne*, and *Basil*, *Qui & vicini erant, & dogmate magis conveniebant*, saith *Sleidan*, they were not onely neighbours, but of the same Faith and Religion, therefore they made a confederacy with them. About two yeares after the Elector of *Saxony* refused to take into confederacy those *Helvetians*, because although they were powerfull, and might be very helpfull to him, yet they differing in Religion, concerning the Article of the Lords Supper, he said, he durst not joyne with them as confederats, lest such sad things might befal him, as the Scripture testifieth to have befallen those who for their help or defence took any assistance they could get.

Ibid: lib: 8 pag. 127, de Helvetiis infœdus recipiendis. quod civitates valde cupiebant, Saxo per Legatos respondet, quoniam de cœna Dom. diversum sequantur dogma non sibi licere societatem cum ipsis ullam coire: quanti sit ipsorum conjunctio, propter vires atque potentiam, non se quidem latere, sed eo sibi minime respiciendum esse, ne tristis inde sequatur exitus, quod iis accidisse Scriptura testetur, qui muniendi sui causa, cujusque modi præsidiis usi fuissent. Vide etiam pag. 13. Quod si Zuingliani faterentur errorem atque desisterent, comprehendi etiam in hac pace sin minus, tum deserendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipsis faciendum esse. Et infra lib. 9. pag. 156. Ne recipiendos esse placet in hoc fœdus (Smalcaldicum) qui velint atq; cupiant modo, Doctrinâ Augustæ propositam in Comitiis profiteantur, & sortem communem subeant.

The rule was good *in thesi*. although in that particular case misapplyed. The very heathens had a notion of the unlawfulnesse of confederacies with wicked men, for as *Victorinus Strigelius* on 2 *Chron:* 25. noteth out of *Æschylus* his tragedy, intituled, *Seven to Thebe*, *Amphiaraus* a wise vertuous man was therefore swallowed up in the earth with seven men, and seven horses, because he had associat himself with *Tydeus*, *Capaneus*, and other impious Commanders marching to the siege of *Thebe*. Lastly, take this reason for further confirmation, as wee must doe all to the glory of God, so wee must not make Warres to our selves, but to the Lord; hence *the booke of the Warres of the Lord*, Num: 21, 14, and, *the battel is not ours, but the Lords*. 1 Sam: 25, 28, 2 *Chron:* 20, 15. Now how shall we imploy 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 Governour, as it is said, *Mal.* 1. see if he would take this wel.

As for the Objections from Scripture, they are before answered. There are many other exceptions of mens corrupt reason, which yet may be easily taken off, if wee will receive Scripture light. That very case of *Jehosophats* confederacy with *Ahab*, 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 *Ahabs* Religion, but onely assisting him in a civil businesse: 2. *Ahab* lived in the Church of *Israel*, which was still a Church, although greatly corrupted, and hee was no professed hater of God, (only he had professed to hate *Micajah* the man of God,) yea, lately before this he appeared very penitent, and some think *Iehosaphat* now judged charitably of *Ahab*, because of that great humilation and repentance of his, which God did accept, so far, as to reward it with a temporall sparing mercy, 1 *Kings* 21. at the end: then followes immediatly, *Chap:* 22. *Iehosaphats* association with him. Although *Iehosaphat* was also joyned in affinity with *Ahab*, *Ahabs* daughter being married to his sonne. 3. The enemy was the King of *Syria*; and *Jehosaphat* doth 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 seemes to have been good, as *Carthusian* on 1 *Kings* 22. 3. and *Lavater* upon 2 *Chron:* 19. 2. note. For *Ramoth-Gilead* was a city of refuge, pertaining to the *Levites* in the Tribe of *Gad*, and should have been restored by the King of *Syria* to *Ahab*, according to their Covenant, 1 *Kings* 20. 34. *Daneus* brings that same example of *Ahabs* going up against *Ramoth-Gilead*, to prove that 'tis just to make warre against these who have broken Covenant with us. 5, *Iehosaphats* manner of proceeding, was pious

Polit. Christ. lib. 7. Cap. 1.

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 besides*, he enquireth *ultrà*, 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 professe, or were not known to *Iehoshaphat* to be Prophets of *Baal*; but were lookt upon as Prophets of the Lord, as *Cajetan* thinketh. Therefore they answer also in the name of the Lord, *the Lord shall deliver it*. 'Tis not likely that *Jehoshaphat* would desire the Prophets of *Baal* to be consulted, or that hee would hearken to them more, then to the Prophet of the Lord *Micajah*, yet in this he failed extremly, that he had too far engaged himself to *Ahab*, before the enquiring at the word of the Lord. How ever it seemes, he was by this enquiring, seeking a faire way to come off againe. 6. *Iehoshaphats* end was good, *Martyr* on 1 *Kings* 22. thinkes *Iehoshaphat* entered into this confederacy with *Ahab*, for the peace and safety of his Kingdome, and to prevent a new War between *Iudah* and *Israel*, such as had been between *Asa* his father, and *Baasha* King of *Israel*, for which end also *Carthusian ibid.* thinks that *Iehoshaphat* took *Ahabs* daughter to his son. Yet notwithstanding of all this, the Prophet *Iehu* saith to him, 2 *Chron.* 19. 2. *Shouldest thou help the ungodly, or love them that hate the Lord.* The LXX: read, *hated of the Lord*, which comes all to one thing. And least it should be thought a veniall or light matter, he addeth, *therefore is wrath upon thee from before the Lord.* So that from this example we learn; That let us keep our selves unspotted of the false Religion, or errors of those with whom we associate, let wicked men seem never so penitent, and our relations to them be never so near, let the common enemy be an Infidell, let the cause be never so good, let the manner of proceeding be never so pious, and the end also good; yet all this cannot excuse, nor justifie confederacies and associations

tions with wicked and ungodly men. And if God was so angry at *Iehoshaphat*, when there were so many things concurring, as might seem to excuse or extenuate his fault, it being also in him a sin of infirmity only, and not without a reluctation 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 hee might have occasion to come off) how much more will God bee angry with such as go on with an high hand in this trespasse, casting his word behind them, and hating to bee reformed.

If it be 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 *Ahaz* his confederacy with the King of *Assyria*; for he had a great warre to manage, both against the *Syrians*, and against the King of *Israel*, 2 *Kings* 16. 7. also against the *Edomites* and *Philistims*, 2 *Chron.* 28. 16, 17, 18. yet although he had so much to do, this could not excuse the confederacy with the *Assyrian*: he should have trusted to God, and not used unlawfull means. God can save by few, as well as by many; yea, sometimes God thinks not fit to save by many, *Iud.* 7. It shall not be the strength of battell, to have unlawfull confederats, but rather to want them, *Exod.* 23. 22.

If it be said, it is dangerous to provoke, and incense many wicked men by casting them off. This is plainly answered from the example of *Amaziah*, and the 100000. men of *Israel* with him, of which before. If furthermore objection bee made, that he must be gentle and patient towards all, and in meekness, instruct those that oppose themselves, 2 *Tim.* 2. 24, 25. *Answ:* 1. Yet hee bids us turne away from the wicked, *ibid: Chap:* 3. 5. Wee ought in meekness to instruct, even him that is excommunicate, 2 *Thess:* 3. 15. yet wee are there warned, *vers:* 14. to have no company with him. 2. The Angel

gel of the Church at *Epheſus*, is at once commended, both for his patience, and that he could not bear them which were evil.

I ſhall adde five diſtinctions which will take off all other objections that I have yet met with. 1. Diſtinguiſh between a confederacy, which is more diſcretive, 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 keeps them, and us ſtill divided as two: the latter unites us and them, as one, and imbodieth us together with them: for *Thucidides* defines συμμαχια 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 Uniou then σπονδαι, or Covenants of peace. 2. Diſtinguiſh between endeavour of duty, and the perfection of the things, which anſweres that exception. *O then, we muſt have an army all of Saints* (it ſhould be ſaid, *without any known wicked perſon in it*;) Now even as 'tis our duty to endeavour a purging of the Church, from wicked and ſcandalous perſons, yet when we have done all we can, the Lords field ſhall not be perfectly purged from tares, til the end of the world, *Matth. 13.* So when wee 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 our utmoſt endeavours, that we may be able to ſay, 'tis our affliction, not our fault. 3. Diſtinguiſh 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 *Kahal meregnim*, the Aſſembly of Malignants; neither did he onely ſhunne to meet and conſult with *vaine perſons*; who openly ſhew and bewray themſelves; but

Keckerm. de Repub. Spart. diſp. 4. lib. 2. Cap. 20.

but even *with diſſemblers*, or (as the *Chaldee*) *with thoſe that hide themſelves, that they may do evill*, Pſal. 26. 4, 5. We can know better how to doe 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. Diſtinguiſh 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 ſailing together; Diſtinguiſh, I ſay, between theſe and an elective, or voluntary fellowſhip with wicked men, when love to them, or our owne benefite draweth us thereunto. We neither looſe naturall bonds, nor require impoſſibilities, but that we keep our ſelves pure, by not chooſing or conſenting to ſuch fellowſhip. 5. Diſtinguiſh between Infidels, Hereticks, wicked perſons repenting, and thoſe who go on in their treſpaſſe: what ever men have been, yet as ſoone as the ſignes of repentance, and new fruits appeare in them, we are ready to receave 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 lye down together, meaning, ſuch as were Wolves, Leopards, Bears, and now begin to change their nature: not ſo with the obſtinate, contumacious, and impenitent, who ſtill remaine Wolves, *&c.*

Let us now, 1: Examine our ſelves, whether there bee ſo much tenderneſſe of conſcience in us, as to cloſe with thoſe Scripture Truths, or whether we are ſtill in a way of conſulting with fleſh and blood. 2. Be humb'ed for former miſcarriages, and failings in the particulars, and for not walking accuratly, according to theſe Scripture rules. 3. Beware for the future: remember and apply theſe rules, when we have to do with the practiſe of them: And that I may drive home

this

this naile to the head: I adde, (beſide what was ſaid before) theſe Reaſons and Motives. Firſt, 'tis a great judgement when God *mingleth a perverſe Spirit* in the midſt of a people, *Iſay* 19. 14. ſhall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this ſpirituall judgement, is oftentimes joyned a temporall judgement, as 2 *Chron*: 16.9: and 20.37. and 28.22. ſo *Hoſ*: 5.13. 7, 8. compared with *Hoſ*: 8. 8, 9. Where their judgement, ſoundeth forth their ſinne as by an Eccho: The *Chaldee* paraphraſe in the place laſt cited, ſaith, *The houſe of Iſrael is delivered into the hands of the people whom they loved.* Secondly, remember what followed upon Gods 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* exponds the place) and by ſeeking their help and aſſiſtance, *Hoſ*: 5. 13. But what followes, *Ephraim is a cake not turned*, hote and overbaken in the nether 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 remiſſe and cold in the things of Chriſt; to be too hote on our nether ſide, and too raw on the upper ſide. Whereas, not mingling our ſelves with the wicked: we ſhall through Gods mercy be like a cake turned, that heat and zeal which was before downward, ſhall now be upward, Heavenward, Godward, let it alſo bee remembred, how both *Ahaz*, 2. *Kings* 16. 10. and *Aſa* himſelf, 2 *Chron*: 16. 10. (though a good man) were drawn into other great ſinnes, upon occaſion of theſe aſſociations, with the enemies of God and his people: this ſinne will certainly enſnare men in other ſinnes. 'Tis well ſaid by *Calvin* upon *Ezek*: 16.26. That as we are too prone of our ſelves to wickedneſſe, ſo when wee enter into confederacies with wicked men,

men, we are but ſeeking new temptations, and as it were a bellows to blow up our own corruptions, as wine being mixed with water loſeth of its ſpirits, and white being mixed with black, loſeth much of its whiteneſſe: ſo the people of God, if once mixed with wicked enemies, ſhall certainly loſſe of their purity and integrity. Thirdly, as theſe unlawfull confederacies draw us both into great judgements and great ſins, ſo into a great ſecurity and ſtupidity under theſe great plagues and ſins, which will make the eſtate of ſuch to be yet worſe, *Hoſ*: 7, 9, after *Ephraims* mixing himſelf among the people, tis added, *Strangers have devoured his ſtrength, and he knoweth it not, yea, gray hairs are here and there upon him, yet he knoweth it not*: although his confederats have diſtreſſed him, and not ſtrengthned him, and although there may be obſerved in him diverſe ſignes of a decaying dying condition, yet he knowes it not, nor takes it to heart; The ſame thing is inſiſted upon *verſ*: 11. *Ephraim alſo is like a ſilly Dove without heart; They call to Egypt, they go up to Aſſyria.* He is as voide of underſtanding as a ſilly Dove, whoſe neſt being ſpoiled, and *her young ones taken from her* (which the *Chaldee* paraphraſe addeth for explications cauſe) yet ſhe ſtill returneth to thoſe places where, and among thoſe people by whom ſhe hath been ſo ſpoiled; So *Iſrael* will ſtill be medling with thoſe that have done him great hurt. Fourthly, we finde that ſuch confederacy or aſſociation either with idolaters or known impious perſons, is ſeldome or never recorded in the booke of God, without a reproofe, or ſome greater mark of Gods diſpleaſure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reproved, it were the leſſe marvell to hear it ſo much debated. But now when God hath ſo purpoſely ſet ſo many Beacons upon thoſe rocks, and Shelves that we may beware of them, O why ſhall we be ſo mad, as ſtil to run upon them? It was reproved in the time of the Judges, *Judg*: 2, 1, 2, 3. It was repro-

ed in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Asa's* Covenant with *Benhadad*, *Ahaz* his confederacy with the *Assyrian*; *Jehosophats* association, first with *Ahab*, then with *Ahaziah*: *Amaziahs* association with those 100000. men of *Ephraim*, when God was not with them, all those are plainly disallowed and condemned. Moreover that reproofe, *Jer*: 2.18: *And now, what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of* Assyria, *to drink the waters of the River?* the Chaldee hath thus; *what have yee to do to associat with* Pharaoh *King of Egypt*— *And what have ye to do to make a Covenant with the* Assyrian? Again after the captivity, *Ezra*: 9. the Jewes mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never say to the wicked, a *confederacy*: for upon condition of our avoiding all such confederacies & conjunctions, God promiseth never to break his Covenant with us, *Judg*: 2:1,2. and to receive us as his Sons and Daughters, 2 *Cor*: 6. 14,16,17, 18. Sixthly, tis one of Gods great mercies which he hath Covenanted and promised, *I will purge out from among you the Rebels, and them that transgresse against me, Ezek*. 20,38. Why should we then forsake our own mercy, and despise the counsell of God against our own souls. Seventhly, as it was in *Asa* his experience, 2 *Chron*, 16,7,8, so it hath been in our own, God hath done his greatest workes for us, when we were most unmixed with such men.

There is another Objection, which at the writing hereof I have met with: Tis *Davids* confederacy and association, both with *Abner*, 2 *Sam*. 3.12,13. and with *Amasa*, 2 *Sam*: 19. 13. whom according to agreement he made Generall of his Hoste, 2 *Sam*: 20,4. although both of them had been *Davids* enemies, and born armes against him, *Abner* being also scandalous, both for his whoredome, 2 *Sam*. 3, 7. and his treachery against *Ishboseth* in aspyring to the Crown (which is collected

cted from his going in unto *Sauls* Concubine, as *Absolom* did unto *Davids* afterward) yea for that he had born Armes against *David*, when he knew that God had sworne to make *David* King, and so against the light of his conscience, 2 *Sam*: 39, 18. Answ: 1 *Peter Martyr* commenting upon those places, disalloweth *Davids* practise in both these cases, especially his League with *Abner*. Should we follow these two examples, not being allowed or commended in Scripture? or should we not rather avoid such confederacies, because of many examples thereof, plainly condemned in the word of God? 2. Whatsoever may be conceived to be allowable or excusable in these examples of *David*, yet it cannot be applied, except in like cases. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertakes to bring about all *Israel* to him, and that he should make him reigne over all the tribes, whereas otherwise there was no appearance of *Davids* subdueing of all the other tribes; but by a long and bloody Warre. Again, when *David* covenanted and capitulated with *Amasa*, he was in a manner fled out of the land for *Absalom*, 2 *Sam*: 19.9. and was forced to abide in the land of *Gilead* beyond *Jordan*, fearing also (as interpreters observe) that the men of *Judah* having strengthned *Jerusalem* and kept it with a garison for *Absalom*, and having done so much in assisting *Absalom* against *David*, should grow desperat in holding out against him, hoping for no mercy, therefore he is content to make *Amasa* Generall of his Army, upon condition that he would cause the men of *Judah* to bring him back to *Jerusalem*, which *Amasa* moves the men of *Judah* to do, 2 *Sam*: 19, 14; for it was done by his authority, as *Josephus* also writeth, nor could it be done without his authority, for *Absalom* and *Ahitophel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absalom*. Now then let them that will plead for the lawfullnesse of confederacies with wicked

Sanctius & Corn. a Lapide in 2. *Sam*. 19.

Antiq. Jud. lib. 7. Cap. 10.

ked persons from these examples of *David*, first make the case alike, that is, 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 remembred 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 συμμαχία, or that he Covenanted to make him Generall of his Army, (as afterwards he Covenanted with *Amasa*,) for at that time he could have no colour of reason for casting *Joab* out of his place, as afterwards he had; Therefore I understand with *Sanctius* that the League which *Abner* sought from *David*, was *Fœdus pacis*, a Covenant of Peace. *Hierome* readeth, *fac mecum amicitias*, 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 joyning with *Absalom*, 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, then of *Joab*: And if it be true which *Josephus* writeth, that before *David* sent *Zadock* 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

ever *Amasa* being so willing and ready to do so much for *David*, when he might have done so much against him, *David* as he could not doe his business without him, so hee had some ground to hope well of him; considering withall, that *Amasa* was not set upon this business by any offence or displeasure at the other party, as *Abner* was. 4. Even as this example, so far as concerneth the laying aside, and casting off of *Ioab*, and not preferring his brother *Abishai* in his room (both of them being guilty of *Abners* bloud, 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to strengthen that which I have been pleading for.

The point being now so fully cleared from Scripture, here is the lesse reason to argue contrariwise from humane examples in Christian States and Common-wealths. The word of God must not stoupe to mens practises, but they to it. Yet even among those whose examples is alledged for the contrary opinion, there want not instances for cautiousnesse and conscientiousnesse, in choosing or refusing confederats. As namely among the *Helvetians* or *Suitzers*. They of *Zurik* and *Berne*, when once reformed, renounced their League made before with the *French* King, for assisting him in his Wars, and resolved onely to keep peace with him; but would not continue the League of συμμαχία, or joyning with him in his Wars. And whatsoever were the old Leagues about 300. years agoe, mutually binding those Cantons each to other for aid and succour, and for the common defence of their country, and for preservation of their particular rights and liberties, and for a way of decideing controversies and pleas, between men of one Canton and of another, (which Leagues are recorded by those that write of that Common-wealth) yet after the Reformation of Religion, there was so much zeal on both sides, that it grew to a war between the Popish and the Protestant Cantons, wherein as the Popish side strengthened themselves

See Mr. Fox. acts and monuments, vol. 2. pag. 86. 9. 870. edit. 1489.

See the Estates Principalities and Empires of the world, translated by *Grimston*, pag. 364. to 370.

Acts and moun. ments, ubi supra pag. 872. *Sleid. Com. lib.* 7. pag. 106, 110, 120.

by a confederacy with *Ferdinand* the Emperours brother, so the Protestant side, *Zurik*, *Berne*, and *Basil* entered into a confederacy, first with the city of *Strasbourgh*, and shortly thereafter with the *Lantgrave* 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 *Lavater* judiciously observeth, upon *Ezek.* 16. 26, 27, 28, 29. that Covenants made before true Religion did shine among a people, are not to be rashly broken; even as the beleeving husband, ought not to put away the unbeleiving wife, whom he married when himself also was an unbeleever, if she be willing still to abide with him. Whatsoever may be said for such Covenants, 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, wee are still esteemed enemies to the cause of God, and to his servants. *Answ.* This is just, as if those traitors, Covenant-breakers, and other scandalous persons, from which the Apostle bids us turne away, 2 *Tit.* 3. 5. had objected, if we have no forme of Godlinesse, we are looked upon as aliens, and such as are not to be numbered among Gods people, yet now when wee have taken on a forme of godlinesse, we are in no better esteem with *Paul*, but still he will have Christians to turne away from us: Yea, 'tis as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if wee 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 yee workers of iniquity, I never knew you.* Men must bee judged according

cording to their fruits, according to their words and works, and course of living; and if any who have taken the Covenant, shew 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 receaved, both to the Covenant and to the Sacrament, nay, why are wee 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 receaved, either to the Covenant or Sacrament, without signes of repentance for the former Malignancy, and scandale (such signes of Repentance, I mean, as men in charity ought to be satisfied with,) 'tis more then Ministers and Eldership can answer, either to God, or the Acts and constitutions of this nationall Church. I trust all faithfull and conscientious Ministers have laboured to keep themselves pure in such things. Yea, the Generall 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 wayes 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 forceing or compelling. Are men forced to spare their neighbours life, because murther is severly punished? Or are men compelled to be loyall, because traitors are examplarily punished? There may, and must be a willingnesse and freenesse in the doing of the contrary duty; although great sinnes must not go away unpunished. Men are not compelled to vertue, because vice is punished, else vertue were not vertue.

vertue. Those that refuse the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were knowne to take the Covenant against his will, he were not to be receaved. 3. These two may well stand together, to censure the contempt or neglect of a duty, and withall to censure wickednesse in the person that hath taken up the practise of the dutie. If any *Israelite* would not worship the true God, hee was to be put to death, 2 *Chron.* 15. 13. but withall, if worshipping the true God, hee was found to bee a murtherer, an adulterer, &c. for this also hee was to bee put to death. The Generall Assembly of this Church hath appointed, that such as after admonition, continue in an usuall neglect of Prayer, and the Worship of God in their families, shall bee suspended from the Lords-Supper, till they amend: Yet if any man shall be found to make Familie Worship a cloak to his swearing, drunkennesse, adultery or the like, must these scandalous sinnes be uncensured, because hee hath taken upon him a forme of godlinesse? God forbid. 'Tis just so here, refusers of the Covenant, and railers against it, are justly censured: But withall, if wickednesse and Malignancie, be found in any that have taken the Covenant; their offence and censure is not to be extenuated, but to be aggravated.

I had been but very short in the handling of this question, if new objections coming to my eares, had not drawn me forth to this length. And now I finde one objection more. Some say, the arguments before brought from Scripture, prove not the unlawfulnesse of confederacies, and associations with Idolaters, Heretickes, or prophane persons of the same Kingdome, but onely with those of another Kingdome. *Answ.* 1. Then by the concession of those that make the objection, 'tis at least unlawfull, to associate our selves with any of another Kingdome, who are of a false Religion, or wicked life.

2. If

2. If familiar fellowship, even with the wicked of the same Kingdome be unlawfull, then is a military association with them unlawfull; for it cannot be without consulting, conferring, conversing frequently together. It were a prophane abusing, and mocking of Scripture to say, that we are forbidden to converse familiarly with the ungodly of another kingdome, but not with the ungodly of the same kingdome, or that we are forbidden to marry with the ungodly of another Kingdome, but not with the ungodly of the same Kingdom, for what is this, but to open a wide gate upon the one hand, while wee 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 associats were ungodly, haters of the Lord, and because God was not with them. Now then, *à quatenus 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 associats, and helpers in Warre.

Amandus Polanus Comment, in *Ezek:* 16. 26, 27, 28. *Qui Ecclesiæ scortationem, hoc est idololatriam vel falsam doctrinam, & confœderationes cum impiis reprehendit, non est Hereticus, non est Schismaticus, non est ingratus adversus matrem Ecclesiam: Alioquin etiam* Ezekiel *cum* Jeremiâ, *aliisque Prophetis, fuisset Hereticus, aut Schismaticus, aut ingratus.*

CHAP. XV.

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

THe word *Vniformity* is become als odious to divers who plead for Liberty and Tolleration, as the word *Conformity* was in the Prelats times. Hence proceeded Mr *Delles* book against uniformity, and Mr *Burtons* book, intituled, *Conformities deformity*. I confesse my love and desire of uniformity hath not made mee any whit to depart from my former principles against the Prelaticall conformity, or the astricting of mens consciences (at least in point of practise and observation) to certain rites, whether unlawful or indifferent in their own nature, under pain of censure. Yet I must needs justifie (as not only lawfull, but laudable) what the solemne League and Covenant of the three Kingdoms, obligeth us unto, namely to endeavour to bring the Churches of God in the three Kingdomes to the neareſt conjunction and uniformity in one Confession of Faith, one Directory of Worship, one forme of Church Government and Catechisme.

It is alwayes to be remembred, 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 generall Synod of Protestants for unity in ceremonies (which some moved for) before the doctrine of Faith, and the substance of the Gospell was setled. He said the name of Synods and Counsels was almost als much suspected with him, as the name of free will, and that he would have the Churches freely and voluntarly to comply and conforme in externall rites, by following the best examples in these things, but by no

no means to be compelled to it, or snares prepared for the consciences of the weak. See *Melchior Adamus in vit: Lutheri pag:* 128, 129. But if *Luther* had found als good opportunity and als much possibility of attayning a right uniformity in Church government and Worship, as God vouchsafeth us in this age, I do not doubt, but he had been more zealous for it, then any of us now are, or if hee 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 busines at all. But for further satisfaction to truly tender consciences, and that they may not fear we are leading them back again to Egypt, I desire that these particular differences between the Prelaticall Conformity, and the Presbyteriall uniformity according to the Covenant, may be well observed.

First, they did after the Heathenish and Popish maner affectat ceremonies, and a Pompous externall splendor and spectability, and made the Kingdome of God come with observation. We desire to retain only the ancient Apostolicall simplicity and singlenesse, and we conceive the fewer ceremonies, the better, knowing that the minds of people are thereby inveagled and distracted from the spirituall and inward duties.

Mentes humanæ mirificè capiuntur & fascinatur ceremonialium splendore & pompa Hospin: epist: ante lib: de orig: monacho.

2. Much of the Prelaticall Conformity consisted 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 the

the best reformed Churches, which differeth als much fr m their way, as she 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 confesse it ought not to be continued.

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

6. Their way was destructive to true Christian Liberty both of Conscience and practise, compelling the practise and conscience it self, by the meer will and authority of the Law-makers. *Obedite præpositis* was the great argument with them to satisfie consciences, *Sic volo, sic jubeo, sit pro ratione voluntas.* 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 Generall rules thereof. And that Canons concerning things indifferent bind not *extra casum scandali & contemptus*, *i.e.* when they may be omitted

ted without giving scandall, or shewing any contempt of the Ecclesiasticall authority.

7. The Prelaticall ordinances were *after the commandements and Doctrines of men*, as the Apostle speaks, *Col:* 2, 22. compare *Mat:* 15. 9. *But in vain do they worship me, teaching for doctrines the commandements of men.* Where *doctrines* may fitly expresse the nature of significant mysterious ceremonies (such as was the Pharisaicall washing of hands, cups, tables, &c. to teach and signifie holines) all sacred significant ceremonies of mans devysing, we condemne as an addition to the word of God, which is forbidden no lesse then 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 humane invention, and without the word; for instance, the anointing of the sick in these dayes 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 civill or sacred, we hold that the Church hath not power to determine or enjoyne 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 generall rules of the Word. Now setting aside the circumstantials, there is not any substantiall part of the uniformity according to the Covenant, which is not either expresly grounded upon the word of God, or by necessary consequence drawn from it, and so no commandement of men, but of God.

Other differences I might adde, but these may abundantly suffice to shew that the Prelaticall conformity and the Presby-

terian uniformity are no leſſe contrary one to another, then darknes and light, black and white, bitter and ſweet, bad and good.

And now having thus cleared the true nature and notion of Uniformity, that its altogether another thing from that which its oppoſers apprehend it to be, the work of arguing for it may be the ſhorter and eaſier, Mr. *Dell* in his diſcourſe againſt uniformity, argueth againſt it both from nature and from Scripture. I confeſſe if one will *tranſire de genere in genus*, as he doth, its eaſie to find a diſconformity between one thing and another, either in the works of Creation, or in the things recorded in Scripture. But if one will look after uniformity *in uno & eodem genere*, in one and the ſame kind of things (which is the uniformity we plead for) then both nature & Scripture giveth us preſidents not againſt uniformity, but for it. It is a maxime in naturall Philoſophy, that *motus Cœli eſt ſemper uniformis velocitate*, the Heavens do not move ſometime more ſlowly, ſometime more ſwiftly, but ever uniformly. God himſelf tels us of the ſweet influences of *Pleiades*, of the bands of *Orion*, of the bringing foorth of *Mazaroth* in his ſeaſon, and 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 barres which it cannot paſſe, *verſ:* 10, 11. And generally all the great works which God doeth there diſcourſe of, each of them in its own kinde is uniforme to it ſelf: So likewiſe, *Pſal:* 104. Hath not God ſaid, that *while the earth remaineth, ſeed time and harveſt, and cold and heat, and ſommer and winter, day and 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 and louring ſky in the morning? *Mat:* 16, 2, 3. If there be not an uniformity in nature, why ſaith *Salomon*, *The thing that hath been, it is that which*

which ſhall be, and there is no new thing under the Sunne Eccl. 1.9. is it not an uniformity in nature that *the Stork in the heavens knoweth her appointed times, and the Turtle, and the Cran, and the Swallow obſerve the time of their comming*, *Jer.* 8. 75. Is not that an uniformity in nature? *Jo.* 4. 35. *There are yet foure moneths and then cometh harveſt?* As the Apoſtle ſaith of the members of the body which we think to be leſſe honourable, *upon theſe we beſtow more abundant honour*, 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 and weaning of the Moon, the ebbing and flowing of the Sea, and the like) even in theſe a very great uniformity may be obſerved.

As for Scripture preſidents, There was in the old Teſtament a marvelous great uniformity both in the ſubſtantialls and rituals of the worſhip and ſervice of God. For inſtance, *Num.* 9. 3. 'tis ſaid of the Paſſeover, *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 ſojourneth among you.* Another inſtance ſee in the Sacrifices, *Levit*, firſt 7. chapters. Another inſtance *Act.* 15, 21. *For* Moſes *of old time hath in every city them that preach him, being raed in the Synagogues every Sabboth day.* A fourth inſtance in the courſes and ſervices of the Prieſts and Levits, 1 *Chron*, 23, 24, 25, & 26. *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, aſwell as one heart, *Jer:* 32. 39. that there ſhall not onely be one Lord, but his Name one, *Zack:* 14. 9. Wee are exhorted to walk by the ſame rule, ſo farre as we have attained, that is, to ſtudy uniformity, not diverſity in thoſe things which are agreed upon to bee good and right, *Phil.* 3. 16. Doeth not the Apoſtle plainly intimat and commend an uniformity in the Worſhip of God,

1 *Cor:*

1 *Cor.* 14. 27. *If any man speak in an unknown tongue, let it be by two, or, at the most, by three, and that by course, and let one interpret,* vers. 33. *for God is not the author of confusion, but of peace, as in all the Churches of the Saints,* vers. 40. *Let all things bee done decently and in order.* Hee limiteth the Prophets to that same number, of two or three; even as he limiteth those that had the gift of tongues, *vers.* 29. And was it not a great uniformity, that he would have every man who prayed, or propheſied, to have his head uncovered, and every woman covered, 1 *Cor.* 11. Doeth not the same Apoſtle, beſides the Doctrine of faith, and practicall duties of a Chriſtian life, deliver ſeverall Canons to bee obſerved in the Ordination and Admiſſion of Elders and Deacons, concerning widows, concerning accuſations, admonitions, cenſures, and other things belonging to Church policy, as appeareth, eſpecially from the Epiſtles to *Timothy and Titus?* And 1 *Cor.* 16. 1, 2. hee will have an uniformity between the Churches of *Galatia*, and of *Corinth*, in the very day of putting forth their charity. *Now concerning the colection for the Saints, as I have given order to the Churches of* Galatia, *even so doe you; 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 all 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: *diſſonantia jejunii non diſſolvit conſonantiam fidei.* Although likewiſe, there was a great difference between the cuſtome 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 *Centuryes* and other eccleſiaſticall Hiſtorians, ſhew us in every *Century*, a great uniformity in thoſe ancient times, even in very many things belonging to Church government, and forme 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 Councells. And although *Irenæus* and others juſtly blamed *Victor* Biſhop of *Rome*, for excommunicating the Churches of *Aſia*, and the *Quartodecimans*, becauſe of their diſconformity, in keeping of *Eaſter*, yet the endeavoring of the neareſt uniformity in that particular, was ſo farre from being blamed, that it was one cauſe (though neither the ſole nor principall) of the calling and conveening the Councell of *Nice*, which Councell did not leave it arbitary to every one, to follow their owne opinion concerning *Eaſter*, but by their Canon determined, that it ſhould not be keept upon the ſame day with the Jews, that is, upon the 14. day of the moneth.

CHAP. XVI.

Whether it be lawfull, juſt, and expedient, that there be an ordinance of Parliament, for the taking of the ſolemne League and Covenant, by all perſons in the Kingdome, under a conſiderable penaltie. 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 remembred.

That the ſolemne 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 Kingdomes, is in pursuance of the ends of the Covenant, especially the aforsaid ends of Religion.

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

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

That upon the former assurances, the Church and Kingdome of *Scotland*, the Parliaments of both Kingdomes, the Assembly of Divines, the city of *London*, and many thousands in *England*, have taken the Covenant, and have sworne most solemnly, that they shall constantly, really, and sincerly, during all the dayes of their lifetime, with their lives and fortunes, stand to the performance of it. And both Kingdomes have suffered the losse of their goods chearfully, laid out their means, and laid downe their lives resolutly 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 set down in the first place amongst the Propositions sent last to the King, as being agreed unto by the Parliaments of both Kingdomes.

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

layed, the house of Commons have thought fit, to turne the Propositions into Ordinances, to shew their constant resolution of adhering thereto, and that they may be of greater force, and receave the better obedience from the Subjects, have converted the Propositions for civill 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 reall evidence, that we do not seek the things of this world in the first place, and the Kingdome of Heaven, and the righteousnesse of it in the last; Much lesse, that *Demas*-like we forsake it as lovers of this present world.

Now the grounds and reasons for such an Ordinance may be these.

1. It were a great unthankfulnesse to God, if after sacred and solemne vowes made in time of our greatest dangers, and when after our vowes, God hath begun to deliver us, and hath dissipated our Enemies, we should now grow wearie of paying, and performing those vowes. 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 sensibly blesse 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 worne or moth-eaten garment? God forbid.

2. If the taking of the solemne League and Covenant, bee not enjoyned 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 the Covenant, yea, to as many as write or speak against it, and maintaine opinions or practises contrary to it. The impiety and obstinacy of such persons, if not punished, but connived at, or tacitely permitted by the Parliaments, involveth them and the Nation as partakers of the sinne, and so consequently of the judgement.

Although the oath which *Joshua* and the Princes of Israel made to the *Gibeonites*, was made unadvisedly, and without asking counsell from the mouth of the Lord, yet some hundred yeares after being broken, that breach brought a nationall judgement, till justice was done upon the offenders. How much more may a Nationall judgement bee feared, if even in our dayes the contempt and violation of a most lawfull and sacred oath, bee winked at? Surely God will not wink at their sinne, who wink at his dishonour. Better not to have vowed, then not to pay and performe.

3. When King *Josiah* made a solemne Covenant (the effect whereof was a through Reformation, the taking away of the ancient and long continued high places, the destroying of *Baals* Vessels, Altars, Priests, *&c.* 2 *Kings* 23. throughout) he didnot leave this Covenant arbitrary: *But he caused all that were present in Jerusalem, and Benjamine to stand to it,* 2 *Chron.* 34. 32. In all which he is set forth as a president to Christian Reformers, that they may know their duety in like cases.

4. All who did take the solemne League and Covenant are thereby obleiged in their severall places and callings (and so the houses of Parliament in their place and calling) to endeavour the extirpation of Popery, Prelacy, Heresie, Schisme, Superstition, and Prophannesse. How is this part of the oath of God fulfilled, if the Covenant it selfe, made for the extirpation of all these, be left arbitrary?

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

stion, that whosoever would not take that Protestation, are declared to be unfit to bear any office in the Church or State, which was accordingly published. But the solemne League and Covenant must be at least more effectuall then the Protestation, for the narrative, or preface of the Covenant, holdeth forth the necessity of the same, as a more effectuall means to be used, after other means of Supplication, Remonstrance, and Protestation.

6. This same solemne 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 enjoyned, that it be solemnly taken in all places throughout the Kingdome 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 refuse it, should be returned to the Parliament, that they may take such further course with them, as they shall thinke 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 obleiged to addresse himself to the Presbyterie: *and bring with him a testimony of his taking the Covenant of the three Kingdomes.* Again, by the ordinance for election of Elders, dated the 19. of *Aug:* 1645. No member of any Congregation, may concurre or have voice in the choosing of Elders, but such as have taken the Nationall Covenant.

7. In the first Article of the Treaty between the Kingdomes, signed *Novemb:* 29. 1643. 'Tis agreed and concluded, that the Covenant bee sworne and subscribed by both Kingdomes, not that it shall bee taken by as many as will in both Kingdomes, but that it shall bee taken by both Kingdomes. How shall this be performed, if it bee still left arbitrary?

8. In the Propositions of peace, 'tis plainly supposed and intimated, that the taking of the Covenant shall bee enjoyned under some penalty. Otherwise we have not delt faithfully, neither with God nor man, in tendering that second Proposition to the King, concerning his consent to an act of Parliament in both Kingdomes respectively, for the enjoyning the taking of the Covenant, by all the Subjects of the three Kingdomes with such penalties as by mutuall advice of both Kingdomes, shall be agreed upon.

9. If other Propositions of peace be turned into Ordinances, and this of the Covenant not so, it will strengthen the calumnies cast upon the Parliament by the Malignant party, that they have had no intention to setle Religion according to the Covenant, but that they entred 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 president to separat between the legislative power, and the corrective or punitive power. For if after the ordinance of Parliament injoyning and ordaining that the Covenant be taken universally throughout the whole Kingdome, there be no sanction nor penalty upon these who shall refuse it, let wise men judge, whether this may not expose the authority of Parliament to contempt.

11 I shal conclud with this Syllogisme, That which is not only sinful in it self, but a great dishonour to God, a great scandall to the Church, & withall a disobedience to the lawfull Ordinance of authority, may and ought to be punished, by this Christian and reforming Parliament. But their offence which still refuse to take the Covenant, is not only sinfull in it self, but a great dishonour to God, a great scandall to the Church, and withall a disobedience to the lawful Ordinance of Authority.

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

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

Objections answered.

1 *Object.* The Covenant ought not to be compulsory but free: Good things grow evill when mens consciences 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, yea by this present Parliament upon their own Members, and upon Ministers to be ordained, as is evident by the passages above expressed. The Parliament hath also by their Ordinance dated the 23. of *August* 1645. imposed the Directory of Worship under certain mulcts and penalties to be inflicted upon such as do not observe it, or preach or write against it. 2. Tis no tyranny over mens consciences, to punish a great and scandalous sin (such as the refusing and opposing of the Covenant, or a divyding from it) althogh the offender in his conscience believe it to be no sin, yea peradventur believe it to be a duety. Otherwise it had been tyranny over the Conscience to punish those who killed the Apostles, because they thought they were doing God good service, *Joh:* 16, 2. Thirdly, if they who make this Objection be so tender of mens consciences, why would they keep up an Army when there is no Enemy, and continue taxes and burthens upon the exhausted Counties, which are altogether against the consciences of the generality of people in the Kingdome. If in these things they will have the conscience of any to be forced, and in the Covenant the consciences of some left at liberty, this is not fair and equall, and it will be generally apprehended, that such men study their own interest more then the Publick.

2. *Object:* The Covenant was occasionall, 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. 1.

Answ. 1. *Ex malis moribus bonæ nascuntur Leges.* Shall wee therefore be no longer bound to obey and maintaine good lawes, because the evils which gave occasion to their making have ceased. 2. The Covenant doth in expresse words oblige us constantly, and all the dayes 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 Kingdome. Neither is the abolitione 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 minor est virtus quam quærere parta tueri*, and the recidivation may prove worse then the first disease.

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 disputs 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 sense, concerning things of the highest consequence.

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

2. The

2. The Army must either take Lawes from the Parliament, or give Laws to the Parliament. If they will as the Parliaments servants, submit themselves to the Ordinances of the Parliament (which hath ever been professed they would doe) then the objection is taken away. But if they will be the Parliaments Masters or fellows, and Independent upon the Parliament it self, and at libertie to reject as they list so good or wholesome an Ordinance as the taking of the Covenant, then God have mercy upon us, if the Parliament doe not preserve their owne rights and priviledges, with which the Kingdome hath entrusted them. 3. If an Ordinance imposing the taking of the Covenant under a considerable penaltie, be to the Army *scandalum acceptum.* The not passing of such an Ordinance will be *scandalum datum* to the city of *London*, and to many thousands of the godly and well affected of the Kingdome, 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; yea, a horrible scandall 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 Reformation, and all maner of confusion in place of government. Would not this be the ready way to banish all Religion, and open a door for all sorts of Schisme and Hæresie? And shall this be the fruits of the Labours, blood and expences of the three Kingdomes, in place of Reformation and Uniformity, to admit of such a Liberty and horrible confusion? Let it not be told in *Gath*, nor published in *Askelon*, least the *Philistims* rejoice, least the daughters of the uncircumcised triumph.

CHAP. XVII.

Of Infant-Baptiſme.

MAſter *Tombes* in his Apology for the two Treatiſes, and appendix concerning Infant Baptiſme, inſerts a letter to Mr. *Selden, pag.* 90. in which he intimateth his opinion, that Pædobaptiſme did not ſucceed into the roome of circumciſion, wherein he ſaith, hee was the more confirmed, having read of Baptiſme, 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 marvell that Mr. *Tombes* is ſo cautious, that Baptiſme ſhould not be thought to ſucceed into the roome of circumciſion, for ſo he ſhould make baptiſme more like to the circumciſion of the *Arabians*, who are not circumciſed, till they be 13. years old (as *Zonaras Annal. tom.* 1. *de rebus Judaicis, pag.* 13. tells us) 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 baptiſme hath ſucceeded into the roome of circumciſion: which is alſo the common and receaved opinion of Divines. However, becauſe Mr. *Tombes* doth rather think that the Chriſtian baptiſme, ſucceedeth to that baptiſme uſed among the Jews in their admiſſion of Proſelytes, this hath Miniſtred occaſion to mee, to apply my thoughts, to ſearch a little into the Originall of Baptiſme by water, and whether the Originall thereof, or that which God had

had reſpect unto in the inſtitution thereof, maketh any thing againſt, or for Infant-baptiſme.

That Baptizing with water is a divine inſtitution, is plaine from *John* 1. 33. *Hee that ſent me to baptize with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the Spirit deſcending, &c.* As for that which this inſtitution had reference unto in the old Teſtament, or Jewiſh cuſtoms, firſt of all conſider *Ezech.* 16. 4. *As for thy nativity in the day thou waſt borne, thy navell was not cut, neither was thou waſhed in water to ſupple thee, &c.* Where the *Chaldee* ſaith, *The Congregation of* Iſrael *was like unto a childe caſt out into the open field, whoſe navell is not cut, and it is not waſhed in water, that it might be cleanſed.* The *Septuagint* whom *Hierome* followeth, *and thou art not waſhed in water unto ſalvation.* εις σωτηριαν *in ſalutem.* *Hierome* applyeth it to Baptiſme, as being neceſſary even to Infants who are in their bloud and ſinfull pollution, and have therefore need to bee waſhed in the Laver of regeneration, and baptized. *Hier. in Ezech.* 16. & in aqua non es lota in ſalutem. Cruenta infantium corpora, ſtatim ut emittuntur ex utero lavari ſolent. Ita ut generatio ſpiritualis, lavacro indiget ſalutari. Nullus enim mundus à ſorde nec ſi unius quidem diei fuerit vita ejus, & in Pſalmis legitur: In iniquitatibus conceptus ſum, & in delictis concepit me mater mea. Secunda nativitas ſolvit primam nativitatem. Scriptum eſt enim. Niſi quis renatus fuerit ex aqua & Spiritu Sancto, non poteſt intrare in regnum dei. Multaque ſunt lavacra quæ Ethnici in Myſteriis ſuis, & Hæretici pollicentur, qui omnes lavant, ſed non lavant in ſalutem. Propterea additum eſt, & aqua non es lota in ſalutem. Quod quidem non ſolum de Hæreticis, ſed de Eccleſiaſticis intelligi poteſt; qui non plena fide accipiunt Baptiſmum ſalutare.

Not onely the Hebrews, but the Heathens had a cuſtome of waſhing Infants ſoon after their birth, in thoſe hote countries. Hence that of *Virgil. lib.* 9. *Æneid.*——

Durum à ſtirpe genus, natos ad flumina primum
Deferimus, ſævoque gelu duramus, & æſtu.

Pineda de rebus Solomonis, *lib* 1. *cap:* 13. noteth that from the Hebrews and Egyptians, this cuſtome of waſhing new-born babes was derived almoſt to all nations, for which purpoſe, he citeth many Teſtimonies.

In the next place conſider, that as the inſtitution of Baptiſme by water related to that in *Ezech:* 16. 4. So alſo to the Typicall Baptiſme 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 were all baptized unto* Moſes *in the cloud and 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 ſinne and provoking God after they had receaved thoſe Sacraments, no more can our Sacraments profit us, if wee ſinne as they did. For their priviledges were the ſame with ours. The Manna and Water out of the Rocke was the ſame for ſubſtance and ſignification to them, which the Supper of the Lord is to us; the ſame ſpirituall meat, the ſame ſpirituall drinke was given both to them and us. So likewiſe their paſſing through the Sea, and under the cloud was the very ſame for ſubſtance and ſignification with our Baptiſme, and they were externally baptized with a true Sacrament of Baptiſme, as well as wee. That Baptiſme of theirs, did fitly reſemble this Baptiſme 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 finde grace and favour in his eyes, before we receave the ſeals of the Covenant of grace. Baptiſme is intended onely for the redeemed of the Lord. 2. They were baptized unto *Moſes*, (or as the *Syriak*, and *Arabik*, as likewiſe *Auguſtine*, by *Moſes*) that is, *Moſes* was the leader and commander of the people, (ſo *Theophylact*) and hee the Captaine of their ſalvation, or rather *Moſes* was a typicall Mediatour typifying Chriſt; or they were baptized unto *Moſes*, that is, they were by Baptiſme 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 ſubſtance, was ſealed by their Baptiſme and ours. 3. That Baptiſme of theirs did viſibly ſeparat between them and the Egyptians: for the cloud divided them from the Egyptians, and the Sea drowned the Egyptians. So our Baptiſme, which is unto us a token of Salvation, is unto aliens and thoſe without a token of perdition, and diſtinguiſheth between the Church and the reſt of the world. 4. Their Baptiſme was by water, both in the ſea and cloud (it being alſo probably conceaved that they were ſprinkled with drops both of the ſea and cloud) ſo is ours by water. 5. The ſea reſembleth the water, the cloud reſembleth the Spirit in our Baptiſme. So *Athanaſius*. that is beſide the water in Baptiſme, the Spirit is alſo powred out from on high, and there is an influence of grace from above, according to the good pleaſure of Gods will, upon ſo many as are ordained to eternall life. That the cloud did typifie the Spirit was *Damaſcens* obſervation, who is herein followed by ſome interpreters. 6. They paſſed but once through the red ſea; but the cloud continued alwayes with them in the wilderneſſe. So the externall Baptiſme 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 wee bee baptized, before we be fit to receave 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 ſware in his wrath, that they ſhould 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 compareth, paralelleth and equalleth their Sacramentall priviledge of Baptiſme with ours. And as *P. Martyr* obſerveth upon the place, the Apoſtle doth not give inſtance in their circumciſion, but in their Baptiſme, that his paralell and compariſon with our Baptiſme might be the more evident. Now therefore if this paralell hold ſo fully, then adde two conſiderations more to make it yet more full; 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 agreable to the ſignification of the verbe βαπτίζειν. For althogh it ſignifieth *immergere, tingere* in which ſenſe *Julius Pollux, lib: 1. cap, 9.* reckoneth among the paſſions of a ſhip, βαπτιζεσθαι, *ſubmergi* to be drownd or run under water (and if any ſhall contend that the native ſignificatiõ of βαπτίζω, is *mergo*, or *tingo*, I neither think it can be convincingly proved, nor that it maketh againſt ſprinkling though it were proved) this I hope cannot be denied that βαπτιζω, doth alſo ſignifie *abluo, lavo* and ſo is uſed for any maner of waſhing by water, which whoſoever will deny ſhall contradict *Heſychius, Budæus, Stephanus, Scapula, Arias Montanus, Paſor* in their *Lexicons*, and the Holy Ghoſt himſelf, 1 *Cor:* 10. 2. 2 *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 fitt to eat of the Manna and drink of the water out of the Rock, as thoſe of ſome age did, yet the youngeſt of their Infants were baptized and received a ſacramentall ſeal of their intereſt in Chirſt and the covenant of Grace, which is a notable preſident to our infant

Infant-baptiſme, and it muſt needs hold, unleſſe we weaken, yea ſubvert the Apoſtles argumentation in that place. For what more certain then that among ſo many hundreth thouſand people, there were diverſe Infants who had not yet the uſe of reaſon, nor were able to give an account of their Faith? What more uncontravertable then that theſe Infants were with the reſt of the congregation baptized in the Sea and under the cloud, being externally incorporated in the Commonwealth of *Iſrael*, and the ſeed of *Abraham*? What more manifeſt then that the Apoſtle holds foorth to us that their baptiſme was materially or ſubſtantially the ſame with ours, both for the grace ſignified and ſealed, and for the very element of water? So that this Infant-baptiſme of theirs, is (upon the matter and according to the Apoſtles doctrine) a good warrant for Infant-baptiſme among us, as well as if the new Teſtament had expreſly told us that ſome Infants were baptized by Chriſt or his Apoſtles. This argument hath taken deep impreſſion in my thoughts, and while I look after the ſuffrage of Divines, I finde ſome of very good note have had the ſame notion from this Text againſt the Anabaptiſts, ſhewing alſo that their objections againſt Infant-bapriſme fall as heavy upon that baptiſme of the children of *Iſrael*. My Reverent Brother Mr. *Baillie*, hath drawn an argument from the ſame Text for Infant-baptiſme. See *Anabaptiſme. p.* 149, 150.

Synopſ. purior. Theol. Diſp. 44. Theſ. 43. Item exempla infantium Iſraelitiorum, qui non minus quam Iſraelitæ adulti, ſub nube & in mari rubro fuerunt Baptizati, teſte Apoſtolo 1 Cor. 10. Gualther. Archetyp. in 1 Cor. 10. 1, 2. Confutantur Anabaptiſtarum errores. Negant infantibus baptiſmum, quia nuſpiã legatur eſſe baptizatos, & quia myſterium non intelligant. At Baptizati ſunt omnes qui mare tranſierunt, inter quos infantes quoque fuerunt. Exod. 20. Deinde neque iſti intellexerunt myſteria, nec ideo Symbola prophanata ſunt.

But now thirdly whereas tis ſtood upon that the Originall of Baptiſme was derived from the Baptiſme uſed among the Jews in the admiſſion of Proſelytes, firſt it muſt be proved by theſe who are of this opinion, that the Jewiſh cuſtome of baptizing

tizing with water the Proselytes whom they received, is older then *John Baptist*, which I made supposed, yet not proved. Mr. *Ainsworth* on *Gen.* 17. 12. is indeed of that opinion that the custome of baptizing Proselytes, is older then *John Baptist*, but he brings no Testimony for this, older then *Moses Maimonides*. Mr *Marshall* in his defence of Infant baptisme *pag.* 170. yeeldeth to Mr. *Tombes*, that Baptisme was a knowne rite among the Jews at their admitting of Proselytes, long before it begun to be a Sacrament of Divine Institution. And so from Mr. *Tombes* his own supposition, he argueth for Infant-baptisme, which he had reason to doe. Nevertheless I have never yet read any proof or Testimony brought to prove the Baptisme of Proselytes, which is not far short of *John Baptist* or Christs dayes. The Scripture mentions no signe or seal or ceremony of the initiation of Proselytes, but circumcision, after profession of their faith and desire to worship the true God and to be of his people. The baptizing of Proselytes was one of the Jewish traditions and inventions in their later and declining times. When it began I have not yet found, neither have I yet seen any proof which can make that custome older then *John Baptist*, or as old as Christs baptisme. Next let it be proved to be as old as it can, yet the greatest searchers of the Jewish Antiquities have observed that the Baptisme of Proselytes was administred not only to those who were grown up and of age, but to children also under age. So Dr *Buxtorf*. and Mr *Selden*.

Buxt. Lex. Chald. Rabb. & Talumd. pag. 497.

proselyto minorem; conferunt Baptismum ex decreto domus judicii, hoc est, Senatus, M. Selden de jure nat. & gent. lib. 2. cap. 2. ut Gentiles majores ad hunc modum ex animi sui sententia proselyti fiebant, ita minores (masculi ante annum decimum tertium præter diem unicum, fœminæ ante annum duodecimum & diem insuper explerum) ex sententia sive patris sive fori cui suberant in Judaismum pariter cooptati. Atque actus tam forensis quam paternus assensum eorum tum in circumcisione & Baptismo, tum in sacrificio offerendo quod sequebatur, supplebat. Si verò minor, simulac ætatem complevierat, Judaismo renunciasset, nec eum omnino postquam major erat, fuisset amplexus, ita dein evanuit, quicquid per initiamenta quibus ex assensu sive paterno, sive forensi cooptatus est, ut in Gentilis plane conditionem redieret.

Such a Proselyte under age the Hebrew writers call נר קטן, *Ger*

Ger katan: and they reckon a sonne to be *minor & puer*, from his nativity till he be thirteen years old (for which see *Buxtorf* in the word קטן) so that by their principles a child of one year or two years old might bee baptized as a Proselyt upon the consent of the Father or of the court.

Filius ex quo natus est, dum fuerit tredecim annorum vocatur minor et puer.

I conclude, that since the institution of Baptisme by water hath respect unto those baptizings or washings in the old Testament, which are mentioned *Ezek.* 16, 4. 1 *Cor.* 10. 1. 2. whereof Infants as well as aged persons were partakers; and since the very *Talmudists* admit the Infants of Proselytes als wel as themselves to Baptisme, surely Mr. *Tombes* hath gained nothing, but loosed much by starting this question.

I adde another Text, *Eph.* 5. 26. where the Apostle (having respect as I conceive to those passages in the old Testament) saith, 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 copulative; and none that belong to the Church and bodie of Christ may be secluded from any part of the Text. We may als well hold that the Children of beleivers 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 uncapable of the *washing of water by the word, i.e.* of Baptisme, which cannot be made void, but is efficacious to all the members of Christ, young and old, by vertue of the word of promise and Covenant of grace sealed in that Sacrament; according to that of *Augustine*, *Accedit verbum ad elementum & fit Sacramentum*: The washing of water, by the word, can no more be restricted to the Church

of aged or actuall beleevers, then Christs love and death with the ends and effects thereof, can be restricted to such. The complication of these benefites, is clearer in the Originall; the the neareſt rendering, whereof is thus, *That cleansing it with the laver of water, by the word, he might sanctifie it.* The Tigurine version thus, *ut illam sanctificaret, mundatam lavacro aquæ*, &c.

CHAP. XVIII.

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

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

First of all it may easily appeare, that the first guests whom our Saviour intertained at this Sacrament of his body and bloud, receaved at the Table. *Chrisostome de proditione Judæ*, Serm. 30. Comparing the Eucharisticall supper with the passeover, saith, that both of them was celebrated, ἐν αὐτῇ τῇ τραπέζῃ at or on the very same Table. The common Supper, the Paschall 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 table.* 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

remove from it when they were to receave the Lords Table. Peradventure it will be replyed (for so it hath been replyed by some) that the first Communicants their sitting and receaving at the Table, was occasionall, 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 cicumstances, the upper chamber, unleavened bread, after supper, *&c.* Beside, Christ 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 it is as great a deviation from Christs example to have divers successive tables, without which innumerous Congregations, all the communicants cannot receave at the table.

I answer. 1. 'Tis *gratis dictum*, that sitting at the Table was occasionall, or such as hath not a standing, but a temporary reason for it, and there is this reason to the contrary: occasionall circumstances in that action, which are not to be imitated by us, were such as Christ 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 passeover, but unleavened bread onely. The upper room was the place assigned 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 occasionall, else let it not be called so. Sure if Christ had not thought it fittest, and choosed it as

it as the best way, that his Disciples should receave his last Supper at the table, it was free to him to have changed their posture without encroachment upon any law of *Moses*, or upon any providentiall limitation. Secondly, I am herein the more confirmed, because Christ himself, as it were on purpose to shew, that the sitting and receaving at Table was not occasionall, 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 peice 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 Originall, where wee finde onely ὁ ἀνακείμενος, *he that sitteth*, wee may aswell and better supply *at table*, from *vers:* 21. adde *vers:* 30. That yee may (here I supply from *vers:* 27. and *Matth.* 8. 11. *Sit downe and*) *eat and drinke at my table in my Kingdome, 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 Kingdome, and this honour (signified by their sitting, eating and drinking at his table in his last Supper) he puts upon them as beleeving 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 were in a different phrase, as a Prerogative of all the Saints, 1*Cor:* 6. 2. Thirdly, it cannot be denyed, but that the first communicants who receaved from Christ, might with more ease and conveniency be placed at the table, then can bee now in many Churches, which have been accustomed to another way. But we must not bring down our

our rule to our conveniences, rather bring up our conveniencies 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 patterne: and a lesse alteration will serve then is apprehended. Fourthly, the flax and reflux (so to speak) of severall successive tables, where there is a great number to communicat, and the repeating, or pronouncing, and applying to those severall tables of receavers, the words, *Take ye, 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 great number: Neither can they who so charge us, ever make good what they alledge, unlesse they prove that although Christ had been distributing this Sacrament to all the 500. Disciples, to whom hee 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 ye, eat yee*, and that there had been no intermission at all, nor no partition into severall successive Companies. If this can be proved, then they say much 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 receave the cup, before all of the Congregation who communicat, have receaved the bread) these brethren, I say, may satisfie themselves from their owne principles; For they hold, that although a Congregation encrease so much, as that they cannot, or be so persecuted, that they may not meet safely in one place, for the Word and Sacraments, and supposing the Church of *Jerusalem* before the dispersion, *Acts* 8. 1. to have been so numerous, and to have accressed

accreſſed to ſo many thouſands, as could not receave the Sacrament of the Lords Supper, nor ordinarily aſſemble into one place for the Worſhip of God, (that they receaved the Lords Supper in ſeverall companies, and ſeverall houſes, is ordinarily collected from *Acts* 2. 46. *and breaking bread from houſe to houſe*, which the *Syriak* expoundeth expreſſely of the *Euchariſt*.) Yet all this (ſay they) breaks not the Church, but they are ſtill one particular Church. Now if ſeverall companies of the ſame Church aſſembled, and receaving the Lords Supper in ſeverall places, be not a breaking or dividing of the Congregation, nor a deviation from the example of Chriſt, much leſſe can they with any reaſon, charge our communicating by ſeverall companies at ſucceſſive tables, in the ſame meeting place or Aſſembly, to be a breaking of the Congregation, or a deviation from Chriſts example. If one of their Congregations may receave the Sacrament in ſeverall houſes, when (by reaſon of numerouſneſſe) they cannot all receave it together in one houſe, I cannot conceive why they may not much more allow us ſeverall ſucceſſive tables in the Aſſembly, when the whole cannot communicat at one table, ſo much for my firſt argument taken from Chriſts example.

The ſecond Argument, I ſhall take from the generall notion and nature of the Lords *Supper*, as it is *epulum*, a banquet or feaſt. As thoſe things which are competent to every humane ſociety, or lawfull Aſſembly, are alſo competent to the Church and people of God; And that which every ſpeaker which ſpeaks in any publik audience ought to doe, the ſame ought a preacher who ſpeaks to the Church, doe (for inſtance the poſture of his body, and the extenſion of his voice, ought to be ſuch as he may be beſt ſeen and heard) ſo likewiſe thoſe things that are competent, and convenient to every feaſt or banquet, ought not to be wanting in the Lords Supper, which is the marriage feaſt of the Kings ſonne, *Matth*: 22. 2, 3. a great

great Supper, *Luke* 14. 16. the Feaſt, 1 *Cor*: 5. 8. *Prov*. 9. 2. *Cant*: 5. 1. whatſoever is more meant in theſe Texts, ſure the Lords Supper is one thing, and a principall thing which is intended. The Lords Supper is not onely a feaſt, but a type, and repreſentation of the Everlaſting feaſt and communion with Chriſt in glory, *Luke* 14. 15. *Rev*. 19. 9. 'Tis true the marrow and fatneſſe, the ſubſtance and ſweetneſſe of this feaſt in the Lords-Supper, lies in the ſpirituall and inviſible part, yet (as *Irenæus* ſaid) a Sacrament conſiſts of two parts, one earthly and viſible, another heavenly and inviſible, ſo that in the very externall part, although there is that which may difference it from a carnall 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 externall diſpenſation, there were no reſemblance of a feaſt, then we ſhould take away the Analogy betwixt the ſigne and the thing ſignified. Now among other things which are ſuteable to every feaſt or banquet, even *ex more recepto apud omnes gentes*, one is, that the gueſts come to, and ſit at the Table; which by the very light of nature, and generall conſent of the Nations, is a token of reſpect, dignity, and honour put upon the gueſts. As likewiſe of friendſhip and commaradſhip, or *ſodalitium*. Thence the Greek proverbe Ἅλα καὶ τράπεζαν μὴ παραβαίνειν, not to violat the ſalt and table. *i.e.* friendſhip, whereof eating at one table was a ſymbole. Thence alſo that *Plautin* phraſe, *communicabo te ſemper menſa mea*. It is aggravation of falſhood, and treachery *they ſhall ſpeak lies at one Table*, that is, under a profeſſion and ſigne of friendſhip; *Dan*: 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 *Mephiboſheths* ſervant had ſo much. But there is an *Emphaſis* put upon

upon eating at the Kings table, more then upon eating of the Kings meat: So the King expoundeth himselfe, *vers.* 11. As for *Mephibosheth* said the King, he shall eat at my Table, as one of the Kings Sonnes, so also doth *Mephibosheth* interpret it, 2 *Sam.* 19. 28. Another example (though perhaps it rise not so high) see 1 *Kings* 2. 7. *But shew kindnesse to the sons of* Barzillai *the* Gileadite, *and let them be of those that eat at thy Table.* It was an argument of *Jezebels* favour to the Prophets of the groves, that they did eat at her Table, 1 *Kings* 18. 19. So did *Nehemiah*, expresse his friendship, to the 150 Jewes and Rulers who did eat at his Table, *Neh.* 5. 17. Peradventure in the two last examples, there were some successive (at least severall Tables:) However, eating at any mans Table was ever 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, dignation, and honour, which hath been universally among the Nations signified and expressed by placeing the guests at the Table. And I can esteem it no lesse then an erring *toto genere*, when the order and decency, which is universally observed in all other feasts, (as such, that is, not as lavish, 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 intertainment. 1 *Kings* 13. 20. *And it came to passe as they sat at the Table, &c.* If it were a disrespect 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 also to be conceived a wronging 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 devills.* The table of Divels

Divells was that which they did sit at, and eat at, in the Idols temple, 1 *Cor.* 8 10. The Lords Table was that which they did sit 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. *Wisedome hath killed her beasts* (or according to the Hebrew, *her killing*) *She hath mingled her wine, she hath also furnished her Table*, where there is another distinct Emphasis upon the furnishing of her Table, beside the preparing of meat and drink. Again *Cant.* 1. 12. while the King sitteth at his Table, my Spiknard sendeth foorth the smell thereof. It appears 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 foorth the most pleasant smell, and then doth Christ sup with the Church upon her graces, als well as she with him upon his mercies and comforts, so that here is a mutuall intertainment and communion In that Evangelicall vision of *Ezekiel* concerning the second house, which is the Church of Christ, there is also mention of a Table and of comming to it, *Ezek.* 44. 16. *& they shall come near to my Table.* It hath been alledged 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 b ood of the Lord. So *Psalme* 78. 19. *Can GOD furnish a Table in the wildernesse i. e.* give us flesh. To this I answere, 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 so a *Table* is used *pro mensâ dapibus instructâ*, so δευτεραι τραπεζαι, *secunda mensæ*: *Auferre*

Vide. H. Grotii annot. in Matth. 26. 25.

Auferre mensas, or the like, though not meant of the wooden table, yet do suppose the wooden Table. I do not doubt, but they in the wilderneſſe luſted after a perfect furniſht Table, and not meerly after fleſh, though that was the cheife thing they deſired: 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 ſo, 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 Chriſts example, or any other Scripturall warrant; or is it becauſe of a naturall conveniency and decency? If by a Scripturall warrant, I have what I deſire. The ſame Scripturall warrant which will prove that there ought to be a Table, will alſo prove that the Communicants ought to come to it, and communicat together at it. For the Scripture alloweth not a greater honour 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 ſaid, that a materiall Table hath not its riſe from any ſcripturall warrant, but from naturall conveniency or decency, then it ſhall be no treſpaſſe againſt the word of God, to have no materiall Table at all, otherwiſe then as a naturall indecency. And beſide, I ſtill urge the ſame argument which I was even now hinting, be it by vertue of a ſcripturall warrant, or be it by vertue of a naturall conveniency, the argument is the ſame, however, 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

not agreeable to that ἰσοτιμία, or equall honour and dignation, which all the communicants ought to have. Naturall decency as well as Scripturall warrants are of equall concernment to all the communicants. The ſecond *Quære* was, for what end and uſe ought there to be a materiall table? Is it meerly to be a cupboard for holding the veſſels and cups which containe the Elements, and that the Miniſter may cary them from the Table to thoſe who are to receive? Then it is no Table, for τραπέζα is a Table which we dine or ſup at, no by-boord for holding things which ſervants are to preſent unto thoſe who ſit 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 ſo, then we make the Table an Altar, and the Sacrament a ſacrifice. For the Sacrifice was Gods meat eaten 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 ſenſe in the new Teſtament; the Lords Supper being no ſacrifice, but *epulum ex oblatis*, 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 diſcourſed in a Treatiſe 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 myſticall food in the Sacrament, als well as we come to our ordinary Table for our ordinary food. Otherwiſe what ever uſe we may deviſe for a Table in the Sacrament, ſure it ſerves 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 ſerveth to ſet foorth the communion of Saints with Chriſt and among themſelves, which is a principall thing intended in this Sacrament, and without ſuch a ſymbole

bole as I now plead for, is not plainly and clearly set foorth 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 noted between *Martha* and *Lazarus*, *Joh.* 12. 2. when they made a supper to Jesus in *Bethany*, Martha *served, but* Lazarus *was one of them who sate at the Table with him. Lazarus* therefore had more fellowship with Christ at that time. *Peter Martyr* on 1 *Cor:* 10. noteth out of *Chrysostome* that *communicare* doth imply *sodalitium*, and is more then *participare*, to communicat is more then to partake, for one may partake of the same bread, who doth not communicat in the same bread. He eateth of the same thing, but not at the same Table, cannot be altogether or properly called ἰδιοτράπεζος, or, συντράπεζος, *you shame them that have not, (or them that are poore)* saith 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, shame the poor that have no Pewes, wherein they are not to be praised. Sure it were more cõmunion like to sit & receive at one Table. It is the most suteable & significant setting foorth 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 verse 21. our partaking of one Table, which is the Lords Table. When Communicants come not to the Table, but abide in their Pewes, some here, some there, this is indeed a dividing of the congregation *in varias partes partiumque particulas*: 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 there give the cup each to other. I know some

some have scrupled whether our Saviours words, *Luke* 22.17. *Take this and divide it amongst your selves*; be meant of the Eucharisticall cup, or of the Paschall. But they goe upon surer 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 but this reason, which I know hath satisfied some who were of another opinion (although much more might be said) that which *Luke* recordeth to have been spoken by Christ concerning that cup, which he bade them divide amongst themselves, the very same doe *Matthew* and *Mark* record to have been spoken by him, concerning the Eucharisticall cup, which was drunk last of all, and after the Paschall supper, *viz.* That thencefoorth he would not drink of the fruit of the Vine untill he should drink it in the Kingdome of God, which doth not hold true if understood of the Paschall cup, therefore those other Evangelists plainly apply it to the Eucharisticall cup, and there withall they close the historie of the Sacrament, adding only that a hymne was sung, *Math:* 26.27,28,29. *Mark*, 14.23,24,25. with *Luke* 22. 17,18. And if notwithstanding some will not be perswaded that the words, *divide it amongst your selves*, were meant of the Eucharisticall cup, as I am confident they are in a mistake, so I hope they will at last yeeld this argument, *a fortiori*. If there was such a symbole of communion in the Pascall 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, then the Passeover 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 patterne, and tis high presumption for any man to be wiser than the Sonne of God, or to speak to the

communicants individually in the distribution, *Take thou, eat thou, This is the Lords body broken for thee*, &c. When Christ thought fit in the distribution to speak in the plurall, *Take yee, eat ye*, &c. 'Tis no answer to say, that the words, *Take ye, eat yee*, &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 receave at the Table, but in their severall Pewes: This very thing hath occasioned the change of the words of the institution, from the plurall to the singular.

Sixthly, we have some light from antiquity also in this particular, for which purpose there are some notable passages in *Chrysostome, tom: 5. de Diverss. Nov. Test. locis. Ser: 21.* where opening these abuses in the matter of love-feasts, reproved in the *Corinthians*, who joyned together with these the Sacrament, *1 Cor: 11.* this he much insists upon as a principall abuse, that they did eat καθ, ἑαυτὸς by themselves, or severally: and τράπεζα μὴ γίνηται κοινὴ *the table is not made Common*, for the rich did eat by themselves, not together with the poore. Christ did not so with his Disciples in his last Supper, ἐν ἐκείνῳ γὰρ τῷ δείπνῳ καὶ δεσπότης καὶ δοῦλοι πάντες ὁμοῦ κατέκειντο. *For in that Supper, both the Master and all the servants sate together.* Chrysostome sheweth further from the Churches custome and forme observed in the administration of the Lords Supper, how justly the Apostle challengeth that abuse in the love feasts. For in the Lords-Supper all approach unto, and receave at the same table *For*, saith he, *that spirituall and holy Table is common to all, both rich and poore* — μία τιμὴ καὶ πρόσοδος μία, *there is the same honour, the same acceße and approach for all.* Καὶ ἓως ἂν πάντες μετασχῶσι καὶ κοινωνήσωσι τῆς πνευματικῆς καὶ ἱερᾶς ταύτης τραπέζης, ὁ συσκλλεται τὰ προκείμενα ἄλλ, ἑστήκασιν οἱ ἱερεῖς ἅπαντες καὶ τὸν πάντων πενέστερον καὶ ἀτελέστερον ἀναμένοντες. *And untill all doe partake of this spirituall and holy Table, the things which are set upon the Table, are not taken away, but all the Priests,* (or Ministers) *stand expecting even him who is the poorest, or smallest of all.* So that according to this form and custome which he holdeth forth unto us, the Ministers did not goe about with the Elements unto the severall pewes of the Communicants, but they stood still at the table, and all the Communicants, both poore and rich come to the Table.

CHAP. XIX.

That there was among the Jewes a jurisdiction and government Ecclesiasticall, distinct from the civill.

FIrst, they had Elders who were Spirituall or Ecclesiasticall (not civill) rulers. Whence it is that *Salmasius de primatu papæ, pag:* 3. and long before *Ambrose* in *1 Tim:* 5. doeth paralell the Jewish Elders not to the Christian Magistrate, but to the Elders of the Christian Church ordained by the Apostles. I do not say that they had no Elders who were civill Magistrates; but they had some Elders who were Church Governours, or had an Ecclesiastical jurisdiction. Which I prove 1. By the arguments brought before, *Book 1 chap: 3. pag: 26. 27.*

2. The Jewes when they had lost their State, power, and civill Government, had still under the Romane Emperours their *Presbyteri* and *Archisynagogi*. Whereof Mr. *Selden* in *Eutych: pag:* 15. 16. brings cleare instances under *Arcadius* and *Honorius*. Now the Romane Emperours did not permit to the Jewes their owne civill Government, but onely an *Autonomy* in Religion. So *ibid: pag:* 34. he sheweth us that the Kings of *England* have permitted to the Jewes in *England* their *Presbyteratus*, which he doth not deny, but halfe yeeld, to have been the same with their *Sacerdotium*.

3. Although Mr. *Selden, comment: in Eutych: 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 impoſitione of hands, receaving thereby a judiciall facultie or degree, ſo that thence forth they were capable of membership in the *Sanhedrim*, either of 23. or 71. and were fit to preſide in judging of civill cauſes: and ſo endeavoureth to ſhew that it was a civill, not a ſacred or Eccleſiaſticall dignity and preferment; Yet he furniſheth me with ſome conſiderable arguments to confirme my opinion, beſide that which was laſt mentioned. As 1. He tells us in *Eutych. pag.* 16. that *nomina officiorum Sacrorum, ut patriarcha, Presbyter, Apoſtolus, Diaconus, Primas Et Epiſcopus, in Chriſtianiſmum ex Judaiſmi veteris uſu, &c. manarunt.* But if the Jewiſh Elders were not promoted to a ſacred, but to a civill juriſdiction, that name ſhould have been transferred to Magiſtrates, Judges, Parliament men, rather then to Church officers. 2. He tells of a divided, diſtinct, bounded & particular Ordination of the Iewiſh Elders, ſome of them being ordained to a faculty or power of judging, but not to judge of lawfull or unlawfull rites, others of them being ordained to judge of rites, but not of pecuniary cauſes. The forme of words which he citeth, is this, *Et ſit tibi facultas judicandi, ſed ita ut minime ſit tibi facultas decernendi quinam ritus illiciti, quinam liciti, aut ſit tibi hujuſmodi facultas decernendi, ita tamen ut cauſas pecuniarias non ſit tibi facultas judicandi.* Behold a ſacred and a civill juriſdiction diſtinguiſhed. Mr. *Selden* himſelf, *uxor. Ebr. lib.* 1 *cap.* 15. tells us that the word Presbyters or Elders, is by the *Talmudicall* writers uſed no only for thoſe who were created by impoſition of hands to a Magiſtraticall or judiciall facultie, ſuch as the members of the *Sanhedrim*, or ſuch as were candidats in that facultie, and as it were expectants of a place, and memberſhips in their Courts of juſtice, but alſo for other fit and idoneous perſons

ſons, who might be called for counſell or advice. Therefore all their Elders were not civill 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, Eutych. pag.* 24. 25. tells us, the Chriſtian Ordination and impoſition of hands upon Presbyters, was borrowed (even as the Chriſtian baptiſme from the Jewiſh baptiſme at the admiſſion of Proſelytes, and the Lords Supper from what was uſed in the paſſeover,) whereunto hee ſaith, any man will aſſent, if he conſider what is found in the *Talmudicall* writers of the number of *three*, (which was the leaſt number which could ſuffice to the ordaining of a Jewiſh Elder; and the ſame was the leaſt number which the ancient Church thought ſufficient for Ordination:) Alſo of the internall effect of that Jewiſh Ordination, with laying on of hands, which effect was the reſting of the holy Ghoſt upon the Elder ſo ordained. And this was drawen from *Num.* 11. 26. *Deut.* 34. 9. See *ibid.* 11. 22. There is ſo much of the Chriſtian Ordination borrowed from the Jewiſh, that D. *Buxtorf: lex: Rabbin. pag:* 1499. where he ſpeaks of the Jewiſh Ordination, referres us to 1 *Tim.* 4. 14. I will adde other three cited by Mr. *Selden, ibid: pag:* 22. Firſt, *J. Scaliger, Elench. Trih.r: cap:* 20. When I turne to this place, I finde *Scaliger* moves the queſtion, how it came to paſſe that Chriſt was permitted to ſit, and to teach among the Doctors in the Temple, not being ordained. (Marke here an Ordination which was for publick teaching, not for a power of civill judicature, which Chriſt never aſſumed) and how it came that both hee and *John Baptiſt* were called *Rabbi*: alſo he paralells one newly ordained among the Jewes, with a young Biſhop in the ancient Canons. The next ſhall be, *H. Grotius annot.* in *Evan. pag:* 329. When I turne hither, I finde *Grotius* ſpeaking thus, *Manuum impoſitio*

apud Judæos indicabat invocationem divinæ potentiæ: ut alibi diximus. unde factum est ut munia publica eo ritu conferentur, etiam civilia ut Senatorum. Sed & in archisynagogis & senioribus synagogæ, idem observatum, unde mos χειροθεσίας ad Christianos transiit. Here is an Eccleſiaſticall Ordination to offices in the Synagogue, which he diſtinguiſheth from civill offices. Laſtly I turne to *Itiner Beni. pag:* 73.74. Where I read of one *D. Daniel Filius Huſday*, called *caput exulum*, unto whom the diſperſed Jewes in ſeverall Provinces, have their recourſe for Ordination of their Preachers or Teachers. *Hi omnes Iſraelitarum cœtus ab exulum capite poteſtatem accipiunt, ſibi in ſingulis Congregationibus profeſſorem & concionatorem præficiendi. Nam ipſum conveniunt, ut manuum impoſitione poteſtatem accipiant.* 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 Aſſemblies of the Jewes, as *L' Empereur* noteth, *not.* in *Benjam:* 148. 149. where he alſo cleareth, that this חזן *Chazan* mentioned there by *Benjamin* was not a civill ruler, but *prælector & concionator*, a reader & expounder of Scripture. See *Buxtorf: lex: Rabbin.* at the ſame word. *Hic maxime oratione ſive precibus & cantu Eccleſiæ præibat, præerat lectioni legali, docens quod & quomodo legendum, & ſimilibus quæ ad ſacra pertinebant.* And after he ſayeth of this word, *pro Miniſtro Sacrorum paſſim uſitatiſſimum.* tis a rabbinicall word, founding ſomewhat near *chozim, ſeers*, which was a name given to the Prophets, from חזה *vidit.* Moreover obſerve this paſſage of *Elias* in *Tiſbite*, at the word חבר *Cuicunque manus impoſita eſt ad Magiſterium, ſed non dum idoneus eſt ut doceat dogma, quo vocetur doctor noſter Magiſter, eum Magiſtri ſocium ſeu familiarem dicunt.* This is cited by *Scaliger, Elench Triber. cap:* 20. and by *L' Empereur not.* in *Benjam: pag:* 188. Where he illuſtrateth it by the fellowes in the *Engliſh* Univerſities, who though not yet Maſters

Maſters, yet are diverſe times promoted to the degree of Batchellours; 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, he was counted but a fellow.

A third argument I take from the *Synagoga magna*, ſee *Aarons* Rod, *pag.* 4. 5. 137. 146. Adde M^r. *Selden* in *Eutych. pag:* 42. where he tells us out of the *Jeruſalem Gemara, Centum & viginti Presbyteri, è quibus octoginta prophetæ fuere aut inſtar Prophetarum, hanc precandi formulam inſtituerunt.* Marke they were Elders, and that an Aſſembly was an Eldership or Sanhedrim. But is it credible that *Ezra Zerubbabell, Haggai, Zechariah* and *Malachia* would conſent that ſuch an Aſſembly, for which there been n ither inſtitution nor preſident before, ſhould aſſume that great power in Church affaires? *Salom. Glaſius Phil. ſacr: lib.* 1. *Tract:* 1. *pag:* 26. 27. *Rectius eſt originem ejus (Maſoræ) ad veros Synagogæ ſeu conſiſtorii magni (cujus præſes* Ezra *ſacerdos, legis divinæ peritiſſimus,* Ezra 7. 6. *Symmiſtæ &* συνεργοι, Haggæus, Zacharias, Malachias, Nehemias, Zorobabel, Sacerdos, Jehoſhua, *aliique primarii Sacerdotes & Levitæ, ducis* Zorobabelis *ex* Babylonia *comites, numero centum viginti) reducere,* Ezra 7. 10. *& hæc communis Hebræorum eſt ſententia.* Following the moſt receaved opinion of the Hebrews themſelves, aſcribes the making and compoſing of the *Maſora* (a moſt ingenious and laborious critical doctrine upon the Hebrew Text) to the men of the great Synagogue.

Fourthly, conſider the triple Crowne which the Hebrewes ſpeak of *Pirke Aboth, cap.* 4. *ſect:* 13. *Tres ſunt coronæ, corona legis, ſacerdotii, & regni.* Here is an Eccleſiaſticall and civill Government, and *jus divinum* over both. *Pirke Aboth. cap.* 6. *ſect.* 5. *Major eſt lex ſacerdotio aut regno.* See *Aarons* rod, *pag:* 36. *Philo* ſaith, *Moſes* divided the Civill and Eccleſiaſticall adminiſtration.

The fifth Argument I ſhall take from that Eccleſiaſticall Government and diſcipline which the Jewes ſince their diſperſion and the deſtruction of Ieruſalem and of the Temple, have exerciſed, where they had at all liberty to exerciſe their Religion. I read much in *Itinerarium Benjaminis* of the *Antiſtites, præpoſiti, præſides, præfecti, Moderatoris Synagogæ, ſynedria & capita ſynedriorum*, among the diſperſed Iewes. *pag.* 70. *decem in iſtâ civitate* (in Bagdado) *ſunt conceſſus ſive Synedria*, *Chriſoſt. lib.* 1, *quod Chriſtus ſit Deus*, makes mention of a Patriarch of the diſperſed Iewes, ὁ πατριάρχης, and he had a great power and rule among the Iews, as may be collected from that and other places of *Chryſoſtome*. This can be no civill Government or Magiſtraticall courts (though *Benjamine* is too vainglorious that way) as *Conſt. L' Empereur* in his preface to the reader, proves from the Teſtimonies of Iewes themſelves, *Kimchi, Abrabaniel, Maimonides*, and the *Chaldee* paraphraſe on *Hoſ.* 3. all making it manifeſt, that after their ſecond diſperſion, they had no Magiſtraticall nor judiciall power: See alſo for this, *L' Empereur* his *annotations* in *Benjam. pag:* 196. 200. Which anſwereth that of Mr. *Selden* in *prolegom. ante lib. de ſucceſſ: Nullo adeo in ævo fere non erat hoc nationi huic* (*judæorum*) *ſingulare, ſuis fere legibus alieno in regno ſeu republica uti.* Well, what then was the power of thoſe rulers and courts of the Iewes in *Benjamins* obſervation, who wrote in the twelfth *Century*? He tells *pag:* 30. of their excommunicating of Epicurean Iews, and *pag:* 73. 74. 115. of their ordaining of *Rabbies*, Readers and Preachers. From *pag.* 92, he tells a ſtory of one *David Alroi*, who being a witty ſorcerer, rebelled againſt the King of the *Perſians*, called himſelf the King of the *Jewes*, and got ſome followers. After he was in the hands of this King of the *Perſians*, he eſcaped by his magicall Arts, and though purſued, could not be overtaken and catcht, whereupon this *Perſian* King, writes to *Caliphas* a *Machumetan* Prince residing

reſiding at *Bagdadum*, that he would deale with *D. Daniel filius Haſdai caput exulum*, and with the *capita Synedriorum*, there alſo reſiding, to forbid this *David Alroi*, and to reſtraine him, otherwiſe ſaid the *Perſian* King, I will kill all the Iewes whom I finde in my Kingdome, which put all the Iewes throughout *Perſia* in great feare, ſo that they wrote *ad exulum principem & Synedriorum capita qui* Bagdadi *habitabant*, to their Pope, as I may ſo ſay, and heads of the Courts at *Bagdadum*, that they would by their authority prohibite that man, through whom they were in danger of their lives. After this, the heads of thoſe *Sanhedrims* at *Bagdadum* by their auctority gave forth letters to this purpoſe. *Scito redemptionis tempus nondum adveniſſe, necdum ſigna noſtra à nobis conſpecta: nam inflato ſuo animo nemo prævalebit. Itaq; jubemus ut te cohibeas, quo minus talia in poſterũ moliaris: quod ſi non pareas, eſto excommunicatus a toto Iſraele.*

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 Magiſtraticall 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 Magiſtraticall power, and that they had an Eccleſiaſticall power of Government and cenſures. But all this prevailed not with *David Alroi*, 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 dayes, ſee him, *Tom:* 5. *Orat:* 4. *adverſus Judæos. Will thou that I rehearſe unto thee Lawes concerning the Prieſthood, that ſo thou mayeſt underſtand that they who are now among you called Patriarches, are not Prieſts, but hypocritically act the part of Prieſts; &c.* A litle after he concludes, becauſe they had not ſacrifices, nor ſprinkling of blood, nor the anoint-

ing of oyle, &c. tis manifest that the Priest which is now among them (meaning their Patriarch who pretended to be a Priest) is impure unlawfull, and prophane. Whence it appears, that among the dispersed Jews there remained a shadow and footstep of Ecclesiasticall Governours and Government.

CHAP. XX.

That necessary consequences from the written word of God, do sufficiently and strongly prove the consequent or conclusion, if Theoreticall, to be a certain divine truth which ought to be beleived, and if practicall, to be a necessary duty, which weare obleidged unto, jure Divino.

THis assertion must neither be so farre inlarged 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 far cearctat and straitned, as the *Arminians* would have it, who admit of no proofes from Scripture, but either plaine explicit Texts, or such consequences as are *nulli non obvia*, as neither are nor can be contraverted by any man who is *rationis compos*. See there *praefante exam: cens:* and their *examen. cap: 25. pag. 283.* By which principle, if imbraced, we must renounce many necessary truths which the reformed Churches hold against the *Arians, Antitrinitarians, 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

ing of the assertion is not that humane reason drawing a consequence from Scripture can be the ground of our belief or conscience. For although the consequence or argumentation be drawn foorth by mens reasons, 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 *Camero prael: tom: 1. p. 364.* doth very well clear.

Ante omnia hoc tenendum est, aliud esse consequentiæ rationem deprehendere, aliud ipsum consequens; nam ut monuimus supra sæpenumero deprehenditur consequentiæ ratio, cum nec comprehendatur antecedens nec deprehendatur consequens, tantum intelligitur hoc ex illo sequi. Jam hoc constituto dicimus non esse fidei proprium sed rationis etiam despicere consequentiæ rationem, dicimus tamen fidei esse proprium consequens credere Nec inde tamen sequitur fidem (quia consequens creditur) niti ratione, quia ratio non hic argumentum sed instrumentum est, quemadmodum cum fides dicitur esse ex auditu, auditus non est argumentum fidei, sed est instrumentum.

Thirdly let us here observe with *Gerhard*, a distinction between corrupt reason, and renewed or rectified reason: or between naturall reason arguing in divine things from naturall and carnall principalls, sense, experience and the like: and reason captivated and subdued to the obedience of Christ, 2 *Cor:* 10. 4, 5. judging of divine things not by humane but by divine rules, & standing to scriptural principals, how opposite so ever they may be to the wisedome of the flesh. Tis the latter not the former reason which will be convinced & satisfied with consequences and conclusions drawn from Scripture, in things which concerne the glory of God, and matters spirituall or divine.

Loc. Theol. de Eccl. num. 252. distinguendum igitur est inter rationem sibi relictam ac solutam quæ sine fœno discurrit, ac suis fertur logismis, quæ judicat ac statuit ex suis principiis, quæ sunt communes notiones, sensus, experientia, &c. & inter rationem per verbum Dei refrenatam & sub obsequium Christi redactam, quæ judicat an statuit ex proprio Theologiæ principio, viz. ex verbo Dei in Scripturis sacris propositio.

Fourthly, there are two sorts of consequences which *Aquinas prima part: quæst. 32. art. 1. 2um.* distinguisheth. 1. Such as

make

make a sufficient and strong proof, or where the consequence is necessary and certaine, as for instance sayeth he, when reason is brought in naturall science to prove that the motion of the Heaven is ever of uniforme swiftnesse, not at one time slower and another time swifter. 2. By way of agreableness or conveniency: as in Astrology (sai he) this reason is brought for the Excentricks or Epicycles, because by these being supposed) the *Phænomena*, or *appa entia sensibila* in the Cœlestiall motions may be salved Which he thinks is no necessary proof, because their *Phænomena* may be salved another way, and by making another supposition. Now the consequences from Scripture are likewise of two sorts, some necessary, strong, and certain, and of these I here speak in this assertion; others which are good consequences to prove a sutableness or agreableness of this or that to Scripture, though another thing may be also proved to be agreable unto the same Scripture in the same or another place. This latter sort are in diverse things of very use. But for the present I speak of necessary consequences. I have now explained the assertion, I will next prove it by these arguments. First, from the example of Christ and his Apostles, Christ proved against the *Sadduces* 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, *Mat.* 22 31, 32. *Luke* 20. 37, 38. *Now that the dead are raised, even* Moses *shewed at the Bush, when he calleth the Lord the God of* Abraham, *and the God of* Isaac, *and the God of* Jacob, *for he is not a God of the dead but of the living: for all live unto him.*

Again, *Joh.* 10. 34, 35, 36. Is it not written in your Law, I said ye are Gods. If hee 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 Sonne of God?

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The Apostle *Paul* proved by consequence from Scripture Christs Resurrection, *Act*: 13. 33, 34. *He hath raised up Jesus again, as it is also written in the second Psalme, thou art my Sonne this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to returne to corruption, he said on this wise, I will give you 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.

2. *Argum*: Although *Hooker* in his Ecclesiasticall policy, and other Prelaticall writers did hold this difference between the old and new Testament, that Christ and his Apostles hath not descended 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 no lesse determined and contained in the new Testament, then 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 despysing the word of the Lord is applied to those who denied necessary consequences from the Law, and (saith the *Talmud*) if a man would acknowledge the whole Law to be from Heaven, *præter istam collectionem a majori aut minori, istamve, à pari, is notatur illâ sententiâ quia verbum Domini aspernatus est, Exc.* Gemar. Senhedrin. cap: 11. sect. 38. So that here are two sorts of necessary consequences from the Law, one is *a majori aut minori* or if ye will, *a fortiori*: another *a pari* either of which being refused, the Law it self was despised, yea tis further to be observed with Mr. *Selden* in his *Vxor Hæbraica lib*: 1. *cap*: 3. that the *Karæi* or *Judæi scripturarii* who reject the additaments or traditions of the *Talmudicall* Ma-

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ſters, and profeſſe to adhere to the literall and ſimple ſenſe of the Law, without adding to it, or diminiſhing from it, yet even they themſelves do not require expreſſe words of Scripture for every Divine Inſtitution; but what they hold to be commanded or forbidden by the law of God, ſuch commandment or prohibition they draw from the Law three wayes, either from the very words of the Scripture it ſelf, or by argumentation from Scripture, or by the hereditary tranſmiſſion of interpretations, which interpretations of Scripture formerly received, the following Generations were allowed after to correct and alter upon further diſcovery or better reaſon. The ſecond way which was by argumentation, was by the principles of the *Karæi* themſelves of two ſorts, *a pari* or *a fortiori*. Which agreeth with the paſſage of the *Talmud* before cited. And herein our writers agree with the *Karæi*, that all kinds of unlawfull and forbidden mariages are not expreſly mentioned in the law, but diverſe of them to be collected by conſequence, that is, either by parity of reaſon, or by greater ſtrength of reaſon: for inſtance, *Levit* 18. 10. *The nakedneſſe of thy Sons daughter, or of thy daughters daughter, even their nakedneſſe thou ſhalt not uncover: For theirs is thine own nakedneſſe.* Hence the conſequence is drawn *a pari*. Therefore a man may not uncover the nakedneſſe of his great grand-child, or of her who is the daughter of his Sonnes daughter. For that alſo is his own nakedneſſe, being a diſcent *in linea recta* from himſelf. From the ſame Text, 'tis collected *à fortiori*, that much leſſe a man may uncover the nakedneſſe of his own daughter, which yet is not expreſſely forbiden in the Law, but left to be thus collected by neceſſary conſequence from the very ſame Text, 'tis likewiſe a neceſſary conſequence that a man may not uncover the nakedneſſe of her who is daughter to his wives ſonne, or to his wives daughter. For here the reaſon holds, 'tis his owne nakedneſſe, his wife and he being one fleſh, which gives ground

ground to that generall receaved 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 ſhe may of her owne. Again, *Levit:* 18. 14. *Thou ſhalt not uncover the nakedneſſe of thy fathers brother*, &c. Hence it followeth *à pari*, that a man may not uncover the nakedneſſe of his mothers brother, and by parity of reaſon (ever ſince that law was made,) 'tis alſo unlawfull for a woman to marry him who hath been husband to her father ſiſter, or to her mothers ſiſter, the nearneſſe of blood being alike between Uncle and Neece, as between Ant and Nephew. Other inſtances may be given, but theſe may ſuffice to prove that what doeth by neceſſary conſequence follow from the law, muſt be underſtood to be commanded, or forbidden by God, as well as that which is expreſſely 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 inconſiſtent with the infinite wiſdome of God, for although neceſſary conſequences may bee drawen from a mans word which do not agree with his minde and intention, and ſo men are oftentimes inſnared by their words; yet (as *Camero* well noteth) God being infinitly wiſe, it were a blaſphemous opinion, to hold that any thing can bee drawne by a certaine and neceſſary conſequence from his holy word, which is not his will. This were to make the onely 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, unleſſe wee prove it by neceſſary conſequence from Scripture?

How can it bee proved that this or that Church, is a true Church, and the Miniſtery thereof, a true Miniſtery, and the Baptiſme Miniſtered therein true Baptiſme? Sure no expreſſe Scripture will prove it, but neceſſary conſequence will. How ſhall this or that individuall beleever, collect from Scripture, that to him, even to him the Covenant of grace and the promiſes thereof belong? Will Scripture prove this otherwiſe, than by neceſſary conſequence? How will it be proved from Scripture, that the late warre againſt the Popiſh and Prelaticall party, in defence of our Religion and Liberties, was lawfull, that the ſolemne League and Covenant was an acceptable ſervice to God? Neceſſary conſequence from Scripture will prove all this; but expreſſe Scriptures will not. The like I ſay of faſtings and thanſgiving now and then, upon this or that occaſion, God calls us to theſe dueties, and it is his will that we performe them, yet this cannot bee proved from Scripture, but by neceſſary conſequences.

This fourth Argument will ſerve for the extenſion of the preſent aſſertion (which I now prove) to its juſt latitude, that is, that Arguments from Scripture by neceſſary conſequence, will not onely help to prove and ſtrengthen ſuch things which may bee otherwiſe proved from expreſſe and plain Scriptures, but will be good and ſufficient to prove ſuch things to be by the will and appointment of God, or as we commonly ſay, *jure divino* which cannot be proved to be ſuch, from any expreſſe Text of Scripture.

5. Argument, I ſhall here take notice of the conceſſion of *Theophilus Nicolaides*, the *Socinian* in his *Tractat*, *de Eccleſia & miſſione miniſtrorum*, *cap.* 10. *pag:* 121. Although hee profeſſeth his diſſent, both from the Reformed and Romane Churches thus far, that he doeth not beleeve things drawen by conſequence from Scripture to be equally neceſſary to ſalvation, as thoſe things contained expreſſely in Scripture, yet he yeeldeth

deth the things drawne by conſequence to be as certaine as the the other, *quantumuis*, ſaith he, *æque certa ſint quæ ex ſacris literis deducuntur atq; ea quæ in illis expreſſe & ῥητῶς habentur*. And generally it may be obſerved, that even they who moſt cry downe conſequences from Scripture, and call for expreſſe Scriptures, do notwithſtanding, when themſelves come to prove from Scripture their particular Tenents, bring no other but conſequentiall prooffs. So farre is wiſdome juſtified, not onely of her Children, but even of her Enemies. Neither is it poſſible that any *Socinian*, *Eraſtian*, *&c.* can diſput from Scripture againſt a Chriſtian, who receaveth and beleeveth the Scripture to be the word of God, but hee muſt needs take himſelf to conſequentiall prooffs: for no Chriſtian will deny what is ῥητῶς literally and ſyllabically in Scripture, but all the controverſies 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 Sripture to prove a *jus divinum*, wee ſhall deny to the great God that which is a priviledge of the little Gods or Magiſtrates. Take but one inſtance in our own age; When the Earle 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 ſeverall Lawes, and ſeverall matters of fact, and by drawing of neceſſary conſequences from one thing to another, which made up againſt him a conſtructive treaſon. If there be a conſtructive or conſequentiall *jus humanum*, there muſt be much more (for the conſiderations before mentioned) a conſtructive or conſequentiall *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. Also how this agreeth with, or differeth from assurance by the Testimony of the Spirit? and whether there can bee any well grounded assurance without marks of grace.

THIs 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 aright, take these three cautions; first, our best marks can contribute nothing to our justification, but onely to our consolation, cannot availe to peace with God, but to peace with our selves; gracious marks can prove our justification and peace with God, but cannot be instrumentall towards it, that is proper to faith. Faith cannnot lodge in the soule alone, and without other graces, yet faith alone justifies before God. Secondly, beware that marks of grace doe not lead us from Christ, or make us looke upon our selves, as any thing at all out of Christ. Thou beares't not the root; but the root beares thee. Christ is made unto us of God, sanctification as well as righteousnesse. Thy very inherent grace and sanctification is in Christ, as light in the sunne, as water in the fountaine, as sap in the roote, as money in the treasure. 'Tis thine onely by irradiation, effluence, diffusion, and deburſement from Jesus Christ. 'Tis Christs by propriety, thine onely by participation. 'Tis thy Union with Christ, which conveighs the habits of grace to thy soule. 'Tis thy communion with Christ, which stirs up, actuateth, and putteth forth those habits into holy dueties and

and operations. 'Tis no acceptable duetie, no good fruit, which flowes not from the inward acting and exercising of grace in the soule. 'Tis no right acting of grace in the soule, which floweth not from habituall grace, and a new nature. 'Tis no new nature which floweth not from Christ. Thirdly, all thy markes will leave thee in the darke, 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. Markes of grace are useless, undiscernable, and unsatisfactory, to the deserted and overclouded soule. These cautions being in our eye, that we may not separat our markes, either from the free grace of God, or from Christ, or from the spirit: I proceed to the proof of that point, which I propounded in the beginning.

First, It may bee aboundantly 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 bee in Christ, is compared in Scripture to such things as are most decernable, and perceptible by their proper markes. 'Tis called a passing from death to life, from darknesse to light, from being farre off, to be near, *&c.* all which things are known by manifest and certaine evidences. The spirit of grace is compared to fire, water, winde, which are known by sensible signes. Conversion is a returning of one who had turned away, and is not returning discernable by certaine tokens? The new creature is a good tree, and is not a good tree known by good fruits, *Matth.* 7. 17, 18.

Isi. d. Hispal. de differ. spirit. diff. 32. Dilectio in Deum origo est dilectionis in proximum; & dilectio in proximũ, cognitio est dilectionis in deum.

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 blossoming of

of trees and flowers, therefore it is spring, and the Sunne is turning again in his course; here is perfect day light, therefore the Sunne is risen; here is good fruit growing, therefore here is a good tree. 'Tis a consequence no lesse sure and infallible, here is unfeigned love to the brethen, therefore here is regeneration; here are spirituall motions, affections, desires, acts and operations, therefore here is spirituall life.

Fourthly, the markes of grace have so much evidence in them, as formeth in others of the Saints and servants of God, a well grounded judgement; yea, perswasion of charity, that those in whom they behold these markes, are in the state of grace and regeneration. If they could see into the hearts of others, to bee sure of the sincerity and soundnesse 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 in those things, whereof another Saint sees but the outside. And unlesse one will say, that a Saint can know no more of himselfe by marks, then another Saint can know of him by the same markes, it must needs be yeelded that, a Saint may certainly and assuredly know himselfe by the marks of grace which are in him.

Fifthly, without a tryall by markes, wee 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 Sathan for *Samuell*; and how shall the soul in such a case be undeceived without a tryall by markes? But it may bee objected that this remedy may prove, and doth often prove no remedy; for may not Sathan deceive the soule in the way of markes, as well as without it? Can hee not deceive the soule

soule *syllogistically* by false reasonings, as well as *positively* by false suggestions? I answer, no doubt he can, and often doth, yet the mistaking of marks may be rectified in the Children of God: Wisdome is justified of her children; but the rejecting and slighting of all markes cannot bee rectified, but is a certain and unavoidable snare to the soule. If marks of grace become snares to the Reprobate, that proves nothing against the use of markes. The word of God is a snare and a gin to the Reprobate, that they may goe and fall backward, and bee broken and snared and taken: yet the word is in it self the power of God to salvation. So, the way of markes is a sure and safe way in it selfe, and to every well informed conscience: When any conscience through errour or presumption mistakes the marke, that is the fault of the person, not of the way of markes, and the personall errour may be helped by personall light and Information, if the partie wil receave it. Whereas to make no tryall by markes, and to trust an inward testimony, under the notion of the holy Ghosts testimony, when it is without the least evidence of any true gracious marke, this way (of its own nature, and intrinsecally, or in it self is) a deluding and insnaring of the conscience.

But it may be asked, and 'tis a question worthie to bee looked into, (though I must confesse I have not read it, nor heard it handled before) how doth this assurance by marks agree with, or differ from assurance by the testimony of the holy Ghost? May the soule have assurance either way, or must there be a concurrence of both (for I suppose they are not one and the same thing) to make up the assurance? *Quest.*

For answere whereunto, I shall first of all distinguish a two-fold certainty, even in reference to the minde of man, or in his conscience, (for I speak not heare *de certitudine entis*, but *mentis*) the one may be called ἀσφάλεια, when the conscience is *in tuto*, may be secure; needeth not feare and be troubled. The *Answ.*

H. steph. in thes. ling. *Gr.* tom. 3. pag. 1173.

Græcians have used the word ἀσφάλεια, when they were speaking of giving security and assurance by safe conducts, or by pledges, or by sureties, or the like. The other is πληροφορία, a full perswasion, when the soule doth not onely stirre a right and safe course, and needeth not feare danger, but saileth before the winde, and with all it's sailes full. So there is answerably a double uncertainty, the one may be called ἀπορία, when a man is in himselfe perplexed and difficulted, and not without cause, having no grounds of assurance; when a man doth doubt and hesitate concerning a conclusion, because hee hath no reasons 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 ἔποχη, which is a doubting that ariseth not from want of arguments, or from the inextricable difficultie of the grounds, but from a disease of the minde, which makes it suspend or retaine it's assent, even when it hath sufficient grounds upon which it may be assured. Now 'tis the evidence of signes or markes of grace, which giveth that first kinde of certainty, and removeth that first kinde of uncertainty: But 'tis the testimony of the *Spirit* of the Lord, which giveth the second kinde of certainty, and removeth the second kinde of uncertainty. Take a *simile* two or three for illustration. The Scripture is known to bee indeed the word of God, by the beames of divine auctority which it hath in it 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 generall scope, to abase man, and to exalt God, nothing driven at but Gods glory and mans salvation; The extraordinary holinesse of the Penmen of the holy Ghost, without any respect to particular interests of their owne, or of others of their neerest relations, (which is manifest by their writings) the supernaturall mysteries

steries revealed therein, which could never have entered in the reason of men, the marvailous consent of all parts and passages (though written by diverse and severall Penmen) even where there is some appearance of difference; the fulfilling of prophesies, the miracles wrought by Christ, by the Prophets and Apostles; the conservation of the Scripture against the malice of Sathan, and fury of persecuters. These and the like are characters and markes, which evidence the Scriptures to be the word of God; yet all these cannot beget in the soule a full perswasion of faith, that the Scriptures are the word; this perswasion is from the holy Ghost in our hearts. And it hath been the common resolution of sonnd Protestant writers (though now called in question by the *Scepticks* of this age) that these arguments and infallible characters in the Scripture it selfe, which most certainly prove it to be the word of God, cannot produce a certainty of perswasion in our hearts, but this is done by the Spirit of God within us, according to these Scriptures, 1 *Cor:* 2. 10, 11, 14, 15. 1 *Thes:* 1. 5. 1 *John* 2. 27. and 5. 6, 7, 8, 10. *Joh:* 6. 45.

Mr. *J. Goodwin* in his Hagiomastix.

In like manner, a Scholler or a young disputant may argue and dispute (be it in Philosophie or Divinity) upon very right and sure principles, yet perdventure, not without great feare and doubting in his own thoughts, till he be put out of that feare, by the approbation and testimony of his learned Master who presideth in the dispute. The evidence of good markes while it is opened unto us, may make our hearts to burne within us, as those Disciples said, which were going to *Emmaus*, but yet our eyes are held (as it was with them) that wee doe not know Christ in us, or talking with us, untill our eyes be opened by the Spirit. No doubt they had much light breaking in upon their understandings, while Christ expounded unto them the Scriptures by the way, and this light was with life and heat in their hearts: But after they knew Christ in

breaking of bread, then, and not till then, came the fulneſſe of perſwaſion, and then they could ſay, *The Lord is riſen indeed.* Luke 24. 15, 16, 30, 31, 32, 34. Our inward evidence of graces or uſe of ſignes may bring the Children to the birth (I mean in point of aſſurance) but 'tis the evidence of the Spirit of God, which giveth ſtrength to come forth. Without this evidence of the Spirit of God, the ſoule doth but grope after a full aſſurance, as it were in the dark; but when the holy Ghoſt commeth 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 ſyllogiſticall way: Whoever beleeves on the Sonne of God, ſhall not periſh, but have life everlaſting. But I beleeve on the Sonne 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 theſe or the like proofes, 'tis the Spirit of grace which gives us the right underſtanding, and firme beliefe of the propoſition. As for the aſſumption which hath in it the evidence of graces, 'tis made good by a twofold teſtimony, the teſtimony of our conſciences, 2 *Cor:* 1. 12. 1 *John.* 3 19. 20, 21. and the teſtimonie of the *S*pirit it ſelfe, bearing witneſſe together with our conſciences. And although both propoſitions be made good, yet we are ſo ſlow of heart to beleeve, that we cannot without the ſpeciall help of the Comforter the holy Ghoſt, freely, boldly, joyfully, and with a firme perſwaſion, inferre the concluſion as a moſt certain truth. So that in the buſineſſe of aſſurance and full perſwaſion, the evidence of graces, and the teſtimony of the *S*pirit are two concurrent cauſes or helps, both of them neceſſary without the evidence of graces, 'tis not a ſafe nor a well grounded aſſurance, without the teſtimony of the *S*pirit; 'tis not a plerophory

or

or full aſſurance. There were two evidences of purchaſe in uſe among the Jewes, one ſealed, another open, *Jer:* 32. 11. Which cuſtome *Hierome* ſaith, was continued till his time. The evidence of the Spirit is like that which was ſealed; the evidence of markes, like that which was open. Therefore let no man divide the things which God hath joyned together. See them joyned in three Texts of Scripture, *Rom:* 8. 16. neither our ſpirit alone, nor the ſpirit of the Lord alone beareth witneſſe that we are the Children of God; but both theſe together beare witneſſe of this thing. The ſpirit it ſelf beareth witneſſe with our ſpirit, 1 *Cor:* 2. 10. 12. we read, that the ſpirit revealeth 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 ſpirituall things with ſpirituall*, and ſo among other things compared together, there is a comparing of ſpirituall markes, with a ſpirituall ſtate, of ſpirituall fruit, with a ſpirituall tree, *&c.* 1 *John* 5. 6. the ſpirits witneſſing, is joyned with the witneſſing 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 ſinne, alſo the evidence of ſanctification and a *pure* conſcience, purged from the inherent filth and ſtaine 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 graces, ſo much oppoſed by the *Antinomians.* Let us take that notable evidence, 1 *John* 3. 14. And now heare the *Antinomian* Objections againſt this aſſurance, from the evidence of love to the Brethren.

'Tis objected, that a ſoule muſt be exceedingly puzled with

Dr. *Crisp's* Sermons, the 23. volum, Serm: 15.

this marke of love to the brethren, before it can clear the case that it belongs to Christ, for if you will try your selfe by this marke, 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 kinde: Charity envieth not: Charity vaunteth not it selfe: is not puffed up, doeth not behave it selfe unseemly, seeketh not her own, is not easily provoked, thinketh no evill, rejoyceth not in iniquity, but rejoyceth in the truth: beareth all things, beleeveth 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 mee at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no seeking my selfe, or my owne good in my love to them? Is there a bearing all things for their sakes? Is there no being puffed up, or vaunting above the brethren? Is there no thinking better of my selfe, then of them?—So that a soul must attaine to a mighty high measure of sanctification and victory over a mans self, before it can reach to this to say, I love the Brethren.* But suppose you finde all this love in your selves, *doe you know they are the brethren you love; you know the brother-hood consists in being united unto Christ, that is an invisible thing, none can know it but God onely; no man can say, such a one is a brother.* And if you say, though I am not certaine that he is a Brother, yet I love him under the notion of a brother: to this it is replyed: *Take all the Sects in the world, they will love their owne Sects 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 goe by signes and markes, that cannot endure the Brethren, they goe with them under 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 destroyes,

destroyes as much and more, their own exposition of this Text in 1 *Joh.* 3. 14 That the Antinomian way of removing scruples and doubts of conscience, and setling a soule 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 marke of love to the brethren, is a sure and safe way, and hath no such inextricablenesse 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 in that same Sermon, and others of that way understand the scope of this Text to be for comforting the brethren against the disesteem the world had of them; the world hates them, *vers:* 13. But we know (saith 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 seemes rather to be a marke how my brother may know me, then that by which I should know my self.* Which interpretation, how ill grounded it is, and how inconsistent with *vers:* 18, 19, 20, 21. who seeth not? Only I now observe that they cast down what themselves build: For if I cannot know my self by the inside of love, much lesse 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 lesse 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 so of me? For (by their rule) no man can say such a one is a brother, so that they do but tye 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 combe.

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But secondly will you see these men falling yet more foully 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 commandements, love to the Brethren; while they tell us that none of these can be sure evidences to the soule, and while they pretend to shew other soule satisfying evidences, which can resolve, quiet, comfort, and assure the conscience, they do but more and more lead the soule 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 personall or particular interest in Christ; I heare much (will the perplexed soule say) of the nature of faith, of free justification, of the things sealed in Baptisme, *&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 personall and particular evidences of an interest in Christ, which are held foorth 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 priviledges of Christ, which will put an end to all objections, is the voice of the Spirit of God to a mans 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

Iohn Eaton his honeycombe of free Justification, cap. 9.

Dr. Crisp. in the 2. volume of his Sermons. Ser. 16.

Spirit of God give testimony to the soule, any otherwise then according to the word of God? No, saith the same writer, by no means, for *it is most certainly true,* (saith 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.* Immediatly 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 satisfied 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, & so 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 foorth: And this agreeth to that twofold joint witnessing, *Rom:* 8. 16. the spirit of God is not simply μάρτυς a witnesse, but συμμάρτυς, *qui simul testimonium dicit,* he bears witness not only to, but with our spirit, that is, with our conscience, So that if the witnesse of our Conscience be blank and can testifie 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 soule, so that we hold them together, and do not separat them in our assuring or comforting of our hearts before God. And here I must take notice of another passage, where he whose principles I now examine saith, *I do not determine peremptorily, that a man cannot by way of evidence receive any comfort from his sanctification,* which he thus clear-

Ibid. pag. 483. 484.

Ibid. Ser. 17. pag. 497.

eth. *The Spirit of the Lord must first reveal the gracious minde of the Lord to our spirits, and give to 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 Gods Spirit do bear witnesse together with the Spirit of the Lord, and the Faith of a Believer.* Surely such a Testimony or voice in the soul, as the soul 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 dissent from him, for he casts the soule upon a most dangerous precipice, neither is the danger helped, but rather increased by that posteriour 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 that Testimony (so he supposeth) it cannot now examin whether its sanctification be sound or not sound, whether its graces be common or speciall, seeming or real: It implyes 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 soundnesse 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 doubtings, 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 strengthning of the Soule in such a Testimony or assurance

assurance, as it hath setled upon contrary to the Scripture. And here is a great difference between these Antinomian principles and ours: We hold the assurance or evidence of marks to be *privative*, they yeeld no more but that it is at 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 deluded 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 in the mean time his Conscience cannot beare him witnesse 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 *antecedaneus* unto, and separated or 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 speaketh 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 himself bearing witnesse with our Spirit, all our marks cannot give us a plerophory or comfortable assurance. But this I say, that which we have seen described by the Antinomians as the Testimony of the Spirit of the Lord is a very unsafe and unsure 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 professours, to temporary believers. Christ and his benefits are indeed offered and held foorth unto all that are in the Church, and all cal'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

those that tremble at his word, to those that are convinced of sin, to those that do not regard iniquity in their hearts; but hate sin with sincere hatred; to those 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 certainly whether the voice or Testimony which speaks to his Spirit be a delusion or not, he must to the Law and to the Testimony, and search whether it speak according to this Word. Tis 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 tis cautiously declined by these men, that the voice which speaks in the soul be tryed by the written word. They tell us, *it is not the Word that maks 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 truely satisfie the spirit of a man, that it is his own testimony; and not the spirit of Delusion.* 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 rather be believed with men then the Spirit himself? Nay can any believe, but by this Spirit? If not, then nothing else is able satisfyingly to bear witnesse to the Spirit, but it self. This is as if we should receive the Testimony of the Spirit upon the credit of some other thing.*

Dr. *Crisp* ibid. serm. 16. pag. 492. 483. 485. 486.

Whereunto I answer first, Tis to be remembred, The question is not whether the Word of the Lord can satisfie or pacifie a sinners conscience without the Spirit; for we say plainly that as the best marks of grace, so the richest and sweetest promises and comforts of the word cannot make the soule sit down satisfied, till the spirit of the Lord himself speak peace and comfort within us. Whence it was that after *Nathan* had said

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 hear 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 tis another thing which is here in question, for clearing whereof, observe that the efficient cause, or revealing evidence which maks us believe and be assured is one thing: The *objectum formale fidei* 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 follow 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 scholler who cannot give an accompt of his knowledge from demonstration, but only from this that he was taught so. In seeking a legall 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 wel grounded assurance, nor be secure because of the Testimony of Lawyers, but because of the deeds themselves, Charters, Contracts or the like. So we cannot be assured of our interest in Christ, without the work of the holy 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 his act of revealing, but the truth of the thing it self 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 speaketh in the Word, is not another thing from the Spirit that speaketh in our hearts, and saith, we are the Children of God, when we receive the Testimony or evidence in our hearts,

upon the credit of the Word, we receive it upon the Holy Ghosts own credit, *comparing spirituall things with spirituall, as the Apostle saith.* The holy Scripture is called *a more sure word* then that voice of God which came from heaven concerning his welbeloved Sonne, 2 *Pet.* 1.17,18,19. and so by parity of Reason, if not *a fortiori,* the written word of God, is surer then any voice which can speak in the soule 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 soule by the voice of the Lord which speaks in the Scripture. If it agree not, then we have not losed, but have made a right discovery and found out a depth of Sathan, 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 easie for any deluded person to repell the most searching convictions which can be offered to him from Scripture, for he shal still think with himself, (though unhumbled and unregenerat) it is the voice of the spirit of the Lord, which speaks peace to my soule, and this voice I know is according to the word, because I am assured 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 a one from Scripture? Nay how can they choose but (according to their principles) confirme him in his delusory, imaginary assurance? Fourthly, the very same Antinomian Author, who speaks of the Testimony of the spirit of God

God in the soul, as that beyond which there must be no inquirie; and which puts an end to all objections, even he himself doth by and by tell us of *aliquid ultra,* and puts the soul upon a further inquiry, (which as I said before) shal either resolve into our way of assurance by marks, or otherwise leave the soul overclouded, & more in the dark then at the beginning. And so I come to his secōd evidence, which he cals the *receiving evidēce.*

Though the spirit of the Lord (saith he) *doe reveal the minde of the Lord to 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 it 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 maks good the entry and possession, and so clears the title to us, though good in it self before:* ——*Is there a voice behind thee, or within thee, saying particularly to thee in thy self, thy sins are forgiven thee? Doest thou see this voice agree with the word of Grace?* —— *If thou doest receive the Testimony of the Spirit according to that word. If thou doest indeed receive it, here is thy evidence.* Dt. Crisp. ibid. serm. 17. pag. 504. ibid. pag. 514. 515. 516.

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 it self to give Testimony, or must not be credited, when it doth give Testimony, except something will come and testifie for it, to give credit unto it.* Next he answereth thus, *that which hath the whole essence of faith, is not a dead, but a living faith: Now the whole essence of faith is nothing else but the Eccho of the heart answering the foregoing voice of the spirit, and word of Grace, thy sins are forgiven thee saith the spirit and word of Grace, my sins are forgiven me, saith Faith.* Ibid. pag 518. 519 520.

If

If therefore the Eccho to the voice of Spirit and word of Grace, be the essence, nay be the whole essence of believing, this is certain, where there is receiving or beleiving, there cannot be a dead faith.

Now behold him at a losse, all resolves into this issue, no assurance by the Testimony of the spirit and word of grace, unlesse this testimony be received by faith, no entry and possession, no clearing of the title to the soule, no resolution or satisfaction to the conscience till it beleive. But then while the soule examines it self, 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 knowen by the fruit, or to the fire to be knowen by the heat. Faith purifieth the heart, saith the Scripture. Faith workes by love. Faith shewes it self 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 errour, that the whole essence of faith is nothing else, but the Eccho of the heart answering the voice of the spirit, and saying, my sinnes are forgiven me, as if there were no faith where there is no assurance of the forgivenesse of sinnes, and as if faith were quite lost, as often and as long as the soule cannot say with assurance, my sinnes are forgiven me. Again, may there not bee a false Eccho in the heart? may not a temporary believer who receaves the word of grace with joy, say within himself, my sinnes are forgiven me? Where is the clearing of the conscience now? Is it in that last word, *where there is receaving or beleeving, there cannot be a dead faith?* But how shall I know that there is indeed a receving and beleving? The essence of faith is the receaving of Christ in the word of grace, and a resting upon him for righteousnesse and life. Now another *Antinomian* tells us, that *to receave Christ and his benefites truely, doth necessarily include in it these foure particular points.* 1, To know our lost state by the least sinne, our misery without

J. Eaton in the hony combe, Chap. 9.

out Christ, and what need we have of him. 2. To see the excellency and worth of Christ and his benefites. 3. A taking and having of Christ and his benefites 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 benefites by faith, who have not truely and really receaved him: so that the (soul searching it self in this point, 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 beleeving, there cannot be a dead faith.* For the soule must still enquire, whether is my receaving or beleeving true, real, sound, lively, and such as cannot agree to a dead faith? The same Author whom I last cited, where he putteth *a difference between a counterfeit faith, and a true faith,* he saith, that the counterfeit faith *neither reneweth nor changeth the heart, it maketh not a new man; but leaveth him in the vanity of his former opinion and conversation.* Whence I infer that he who will throughly & 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?

Honey combe. chap. 16. p. 481, 482.

I shall now after all this, appeall to any tender conscience which is sadly and seriously searching it self, 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 foorth by those of that stamp, as the only way to satisfie and assure the conscience, and to put an end to all objections. I begin to hear as it were sounding in mine ears

the sad lamentation of a poor soule 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 (saith the soul) I have applyed my self to search and " find out, and to be clearly resolved in this great and tender " point, whether I bee 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 acquit from the curse and con- " demnation of the Law, and my sins pardoned, or not? when, " O when shall I be truly, clearly, and certainly resolved " in this thing? Tis as darkness and death to me, to be unre- " solved and unsatisfied in it. I refused to be comforted with- " out this comfort. I said, go to now and prove & see this Anti- " nomian way, and when I had proved it, *I communed with mine " own heart, and my spirit made diligent search.* Then said I of it, " thou art madness and folly. Their doctrine pretendeth to " drop as the honey comb, yet at the last it byteth like a ser- " pent, and stingeth like an Adder, I find their words at first to " be soft as oyle and butter, yet I find them at last as swords " and spears to my perplexed heart. I am forbidden to try my " spirituall condition, or to seek after assurance of my interest " in Christ, by any mark or fruit of sanctification, be it since- " rity 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, con- " ditions, or any way instrumentall in my justification, (for " in that consideration I have ever disclaimed my graces) nay " I do not mean of any comfort or assurance by my sanctifi- " cation, otherwise then as it flowes from Christ, who is made " unto me of God sanctification als well as righteousnes. But " I am told by these Antinomians, that even in the point of " consolation and assurance, tis not safe for me to reason and " conclud from the fruit to the tree, from the light to the sun, from

" from the heat 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 Testimo- " ny of the holy Ghost, which I know indeed to be so neces- " sary, 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 indeed the voice of the Spirit of the " Lord, yet they themselves tell me that every voice in man " which speaketh peace to him, and speaketh not according " to the word of grace, is a spirit of delusion. Again they tel 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 mee there must " there must be more then this, there must be a receiving " evidence of faith, and till I believe, I do not possesse Christ " or his benefits, neither can 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 eccho in the heart which answers the voice " of the spirit, as face answers to face in water. But what if " there be no such Eccho in my heart? What if I cannot say " with assurance my sins are forgiven me? must I then con- " clude I have no faith? And what if there be such an Eccho 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 suggesteth and singeth, 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

Honey Combe chap. 16. p. 475.

"leave me where I was: How shall I know whether there be "a believing or receiving? Doe not themselves tell me, there "is a great difference between a true faith, and a counterfeit "faith? are not these miserable comforters who tell mee 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 holynes and righteousnes by Sanctification, tis to be feared that he never had the fire of Justification.* Another of them saith, *doth not love manifested as truly and infallibly kindle love again, a fire kindleth fire.* Sure then if I doe not love God and his children, the Eccho in my heart which "saith, my sinnes are forgiven me, is but a delusion. Oh how "have these men been charming and cheating me out of the "right way? They have unsetled mee, and frighted me out of "all my marks of grace, or fruits of faith, and when they "have promised 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 suggesteth, and saith my sins are forgiven mee, "without any tryall of faith by the fruits thereof, or other-"wise I am left in a labyrinth, believe I must, and they will "allow me no markes to know 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, "Christs way, the Apostles way, in which I shall finde rest to "my soule.

Rob. Lanfaster præf. before Dr. Crisp. sermons.

The third point now remains, *viz.* that there is no such inextricable difficulty, darknesse or mist in this mark, the love of the brethren; but that the children of God may, and sometimes do clearly and safely assure their hearts by this mark, that they have passed from death to life. Which that it may appear

appeare, I shall speak first to the Object, the Brethren, then to the Act, which is love.

Touching the Object, let foure things be observed. First, this we certainly know, that there are Saints on earth, we believe the holy universall Church: Now all who have passed from death to life, those and none but those have a true and sincere love to the saints in generall, praying heartily for them, sympathizing with their suffering, and rejoycing at their felicity. None but a Saint can say in truth, and with a sincere selfe-denying affection, *If I forget thee O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth; If I preferre not Jerusalem above my chief joy*, Ps. 137.5.6. The Apostle commends praying *for all Saints, Eph:6.* 18. and love *to all the Saints. Col:* 1.4. I conceive he means, not only all the Saints known to us, but the whole invisible Church of Saints on earth. That prayer and protestation, *Psal.* 122.7, 8. when uttered in Spirit and Truth, can proceed from no other, but a gracious renewed heart; *peace be within thy walls, and prosperity within thy Palaces. For my brethren and companions sake, I will now say peace be within thee.* This very love to the Saints in generall as to the excellent and precious ones of the earth, is a fruit of Sanctification, and a mark of a renewed and gracious estate; even as contrary wise they that have no love to the Saints in their *species* or kind, that love and esteem men only for some earthly respect and consideration, the Rich, the Honourable, the Mighty, *&c.* or for some particular humane relation, Parents, Wives, Children, Kindred Friends, Benefactors, *&c.* much more they that delight in the company and fellowship of the prophane and ungodly, prove themselves to be such as have not yet passed from death to life.

Secondly, tis neither necessary nor possible that we have a a certain and infallible knowledge of the true Saintship and re-

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 no Saints, *Judas*, *Simon Magus*, *Ananias*, and *Saphyra*, and others of that kind. It is Gods 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 Evangelicall commandment of love to be most grievous, yea impossible: And if the Antinomian objection hold good, no man on earth can performe acceptably this duety of Love, except he know the hearts of those whom he loves under the notion of *Saints*. If it be replyed that the commandement of Christ is acceptably performed, when to my best knowledge and observation, and according to the best tryall which one Christian is allowed by Christ to take of another, they are Saints whom I love under that notion, and that it 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 cleare in point of the duety, and that my obedience to the new commandement of Christ, *love one another*, is acceptable to God, then may I also be clear in point of the mark or signe, 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 individuall Saints may be so farre known by their fruits, and are so farre discernable 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 *Matth*: 10. 41. 42. *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; And he that receiveth a righteous man in the name of 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 onely, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward* Before verse 11. *Into whatsoever City or Town ye shall enter, enquire who in it is worthy, and there abide till ye goe thence.* Heb: 6.20. *For God is not unrighteous to forget your work and labour of Love which ye have shewed towards his name, in that ye have ministred to the Saints, and do minister.* These believing Hebrews did not infallibly know that they were *Saints* to whom they ministred, yet the Apostle tels them, their worke was acceptable to God, and made himself to be perswaded 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 perswaded 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 farre be perswaded in a judgement of Charity, that this or that person is a *Saint*, a Brother, a *Sister*, one in Christ, as that our love to the person under that notion, is according to the rules of Christ, flowes 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. Do not Believers act in Faith, and not doubtingly, when they

they have communion one with another, when they exhort and 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 sinne, 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 takes upon him to judge, who are the Brethren. He makes a description of the Antinomians, under fair and plausible expressions, and then concludes, *These are the Brethren, do ye love these men?* It seems, if it had been condescended upon, that the Antinomians are the Brethren, there had been an end of his objection. But is not this Popish, Donatisticall, Pharisaicall, to appropriat to 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 Brotherhood consists 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? 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 soul from examining it self by this mark, it was added, *Is there no envying at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no seeking my self or my own good, in my love to them? &c.* Who is the legal Preacher now? Here is a racking of the conscience with necessity of egall perfection in our sanctification and Evangelicall graces? Do not themselves say that our *Justification is perfect, but our Sanctification unperfect*; why then will they not suffer the soule

Honey combe, chap 6. pag. 45 6

soul to take any comfort from the fruits of Sanctification, except they be perfect? When *John* saith, *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 sense upon the Text; for there neither is now, nor was then any such Love in the world. Doth he mean of true unfeigned sound 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 conscionable indeavour of all those duties which are reckoned forth, 1 *Cor.* 13. as effects, or (if you will) acts of Love. This soundnesse and sincerity of Love may be a sure mark to the soule, although I confesse without this sincerity, the very work and labour of love is no sure 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 poore, and yet not have true love. O but how shall I know (saith the doubting Christian) that my love to the Brethren is a true, sincere, sound 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. Tis true repentance when we sorrow for sinne as sinne: Tis 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 say 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, tis Christ himself whom we love in his Saints.

Secondly, thy love, when thou loveſt all Saints, *Col.* 1. 4. *epiſt.* to *Philemon v.* 5. And this followeth neceſſarily from the firſt mark. For *a quatenus 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 dareſt 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 theſe who never wronged thee, never ſtrove with thee, who never ſpake evill of thee; but all whom thou haſt reaſon to judge to be ſaints, thou loveſt them, wiſheſt well to them, art ready to do them good according to thy power, and if thou be at variance or difference with any of them, tho i prayeſt God to make them and thy ſelf of one heart, and of one minde, and it is an affliction of ſpirit to thee to be at variance with any that are Chriſts: 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 eſtats and conditions, the Poor as well as the Rich, them of low degree, as well as them of high degree, the perſecuted, as well as the proſpering, the reproached as well as the commended. This is alſo a neceſſary conſectary 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 to ceaſe. *Obadiah* was a ſincere Lover of the Brethren, and he gave this good Teſtimony of it, he was a kinde friend to the Prophets of the Lord, when they were perſecuted by *Ahab* and *Jezabel.*

Fourthly, thy Love to the Brethren is true and ſincere, when it puts forth it ſelf in all thy relations, when a man deſires to chooſe a wife that fears God, and a woman deſires to marie 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 Magiſtrats, godly Commanders and Officers of Armies, *&c.* And again, Magiſtrats, Commanders, Miniſters, love, countenance, 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, yea 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 boſome.

I do not mean that all or any of theſe marks can be found in any ſaint 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 aſſert. 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 impenitency, no watchfulneſſe without ſome ſecurity, no contrition without ſome hardneſſe, no ſelf-denyall 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 marvell, becauſe no ſpirit without fleſh, no grace without corruption. Feeleſt thou then thoſe contrary corruptions, thoſe roots of bitterneſſe 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 thy ſelfe 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 shall have flesh and corruption to war against all the powers, parts, & acts of thy inward man. Let there be but a reciprocall warring of the spirit against the flesh, *Gal.* 5.17, so shall thou passe in Christs account for a spiritual, not for a carnall person. Neither do I say, that thou must alwayes finde a perpetuall 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 alwaies *belli*, though not alwaies *præli*, between the flesh & the spirit. The new man dare not make peace with the old man, nay 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 farre extricated a poore soul out of those doubtings into which they would drive it, as that a Beleever may knowingly and confidently say, I love the Brethren sincerly 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.

CHAP. XXII.

Of the true, reall and safe Grounds of encouragement to believe in Jesus Christ.

OR,

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

This Chapter was left by the Author not perfected. Yet so much as is in the copie is printed for the readers ædification, and to stirre up others to prosecute the like purpose, and in the meantime to make the best use of these.

HEre are some Divines abroad who condemning Arminianisme (and much more Pelagianisme) yet have not adhered to the orthodox Doctrine asserted 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 satisfie a troubled conscience, nor keep it from desparing. Upon the like ground that all may be comforted (every man being assured that Christ died for all men and so for himself) Mr *Moore* hath written a tractat of the universalitie of Gods grace, and of Christ dying for all men as himself expresseth in the title of his Book. Tis also one of Mr *Saltmarsh* his encouragements which he gives to sinners, that Christ died for sinners *as sinners*, as hee speaks, whereupon it followeth (according to the rule, *à quatenus ad omne*) that he died for all sinners.

Surely this is not the way (as is pretended) to ease and encourage the troubled and terrified conscience: Neither can they by their principles minister solid comfort to a sinner, tempted to despair of mercy. All the scrupulosity and unsatisfaction of conscience which they object against our Doctrine

ctine (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, tis to be remembred that *conditio nihil ponit in re*, the generality of men can draw no result from the death of Christ (as it is set forth by their Doctrine) but that Christ hath by his death made sure this proposition, that whoever believes on him shall be saved, or that all men shall be 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 actuall existence. If Sathan 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 to believe in Christ, they should be saved, or the like. So what solid comfort can the soul 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, (may a sinner think with himself) 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 hee 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 eternall decree, intended to passe by in the dispensation of his grace the greatest part of mankinde, and to keep back from them that grace without which he knowes they cannot believe on Jesus Christ: That though Christ meant that all men should

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 tels them withall upon the matter that all cannot be saved because all cannot believe, that God will not give faith, and so not 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 universall comfort taken from Christs dying for all men upon condition of Faith, amounts to as much as nothing.

The true and safe grounds of encouragement to faith in Christ are these. First, Christs all-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 plaister is broad enough to cover the broadest sore. As Gods mercy, so Christs merit is infinite, and the reason is, because the blood is the blood of God as well as of man, *Act*: 20. 28. This is a good strong foundation of comfort, if a soule convinced of its own sinfull estate, and of the vanity of creature comforts, doth so farre settle its thoughts upon Christ that as he is the only Saviour so an all-sufficient Saviour. Then is the sinner so far encouraged (which is no smal encouragement) as to resolve there is vertue 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, Mat. 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 your faith, be it unto you*, 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, be thou clean, Mat:* 8.2,3. So every poor sinner that comes unto Christ all 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 faire way for Salvation. There is many a true believer, whose faith cannot as yet rise so high as to stay and rest upon the good will and love of Jesus Christ to him in particular: But the soul believes the all-sufficiency of Christ, and that he only is the *Saviour*, and so cometh and draweth near unto God by and in Christ, as the *summum bonum* which he values above all things; and this his faith, although it hath not yet attained to a particular recumbency on the love of Christ to him is a true faith, which Christ will not despise.

Secondly, Christs intention to die for all men and for the whole world, that is for all sorts of sinners in the world, and so for sinners of my kind, may every poor sinner in particular think with himself. Here is an universall encouragement unto all from a true and real ground, and drawn from the will and intention, as well as from the power and all-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 a ransome for all;* so 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 *all* can be no more then Christs *many*. *Mat.* 20.28. *the Sonne of man came to give his life a ransome for many*, this very Text hath aboundance 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, vers.* 1. which although the Arminians make an argument that all men is meant of all persons and not only of all sorts, both in that verse and *vers:* 4. *&* 6. because

because say they we ought to pray for all men universally *pro singulis generū*, & not only for all sorts; yet tis indeed an argument for the contrary. For to pray for all men without exception of any person is not commanded, but we find the contrarie commanded. *Jeremiah* was forbidden to pray or make intercession for the obstinat, incorrigible Jews, *Jer:* 7. 16. *&* 11. 14. *&* 14. 11. God would not have *Samuel* to mourn for *Saul*, after he was rejected of the Lord, 1 *Sam:* 16. 1. and we ought not to pray for such as sinne unto death, *i. e.* the sin of blasphemy against the holy Ghost, 1 *Jo:* 5. 16. *Paul* is so far from praying for *Alexander* the copper-smith, that he imprecats the vengeance of God upon him, 2 *Tim:* 4. 14. wee may not pray for the Pope who is the great Antichrist and sonne of perdition; neither may we pray for, but against Babylon, especially after the people of God are our of her. We are bidden pray for our enemies, but not for the malicious incorrigible enemies of Christ. Wherefore when the Apostle bids us pray *for all men*. His meaning is, that we should exclud no degree nor kind of men great or small, Jew or Gentile, bound or free, *&c.* and so he doth upon the mater explain himself in the very next words, *for Kings and for all that are in authority*, he saith, not for *all Kings*, but he will not have us exclude Kings nor Queens as such from our prayers, nor any other subordinat Rulers: When he saith *all that are in authority*, he means any kind of lawfull authority; for we may not pray for those who are in any unlawfull or usurped authority in the Church, Archbishops, Bishops, Deans, Archdeacons, *&c.* which prayer were an approbation of their unlawfull callings in the Church. I doe not say that we may not pray for the persons of any Archbishops, Bishops, *&c.* but we may not pray for them as clothed with such an office or authority, as we are there bid pray for Kings *quatenus* Kings, that we may live under them a quiet and peaceable life in all godlines and honestie.

sty: so that a King or Emperour as he is clothed with such authority may not be excluded from our prayers: But if we look upon all Kings and Emperours personally, individually or numerically, so it cannot hold true that we ought to pray for all that are in Authority, otherwise the ancient Church had been bound to pray for *Julian* the apostate.

Again, if we look to that which (there) followes after we find *vers:* 8. *I will therefore that men pray every where* (or in every place) lifting up holy hands. What means he by ἐν παντὶ τοπῳ? He means not in every individuall place without exception, for this were neither possible (because there are many places in which there are not, neither can be any to pray) nor fit, because we ought not to pray with lifted up hands in the streets or in the mercat places, there are fit places both for publick and privat prayer, and there are also unfit places either for privat or publick prayer. The meaning therefore is, that the worship of God is not restricted to Jerusalem, now under the new Testament. *Joh:* 4. 21. 23. But that any place being otherwise convenient and fit for prayer, is sanctified for Prayer, and that Prayer made in any such place is no lesse acceptable to God then the prayer which was made in the Temple of Jerusalem. And now why should we not understand πάντας ἀνθρώπους *vers:* 4. and ὑπὲρ πάντων, *v:* 6. even as ἐν παντὶ τοπῳ, *vers:* 8. and the rather if we consider what is interlaced, for the Text runs thus, *who gave himself a ransome for all to be testified in due time, whereunto I am ordained a Teacher of the Gentils in faith and verity. I will therefore that men may pray every where.* Whereby it appears that the Apostles plain scope is to take away that difference between Jew & Gentile, and to intimate that we must pray for all sorts of persons, because Christ died for all sorts of persons, and will bee worshipped in every nation under the Heaven. So that *Beza* did fitly expresse the sense when he rendered *vers:* 1, 2. 6. *pro quibus vis, vers.* 4. *quos vis*, and *vers.* 8. *in quovis loco*, to note an universality of kinds, not of individualls. *Grotius* also on *Mark.* 9. 49. noteth the same thing, that πᾶς, is used for *quivis*, not only in the new Testament, but by *Aristophanes* and *Sophocles*. Lastly, I know no reason but our Translatours should have rendered, 1 *Tim:* 2. 4. *who will have all manner of men to be saved*, and *vers:* 6 *who gave himself a ransome for all manner of men*, as well as *Mat:* 4. 23. they render πᾶσαν νόσον, *all manner of sickness*, *Mat* 12. 31. πᾶσα ἁμαρτία, *all maner of sin*, and *Acts* 10. 12. πάντα τὰ τετράποδα, *all maner of foure-footed Beasts*.

In the same sense I understand *Heb.* 2. 19. *that he by the grace of God should taste death for every man*, ὑπὲρ παντὸς: which phrase the apostle rather useth to the Hebrews, to wear out that common opinion of the Jews, that the Messias was only to bea Saviour to them, as under the Law the Sacrifices were offered only for the sins of the congregation of Israel. Howbeit I may further adde for clearing this Text. 1. Seeing the Text hath no more but ὑπὲρ παντὸς, that is, (as the Tigurine rightly rendereth the letter of the Text) *pro omni*, we may well supply it thus, ὑπὲρ παντὸς υἱοῦ, *pro omni filio*, not *for every man*, (which though it be the expression of the English Translators cannot be neccessarily drawn from the originall) but for every son, whether Jew or Gentile, *i.e.* for every one predestinated to the adoption of children, which I confirme from the two next verses (both of them having a manifest connexion with *v:* 9) for these all for whom Christ tasted death are called *many sons v:* 10. and *they* whoare *sanctified*, also *Brethren*, *vers.* 11 See the like phrase *Mark* 9. 49. πᾶς γὰρ, for every one shall be salted with fire, *i.e.* every one who shall enter into life: for this sense is to be gathered from the *v.* 43, 45. 47. and when it is said, 3 *epist: John v.* 12. *Demetrius hath good report of all men*, we must either understand all the Brethren, or make some such restriction of that universall expression, ὑπὸ πάντων, for most men

in the world knew not *Demetrius*. So *Luke* 16. 16. *from that time the kingdome of God is preached, and every man presseth unto it,* καὶ πᾶς εἰς αὐτὴν βιάζεται. Now therefore there can be no further of ὑπὲρ παντὸς, in that Text to the Hebrews, then in these other texts here cited. 2. It may be also supplyed thus, ὑπὲρ παντὸς ἔθνες or λαὸς, and tis in it self 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, *Act.* 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 suteth better to the context: yea although it had been said that Christ tasted death ὑπὲρ παντὸς ἀνθρώπου *for every man*, (which is not said) yet every man could be here no more then *all men*, *Rom.* 5. 18. *as by the offence of one, judgement came upon all men to condemnation; even so by the righteousnesse of one, the free gift came upon all men unto Justification of life.* Wherein the second branch, *all men*, εἰς πάντας ἀνθρώπους, is no more, and can be no more, but all who are in Christ, or all regenerat and justified persons. For 1. 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 gift of righteousnesse*, and he addeth concerning them, that *they shall reigne in life by one Iesus Christ*. 2. The comparison between Christ and *Adam* clears it, for they are both set forth as publick persons, all who are in *Adam* are 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 Christs dying for all men, being indeed meant of all sorts, is 1 *Jo.* 2. 2. *And he is the propitiation for our sins, and not for ours 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

or

or kinreds of the earth should be blessed, *Act.* 3. 25. *Gal.* 3. 8. and by *Rev.* 5. 9. *thou wast slain and hast redeemed us to God by by thy blood, out of every kindred, & tongue, and people, and nation.* So *Rev.* 7. 9. after the sealing of a hundreth fourty and four thousand out of all the Tribs of Israel, 'tis added, *After this I beheld and lo, a great multitud 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 robs, and palms in their hands.* For which cause also the news of a Saviour are called good tydings *to all people*, or to *every people*, *Luke* 2. 10. So the Apostle *John* who was of the Jews, tells us there that Christ is a propitiation, not only for the sinnes of himself, and 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 tis said, *Joh.* 3. 16 *for God so loved the world that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life.* Where ὁ κόσμος is of no larger extent then πᾶς ὁ πιστεύων, which the Tigurine rendereth, *omnis qui 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 whosoever believeth*, it comes in the issue to the same thing. For tis 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 kinde 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, *exegetice*, not *partitive*, as I have

shewed already, it is not *partitio generis in species*, but *totius in partes*, that is, the world which God loved is not divided into believers and unbelievers, but by the world is meant the elect of all nations, and this whole world is subdivided into its parts by the word *whosoever*, that is, whether Jew or Gentile, whether Barbarian or Scythian, whether bound or free, &c. For this, the Apostle explaineth the very same words, πᾶς ὁ πιστεύων *Rom.* 10.11,12. *Whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.* So *Gal.* 3.28, *Col:* 3.11. *Act.* 10.34,35. And though some have with much scorn set at nought that expression, *The world of the Elect, i. e* th Elect of all the world, yet it will puzle them to give any other sense to *Jo: 6. 33.* where tis said, that Christ *giveth life unto the world*, or to *Jo. 16.8.* where the Spirit is said to convince the world of sin, of righteousnes & judgement, or *Jo:* 17.21. where Christ prayeth, *that the world may believe*, and the Father heareth him alwayes as in other petitions, so in this.

The third incouragement to believing is, that Jesus Christ hath died, as for persons of all sorts and conditions, so for the expiation of all sorts, and all manner of sins, and hath plainly assured us, that *all manner of sin and blasphemy shall be forgiven unto men. Mat:* 12. 13. he excepteth only one kinde, *but the blasphemy against the holy Ghost shall not be forgiven unto men.* Where *exceptio firmat regulã in non exceptis*; this being the sole exception, maketh the general promise the surer, that not some sorts only, but all sort of sins, yea of blasphemies, not only may, but shal be forgiven unto men. Now to be clear concerning that one sin excepted. 1. Tis not properly any sin of the second table, but of the first, & is therefore called *blasphemy*, 2. Tis not every blasphemy, for any other blasphemie is declared in that text to be pardonable. 3. Tis a wilfull blasphemy con-

contrary to the illumination of the holy Ghost and knowledge of the truth once received, *Heb:* 6.4. & 10. 26. For which reason *Pauls* 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 sinned *Pauls* 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 intimat. 4. Neither 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, Ordnances, and all the wayes they can put him to shame and dishonour. Now there are two sorts of these who sin by blasphemy against the holy Ghost. Some do not professe Christ and the truth of the Gospell, yet maliciously and against their knowledge reproach or persecut it. So the Pharisees *Mark:* 3.28, 29, 30. in saying that Christ had an unclean spirit, did blaspheme against the holy Ghost. Others do professe Christ and his Gospell, and truth, yet fall away to be malicious enemies thereunto, 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 desperat repentance in these who blaspheme the holy Ghost, but only that they can never so repent as to be renewed againe, *Heb:* 6.6. That all sin, 1 *Joh.* 1. 7. *i. e.* all manner of sin is purged away by the blood of Christ, and atone-

nement made for all ſorts of ſinners, was alſo ſignified, both by Chriſts healing all maner of diſeaſes among the people, *Mat*: 4. 23. and by *Peters* viſion of *all manner of four footed beaſts, and creeping things, and fowls of the Aire*, let down as it were in a ſheet from Heaven to be killed, and eaten, *Act*: 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, yea and to thy kindred and Familie, but alſo to thy caſe in reſpect of ſinne, it comes fully home to ſinners of thy kind or caſe, it tendereth Chriſt even to ſuch a ſinner as thou art.

Fourthly Chriſt receiveth all who come unto him, and excludeth none but ſuch as by their unbelief exclude themſelves. Joh: 6.37.

Fifthly it is an incouragement to believing, that we are commanded to believe 1 John.3.23. *and this is his commandement, that we ſhould believe in the name of his Son Jeſus Chriſt, and love one another as he gave us commandement*

Obſerve the ſame authoritie that commands us to love one another, injoynes 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 ſixt incouragement to believing) That God ſets foorth 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 works faith only in the Elect, and I know not whether I be Elected or not. I anſwer, thou art diſcharged (in this caſe) to run back to Election (which is Gods ſecret) and art commanded to obey the revealed command, according to that of *Deut*:29. 29. *The ſecret things belong unto the Lord our God, but theſe things which are revealed, belong unto us and to our Children, that we may do all the*

the words of this Law. And therefore ſeeing ye are commanded to believe in God, and hears that he is the Author and finiſher of Faith; Say with *Auguſtine*, *Da domine quod jubes & jube quod vis*. And with the Diſciples, *Lord increaſe our faith*, Luk: 17. 5. or with that man in the Goſpell, *I believe, Lord help my unbelief*, Mark 9.24. and requeſt him who hath promiſed *to give the ſpirit of Grace and ſupplication, that yee may look on him whom you have pierced, Zech*:12.10. *to lighten your eyes, leſt yee ſleep unto death, Pſal*. 13. 3. For this looking on Chriſt (promiſed in *Zecharie*) is nothing elſe then believing on him. As the looking on the brazen ſerpent which was the tipe 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, 19. *for* Spegmen, *read* Specimen. Pag. 28. *for* autoris, *read* autoris. Pag. 29. *for* is ever blinde, *read* is not ever blinde. P. 31. *for* Object. 8. *read* Object. 7. P. 32. *for* Eccleſiæ *and* Canonca, *read* Eccleſia *and* Canonica. P. 67. *for* improblable, *read* improbable. P. 40. *for* but a Preacher, *read* but by a Preacher. P. 46, *for* ἀυτὸ *read* ἀυτὸν. P. 79. *for* ὁι καθένα, *read* ἑι καθένα. P. 162. *for* ψεμδος, *read* ψεῦδος. P. 169. *for* συμμτχια, *read* συμμαχια.