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AN APOLOGY

For the

True CHRISTIAN Divinity,

As the same is held forth, and preached by the people,

Called, in Scorn,

QUAKERS;

Being a full explanation and vindication of their Principles and Doctrines, by many arguments, deduced from Scriptur and right Reason, and the testimonys of famous Authors, both antient and modern, with a full answer to the strongest objections usually made against them,

Presented to the KING,

Written and published in Latine, for the information of Strangers, by

ROBERT BARCLAY.

And now put into our own language, for the benefit of his countrey-men.

Act. 24: 14. — *after the way, which they call heresie, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets.*

Tit. 2: 11, 12, 13, 14. *For the Grace of God, that bringeth Salvation, hath appeared to all men;*
Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godlily in this present world;
Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.
Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, Zealous of good works.

1 Thess. 5: 21. *Prove all things: hold fast that, which is good.*

Printed in the Year 1678.

UNTO

CHARLES

The SECOND,

KING

OF

GREAT BRITAIN

And the Dominions thereunto belonging,

ROBERT BARCLAY,

A ſervant of JESUS CHRIST, called of God to the diſpenſation of the Goſpel, now again revealed, and, after a long and dark night of Apoſtaſy, commanded to be preached to all Nations; wisheth Health and Salvation.

AS the condition of Kings and Princes, puts them in a ſtation, more obvious to the view and obſervation of the world, than that of other men, of whom, as *Cicero* obſerves, neither any word, or action can be obſcure; ſo are thoſe Kings (during whoſe appearance upon the ſtage of this world, it pleaſeth the Great *KING of Kings* ſingularly to make known unto men

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the wonderfull steps of his *unsearchable Providence*) more signally observed, and their lives and actions more diligently remarked, and inquired into by posterity, especially if those things be such, as not onely relate to the outward transactions of this world, but also are signalized by the manifestation or revelation of the knowledg of God in matters Spiritual and Religious. These are the things that rendred the lives of *Cyrus*, *Augustus Cesar*, and *Constantin* the Great, in former times, and of CHARLES the Fifth, and some other modern Princes in these last ages so considerable.

But among all these transactions, which it hath pleased God to permitt, for the Glory of his Power, and the manifestation of his Wisdom and Providence, no age furnisheth us with things so *strange & marvellous*, whether with respect to matters Civil or Religious, as these, that have fain out within the compass of thy time, who, though thou be not yet arrived at the fiftieth year of thy age, hast yet been a witness of stranger things, than many ages before produced; so that, whether we respect those various troubles, wherein thou foundst thy self engaged, while scarce got out of thy infancy, the many different afflictions, wherewith men of thy circumstances are often unacquainted, the strange and unparallel'd fortun, that befell thy Father, thy own narrow escape, and banishment following thereupon, with the great improbability of thy ever returning (at lest without very much paines and tedious combatings) or finally the incapacity thou wert under to accomplish such a design, considering the strength of those, that had possessed themselves of thy throne, and the terror they had inflicted upon foreign States: & yet that, after all this, thou shouldst be restored without stroke of sword, the help or assistance of foreign States, or the contrivance and work of humane policy. All these do sufficiently declare, that it is the *Lord's doing*, which, as it is marvellous in our eyes, so it will justly be a matter of wonder and astonishment to generations to come: and may sufficiently serve, if rightly observed, to confute and confound that Atheism, wherewith this age doth so much abound.

As the vindication of the *Liberty of Conscience* (which thy Father, by giving way to the importunat clamors of the *Clergy*, the answering and fulfilling of whose unrighteous wills has often proved hurtfull and pernicious to Princes, sought, in some part, to restrain) was a great occasion of these troubles and revolutions: so the pretence of Conscience was that, which carried it on, and brought it to that pitch it came to, and, though (no doubt) some, that were ingaged in that work, designed good things, at lest in the beginning, (albeit always wrong in the manner they took to accomplish it, *viz.* by carnal wapons) yet so soon as they had tasted of the sweet of the possessions of them, they had turned out, they quickly began to do those things themselves, for which they had accused others: for their hands were found full of oppression, and *they hated the reproofs of instruction, which is the way of life.* And they evilly entreated the messengers of the Lord, & caused to beat and imprison his Prophets, and persecuted his People, whom he had called & gathered out from among them, whom he had made to beat their *swords into plow-shares, & their spears into pruning-hooks*, and not to learn carnal warr any more: but he raised them up, and armed them with *Spiritual weapons*; even with his own Spirit and Power, whereby they testified in the streets and high-ways, and publik markets and synagogues, against the *pride*, *vanity*, *lusts*, and *hypocrisy* of that generation, who were righteous in their own eyes, though often cruelly entreated therefore, and they faithfully propheſied and foretold them of their judgment and down-fall, which came upon them, as by several warnings and epistles delivered to *Oliver* and *Richard Cromwel*, the Parliament, and other then Powers, yet upon record, doth appear.

And after it pleased God to restore thee, what oppres-

ſions, what banishments and evil entreatings they have met with, by men pretending thy authority, and cloaking their miſchief with thy name, is known to moſt men in this Iſland, eſpecially in *England*, where there is ſcarce a priſon that hath not been filled with them, nor a Judge, before whom they have not been haled, *though they could never yet be found guilty* of any thing, that might deſerve that uſage, therefore the ſenſe of their innocency did no doubt greatly contribut to move thee three years ago to cauſe ſome hundreds of them to be ſet at liberty; for indeed their ſufferings are ſingular, and obviouſly diſtinguishable from all the reſt of ſuch as live under thee, in theſe two reſpects.

Firſt, *in that among all the plots, contrived by others againſt thee, ſince thy return into Britann, there was never any owned of that people found or known to be guilty* (though many of them have been taken and impriſoned upon ſuch kind of jealouſys) *but were always found innocent and harmeleſs*, (as became the followers of Chriſt) *not coveting after, nor contending for, the Kingdoms of this world, but ſubject to every ordinance of man for Conſcience ſake.*

Secondly, *in that in the hotteſt times of perſecution and the moſt violent proſecution of thoſe Laws, made againſt meetings* (being cloathed with innocency) *they have boldly ſtood to their teſtimony for God, without creeping into holes or corners; or once hiding themſelves*, as all other diſſenters have done, *but daily met, according to their cuſtom, in the publik places, appoynted for that end*, ſo that none of thy officers can ſay of them, *that they have ſurprized them in a corner, overtaken them in a privat conventicle, or catched them lurking in their ſecret chambers: nor needed they to ſend out ſpies, to get them whom they were ſure daily to find in their open aſſemblys, teſtifying for God and his Truth.* By which thoſe, that have an eye to ſee, may obſerve their Chriſtian patience and courage, conſtancy and ſuffering, joyned in one, more

more than in any other people, that differ from them, or oppoſe them: And yet in the midſt of thoſe troubles thou canſt bear witneſs, that, as, on the one part, they never ſought to detract from thee, or to render thee and thy Government odious to the people, by nameleſs and ſcandalous pamphlets and libells, ſo, on the other hand, they have not ſpared to admonish, exhort, and reprove thee, and have faithfully diſcharged their Conſciences towards thee, without flattering words, as ever the true Prophets in antient times uſed to do, to thoſe Kings and Princes, under whoſe Power, violence, or oppreſſion was acted.

And albeit it be evident by experience to be moſt agreable both to Divine Truth and humane policy, to allow every one to ſerve God, according to their Conſciences, nevertheleſs thoſe other Sects, who, for the moſt part, durſt not peep out in the times of Perſecution, while theſe innocent people ſtood bold and faithfull, do now combine in a joynt confederacy (notwithſtanding all the former janglings and contention among themſelves) to render us odious, ſeeking unjuſtly to wreſt our doctrin and words, as if they were inconſiſtent both with Chriſtianity and Civil ſociety, ſo that, to effectuat this their work of malice againſt us, they have not been aſhamed to take the help, and commend the labors of ſome invidious *Socinians* againſt us. So do *Herod* and *Pontius Pilat* agree to crucify Chriſt.

But our practice, known to thee by good experience to be more conſiſtent with Chriſtianity, and Civil ſociety, and the peace and welfare of this Iſland, than that of thoſe, that thus accuſe us, doth ſufficiently guard us againſt this calumny, that we may indeed appeal to the teſtimony of thy Conſcience, as a witneſs for us, in the face of the Nations.

Theſe things moved me to preſent the world with a brief

brief, but true, account of this Peopls principles in some short Theological Propositions, which, according to the will of God, proving successfull, beyond my expectation, to the satisfaction of severall, and to the moving in many a desire of being further informed concerning us, as being every where evil spoken of, and likewise meeting with publik opposition by some, as such will always do, so long as *the Devil rules in the children of disobedience*, I was thereby further engaged, in the liberty of the Lord, to present to the world, this *Apology* of the Truth held by those People, which, because of thy interest in them, and theirs in thee, as having first appeared and mostly increased in these Nations under thy rule, I make bold to present unto thee.

Thou know'st and hast experienced *their faithfulnes towards their God, their patience in suffering, their peaceableness towards the King, their honesty, plainness, and integrity in their faithfull warnings and testimonys to thee*; and if thou wilt allow thy self so much time as to read this, thou mayst find *how consonant their Principles are both to Scriptur, Truth, and right Reason.* The simplicity of their behaviour, the generality of their condition, as being poor men and illiterat, the manner of their procedur being without the wisdom and policy of this world, hath made many conclude them fools and mad men, and neglect them as not being capable of Reason. But though it be to them as their crown thus to be esteemed of the wise and great and learned of this world, and though they rejoyce to be accounted fools for Christ's sake, yet of late some, even such, who, in the world's account, are esteemed both wise and learned, begin to judge otherwise of them, and find that they hold forth things very agreable both to Scriptur, Reason, and true learning.

As it is inconsistent with the Truth I bear, so it is far from me to use this Epistle as an *engine* to *flatter* thee, the usual design of such works; and therefore I can neither dedicat it to thee, nor crave thy patronage, as if thereby I might have more confidence to present it to the world, or be more hopefull of its success. To God alone I ow what I have, and that more immediatly in matters Spiritual, and therefore to him alone and to the service of his Truth I dedicat whatever work he brings forth in me, to whom onely the praise and honor appertaines, whose Truth needs not the patronage of wordly Princes, his Arm and Power being that alone, by which it is propagated, established, and confirmed. But I found it upon my Spirit, to take occasion to present this book unto thee, that, as thou hast been often warned by several of that people, who are inhabitants of *England*, so thou mayst not want a seasonable advertisement from a member of thy antient Kingdom of *Scotland*, and that thou mayst know (which I hope thou shalt have no reason to be troubled at) that God is raising up and encreasing that people in that Nation. And the Nations shall also hereby knovv that the Truth we profes is not a work of darkness, nor propagated by stealth, and that vve are not ashamed of *the Gospel of Christ*, because vve knovv it to be *the Power of God unto Salvation*: and that vve are no vvays so inconsistent vvith Government, nor such disturbers of the Peace, as our enemies, by traduceing us, have sought to make the vvorld believe vve are, for vvhat to thee I dare appeal as a Witness of our peaceablness and Christian patience.

Generations to come shall not more admire that singular step of Divine Providence, in restoring thee to thy Throne, vvithout outvvard blood-shed, than they shall admire the increase and progres of this Truth, vvithout all outvvard help, and against so great opposition, vvhich shall be none of the least things rendering thy memory

memory remarkable. God hath done great things for thee, he hath sufficiently shevvn thee, that it is *by him Princes rule*, and that *he can pull down and set up at his pleasur*. He hath often faithfully vvarned thee by his servants, since he restored thee to thy Royal dignity, that thy heart might not vvax vvanton against him, to forget his Mercys and Providence tovvards thee, vvhereby he might permit thee to be soothed up and lulled asleep in thy sins by the flattering of *Court-Parasits*, vvho, by their fawning, are the *ruin* of many *Princes*.

There is no King in the vvorld, vvho can so experimentally testify of God's Providence and Goodness, neither is there any, vvho rules so many free people, so many true Christians, vvhich thing renders thy Government more honorable, thy self more considerable, than the accession of many Nations filled vvith slavish and superstitious Soules.

Thou hast tasted of Prosperity and adversity: thou knovvst vvhat it is to be banished thy native countrey, to be over-ruled. as vvel as to rule and sit upon the Throne; and being oppressed thou hast reason to knovv, hovv *hatefull* the *Oppressor* is, both to God and man. If, after all these vvarnings and advertisements, thou dost not turn unto the Lord vvith all thy heart, but forget him, vvho remembred thee in thy distress, and give up thy self to followv lust and vanity, surely great vvill be thy condemnation.

Against vvhich snare, as wel as the temptation of those, that may, or do feed thee, and prompt thee to evil, the most excellent and prevalent remedy vvill be, to apply thy self to that *Light of Christ*, vvhich *shineth in thy Conscience*, vvhich neither can, nor vvill flatter thee, nor suffer thee to be at ease in thy sins, but doth and vvill deal plainly and faithfully vvith thee, as those, that are followers thereof have also done. *GOD*

GOD Almighty, who hath so signally hitherto visited thee with his love, so touch and reach thy heart, ere the day of thy visitation be expired, that thou mayst effectually turn to him, so as to improve thy place and station, for his Name. So wisheth, so prayeth

Thy faithfull Friend and subject

ROBERT BARCLAY.

From Ury, *the place of my Pilgrimage, in my native countrey of* Scotland, *the 25 of the Moneth, called* November, *in the* YEAR 1675.

R. B. Unto the Friendly Reader wisheth Salvation.

FOrasmuch as that, which above all things I propose to my self, is to declare and defend the Truth; *for the service whereof I have given up and devoted my self, and all that is mine, therefore there is nothing, which for its sake (by the help and assistance of God) I may not attempt. And in this confidence I did sometime ago publish certain Propositions of Divinity, comprehending briefly the chief Principles and doctrines of Truth, which appearing not unprofitable to some, and being, beyond my expectation, wel received both by forreigners, tho dissenting from us, (albeit also opposed by some envious ones) did so far prevail, as, in some part, to remove that false and monstrous opinion, which lying fame, and the malice of our adversaries had implanted in the minds of some concerning us and our doctrines. In this respect it seem'd to me not fit to spare my paines and labor.*

* * *The-*

Therefore being acted by the same measur of the Divine Spirit, and the like design of propagating the Truth, by which I published the Propositions, I judg it meet to explain them somewhat more largely at this time, and defend them by certain arguments.

Perhaps my method of writing may seem not onely different, but even contrary to that, which is commonly used by the men, called Divines, *with which I am not concerned, for that I confess my self to be not onely no imitator and admirer of the* School-men, *but an opposer and despiser of them, as such, by whose labor I judge the Christian Religion to be so far from being bettered, that it is rather destroyed. Neither have I sought to accommodat this my work to itching ears, who desire rather to comprehend in their head the sublime notions of Truth, than to embrace it in their heart. For what I have written comes more from my heart, than from my head, what I have heard with the ears of my Soul, and seen with my inward eyes, and my hands have handled of the* Word of Life. *And what hath been inwardly manifested to me of the things of God, that do I declare, not so much minding the eloquence and excellency of speech, as desiring to demonstrat the efficacy and operation of Truth, and if I err sometime in the former, it is not great matter; for I act not here the* Grammarian *or the* Orator, *but the* Christian; *and therefore in this have followed the certain Rule of the* Divine Light, *and of the* Holy Scripturs.

And, to make an end, what I have written, is written, not to feed the wisdom *and* knowledge, *or rather* vain pride of this world, *but to starve and oppose it, as the little Preface prefixed to the Propositions doth shew, which with the title of them is, as followeth.*

THE-

THESES THEOLOGICÆ.

To the Clergy of what sort soever, unto whose hands these may come; but more particularly to the Doctors, Professors, and Students of Divinity in the Universities and Schools of *Great Britain* whether *Prelatical, Presbyterian*, or any other: ROBERT BARCLAY, a Servant of the Lord God, and one of those (who in derision are called *Quakers*) wisheth unfeigned Repentance unto the acknowledgement of the Truth:

FRIENDS,

UNto You these following Propositions are offered, in which, they being read and considered in the fear of the Lord, you may perceive that simple Naked Truth, which Man by his wisdom hath rendred so obscure and mysterious, that the world is even burthened with the great and voluminous Traffaces which are made about it, and by their vain jangling and Commentaries, by which it is rendred a hundred fold more dark and intricate, than of it self it is; which great Learning so accounted of (to wit) *your School Divinity (which taketh up almost a mans whole life-time to learn) brings not a whit nearer to God, neither makes any man less wicked, or more righteous than he was; Therefore hath God laid aside the wise and Learned, and the Disputers of this world, and hath chosen a few despicable and unlearned Instruments (as to Letter-learning) as he did Fisher men of old, to publish his pure and naked Truth, and to free it of these mists and fogs, wherewith the Clergy hath clouded it, that the People might admire and maintain them; And among several others, whom God hath chosen to make known these things, (being I also have received*

in measure Grace to be a Dispenser of the same Gospel) it seemed good unto me, according to my duty, to offer unto You these Propositions which (tho short, yet) are weighty, comprehending much, and declaring what the true ground of knowledge is, even of that knowledge which leads to life Eternal, which is here witnessed of, and the testimony thereof left unto the light of Christ in all your Consciences.

Farewel,

R. B.

The First Proposition,

Concerning the true Foundation of knowledg.

SEing the height of all happiness is placed in the true knowledge of God, (*This is life eternal to know the true God, and Iesus Christ whom thou hast sent,*) the true and right understanding of this foundation and ground of knowledge, is that, which is most necessary to be known and believed in the first place.

John 17:3

The Second Proposition,

Concerning Immediate Revelation.

Seing *no man knoweth the Father, but the Son, and he, to whom the Son revealeth him, and seing the revelation of the Son is in and by the Spirit*; therefore the testimony of the Spirit is that alone, by which the true knowledge of God hath been, is, and can be only revealed, who, as by the moving of his own Spirit, converted the *Chaös* of this world, into that wonderfull order, wherein it was in the beginning, and created man, a living Soul, to rule and govern it, so, by the revelation of the same Spirit,

Matth. 11 27.

Spirit, he hath manifested himself all along unto the sons of men, both Patriarchs, Prophets and Apostles, which revelations of God by the Spirit, whether by outward voices and appearances, dreams or inward *objective manifestations in the heart*, were of old the *formal object* of their *faith*, and remaineth yet so to be, since the *object of the Saints Faith is the same in all ages*, though set forth under divers administrations: Moreover these *divine inward revelations*, which we make absolutely *necessary* for the building up of true Faith, neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason; Yet from hence it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble, or certain rule and touch-stone; for this divine revelation and inward illumination is that, which is evident and clear of it self, forceing by its own evidence and clearness the wel-disposed understanding to assent, irresistibly moving the same thereunto even as the common Principles of natural Truths move and incline the mind to a natural assent. Such as are these, (that *the whole is greater than the part*; that *two contradictory sayings can not be both true, or false*,) which is also manifest according to our adversaries Principle, who (supposing the possibility of inward divine revelations,) will nevertheless confess with us, that neither Scripture nor sound reason will contradict it; and yet it will not follow, according to them, that the Scripture, or sound reason, should be subjected to the examination of the divine revelations in the heart.

The Third Proposition;

Concerning the Scripture.

From these revelations of the Spirit of God to the Saints, have proceeded the Scriptures of Truth, which contain,

1. A faithful historical account of the actings of Gods people in divers ages, with many singular and remarkable Providences attending them. 2. A Prophetical account of several things, whereof some are already past, and some yet to come. 3. A full and ample account of all the chief Principles of the Doctrine of Christ held forth in divers pretious declarations, exhortations and sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions spoken and written unto some Churches and their Pastors; Nevertheless, because they are only a declaration of the Fountain, and not the Fountain it self, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the *adequate primary Rule* of *Faith* and *Manners*. Nevertheless, as that which giveth a true and faithfull testimony of the first foundation, they are and may be esteemed a *secondary Rule*, *subordinate* to the *Spirit*, from which they have all their excellency and certainty; For as by the inward testimony of the Spirit we do alone truly know them, so they testifie that the Spirit is that guide, by which the Saints are led into all truth; Therefore according to the Scriptures the Spirit is the first and principal Leader; And seing we do therefore receive and believe the Scriptures, because they proceeded from the Spirit, therefore also the Spirit is more originally and principally the Rule, according to that received Maxim in the Schools, *Propter quod unumquodque est tale, illud ipsum est magis tale.* Englished thus: *That for which a thing is such, that thing it self is more such.*

John 16: 13. Rom. 8: 14.

The Fourth Proposition,

Concerning the Condition of Man in the fall.

All *Adam's* Posterity (or Mankind) both Jews and Gentiles, as to the first *Adam* (or earthly man) is fallen, degenerated, Rom. 5: 12, 15.

rated, and dead, deprived of the sensation (or feeling) of this inward Testimony, or *Seed* of God, and is subject unto the power, nature, and seed of the Serpent; which he sows *in* mens hearts, while they abide in this natural and corrupted state, from whence it comes that not their words and deeds only, but all their imaginations are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed. Man therefore as he is in this state can know nothing aright; yea, his thoughts and conceptions concerning God, and things spiritual (until he be disjoyned from this evil seed, and united to the *Divine Light*) are unprofitable both to himself and others: Hence are rejected the *Socinian* and *Pelagian* Errors, in exalting a natural light, as also the Papists and most of Protestants, who affirm *that Man without the true Grace of God may be a true Minister of the Gospel.* Nevertheless this seed is not imputed to infants, until by transgression they actually joyn themselves therewith, for they are by Nature the children of wrath, who walk according to the power of the Prince of the Air. Eph. 2: 1.

The Fifth and Sixth Proposition,

Concerning the Universal Redemption by Christ, and also the Saving and Spiritual Light, wherewith every man is enlightened.

The Fifth Proposition,

God, out of his Infinite love, *who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world, that he hath given his only Son a Light, that whosoever believeth in him should be saved, who enlighteneth every man, that cometh into the world, and maketh manifest all things that are reproveable, and teacheth all temperance, righteousness, and godliness;* and this Light enlighteneth the hearts of all in a day in order to salvation, if not resisted; Nor is it less *universal* than the seed

Ezek. 18: verse 23. Esai 49: 6. John 3: 16 1: 9. Tit. 2: 11 Eph. 5: 13. Hebr. 2: 9.

seed of sin, being the purchase of his death, who *tasted death*
1 Cor. 15: 22. *for every man*; *For as in* Adam *all dye, even so in Christ all shall be made alive.*

The Sixth Proposition,

According to which principle (or *Hypothesis*) all the Objections against the universality of Christ's death are easily solved; neither is it needful to recurr to the Ministery of Angels, & those other miraculous means, which, they say, God makes use of, to manifest the Doctrine and History of Christ's passion unto such who (living in those places of the world where the outward preaching of the Gospel is unknown) have wel improved the first and common Grace; For hence it wel follows, that as some of the old Philosophers might have been saved; so also may now some (who by Providence are cast into those remote parts of the world, where the knowledge of the History is wanting) be made partakers of the Divine Mystery, if they receive and resist not that Grace, *a manifestation whereof is given to every man to profit withal.* This certain Doctrine then being received, (*to wit*) that there is an Evangelical and saving Light and Grace in all, the universality of the Love and Mercy of God towards mankind, (both in the death of his beloved Son the Lord Jesus Christ, and in the manifestation of the Light in the heart) is established and confirmed against all the Objections of such as deny it. Therefore *Christ hath tasted death for every man*, not only *for all kinds of men*, as some vainly talk; but *for every one, of all kinds*, the benefit of whose offering is not only extended to such, who have the distinct outward knowledge of his death and suffering, as the same is declared in the Scriptures; but even unto those, who are necessarily excluded from the benefit of this knowledge by some inevitable accident; which knowledge we willingly confess to be very profitable and comfortable, but

1 Cor. 12 vers. 7.

Hebr. 2: 9

but not absolutely needfull unto such, from whom God himself hath withheld it, yet they may be made partakers of the mysterie of his death (though ignorant of the History) if they suffer his Seed and Light (inlightning their hearts) to take place (in which Light communion with the Father and the Son is enjoyed) so as of wicked men to become holy, and lovers of that power, by whose inward and secret touches, they feel themselves turned from the evil to the good, and learn *to do to others, as they would be done by*, in which Christ himself affirms all to be included. As they have then falsly and erroneously taught, who have denyed Christ to have dyed for all men, so neither have they sufficiently taught the truth, who affirming him to have dyed for all, have added the absolute necessity of the outward knowledge thereof in order to the obtaining its saving effect; Among whom the *Remonstrants* of *Holland* have been chiefly wanting, and many other Assertors of *universal Redemption*, in that they have not placed the extent of this salvation in that Divine and Evangelical Principle of Light and Life, wherewith Christ hath enlightned every man that comes into the world, which is excellently and evidently held forth in these scriptures, Gen. 6: 3. Deut. 30: 14. John. 1: 7, 8, 9. Rom. 10: 8. Tit. 2: 11.

The Seventh Proposition,

Concerning Justification.

As many as resist not this Light, but receive the same, in them is produced, a holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all these other blessed fruits, which are acceptable to God, by which holy birth (*to wit*) *Jesus Christ* formed *within* us, and working his work in us, as we are sanctifyed, so are we justified in the sight of God, according to the Apostles words, *But ye are washed*,

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washed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Ieſus, and by de Spirit of our God. Therefore it is not by our works wrought in our will, nor yet by good works, conſidered as of themſelves, but by Chriſt who is both the gift and the giver, and the cauſe producing the effects in us, who as he hath reconciled us while we were enemies, doth alſo in his wiſdom ſave us, and juſtify us after this manner, as ſaith the ſame Apoſtle elſewhere, *according to his mercy he hath* Titus. 3: vers 5. *ſaved us, by the waſhing of Regeneration, and the renewing of the Holy Ghoſt.*

The Eighth Propoſition,

Concerning Perfection.

In whom this holy and pure birth is fully brought forth, Rom. 6: vers 14 the body of death and ſin comes to be crucified and removed, Rom. 8: vers 13. and their hearts united and ſubjected unto the truth, ſo as not Rom. 6. 2, 18. to obey any ſuggeſtion or temptation of the evil one, but to 1 John. 3 vers 6. be free from actual ſinning, and tranſgreſſing of the Law of God, and in that reſpect perfect; yet doth this perfection ſtill admit of a growth, there remaineth ever in ſome part a poſſibility of ſinning, where the mind doth not moſt diligently and watchfully attend unto the Lord-

The Ninth Propoſition,

Concerning Perſeverance, and the poſſibility of falling from Grace.

Although this Gift and inward Grace of God, be ſufficient to work out Salvation, yet in thoſe in whom it is reſiſted, it both may and doth become their condemnation: Moreover in whom it hath wrought in part, to purifie and ſanctifie them 1 Tim. 1: vers 6. in order to their further perfection; by diſobedience ſuch Heb. 6. 4, 5, 6. may fall from it and turn it to wantoneſs, making ſhipwrack of Faith, and *after having taſted of the Heavenly gift, and been made partakers of the Holy Ghoſt, again fall away,* yet ſuch an increaſe and ſtability in the Truth may in this life be attained, from which there can not be a total Apoſtaſy.

The Tenth Propoſition,

Concerning the Miniſtery.

As by this Gift, or Light of God, all true knowledge in things ſpiritual is received and revealed, ſo by the ſame as it is manifeſted and received *in* the heart by the ſtrength and power thereof, every true Miniſter of the Goſpel is ordained, prepared, and ſupplied in the work of the Miniſtery, and by the leading, moving, and drawing hereof, ought every Evangeliſt and Chriſtian Paſtor to be led, and ordered in his labour and work of the Goſpel, both as to the place where, as to the Perſon to whom, and as to the times when he is to Miniſter: Moreover, who have this Authority may and ought to Preach the Goſpel, though without humane Commiſſion or Literature; as on the other hand, who want the Authority of this Divine Gift, however Learned or Authorized by the Commiſſions of Men and Churches, are to be eſteemed but as deceivers, and not true Miniſters of the Goſpel; alſo who have received this holy and unſpotted Gift, *as they have freely received, ſo are they freely to give,* without hire or bargaining, far leſs to uſe it as a Trade to get Matt. 10. Money by it; yet if God hath called any from their Imployments or Trades, by which they acquire their livelihood, it may be lawfull for ſuch (according to the liberty which they feel given them in the Lord) to receive ſuch Temporals (to wit) what may be needfull to them for Meat and Cloathing, as are freely given them by thoſe, to whom they have communicated ſpirituals.

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The Eleventh Proposition,
Concerning VVorship.

All true and acceptable worship to God is offered in the *inward* and *immediate* moving and drawing of his own Spirit, which is neither limited to places, times, or persons; for though we be to worship him always, in that we are to fear before him; yet as to the outward signification thereof in Prayers, Praises, or Preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the secret Inspirations of his Spirit in our hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himself is the alone proper Judge: all other worship then, both Praises, Prayers, and Preachings, which man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure, do or leave undone as himself sees meet, whether they be a prescribed Form, as a Liturgy or Prayers conceived extemporarily, by the natural strength and faculty of the mind, they are all but Superstitions, Will-worship, and abominable Idolatry in the sight of God, which are to be denyed, rejected, and separated from in this day of his Spiritual arising, however it might have pleased him who winked at the times of ignorance, with a respect to the simplicity and integrity of some, and of his own innocent Seed, which lay, as it were, buried in the hearts of men, under the mass of Superstition, to blow upon the dead and dry bones, and to raise some breathings and answer them, and that untill the day should more clearly dawn and break forth.

Ezek. 13
Matt. 10 vers 20.
Acts. 2:4 18,5.
John. 3: 6. & 4: ver. 21.
Jude. 19.
Acts 17: vers 23.

The Twelfth Proposition,
Concerning Baptism.

Eph. 4:5
1 Pet. 3: vers 21.

As there is one Lord, and *one Faith*, so there is *one Baptism*, *which is not the putting away the filth of the flesh, but the answer of a good Conscience before God, by the Resurrection of Jesus Christ*, and this Baptisme is a Pure and Spiritual thing, to wit, the *Baptism* of the *Spirit* and *fire*, by which we are buried with him, that being washed and purged from our sins, we may *walk in newness of Life*, of which the Baptism of *John* was a figure, which was commanded for a time, and not to continue for ever; as to the Baptism of infants it is a meer humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.

Rom. 6:4
Gal. 3:27
Col. 2:12
Joh. 3:30
1 Cor. 1 vers 17.

The Thirteenth Proposition,
Concerning the Communion or participation of the body and blood of Christ.

The *Communion* of the Body and Blood of Christ is *inward* and *Spiritual*, which is the participation of his flesh and blood, by which the *inward man* is daily nourished in the hearts of those in whom Christ dwells, of which things the *breaking of bread* by Christ with his Disciples was a *figure*, which they even used in the Church for a time, who had received the substance, for the cause of the weak: even as *abstaining from things strangled, and from blood, the washing one another's feet*, and the *anointing of the sick with Oyl*, all which are commanded with no less authority and solemnity than the former: yet seing they are but the *shaddows* of better things, they cease in such as have obtained the *Substance*.

1 Cor. 10 16, 17,
Joh. 6: 32, 33. 55.
1 Cor. 5: vers 8.
Acts 15: vers 20.
Joh. 13: vers 14.
Ja. 5: 14

The Fourteenth Proposition,
Concerning the Power of the Civil Magistrate in matters purely religious and pertaining to the Conscience.

Since God hath assumed to himself the power and Dominion of the Conscience, who alone can rightly instruct and govern it, therefore it is not lawfull for any whatsoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the Consciences of others; and

Luc. 9: 55, 56.
Matth. 7: 12, 29.
Tit. 3:10

and therefore all Killing, Banishing, Fining, impriſoning, and other ſuch things, which men are afflicted with for the alone exerciſe of their Conſcience or difference in Worship, or Opinion; proceedeth from the Spirit of *Cain*, the murtherer, and is contrary to the Truth, providing always that no man, under the pretence of Conſcience, prejudice his Neighbour in his life or eſtate, or do any thing deſtructive to, or inconſiſtent with humane Society, in which caſe the Law is for the tranſgreſſor, and Juſtice is to be adminiſtred upon all without reſpect of Perſons.

The Fifteenth Propoſition,

Concerning Salutations and Recreations, &c.

Seing the chief end of all Religion is to redeem man from the ſpirit and vain converſation of this World, and to lead into inward communion with God, before whom, if we fear always, we are accounted happy, therefore all the vain cuſtoms and habits thereof both in word and deed are to be rejected and forſaken by thoſe who come to this fear; ſuch as the taking off the Hat to a man, the bowings and cringings of the body, and ſuch other Salutations of that kind, with all the foolish and ſuperſtitious formalities attending them, all which man has invented in his degenerate ſtate to feed his pride in the vain pomp and glory of this world, as alſo the unprofitable Plays, frivolous Recreations, Sportings and Gamings which are invented to paſs away the pretious time, and divert the mind from the witneſs of God in the heart, and from the living ſenſe of his fear, and from that Evangelical Spirit wherewith Chriſtians ought to be leavened, and which leads into ſobriety, gravity and Godly fear, in which, as we abide, the bleſſing of the Lord is felt to attend us in theſe actions which we are neceſſarily engaged in order to the taking care for the ſuſtenance of the outward man.

Eph. 5: vers 11. 1 Pet. 1: vers 14. Joh. 5: vers 44. Jer. 10:3 Acts 10: vers 26. Matth. 15 vers 13. Col. 2:8.

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AN APOLOGY, For the true CHRISTIAN DIVINITY.

The firſt Propoſition.

Seing the heighth of all happyneſs is placed in the true knowledg of GOD, (*this is Life eternal, to know the true God and Ieſus Chriſt, whom thou haſt ſent*) the true and right underſtanding of this foundation and ground of knowledg is that which is moſt neceſſary to be known and believed in the firſt place. Joh. 17:3

HE, that deſireth to acquire any art or ſcience, ſeeketh firſt thoſe means, by which that art or ſcience is obtained. If we ought to doe ſo in things natural and earthly, how much more then in Spiritual? In this affaire then ſhould our inquiry be the more diligent, becauſe he, that erres in the entrance, is not ſo eaſily reduced again into the right way, he that miſſeth his road from the beginning of his journey, and is deceived in his firſt marks, at his firſt ſeting forth, the greater his miſtake is, the more difficult will be his entrance into the right way.

Thus when a man firſt propoſeth to himſelf the knowledg of God, from a ſenſe of his own unworthyneſs, and from the great wearyneſs of his mind, occaſioned by the ſecret checks of his Conſcience, and the tender,

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der, yet real, glances of Gods *Light* upon his heart, the earneſt deſires he has to be redeemed from his preſent trouble, and the fervent breathings he has to be eaſed of his diſordered paſſions and luſts, and to find quietneſs and peace in the certain knowledg of God, and in the aſſurance of his love and good-will towards him, makes his heart tender, and ready to receive any impreſſion, and ſo (not having then a diſtinct diſcerning) through forwardneſs embraceth any thing, that brings preſent eaſe. If, either through the reverence he bears to certain perſons, or from the ſecret inclination to what doth comply with his natural diſpoſition, he fall upon any principles or meanes, by which he apprehends he may come to know God, and ſo doth centet himſelf, it will be hard to remove him thence again, how wrong ſoever they may be. For the firſt anguiſh being over, he becomes more hardy, and the enemy, being near, creats a falſe peace, and a certain confidence, which is ſtrengthened by the mind's unwillingneſs, to enter again into new doubtfulneſs, or the former anxiety of a ſearch.

This is ſufficiently verified in the example of the *Phariſees* and *Jewiſh Doctors*, who moſt of all reſiſted Chriſt, diſdaining to be eſteemed ignorant, for this vain opinion, they had of their knowledg, hindered them, from the true knowledg, and the mean people, who were not ſo much preoccupyed with former principles, nor conceited of their own knowledg, did eaſily believe. Wherefore the *Phariſees* upbraid them, ſaying, Joh. 7. 49. *Have any of the Rulers or Phariſees believed in him? But this people, which know not the Law, are accurſed.* This is alſo abundantly proved by the experience of all ſuch, as being ſecretly touched with the call of God's Grace unto them, do apply themſelves unto falſe teachers, where the remedy provs worſe, than the diſeaſe, becauſe, in ſtead of knowing God, or the things relateing to their Salvation aright, they drink-in wrong opinions of him, from which it's harder to be diſintangled, than while the Soul remains a blank, or *tabula raſa*. For they, that conceit themſelves wiſe, are worſe to deale with, than they, that are ſenſible of their ignorance. Nor hath it been leſs the device of the devil, the great enemy of mankind, to perſwade men into wrong notions of God, than to keep them altogether from acknowledging him, the latter taking with few, becauſe odious, but the other having been the conſtant ruine of the world; for there hath ſcarce been a Nation found, but hath had ſome notions or other of Religion: ſo that not from their denying any Deity, but from

from their miſtakes and miſapprehenſions of it, hath proceeded all the idolatry and ſuperſtition of the world, yea hence even Atheiſm it ſelf hath proceeded, for theſe many and various opinions of God and Religion, being ſo much mixed with the gueſſings and uncertain judgments of men, affirm begotten in many the opinion that there is no God at all. This and much more, that might be ſaid, may ſhew how dangerous it is to miſs in this firſt ſtep. *All, that come not in by the door, are* accounted *as thieves and robbers.*

Again, how needfull and deſireable that knowledg is, which brings Life eternal, *Epictetus* ſheweth, ſaying excellently wel, cap. 38. Ἴσθι ὅτι τὸ κεφάλαιον τῆς εὐσεβείας ἐστὶ τοῦτο· *Know that the main foundation of piety, is this, to have* ὀρθὰς ὑπολήψεις, *right opinions and apprehenſions of God.*

This therefore I judged neceſſary as a firſt principle, in the firſt place, to affirme, and I ſuppoſe will not need much further explanation nor defence, as being generally acknowledged by all (and in theſe things, that are without controverſy, I love to be brief) as that, which will eaſily commend it ſelf to every man's reaſon and Conſcience, and therefore I ſhall proceed to the next Propoſition, which, though it be nothing leſs certain, yet by the malice of Satan and ignorance of many, comes farr more under debate.

The Second Propoſition,

Of Immediate Revelation.

Seing *no man knoweth the Father, but the Son, and he, to whom the Son revealeth him*, Matt. 11: 27. *And ſeing the revelation* of the Son is *in*, and *by* the Spirit, therefore the teſtimony of the Spirit, is that alone, by which the true knowledg of God hath been, is, and can be, onely revealed: who, as by the moving of his own Spirit, he diſpoſed the *chaos* of this world, into that wonderfull order, wherein it was in the beginning, and created man a living Soul to rule and govern it; ſo by the revelation of the ſame Spirit, he hath manifeſted himſelf all along unto the ſons of men, both Patriarchs, Prophets,

and Apostles; which revelations of God, by the Spirit, whether by outward voices and appearances, dreams or inward objective manifestations, in the heart, were of old the formal object of their faith, and remaine yet so to be: since *the object of the Saints faith is* real *same in all ages, though held forth under divers administrations*: Moreover these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do, nor can ever, contradict the outward testimony of the Scripturs, or right and sound Reason; yet from hence it will not follow that the Divine revelations are to be subjected to the Test, either of the outward testimony of the Scripturs, or of the natural reason of man, as to a more, noble, or certain rule and touch-stone; for this Divine revelation and inward illumination, is that, which is evident, and clear of it selfe, forcing, by its own evidence and clearness, the wel disposed understanding to assent, irresistibly moving the same thereunto, even as the common principles of natural truths do move and incline the mind to a natural assent. As that *the whole is greater than its part*. That *two contradictorys can neither be both true, nor both false*.

§ 1. IT is very probable, that many carnal and natural Christians will oppose this Proposition, who, being wholly unacquainted with the movings and actings of God's Spirit upon their hearts, judge the same nothing necessary, and some are apt to flout at it as ridiculous. Yea to that heighth are the generality of all Christians apostatized and degenerated, that, though there be not any thing more plainly asserted, more seriously recommended, nor more certainly attested to, in all the writings of the Holy Scriptures, yet nothing is less minded, and more rejected by all sorts of Christians, than *Immediate and Divine Revelation*, in so much, that once to lay claime to it is matter of reproach. Whereas of old, none were ever judged Christians, but such *as had the Spirit of Christ*, Rom. 8:9. But now many do boldly call themselves

selves *Christians*, who make no difficulty of confessing they are without it, and laugh at such as say they have it. Of old they were accounted *the sons of God, who were led by the Spirit of God*, ibid. vers. 14. But now many averre themselves Sons of God who know nothing of this leader, and he that affirms himself so led, is, by the pretended orthodox of this age, presently proclaimed a heretick: the reason hereof is very manifest, viz, because many, in these dayes, under the name of Christians do experimentally find that they are not acted, nor led by Gods Spirit, yea many great *Doctors, Divines, Teachers*, and *Bishops* of Christianity (commonly so called) have wholly shut their ears from hearing, and their eyes from seeing this *inward Guide*, and so are become strangers unto it; whence they are, by their owne experience, brought to this strait, either to confess that they are as yet ignorant of God, and have only the shadow of knowledg, and not the true knowledg of him, or that this knowledg is acquired without immediat revelation.

For the better understanding then of this proposition, we do distinguish betwixt the certain knowledg of God, and the uncertain, betwixt the spiritual knowledg and the literal, the saving heart-knowledg and soaring, airy head-knowledg. The last we confess may be, divers wayes obtained, but the first by no other way, then the inward immediat manifestation and revelation of Gods Spirit, shining in and upon the heart, inlightning and opening the understanding.

§ 11. Having then proposed to my self, in these propositions, to affirm those things which relate to the true and effectuall knowledg which brings life eternal with it, therefor I have affirmed, and that truely, that this knowledg is no otherways attained, and that none have any true ground to believe they have attained it, who have it not by this revelation of Gods Spirit.

The certainty of which truth is such, that it hath been acknowledged by some of the most refined and famous of all sorts of Professors of Christianity in all ages; who being truly upright-hearted and earnest seekers of the Lord (however stated under the disadvantages and epidemical errors of their several sects, or ages) the true seed in them, hath been answered by Gods love, who hath had regard to the Good, and hath had of his elect ones among all, who, finding a distast and disgust in all other outward means, even in the very principles and precepts more particularly relative to their own forms and societys, have at last concluded,

cluded, with one voyce, that there was no true knowledg of God, but that which is revealed inwardly by his own Spirit; whereof take these following testimonys of the Ancients.

Aug. ex Tract. Epist. Joh. 3.

„ 1. *It is the inward Master* (saith *Augustin*) *that teacheth, it is Christ, that teacheth, it is inspiration, that teacheth: where this inspiration and unction is wanting, it is in vain that words from without are beaten in.* And thereafter: *For he, that created us and redeemed us, and called us by faith, and dwelleth in us by his Spirit, unless he speaketh unto you inwardly, it is needless for us to cry out.*

Lib. 1. Strom.

„ 2. *There is a difference* (saith *Clemens Alexandrinus*) *betwixt that, which any one saith of the Truth, and that, which the Truth it self, interpreting it self, saith. A conjectur of Truth differeth from the Truth it self, a similitud of a thing differeth from the thing it self; it is one thing, that is acquired by exercise and discipline, and another thing, which by power and faith.* Lastly

Pædag.

the same *Clemens* saith, *Truth is neither hard to be arrived at, nor is it impossible to apprehend it, for it is most nigh unto us, even in our houses, as the most wise Moses hath insinuated.*

Lib. de veland. virginibus cap. 1.

„ 3. *How is it,* (saith *Tertullian*) *that since the devil always worketh, and stirreth up the mind to iniquity, that the work of God should either cease or desist to act? Since for this end the Lord did send the Comforter, that, because humane weakness could not at once bear all things, knowledg might be by little and little directed, formed and brought to perfection by the holy Spirit that Vicar of the Lord.* I have many things yet (*saith he*) to speak unto you, but ye can not as yet bear them, but when that Spirit of Truth shall come, he shall lead you into all Truth, and shall teach you these things, that are to come. *But of his work we have spoken above. What is then the administration of the Comforter, but that discipline be derived, and the Scriptures revealed?* &c.

Epist. Paulin. 103.

„ 4. *The Law* (saith *Hierom*) *is spiritual, and there is need of a revelation to understand it.* And in his epistle 150. to *Hedibia*, question 11. he saith, *the whole epistle to the* Romans *needs an interpretation, it being involved in so great obscuritys, that for the understanding thereof, we need the help of the holy Spirit, who, through the Apostle, dictated it.*

De incarnatione verbi Dei.

„ 5. *So great things* (saith *Athanasius*) *doth our Saviour daily: he draws unto piety, persuades unto vertue, teachs immortality, excites to the desire of heavenly things, reveales knowledg from the Father, inspires power against death, and shewes himself unto every one.*

„ 6. *Gre-*

„ 6. *Gregory* the Great, upon these words [*he shall teach you all things*] saith, *that unless the same Spirit sit upon the heart of the hearer, in vain is the discourse of the doctor, let no man then ascribe unto the man, that teacheth, what he understands from the mouth of him that speaketh, for, unless he, that teacheth, be within, the tongue of the Doctor, that's without, laboureth in vain.* Hom. 30. upon the Gospel.

„ 7. *Cyrillus Alexandrinus* plainly affirmeth, *that men know that* Jesus is the Lord by the holy Ghost, *no otherwise than they, who tast honey, know that it is sweet even by its proper quality.* In the 10 lib 13. cap. 5.

„ 8. *Therefore* (saith *Bernard*) *we daily exhort you, Brethren, by speech, that ye walk the ways of the heart, and that your Soul be always in your hands; that ye may hear what the Lord saith in you. And again, upon these words of the Apostle,* [Let him, that glorieth, glory in the Lord,] *with which threefold vice* (saith he) *all sorts of religious men are less or more dangerously affected, because they do not so diligently attend with the ears of the heart, to what the Spirit of Truth* (*which flatters none*) *inwardly speaks.* In Psal. 84

This was the very *basis* and main foundation, upon which the primitive Reformers walked.

Luther in his book to the nobility of *Germany* saith. „ *This is certain, that no man can make himself a doctor of the holy Scripture, but the holy Spirit alone.* And upon the *Magnificat* he saith, *No man can rightly understand God, or the Word of God, unless he immediately receive it from the holy Spirit, neither can any one receive it from the Holy Spirit, except he find it by experience in himself, and, in this experience the Holy Ghost teacheth, as in his proper school, out of which school nothing is taught but meer talk.*

„ *Philip Melanchton* in his Annotations upon the 6 of John: *Who hear onely an outward and bodyly voyce, hear the creatur, but God is a Spirit, and is neither discerned nor known, nor heard, but by the Spirit; and therefore to hear the voyce of God, to see God, is to know and hear the Spirit: by the Spirit alone God is known and perceived.*

„ *Which also the more serious to this day do acknowledg; even all such, who satisfy themselves not with the superfice of Religion, and use it not as a cover or art. Yea all these, who apply themselves effectually to Christianity, and are not satisfied, untill they have found its effectual work upon their hearts, redeeming them from sin, do feel that no knowledg effectually prevails to the producing of this, but that which proceeds from the warm influence of God's Spirit upon the heart, and from the comfortable shinings of his Light upon their understanding:*

ing: and therefore to this purpose a late modern Author saith wel, videlicet, Doctor *Smith* of *Cambridge* in his select discourses: „ *To seek* „ *our Divinity meerly in books and writings, is to seek the Living among the dead.* „ *We do but in vain many times seek God in these, where his Truth is too often,* „ *not so much enshrined as entombed.* Intra te quære Deum, *seek God with-* „ *in thine own Soul, he is best discerned* ποσῳ ἐστιν, *as Plotinus phraseth it, by* „ *an Intellectual touch of him. We must* see with our eyes, and hear with „ our ears, and our hands *must* handle the Word of Life, (*to express it in* „ *S. John's words*) ὅτι τῆς ψυχῆς ἀίδιόν ἐστιν, *&c. The Soul it self hath its sense as* „ *wel as the body.* And therefore David, when he would teach us to „ know what the Divine goodness is, calls not for speculation, but „ sensation. *Taste and see how good the Lord is.* That is not the best and „ truest knowledg of God, which is wrought out by the labour and sweat „ of the brain, but that, which is kindled within us, by an heavenly „ warmth in our hearts. And again: there is a knowing of the *Truth as* „ *it is in Jesus*, as it is in a Christ-like nature, as it is in that sweet, mild, „ humble and loving Spirit of Jesus, which spreads it self, like a *morning-* „ *star*, upon the spirits of good men full of Light and Life. It profits „ little to know Christ himself after the flesh, but he gives his Spirit to „ good men, *that searcheth the deep things of God.* And again: it is but „ thinne, airy knowledg, that is got by meer speculation, which is „ usher'd in by Syllogisms and demonstrations, but that, which springs „ forth from true goodness is συντομον τι πάσης ἀποδείξεως, as Origen „ speaketh, *it brings such a Divine Light to the Soul as is more clear and con-* „ *vincing, than any demonstration.*

§ III. That this certain and undoubted method of the true knowledg of God hath been brought out of use, hath been none of the least devices of the devil, to secure mankind to his kingdome. For after the light and glory of the Christian Religion had prevailed, over a good part of the world, and dispelled the thick mists of the heathenish doctrine, of the plurality of Gods, he that knew there was no probability of deluding the world any longer that way, did then puff man up with a false knowledge of the true God, seting him on work to seek God, the wrong way, and perswading him to be content with such a knowledg as was of his own acquiring, and not of Gods teaching. And this device hath proved the more successfull, because accommodated to the naturall and corrupt spirit and temper of man, who, above all things, affects to exalt

exalt himself; in which self-exaltation, as God is most greatly dishonoured, so therein the devil hath his end; who is not anxious how much God be acknowledged in words, provided him self be but alwayes served, he matters not how great and high speculations the natural man entertains of God, so long as he serves his lusts and passions, and is obedient to his evil suggestions and temptations. Thus Christianity is become an art, acquired by humane science and industry, as any other art or science is, and men have not only assumed unto themselves the name of Christians; but even have procured to be esteemed as masters of Christianity, by certain artificial tricks, though altogether strangers to the Spirit and Life of Jesus. But if we shall make a right definition of a *Christian*, according to the Scriptur, videlicet, that *he is one, that hath the Spirit of Christ, and is led by it.* How many Christians, yea and of these great Masters and Doctors of Christianity, so accounted, shall we justly divest of that noble title?

If then such as have all the other means of knowledg, & are sufficiently learned therein, whether it be the letter of the Scriptur, the traditions of Churches, the works of Creation and Providence, whence they are able to deduce strong and undeniable arguments (which may be true in themselves) are yet not to be esteemed Christians, according to the certain and infallible definition above mentioned; And, if the inward and immediate revelation of God's Spirit in the heart, in such, as have been altogether ignorant of some, and but very little skilled in others, of these means of attaining knowledg, hath brought them to Salvation: Then it will necessarily and evidently follow, that inward and immediate revelation is the onely sure and certain way, to attain the true and saving knowledg of God.

But the First is true:

Therefore the last.

Now as this argument doth very strongly conclud, for this way of knowledg, and against such as deny it, so hercin it is the more considerable, because the Propositions, from which it is deduced, are so clear, that our very adversarys can not deny them. For, as to the first, it is acknowledged, that many learned men may be, and have been, damned. And as to the second, who will deny, but many illiterate men may be, & are, saved? Nor dare any affirme, that none come to the knowledg of God, and Salvation, by the inward revelation of the Spirit, without these other outward means, unless they be also so bold, as to exclud Abel, Seth Noah, Abraham,

Job, and all the holy Patriarchs, from true knowledg and Salvation.

§ IV. I would however not be understood, as if hereby I excluded those other means of knowledg from any use or service to man, it is farr from me so to judge, as in the next Proposition concerning the Scripturs shall more plainly appear. The question is not, what may be profitable or helpfull, but what is absolutely necessary? Many things may contribute to further a work, which yet are not that main thing, that makes the work go on.

The summe then of what is said, amounts to this, that where the true inward knowledg of God is, through the revelation of his Spirit, there is all, neither is there any absolute necessity of any other. But where the best, highest, and most profound knowledg is, without this, there is nothing, as to the obtaining of the great End of Salvation. This Truth is very effectually confirmed, by the first part of the proposition it self, which in few words, comprehendeth divers unquestionable arguments, which I shall in brief subsume.

First, *That there is no knowledg of the Father, but by the Son.*

Secondly, *That there is no knowledg of the Son, but by the Spirit.*

Thirdly, *That by the Spirit, God hath alwayes revealed himself, to his children.*

Fourthly, *That these revelations were the formal object of the Saints faith.*

And Lastly, *That the same continueth to be the object of the Saints faith to this day.*

Of each of these I shall speak a little particularly, and then proceed to the latter part.

§ V. As to the first, viz, *that there is no knowledg of the Father, but by the Son*, it will not need much probation, being founded upon the plain words of Scriptur, and is therefore a fit *medium* to draw the rest of our assertions from.

For the infinite and most wise God, who is the Foundation Root and Spring of all operation, hath wrought all things, by his Eternal Word
Joh. 1: 1, 2, 3. and Son. *This is that WORD, that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made,*
Eph. 3: 9. *that was made.* This is that *Jesus Christ, by whom God created all things, by whom,*

whom, and for whom, all were created, that are in heaven, and in earth, visible, and invisible, whether they be thrones, or dominions, or principalitys, or powers, Col. 1: 16. Who therefore is called *the first-born of every creature,* Col. 1: vers 15. As then, that infinite and incomprehensible Fountain of Life and motion operateth in the creaturs, by his own eternal Word and Power, so no creatur has access again unto him, but in and by the Son, according to his own express words, *No man knoweth the Father, but the Son, and he, to whom the Son will reveal him,* Matth 11: 27. Luk 10: 22. And again he himself saith, *I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me,* Joh. 14: 6.

Hence he is fitly called *the Mediator betwixt God and man:* For having been with God from all eternity, being himself God, and also in time partaking of the natur of man, through him, is the goodness and love of God conveighed to mankind, and by him again man receiveth and partaketh of these mercys.

Hence is easily deduced the probation of this first assertion, thus:

If no man know the Father, but the Son, and he, to whom the Son will reveal him, then there is no knowledg of the Father, but by the Son:

But no man knoweth the Father, but the Son:

Therefore there is no knowledg of the Father, but by the Son.

The first part of the antecedent are the plain words of Scriptur. The consequence thereof is undenyable, except one would say, that he hath the knowledg of the Father, while yet he knows him not: which were an absurd repugnance.

Again: If the Son be the Way, the Truth, and the Life, and that no man cometh unto the Father, but by him, then there is no knowledg of the Father, but by the Son:

But the First is true:

Therefore the last.

The antecedent are the very Scriptur words. The consequence is very evident. For how can any know a thing, who useth not the way, without which it is not knowable? But it is already proved, that there is no other way, but by the Son, so that whoso uses not that way, can not know him, neither come unto him.

§ VI. Having then laid down this first Principle, I come to the second, viz, *that there is no knowledg of the Son, but by the Spirit*, or *that the revelation of the Son of God, is by the Spirit.*

Where it is to be noted, that I always speak of the saving, certain, and necessary knowledg of God, which that it can not be acquired otherways than by the Spirit, doth also appear from many clear Scriptures. For Jesus Christ, in and by whom the Father is revealed, doth also reveal himself to his Disciples and Friends, in and by his Spirit, as his manifestation was sometimes outward, when he testifyed and witnessed for the Truth, in this world, and approved himself faithfull throughout. So being now withdrawn, as to the outward man, he doth teach and instruct mankind inwardly, by his own Spirit, *he standeth at the door, and knocketh, and whoso heareth his voyce, and openeth, he comes in* to such, Rev. 3:20. Of this revelation of Christ in him, Paul speaketh, Gal. 1:16. in which he placeth the excellency of his ministry, and the certainty of his calling. And the promise of Christ to his Disciples, *lo, I am with you to the end of the world*, confirmeth this same thing, for this is an inward presence, and spiritual, as all acknowledg. But what relates hereto will again occurr. I shall deduce the proof of this Proposition from two manifest places of Scriptur. The first is, 1 Cor. 2, 11:12. *What man knoweth the things of a man, save the spirit of a man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit, which is of God, that we might know the things, which are freely given us of God.* The Apostle, in the verses before, speaking of the wonderfull things, which are prepared for the Saints, after he hath declared, that the natural man can not reach them, adds, that *they are revealed by the Spirit of God*, vers 9, 10. giving this reason, *for the Spirit searcheth all things, even the deep things of God.* And then he bringeth in the comparison, in the verses above mentioned, very apt, and answerable to our purpose and doctrin, that *as the things of a man are onely known by the Spirit of man, so the things of God are onely known by the Spirit of God*: that is, that as nothing below the spirit of man (as the spirit of bruts, or any other creaturs) can properly reach unto, nor comprehend the things of a man, as being of a more noble and higher nature, so neither can the spirit of man or the natural man, as the Apostle, in the 14 vers, subsumes, receive, nor discern the things of God, or the things, that are spiritual, as being also of a higher nature, which the Apostle himself gives for the reason, saying, *neither can he know them, because they are spiritually discerned.* So that, the Apostl's words being reduced to an argument, do very wel prove the matter under debate, thus:

If

If that, which appertaineth properly to man, can not be discerned by any lower or baser principle, than the spirit of man, then can not these things, that properly relate unto God and Christ, be known or discerned by any lower or baser thing, than the Spirit of God and Christ:

But the First is true:

Therefore also the Second.

The whole strength of the argument is contained in the Apostl's words before mentioned, which therefore being granted, I shall proceed to deduce a second argument, thus:

That, which is spiritual, can onely be known and discerned by the Spirit of God:

But the revelation of Jesus Christ, and the true and saving knowledg of him, is Spiritual:

Therefore the revelation of Jesus Christ, and the true and saving knowledg of him, can onely be known and discerned by the Spirit of God.

The other Scriptur is also a saying of the same Apostle, 1 Cor. 12:3. *No man can say, that Jesus is the Lord, but by the Holy Ghost.* The Scriptur, which is full of Truth, and answereth full wel to the inlightened understanding of the Spiritual and real Christian, may perhaps prove very strange to the carnal and pretended follower of Christ, by whom perhaps it hath not been so diligently remarked. Here the Apostle doth so much require the holy Spirit in the things, that relate to a Christian, that he positively averres, we can not so much as affirme *Jesus to be the Lord without it*, which insinuats no less, than that the Spiritual Truths of the Gospel are as lyes in the mouths of carnal and unspiritual men, for though, in themselves, they be true, yet are they not true, as to them, because not known, nor uttered forth, in and by that principle and Spirit, that ought to direct the mind, and actuat it, in such things, they are no better than the counterfeit representations of things in a comedy, neither can it be more truely and properly called a real and true knowledg of God and Christ, than the actings of *Alexander* the Great and *Julius Cæsar*, &c. if now transacted upon a stage, might be called truely and really their doings, or the persons representing them might be said truely and really to have conquered *Asia*, and overcome *Pompey*, &c.

This knowledg then of Christ, which is not by the revelation of his own Spirit in the heart, is no more properly the knowledg of Christ, than the pratling of a parret, which has been taught a few words, may be

ſaid to be the voyce of a man: for as that, or ſome other bird, may be taught to ſound and utter forth a rational ſentence, as it hath learned it by the outward ear, and not from any living principle of Reaſon actuating it. So juſt ſuch is that knowledg of the things of God, which the natural and carnal man hath gathered from the words or writings of Spiritual men, which are not true to him, becauſe conceived in the natural ſpirit, and ſo brought forth by the wrong organ, and not proceeding from the Spiritual Principle, no more than the words of a man, acquired by art and brought forth by the mouth of a bird, not proceeding from a rational principle, are true, with reſpect to the bird, that utters them. Wherefore from this Scriptur I ſhall further add this argument.

If no man can ſay Jeſus is the Lord, but by the Holy Ghoſt, then no man can know Jeſus to be the Lord, but by the Holy Ghoſt:

But the Firſt is true:

Therefore the ſecond.

From this argument there may be another deduced, concluding in the very terms of this aſſertion: thus,

If no man can know Jeſus to be the Lord, but by the Holy Ghoſt, then can there be no certain knowledg or revelation of him, but by the Spirit:

But the firſt is true:

Therefore the ſecond.

§ VII. The third thing affirmed is, *That, by the Spirit, God always revealed himſelf to his children.*

For the making appear of the truth of this aſſertion, it will be but needfull, to conſider God's manifeſting himſelf towards, and in relation to his creaturs, from the beginning, which reſolves it ſelf always herein. The Firſt ſtep of all is aſcribed hereunto by Moſes, Gen. 1: 2. *And the Spirit of God moved upon the face of the waters.* I think it wil not be denyed that God's converſe with man, all along from Adam to Moſes, was by the immediate manifeſtation of his Spirit. And afterwards through the whole tract of the Law, he ſpake to his children no otherwayes: which, as it naturally followeth from the principles above proved, ſo it cannot be denyed, by ſuch as acknowledg the Scripturs of Truth to have been written by the inſpiration of the holy Ghoſt. For theſe writings, from Moſes to Malachy, do declare that during all that time, God revealed himſelf to his children, by his Spirit.

But if any will object, *that after the diſpenſation of the Law God's method of ſpeaking was altered.*

I An-

I Anſwer firſt, that God ſpake alwayes immediatly to the Jewes, in that he ſpake alwayes immediatly to the High-prieſt, from betwixt the Cherubins; who, when he entred into the Holy of Holys, returning, did relate to the whole people the voice and will of God, there immediatly revealed. So that this immediat ſpeaking never ceaſed in any age.

Secondly from this immediate fellowſhip were none ſhut out, who earneſtly ſought after and waited for it: in that many, beſides the High-Prieſt, who were not ſo much as of the kindred of Levi, nor of the Prophets, did receive it and ſpeak from it, as it is written. Num. 11: 25. Where the *Spirit* is ſaid to have *reſted upon* the *ſeventy elders*, which Spirit alſo reached, unto two, that were not in the tabernacle, but in the campe, whom when ſome would have forbidden, Moſes would not, but rejoiced, *wiſhing all the Lord's people were Prophets, and that he would put his Spirit upon them*, vers 29.

This is alſo confirmed Neh. 9. Where the elders of the people, after their return from captivity, when they began to ſanctify themſelves by faſting and prayer, in which, numbring up the many mercys of God towards their Fathers, they ſay, vers 20. *Thou gaveſt alſo thy Good Spirit to inſtruct them*, and vers 30. *Yet many years didſt thou forbear and teſtify againſt them by thy Spirit in thy Prophets.* Many are the ſayings of Spiritual David, to this purpoſe, as Pſal. 51: 13. *Take not thy Holy Spirit from me, uphold me with thy free Spirit.* Pſal. 139: 7. *Whither ſhall I go from thy Spirit?* Hereunto doth the Prophet Iſaiah aſcribe the credit of his teſtimony, ſaying, chap. 48. v. 16. *And now the Lord God and his Spirit hath ſent me.* And that God revealed himſelf to his children under the New Teſtament, to wit, to the Apoſtles, Evangeliſts, and primitive Diſciples, is confeſſed by all. How farr now this yet continueth, and is to be expected comes hereafter to be ſpoken to.

§ VIII. The fourth thing affirmed, is, that *theſe revelations were the object of the Saints faith of old.*

This will eaſily appear by the definition of *Faith*, and conſidering what its object is. For which we ſhall not dive into the curious and various notions of the ſchool-men, but ſtay in the plain and poſitive words of the Apoſtle Paul, who, Hebr. 11. deſcribes it two wayes. Faith (ſaith he) *is the ſubſtance of things hoped for, and the evidence of things not ſeen*: which, as the Apoſtle illuſtrateth it, in the ſame chapter, by many examples, is, no other but a firm and certain belief of the mind, wherby it reſteth,

reſteth, and in a ſenſe poſſeſſeth the ſubſtance of ſome things hoped for, through its confidence in the promiſe of God. And thus the Soule hath a moſt firm evidence, by its faith, of things not yet ſeen nor come to paſs. The object of this faith, is *the promiſe, word, or teſtimony of God* ſpeaking to the mind. Hence it hath been generally affirmed, that the object of faith is *Deus loquens*, &c. That is, *God ſpeaking* &c. which is alſo manifeſt from all theſe examples deduced by the Apoſtle throughout that whole chapter, whoſe faith was founded neither upon any outward teſtimony, nor upon the voyce or writing of man, but upon the revelation of God's will, manifeſt unto them, and in them; As in the example of Noah, vers 7. thus, *By faith Noah being warned of God, of things not ſeen, as yet moved with fear, prepared an Ark, to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs, which is by faith.* What was here the object of Noahs faith, but God ſpeaking unto him? He had not the writings nor prophecyings of any going before, nor yet the concurrence of any church, or people, to ſtrengthen him; and yet, his faith, in the Word, by which he contradicted the whole world, ſaved him, and his houſe. Of which alſo Abraham is ſet forth, as a ſingular example, being therefore called the Father of the faithfull, who is ſaid *againſt hope to have believed in hope*: In that he not only willingly forſook his father's countrey, not knowing whither he went: In that he believed concerning the coming of Iſaak, though contrary to natural probability: But above all, In that he refuſed not to offer him up, not doubting but God was able to raiſe him from the dead: of whom it is ſaid that *in Iſaak ſhal thy ſeed be called.* And laſt of all, In that he reſted in the promiſe that his ſeed ſhould poſſeſs the land, wherein himſelf was but a pilgrim, and which, to them, was not to be fulfilled, while divers ages after. The object of Abraham's faith, in all this, was no other but inward and immediate revelation, or God ſignifying his will unto him inardly, and immediatly, by his Spirit.

But becauſe, in this part of the propoſition, we made alſo mention of external voyces, appearances, and dreams in the alternative, I think alſo fit to ſpeak hereof what, in that reſpect, may be objected, to wit,

Obj. *That thoſe, who found their faith now upon immediate and objective revelation, ought to have alſo outward voyces or viſions, dreams, or appearances for it.*

It is not denyed but God made uſe of the miniſtry of Angels, who, in

in the appearance of men, ſpake outwardly to the Saints of old, and that he did alſo reveal ſome things to them, in dreams and viſions, none of which we will affirme to be ceaſed, ſo as to limit the power and liberty of God, in manifeſting himſelf towards his children. But while we are conſidering the object of faith, we muſt not ſtick to that, which is but circumſtantially and accidentally ſo, but to that, which is univerſally and ſubſtantially ſo.

Next again, we muſt diſtinguiſh betwixt that, which, in it ſelf, is ſubject to doubt and deluſion, and therefore is received for, and becauſe of another; and that, which is not ſubject to any doubt, but is received ſimply for, and becauſe of it ſelf, as being *prima veritas* the *very firſt* and *original* Truth. Let us then conſider how, or how farr theſe outward voyces, appearances, and dreams, were the object of the Saints faith? was it becauſe they were ſimply voyces, appearances, or dreams? nay certainly; we know, and they were not ignorant, that the devil can form a ſound of words, and conveigh it to the outward ear. That he can eaſily deceive the outward ſenſes, by making things to appear that are not. Yea, do we not ſee by daily experience, that the juglars and mountebanks can doe as much as all that, by their legerdemaine? God forbid then, that the Saints faith ſhould be founded upon ſo fallacious a foundation, as man's outward and fallible ſenſes. What made them then give credit to theſe viſions? certainly nothing elſe, but the ſecret teſtimony of Gods Spirit in their hearts, aſſuring them, that the voyces, dreams and viſions were of and from God. Abraham believed the angels, but who told him that theſe men were Angels? we muſt not think his faith then was built upon his outward ſenſes, but proceeded from the ſecret perſwaſion of Gods Spirit, in his heart. This then muſt needs be acknowledged to be originally and principally the object of the Saints faith, without which there is no true and certain faith, and by which many times faith is begotten and ſtrengthened, without any of theſe outward or viſible helps. As we may obſerve in many paſſages of the Holy Scripture, where it is only mentioned, and *God ſaid*, &c. And *the word of the Lord came* unto ſuch and ſuch, ſaying, &c.

But if any one ſhould pertinaciouſly affirm, that *this did import an outward audible voyce to the carnal ear*,

I would gladly know, what other argument ſuch a one could bring, for this his affirmation, ſaving his own ſimple conjecture. It is ſaid

indeed *the Spirit witneſseth with our Spirit*; but not to our outward ears, Rom. 8: 16. and ſeing the Spirit of God is within us, and not without us, it ſpeaks to our Spiritual, and not to our bodyly ear. Therefore I ſee no reaſon where it's ſo often ſaid in Scriptur, *the Spirit ſaid, moved, hindered, called* ſuch or ſuch a one, to *doe*, or *forbear* ſuch or ſuch a thing, that any have to conclud, that this was not an inward voyce, to the ear of the Soul, rather than an outward voyce to the bodyly ear. If any be otherwiſe minded, let them, if they can, produce their arguments, and we may further conſider of them. From all then, which is above declared, I ſhall deduce an argument, to conclud the probation of this aſſertion, thus,

That, which any one firmly believes, as the ground and foundation of his hope in God, and life eternal, is the formal object of his faith:

But the inward and immediate revelation of God's Spirit, ſpeaking in and unto the Saints, was by them believed, as the ground and foundation of their hope in God, and life eternal:

Therefore theſe inward and immediate revelations were the formal object of their faith.

§ IX. That, which now cometh under debate, is, what we have aſſerted in the laſt place, to wit, *That the ſame continueth to be the object of the Saints faith unto this day.* Many will agree to what we ſaid before, who differ from us herein.

There is nevertheleſs a very firm argument confirming the truth of this aſſertion, included in the Propoſition it ſelf, to wit, *That the object of the Saints faith, is the ſame in all ages, though held forth under divers adminiſtrations.* Which I ſhall reduce to an argument, and prove, thus,

Firſt: *Where the Faith is one, the object of the Faith is one:*

But the Faith is one:

Therefore, &c.

That the Faith is one, is the expreſs words of the Apoſtle, Eph. 4: 5. who placeth the *one Faith* with *the one God*, importing no leſs than that to affirme *two faiths* is as abſurd, as to affirme *two Gods.*

Moreover, If the Faith of the Ancients were one and the ſame with ours, i. e. agreeing, in ſubſtance, therewith, and receiving the ſame definition, it had been impertinent for the Apoſtle, Heb. 11. to have illuſtrated the definition of our faith, by the examples of that of the Ancients,

ents, or to go about to move us by the example of Abraham, if Abraham's faith were different in natur from ours. Nor doth hence any difference ariſe, becauſe they believed in Chriſt, with reſpect to his appearance outwardly, as future, and we, as already appeared, For nor did they then, ſo believe in him to come, as not to feel him preſent with them, and witneſs him near, ſeing the Apoſtle ſaith *they all drank of that ſpiritual Rock, which followed them, which Rock was Chriſt*: Nor do we ſo believe concerning his appearance paſt, as not alſo to feel and know him *preſent with us*, and to *feed upon him; except Chriſt* (ſaith the Apoſtle) *be in you, ye are reprobats*, ſo that both our faith is one, terminating in one and the ſame thing. And as to the other part or conſequence of the antecedent, to wit, that *the object is one, where the faith is one*, the Apoſtle alſo proveth it, in the forecited chapter, where he makes all the Worthys of old, examples to us. Now wherein are they imitable, but becauſe they believed in God? and what was the object of their faith, but inward and immediate revelation, as we have before proved? Their example can be no ways applicable to us, except we believe in God, as they did, that is, by the ſame object. The Apoſtle clears this yet further by his own example, Gal. 1: 16. where he ſaith, *ſo ſoon as Chriſt was revealed in him, he conſulted not with fleſh and blood, but forthwith believed and obeyed.* The ſame Apoſtle Heb. 13: ver. 7, 8. where he exhorteth the Hebrewes to follow the faith of the Elders, adds this reaſon, *conſidering the end of their converſation, Jeſus Chriſt the ſame to day, yeſterday and for ever:* hereby notably inſinuating that in the object there is no alteration.

If any now object *the diverſity of adminiſtration.*

I anſwer, that altereth not at all the *object*, for the ſame Apoſtle mentioneth this diverſity three times, 1 Cor. 12: 4, 5, 6. centreth always in The ſame object, The ſame Spirit, The ſame Lord, The ſame God.

But further: If the object of Faith were not one and the ſame, both to us and to them, then it would follow, that we were to know God ſome other way, than by the Spirit:

But this were abſurd:

Therefore, *&c.*

Laſtly, this is moſt firmly proved from a common and received maxime of the ſchool-men, to wit, *Omnis actus ſpecificatur ab objecto*, every act is ſpecified from its object, from which, (if it be true) as they acknowledg (though, for the ſake of many, I ſhall not recurr to this argument,

as being too nice and scholastick. Neither lay I much stress upon those kind of things, as being that, which commends not the simplicity of the Gospel.) *If the object were different, then the faith would be different also.*

Such as deny this Proposition now adays, use here a distinction, granting, that *God is to be known by his Spirit*, but again denying, that *it is immediate* or *inward, but in and by the Scripturs, in which the mind of the Spirit* (as they say) *being fully and amply expressed, we are thereby to know God, and be led in all things.*

As to the negative of this assertion, that the Scripturs are not sufficient, neither were ever appointed to be the adequate and onely rule, nor yet can guide or direct a Christian in all those things, that are needfull for him to know, we shall leave that to the next Proposition to be examined. What is proper in this place to be proved, is, that *Christians now are to be led inwardly and immediately by the Spirit of God*, even in the same manner, though it befall not to many to be led in the same measur, as the Saints were of old.

§ X. I shall prove this by divers arguments, and first from the promise of Christ, in these words, Joh. 14: 16. *and I will pray the Father, and he will give you another Comforter, that he may abide with you for ever:* 17. *Even the Spirit of Truth, whom the world can not receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.* Again vers 26. *But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance.* and 16: 13. *But when that Spirit of Truth shall come, he shall lead you into all Truth, for he shall not speak of himself, but whatsoever he shall hear, he shall speak, and shall declare unto you things to come.* We have here first, who this is, and that is divers ways expressed: to wit, *the Comforter, the Spirit of Truth, the Holy Ghost, the sent of the Father in the Name of Christ.* And hereby is sufficiently proved the sottishness of those Socinians, and other carnal Christians, who neither know nor acknowledg any internal Spirit, or Power, but that, which is meerly natural, by which, they sufficiently declare themselves to be of the world, who can not receive the Spirit, because they neither see him, nor know him. Secondly, where this Spirit is to be. *He dwelleth with you, and shall be in you.* And thirdly, what his work is, *he shall teach you all things, and bring all things to your remembrance, and guide you into all Truth,* ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.

As to the first, most do acknowledg, that there is nothing else understood,

stood, than what the plain words signify. Which is also evident, by many other places of Scriptur, that will hereafter occurr: neither do I see, how such, as affirme otherways, can avoid blasphemy. For, if the *Comforter*, the *Holy Ghost*, and *Spirit of Truth* be all one with the Scripturs, then it would follow, that the Scripturs is God, seing it is true, that the Holy Ghost is God. If these mens reasoning might take place, wherever *the Spirit* is mentioned in relation to the Saints, thereby might be truely and properly understood *the Scripturs.* Which what a non-sensical monster it would make of the Christian Religion, will easily appear to all men. As where it is said, *a manifestation of the Spirit is given to every man to profit withall*, it might be rendred thus, a manifestation of the *Scripturs* is given to every man to profit withall. What notable sense this would make, & what a curious interpretation, let us consider by the sequel of the same chapter, 1 Cor. 12: 9, 10, 11. *to another the gifts of healing by the same Spirit, to another the working of miracles, &c. but all these worketh that one and the self same Spirit, dividing to every man severally, as he will.* What would now these great masters of Reason, the Socinians, judg, if we should place the *Scripturs* here in stead of the *Spirit?* would it answer their reason, which is the great guide of their faith? would it be good and sound reason, in their Logical schools, to affirme that the Scripture divideth severally, as it will, and giveth to some the gift of healing, to others the working of miracles? If then this Spirit, a manifestation whereof is given to every man, to profit withall, be no other, than *that Spirit of Truth*, before mentioned, *which guideth into all Truth*, this Spirit of Truth can not be the Scripturs. I could inferr an hundred more absurditys of this kind, upon this sottish opinion, but what is said may suffice. For even some of themselves being at times forgetfull, or ashamed of their own doctrin, do acknowledg, that the Spirit of God is another thing, and distinct from the Scripturs, to guide and influence the Saints.

Secondly, that this Spirit is inward, in my opinion, needs no interpretation, nor commentary. *He dwelleth with you, and shall be in you.* This indwelling of the Spirit in the Saints, as it is a thing most needfull to be known, and believed so is it as positively asserted in the Scriptur, as any thing else can be. *If so be the Spirit of God dwell in you*, saith the Apostle to the Romans 8: 9. and again: *Know ye not, that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you.* 1 Cor. 6: 19. without this the Apostle reckoneth no man a Christian. *If any man* (saith he) *have not the*

Spirit of Christ, he is none of his. These words immediately follow those above mentioned out of the Epistle to the Romans, *but ye are not in the flesh, if so be the Spirit of God dwell in you.* The context of which sheweth that the Apostle reckoneth it the main token of a Christian both positively and negatively. For in the former verses he sheweth how the *carnal mind is enmity against God*, and that such, as are in the flesh can not please him. Where, subsuming, he adds, concerning the Romans, that they *are not in the flesh*, if the Spirit of God dwell in them. What is this, but to affirme, that they, in whom the Spirit dwells, are no longer in the flesh, nor of those, who please not God, but are become Christians indeed? Again, in the next verse, he concluds negatively, that *if any man have not the Spirit of Christ, he is none of his*, that is, he is no Christian. He then, that acknowledges himself ignorant, and a stranger to the inward in-being of the Spirit of Christ, in his heart, doth thereby acknowledg himself to be yet in the carnal mind, which is enmity to God; to be yet in the flesh, where God can not be pleased: and in short (whatever he may otherways know or believe of Christ, or however much skilled, or acquainted with the letter of the Holy Scriptur, not yet to be) notwithstanding all that, attained to the least desire of a Christian, yea not once to have embraced the Christian Religion. For take but away the Spirit, and Christianity remains no more Christianity, than the dead carcase of a man, when the Soul and Spirit is departed, remains a man; which the living can no more abide, but do bury out of their sight, as a noysome and useless thing, however acceptable it hath been, when actuated and moved by the Soul. Lastly, *whatsoever is excellent, whatsoever is noble, whatsoever is worthy, whatsoever is desireable* in the Christian faith, is ascribed to this *Spirit*, without which it could no more subsist, than the outward world without the Sun. Hereunto have all true Christians in all ages attributed their strength and Life. It is by this Spirit that they avouch themselves to have been converted to God, to have been redeemed from the world, to have been strengthened in their weakness, comforted in their afflictions, confirmed in their temptations, imboldened in their sufferings, and triumphed in the midst of all their persecutions. Yea the writings of all true Christians, are full of the great and notable things, which they all affirme themselves to have done by the Power and Vertue and efficacy of the Spirit of God working in them. *It is the Spirit, that quickeneth*, Joh. 6:63. It was the *Spirit*, that *gave them utterance*, Act. c. 2:

c. 2:4. It was the *Spirit*, by which *Stephen spake, that the Jewes were not able to resist*, Act. 6:10. It is such as *walk after the Spirit*, that *receive no condemnation*, Rom. 8:1. It is *the Law of the Spirit*, that *makes free*, ver. 2. It is by the *Spirit of God dwelling* in us, that we are *redeemed from the flesh and from the carnal mind*, v. 9. It is the *Spirit of Christ* dwelling in us, that *quickeneth* our mortal bodys, v. 11. It is through this *Spirit*, that the deeds of the body are *mortified*, and Life obtained, ver. 13. It is by this *Spirit*, that we are *adopted*, and *cry ABBA, Father*, v. 15. It is this *Spirit*, that *beareth witness with our spirits, that we are the children of God*, v. 16. It is this *Spirit*, that *helpeth our infirmitys*, and *maketh intercession for us, with groanings, which can not be uttered*, 26. It is by this *Spirit*, that the glorious things, which God hath laid up for us, which *neither outward ear hath heard, nor outward eye hath seen, nor the heart of man conceived* by all his reasonings, are revealed unto us, 1 Cor. 2:9, 10. It is by this *Spirit*, that both *wisdom* and *knowledg*, and *faith* and *miracles*, and *tongues* and *prophecys* are obtained, 1 Cor. 12:8, 9, 10. It is by this *Spirit*, that we are *all baptized into one body*, v. 13. In short, what thing relating to the Salvation of the Soul, and to the Life of a Christian, is rightly performed, or effectually obtained, without it? And what shall I more say? For the time would fail me, to tell of all those things, which the holy men of old have declared, and the Saints, of this day, do witness themselvs to enjoy, by the vertue and power of this *Spirit dwelling in them.* Truely, my paper could not contain those many testimonys, whereby this Truth is confirmed. Wherefore, besides what is above mentioned out of the Fathers, whom all pretend to reverence, and these of *Luther* and *Melancthon*, I shall deduce yet one observable testimony out of *Calvin*, because not a few of the followers of his doctrine do refuse and deride (and that, as it is to be feared, because of their own non-experience thereof) this way of the Spirit's in-dwelling, as uncertain and dangerous, that so, if neither the testimony of the Scriptur, nor the sayings of others, nor right reason can move them, they may at least be reproved by the words of their own master, who saith in the third book of his Institutions, cap. 2. on this wise:

„ *But they alledg, it is a bold presumption for any one to pretend to an undoubted knowledg of God's will*; which (saith he) I should grant unto them, „ if we should ascribe so much to our selves, as to subject the incomprehensible counsel of God to the rashness of our understandings. But

„ while

„ while we simply say, with Paul, that we have received *not* the *spirit of* „ *this world, but the Spirit, which is of God*, by whose teaching we know „ those things, that are given us of God. What can they prate against „ it, without reproaching the Spirit of God? For, if it be a horrible sacri- „ ledge, to accuse any revelation, coming from him, either of a lye, of „ uncertainty or ambiguity; in asserting its certainty, wherein do we „ offend? But they cry out, *that it is not without great temerity, that we* „ *dare so boast of the Spirit of Christ.* Who would believe that the sottish- „ nes of these men were so great, who would be esteemed the masters „ of the world, that they should so fail in the first principles of religion? „ Verily I could not believe it, if their own writings did not testify so „ much. Paul accounts those the sons of God, who are acted by the „ Spirit of God, but these will have the children of God acted by their „ own spirits, without the Spirit of God. He will have us call God „ Father, the Spirit dictating that terme unto us, which onely can wit- „ nes to our spirits, that we are the sons of God. These, though they „ cease not to call upon God, do nevertheless demitt the Spirit, by „ whose guiding he is rightly to be called upon. He denys them to „ be the sons of God, or the servants of Christ, who are not led by his „ Spirit, but these feign a Christianity, that needs not the Spirit of „ Christ. He makes no hope of the blessed resurrection, unless we feel „ the Spirit residing in us, but these feign a hope without any such a feel- „ ing. But perhaps they will answer that they deny not but that it is „ necessary to have it, onely of modesty and humility we ought to deny „ and not acknowledg it. What means he then, when he commands „ the Corinthians to try themselves if they be in the faith, to examine „ themselves, whether they have Christ, whom whosoever acknow- „ ledges not dwelling in him, is a reprobate. By the *Spirit, which he* „ *hath given us*, saith John, *we know, that he abideth in us.* And what doe „ we then else, but call in question Christ his promise, while we would „ be esteemed the servants of God without his Spirit, which he declared „ he would pour-out upon all his? Seing these things are the first „ grounds of piety, it is miserable blindnes to accuse Christians of pride, „ because they dare glory of the presence of the *Spirit*, without which „ glorying, Christianity it self could not be. But by their example „ they declare how truely Christ spake, saying, that his Spirit was un- „ known to the world, and that those onely acknowledg it, with whom „ it remains. Thus farr *Calvin.*

If

If therefore it be so, why should any be so fooliſh, as to deny, or so unwise, as not to seek after this Spirit, which Christ hath promised shall dwell in his children? They then, that do suppose the in-dwelling and leading of this Spirit to be ceased, must also suppose Christianity to be ceased, which can not subsist without it.

Thirdly: *what the work of this Spirit is*, is partly before showen, which Christ compriseth in two or three things, *He will guide you into all truth, he will teach you all things, and bring all things to your remembrance.* Since Christ hath provided for us so good an instructor, what need we then lean so much to those traditions and commandments of men, wherewith so many Christians have burthened themselves? What need we set up our own carnal and corrupt reason for a guide to us in matters Spiritual, as some will needs do? May it not be complained of all such, as the Lord did of old, concerning Israel, by the Prophets, Jer. 2: 13. *For my people have committed two Evils, they have forsaken me, the Fountain of Living waters, and hewed them out cisterns, broken cisterns, that hold no water.* Have not many forsaken, do not many deride and reject, this inward and immediate Guide, this Spirit, that leads into all truth, and cast up to themselves other wayes, broken wayes indeed, which have not all this while brought them out of the flesh, nor out of the world, nor from under the dominion of their own lusts, and sinfull affections, whereby Truth, which is onely rightly learned by this Spirit, is so much a stranger in the earth? Joh. 16: vers 13. & 14, 26.

From all then that hath been mentioned concerning this promise and these words of Christ, it will follow, that Christians are alwayes to be led inwardly and immediately by the Spirit of God dwelling in them; and that the same is a standing and perpetual ordinance, as wel to the Church, in general, in all ages, as to every individual member, in particular, as appears from this argument,

The *promises* of Christ to his children are *Yea* and *Amen*, and can not fail, but must of necessity be fulfilled:

But Christ hath promised that the *Comforter*, the *Holy Ghost*, the *Spirit of Truth* shall abide with his children for ever, shall dwell with them, shall be *in* them, shall lead them into all Truth, shall teach them all things, shall bring all things to their remembrance:

Therefore, *&c.*

Again: No man is redeemed from the carnal mind, which is at enmi-

ty with God, which is not ſubject to the Law of God, neither can be; No man is yet in the Spirit, but in the fleſh, and can not pleaſe God, except he, in whom the Spirit of God dwells:

But every true Chriſtian is, in meaſur, redeemed from the carnal mind; is gathered out of the enmity, and can be ſubject to the Law of God, is out of the fleſh, and in the Spirit, the Spirit of God dwelling in him:

Therefore every true Chriſtian hath the Spirit of God dwelling in him.

Again: Whoſoever *hath not the Spirit of Chriſt is none of his*, that is, no child, no friend, no Diſciple of Chriſt:

But every true Chriſtian is a child, a friend, a diſciple of Chriſt:

Therefore every true Chriſtian hath the Spirit of Chriſt.

Moreover: Whoſoever is the Temple of the Holy Ghoſt, in him the Spirit of God dwelleth and abideth:

But every true Chriſtian is the Temple of the Holy Ghoſt:

Therefore in every true Chriſtian the Spirit of God dwelleth and abideth.

But to conclude, He in whom the Spirit of God dwelleth, it is not in him a lazy, dumb, uſeleſs thing, but it moveth, actuateth, governeth, inſtructeth, and teacheth him all things whatſoever is needfull for him to know, yea bringeth all things to his remembrance:

But the Spirit of God dwelleth in every true Chriſtian:

Therefore it leadeth, inſtructeth, and teacheth every true Chriſtian whatſoever is needfull for him to know.

§ XI. But there are ſome, that will confeſs, that *the Spirit doth now lead and influence the Saints, but that he doth it onely ſubjectively*, or *in a blind manner, by inlightening their underſtandings, to underſtand and believe the Truth delivered in the Scriptures. But not at all by preſenting theſe truths to the mind by way of object*, and this they call *medium incognitum aſſentiendi*, as *that of whoſe working a man is not ſenſible.*

This opinion, though ſomewhat more tolerable than the former, is nevertheleſs not altogether according to Truth, neither doth it reach the fulneſs of it.

1. Becauſe there be many truths, which, as they are applicable to particulars, and individuals, and moſt needfull to be known by them, are no wiſe to be found in the Scriptur, as, in the following Propoſition, ſhall be ſhown. Be-

Beſides, the arguments already adduced, do prove, that the Spirit doth not onely *ſubjectively* help us to diſcern truths, elſewhere delivered, but alſo *objectively* preſent thoſe truths to our minds. For that, which teacheth me all things, and is given me for that end, without doubt preſents thoſe things to my mind, which it teacheth me. It is not ſaid, *it ſhall teach you how to underſtand thoſe things, that are written*, but *it ſhall teach you all things.* Again: That, which brings all things to my remembrance, muſt needs preſent them by way of *object*, elſe it were improper, to ſay, it brought them to my remembrance, but onely, that it helpeth to remember the objects brought from elſewhere.

My ſecond argument ſhall be drawn from the nature of the New Covenant, by which, and thoſe that follow, I ſhall prove that we are led by the Spirit both immediately and objectively; the nature of the New Covenant is expreſſed in divers places, and

Firſt, Iſa. 59: 21. *As for me, this is my Covenant with them, ſaith the Lord, My Spirit, that is upon thee, and my words, which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.* By the latter part of this, is ſufficiently expreſſed the perpetuity and continuance of this promiſe, *It ſhall not depart, ſaith the Lord, from henceforth and for ever.* In the former part is the promiſe it ſelf, which is, the Spirit of God being upon them, and the words of God being put *into* their mouths.

Firſt, this was *immediate*, for there is no mention made of any *medium*, he ſaith not, I ſhall by the means of ſuch and ſuch writings, or books, conveigh ſuch and ſuch words into your mouths, but *my words, I, even I, ſaith the Lord, ſhall put into your mouths.*

Secondly, this muſt be *objectively*, for [the words put into the mouth] are the *object* preſented by him. He ſaith not, the words, which ye ſhall ſee written, my Spirit ſhall onely inlighten your underſtandings, to aſſent unto, but poſitively, *my words, which I have put into thy mouth*, &c. From whence I argue, thus,

Upon whomſoever the Spirit remaineth always, and putteth words into his mouth, him doth the Spirit teach immediately, objectively, and continually:

But the Spirit is alwayes upon the ſeed of the righteous, and putteth words into their mouths, neither departeth from them:

Therefore the Spirit teacheth the righteous immediately, objectively, and continually.

Secondly, the natur of the New Covenant is yet more amply expreſſed, Jer. 31:33. which is again repeated and reaſſerted by the Apoſtle, Heb. 8:10. in theſe words, *For this is the Covenant, that I will make with the houſe of Iſraël in thoſe days, ſaith the Lord, I will put my Laws into their minds, and write them in their hearts, and I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord, for they ſhall all know me, from the leaſt to the greateſt.*

The *object* here, is *God's Law* placed in the heart, and written in the mind; From whence they become God's people, and are brought truely to know him.

In this then is the *Law* diſtinguiſhed from the *Goſpel*: The *Law* before was *outward*, written in tables of ſtone; but now it is *inward*, written *in* the heart. Of old the people depended upon their Prieſts, for the knowledg of God; but now they have *all* a certain and ſenſible knowledg of him: concerning which, Auguſtin ſpeaketh wel, in his book *De Literâ & Spiritu*; from whom Aquinas firſt of all ſeems to have taken occaſion, to move this queſtion, *Whether the New Law be a written Law, or an implanted Law? Lex ſcripta, vel Lex indita?* which he thus reſolves, affirming, that *the New Law, or the Goſpel, is not properly a Law written, as the old was; but Lex indita, an implanted Law*; and that *the Old Law was written without, but the New Law is written within, on the table of the heart.*

How much then are they deceived, who, inſtead of making the Goſpel preferable to the Law, have made the condition of ſuch as are under the Goſpel farr worſe? For no doubt it is a farr better, and more deſirable thing, to converſe with God immediately, than onely mediately, as being a higher and more glorious diſpenſation: and yet, theſe men acknowledg, that many, under the Law, had immediate converſe with God, whereas they now cry, it is ceaſed.

Again, Under the Law there was the Holy of Holys, into which the High-Prieſt did enter, and received the Word of the Lord immediately, from betwixt the Cherubins, ſo that the people could then certainly know the mind of the Lord; but now, according to theſe mens judgment, we are in a farr worſe condition, having nothing, but the outward letter of the Scriptur, to gueſs and divine from, concerning one verſe of which ſcarce two can be found to agree. But Jeſus Chriſt hath promiſed us better things, though many are ſo unwiſe, as not to believe him, even to

to guide us, by his own unerring Spirit, and hath rent and removed the vail, whereby not onely one, and that once a year, may enter, but *all* of us at all times have acceſs unto him, as often as we draw near unto him, with pure hearts. He reveals his will to us by his Spirit, and writes his Laws in our hearts. Theſe things then being thus premiſed; I argue,

Where the Law of God is put into the mind, and written in the heart, there the object of faith, and revelation of the knowledg of God, is inward, immediate, and objective:

But the Law of God is put into the mind, and written in the heart of every true Chriſtian, under the New Covenent:

Therefore the object of faith, and revelation of the knowledg of God to every true Chriſtian, is inward, immediate, and objective.

The *aſſumption* is the expreſs words of Scripture. The *Propoſition* then muſt needs be true, except that, *which is put into the mind, and written in the heart*, were either not *inward*, not *immediate*, or not *objective*, which is moſt abſurd.

§ XII. The third argument is from theſe words of John, 1 Joh. 2: vers 27. *But the Anoynting, which ye have received of him, abideth in you, and ye need not, that any man teach you, but the ſame Anoynting teacheth you of all things, and is Truth, and no lye, and even as it hath taught you, ye ſhall abide in him.*

Firſt: This could not be any ſpecial, peculiar, or extraordinary priviledg, but that, which is common to all the Saints, it being a general Epiſtle, directed to all them of that age.

Secondly: The Apoſtle propoſeth this Anoynting in them, as a more certain touch-ſtone for them, to diſcern, and try ſeducers by, even then his own writings: for, having in the former verſe ſaid, that he had written ſome things to them, concerning ſuch as ſeduced them, he begins the next verſe, *But the Anoynting, &c. and ye need not, that any man teach you, &c.* which inferrs, that, having ſaid to them, what can be ſaid, he refers them for all to the inward Anoynting, which teacheth all things, as the moſt firme, conſtant, and certain bulwark, againſt all ſeducers.

And Laſtly: That it is a laſting and continuing thing, the Anoynting, which abideth; if it had not been to abide in them, it could not have taught them all things, neither guided them againſt all hazard. From which, I argue thus,

He, that hath an Anoynting abiding in him, which teacheth him all

things, ſo that he needs no man to teach him, hath an inward and immediate Teacher, and hath ſome things inwardly and immediately revealed unto him:

But the Saints have ſuch an Anoynting:

Therefore, *&c.*

I could prove this doctrin, from many more places of Scriptur, which for brevity's ſake I omitt, and now come to the ſecond part of the Propoſition, where the objections uſually formed againſt it are anſwered.

§ XIII. The moſt uſuall, is that *theſe revelations are uncertain.*

But this beſpeaketh much ignorance in the oppoſers; for we diſtinguiſh betwixt the *theſis* and the *hypotheſis*, that is, betwixt the *propoſition* and *ſuppoſition*. For it is one thing to affirme *that the true and undoubted revelation of God's Spirit is certain and infallible*; and another thing to affirme that this or that particular perſon, or people, is led infallibly, by this revelation, in what they ſpeak, or write, becauſe they affirme themſelves to be ſo led, by the inward and immediate revelation of the Spirit. The firſt is onely by us aſſerted, the latter may be called in queſtion. The queſtion is not, Who are, or are not ſo led? but Whether all ought not, or may not, be ſo led?

Seing then we have already proved, that Chriſt hath promiſed his Spirit to lead his children, and that every one of them both ought, and may be led by it. If any depart from this certain Guide, in deeds, and yet in words pretend to be led by it, into things, that are not good, it will not from thence follow, that the true Guidance of the Spirit is uncertain, or ought not to be followed, no more, than it will follow that the Sun ſheweth not light, becauſe a blind man, or one, who wilfully ſhuts his eyes, falls into a ditch, at noon-day, for want of Light: or that no words are ſpoken, becauſe a deaf man hears them not: or that a garden full of fragrant flowers has no ſweet ſmell, becauſe he, that has loſt his ſmelling, doth not ſavour it; the fault then is in the organ, and not in the object.

All theſe miſtakes therefore are to be aſcribed to the weakneſs or wickedneſs of men, and not to that Holy Spirit. Such as bend themſelves moſt againſt this certain and infallible teſtimony of the Spirit, uſe commonly to alledge the example of the old Gnoſticks, and the late monſtrous and miſchievous actings of the Anabaptiſts of Munſter, all which toucheth us nothing at all, neither weakens a whit our moſt true doctrine. Wherefore as a moſt ſure bulwark againſt ſuch kind of aſſaults, was

was ſubjoyned that other part of our Propoſition, thus, *Moreover theſe divine and inward revelations, which we eſtabliſh, as abſolutely neceſſary, for the founding of the true faith, as they do not, ſo neither can they at any time, contradict the Scripturs Teſtimony, or ſound reaſon.*

Beſides the intrinſick and undoubted Truth of this aſſertion, we can boldly affirme it, from our certain and bleſſed experience. For this Spirit never deceived us, never acted, nor moved us, to any thing, that was amiſs, but is clear and manifeſt in its revelations, which are evidently diſcerned of us, as we wait in *that pure and undefiled Light of God* (that proper and fit *organ*) in which they are received. Therefore if any reaſon after this manner,

(*That, becauſe ſome wicked, ungodly, deviliſh men have committed wicked actions, and have yet more wickedly aſſerted, that they were led into theſe things by the Spirit of God*:

Therefore *no man ought to lean to the Spirit of God, or ſeek to be led by it.*)

I utterly deny the conſequence of this Propoſition, which, were it to be received, as true, then would all *faith in God*, and *hope of Salvation* become uncertain, and the Chriſtian Religion be turned into meer *Scepticiſm*. For, after the ſame manner, I might reaſon thus,

Becauſe *Eva* was deceived by *the lying of the Serpent*:

Therefore ſhe ought not to have truſted to the *promiſe of God*.

Becauſe the old world was deluded by *evil ſpirits*:

Therefore ought neither *Noah*, nor *Abraham*, nor *Moſes*, to have truſted *the Spirit* of the Lord.

Becauſe a lying ſpirit ſpake through the four hundred prophets, that perſuaded *Achab* to go up and fight at *Ramoth Gilead*:

Therefore the teſtimony of the *true Spirit in Micajah* was uncertain and dangerous to be followed.

Becauſe there were *ſeduceing ſpirits* crept into the Church of old:

Therefore it was not good, or uncertain, to follow *the Anoynting*, which taught all things, and is Truth, and no lye.

Who dare ſay, that this is a neceſſary conſequence? Moreover, not onely the faith of the Saints, and Church of God of old, is hereby rendered uncertain, but alſo the faith of all ſorts of Chriſtians now, is liable to the like hazard; even of thoſe, who ſeek a foundation for their faith elſewhere, than from *the Spirit*. For I ſhall prove by an inevitable argument *ab incommodô*, i. e. from the inconveniency of it, that if the Spirit be

be not to be followed upon that account, and that men may not depend upon it, as their Guide, becauſe ſome, while pretending thereunto, committ great evils; that then nor tradition, nor the Scriptur, nor reaſon, which the Papiſts, Proteſtants, and Socinians, do reſpectively make the Rule of their faith, are any whit more certain. The Romaniſts reckon it an errour to celebrate *Eaſter* any other wayes, than that church doth. This can onely be decided by tradition. And yet the Greek Church, which equally layeth claim to Tradition with her ſelf, doth it otherwiſe. Yea ſo *little effectual* is *Tradition*, to decide the caſe, that *Polycarpus* the Diſciple of John, and *Anicetus* the Biſhop of Rome, who immediately ſucceeded them, (according to whoſe example both ſides concluded the queſtion ought to be decided) *could not agree*. Here of neceſſity one behoved to err, and that following Tradition. Would the Papiſts now judg we dealt fairly by them, if we ſhould thence averr, that Tradition is not to be regarded? Beſides, in a matter of farr greater importance, the ſame difficulty will occurr, to wit, in the primacy of the Biſhop of Rome, for many do affirme, and that by Tradition, that in the firſt ſix hundred years the Roman Prelats never aſſumed the title of *Univerſal Shepheard*, nor were acknowledged as ſuch. And, as that, which altogether overturneth this preſidency, there are, that alledg, and that from Tradition alſo, that Peter never ſaw Rome; and that therefore the Biſhop of Rome can not be his ſucceſſor. Would ye Romaniſts think this ſound reaſoning, to ſay, as ye do,

Euſeb. Hiſt. Eccleſi. lib. 5. cap. 26.

Many have been deceived, and erred grievouſly, in truſting to Tradition:

Therefore we ought to reject all traditions, yea even thoſe, by which we affirme the contrary, and, as we think, prove the truth?

Laſtly, in the Council of Florence the chief Doctors of the Romiſh and Greek Churches, did debate, whole ſeſſions long, concerning the interpretation of one ſentence of the Council of Epheſus, and of Epiphanius and Baſilius, neither could they ever agree about it.

Conc. Flor. Seſſ. 5. decreto quodam Concil. Eph. Act. 6.

Secondly, as to the Scriptur, the ſame difficulty occurreth: the *Lutherans* affirme they believe conſubſtantiation, by the Scriptur, which the *Calviniſts* deny, as that, which they ſay, according to the ſame Scriptur, is a groſs errour. The *Calviniſts* again affirme *abſolute reprobation*, which the *Arminians* deny, affirming the contrary, wherein both affirm themſelves to be ruled by the Scriptur, and Reaſon, in the matter. Should I argue thus then to the Calviniſts?

Seſſ. 11. & 12. Concil. Flor. Seſſ. 18: 20. Conc. Flor. Seſſ. 21. p. 480. & ſeqq.

Here the *Lutherans* and *Arminians* groſſly err, by following the Scriptur:

Therefore the Scriptur is not a good, nor certain Rule, and *è contrà*.

Would either of them accept of this reaſoning as good and ſound? What ſhall I ſay of the Epiſcopalians, Presbyterians, Independents, and Anabaptiſts of great Britain, who are continually buffeting one another with the Scriptur? To whom the ſame argument might be alledged, though they do all unanimouſly acknowledg it to be the Rule.

And thirdly, as to Reaſon, I ſhall not need to ſay much, for whence come all the controverſys, contentions, and debates, in the world, but becauſe every man thinks he followes right Reaſon? Hence of old came the jangles betwixt the *Stoicks*, *Platoniſts*, *Peripatetiks*, *Pythagorians*, and *Cyniks*, as of late betwixt the *Ariſtotelians*, *Carteſians*, and other Naturaliſts: Can it be thence inferred, or will the *Socinians*, thoſe great Reaſoners, allow us, to conclude, becauſe many, and that very wiſe men, have erred, by following (as they ſuppoſed) their Reaſon, and that with what diligence, care, and induſtry they could, to find out the Truth, that therefore no man ought to make uſe of it at all; nor be poſitive in what he knowes certainly to be rational. And thus farr, as to opinion, the ſame uncertainty is no leſs incident unto thoſe other principles.

§ XIV. But if we come to practices, though I confeſs, I do with my whole heart abhorr, and deteſt, thoſe wild practices, which are written, concerning the Anabaptiſts of Munſter, I am bold to ſay, as bad, if not worſe, things, have been committed by thoſe, that lean to tradition, Scriptur and Reaſon, wherein alſo they have averred themſelves to have been authoriſed by theſe Rules. I need but mention all the tumults, ſeditions, and horrible blood-ſhed, wherewith Europe hath been afflicted, theſe divers ages, in which Papiſts againſt Papiſts, Calviniſts againſt Calviniſts, Lutherans againſt Lutherans, and Papiſts aſſiſted by Proteſtants, againſt other Proteſtants aſſiſted by Papiſts, have miſerably ſhed one anothers blood, hiring and forceing men to kill one another, who were ignorant of the quarrel, and ſtrangers to one another: All, mean while, pretending Reaſon, for ſo doing, and pleading the lawfulneſs of it, from Scriptur.

For what have the Papiſts pretended for their many maſſacres, acted

as wel in France, as elſewhere, but *Tradition*, *Scriptur*, and *Reaſon*? Did they not ſay, that *Reaſon* perſwaded them, *Tradition* allowed them, and *Scriptur* commanded them, to perſecut, deſtroy, and burn heretiks, ſuch as denyed this plain Scriptur, *Hoc eſt corpus meum*, *This is my body*? And are not the Proteſtants aſſenting to this blood-ſhed? who aſſert the ſame thing, and encourage them, by burning and banniſhing, while their brethren are ſo treated, for the ſame cauſe. Are not the Iſlands of great Britain and Ireland (yea and all the Chriſtian world) a lively example hereof, which were divers years together as a theatre of blood, where many loſt their lives, and numbers of familys were utterly deſtroyed, and ruïned? For all which, no other cauſe was principally given, than the precepts of the Scriptur. If we then compare theſe actings, with thoſe of Munſter, we ſhall not find great difference; for both affirmed and pretended they were called, and that it was lawfull to kill, burn, and deſtroy the wicked. We muſt kill all the wicked, ſaid thoſe Anabaptiſts, that we that are the Saints, may poſſeſs the earth. We muſt burn *obſtinate heretiks*, ſay the Papiſts, that the holy *church of Rome* may be purged of rotten members, and may live in peace. We muſt cut-off *ſeducing Separatiſts*, ſay the Prelatick Proteſtants, who trouble the peace of the *Church*, and refuſe the *Divine Hierarchy* and *religious ceremonys* thereof. We muſt kill, ſay the Calviniſtick Presbyterians, the prophane malignants, who accuſe the *holy conſiſtorial* and *presbyterian government*, and ſeek to defend the *Popiſh* and *Prelatick hierarchy*; as alſo thoſe other *Sectarys*, that trouble the peace of our *Church*. What difference, I pray thee, impartial Reader, feeſt thou betwixt theſe?

If it be ſaid, *The Anabaptiſts went without, and againſt the authority of the Magiſtrate, ſo did not the other.*

I might eaſily refute it, by alledging the mutual teſtimonys of theſe *Sects* againſt one another. The behaviour of the Papiſts towards Henry the third and fourth of France. Their deſigns upon James the ſixth, in the gun-powder treaſon, as alſo their principle of the Popes power to depoſe kings, for the cauſe of hereſy, and to abſolve their ſubjects from their oath, and give them to others: proves it againſt them.

And as to the Proteſtants, how much their actions differ from thoſe other above mentioned, may be ſeen by the many conſpiracys and tumults, which they have been active in, both in *Scotland* and *England*, and which they have acted within theſe hundred years in divers towns and Pro-

Provinces of the Nether-Lands. Have they not often times ſought, not onely from the Popiſh Magiſtrats, but even from thoſe, that had begun to reform, or that had given them ſome liberty of exerciſing their religion, that they might onely be permitted, without trouble or hinderance, to exerciſe their Religion, promiſing they would not hinder or moleſt the Papiſts, in the exerciſe of theirs? and yet did they not on the contrary, ſo ſoon as they had power, trouble and abuſe theſe fellow-citizens, and turn them out of the city, and, which is worſe, even ſuch, who, together with them, had forſaken the Popiſh religion? Did they not theſe things, in many places, againſt the mind of the Magiſtrats? Have they not publickly, with contumelious ſpecches, aſſaulted their Magiſtrats, from whom they had but juſt before ſought and obtained the free exerciſe of their religion? Repreſenting them, ſo ſoon as they oppoſed themſelves to their hierarchy, as if they had regarded neither God nor Religion? Have they not by violent hands poſſeſſed themſelves of the Popiſh Churches, ſo called, or by force, againſt the Magiſtrats mind, taken them away? Have they not turned out of their office and authority whole councils of Magiſtrats, under pretence that they were addicted to Popery? Which Popiſh Magiſtrats nevertheleſs they did but a little before ackowledg to be ordained by God, affirming themſelves obliged to yeeld them obedience and ſubjection, not onely for fear, but for Conſcience ſake, to whom moreover the very Preachers and Overſeers of the reformed Church, had willingly ſworn fidelity: and yet afterwards have they not ſaid, that the people is bound to force a wicked Prince to the obſervation of God's Word? There are many other inſtances of this kind to be found in their Hiſtories, not to mention many worſe things, which we know to have been acted in our time, and which for brevity's ſake I paſs by.

I might ſay much of the *Lutherans*, whoſe tumultuous actions againſt their Magiſtrats, not profeſſing the Lutheran profeſſion, are teſtifyed of by ſeveral Hiſtorians worthy of credit. Among others I ſhall propoſe onely one example to the Readers conſideration, which fell out at *Berlime*, in the year 1615. „ Where the ſeditious multitud of the Lutheran Ci-
„ tizens being ſtirred up, by the daily clamours of their Preachers, did
„ not onely violently take up the houſes of the reformed Teachers, over-
„ turn their librarys, and ſpoil their furnitur; but alſo with reproachfull
„ words, yea and with ſtones, aſſaulted the Marqueſs of *Brandeburgh*

„ the Elector's brother, while he fought by smooth words to quiet the
„ fury of the multitude: they killed ten of his guard, scarcely sparing him-
„ self, who, at last, by flight, escaped out of their hands.

All which sufficiently declares, that the concurrence of the Magistrat doth not alter their principles, but onely their method of procedure. So that, for my own part, I see no difference, betwixt the actings of those of Munster, and these others, whereof the one pretended to be led by the *Spirit*, the other by *Tradition*, *Scriptur* and *Reason*, save this, that the former were rash, heady, and foolish, in their proceedings, and therefore were the sooner brought to nothing, and so into contempt and derision: but the other, being more politick and wise in their generation, held it out longer, and so have authorized their wickednes more, with seeming authority of Law and Reason. But both their actings being equally evil, the difference appears to me to be onely like that, which is betwixt a simple silly thief, that is easily catched, and hanged, without any more ado, and a company of resolute bold robbers, who, being better guarded, though their offence be nothing less, yet by violence, do, to evite the danger, force their masters to give them good terms.

From all which then it evidently follows, that they argue very ill, that despise and reject any principle, because men, pretending to be led by it, doe evil, in case it be not the natural and consequential tendency of that principle, to lead unto those things, that are evil.

Again: It doth follow from what is above asserted, that, if the Spirit be to be rejected, upon this account, all these other principles ought, on the same account, to be rejected. And, for my part, as I have never a whit the lower esteem of the blessed testimony of the Holy Scripturs, nor do the less respect any solid tradition, that is answerable and according to Truth, neither at all despise Reason, that noble and excellent faculty of the mind; because wicked men have abused the name of them, to cover their wickedness, and deceive the simple: so would I not have any reject or diffide the certainty of that unerring Spirit, which God hath given his children, as that, which can alone guide them into all Truth, because some have falsly pretended to it.

§ XV. And because the Spirit of God is the Fountain of all Truth and sound Reason, therefore we have wel said, that *it can not contradict neither the testimony of the Scriptur, nor right Reason*: yet (as the Proposition it self concludeth, to whose last part I now come) *it will not from thence follow, that*

that these Divine revelations are to be subjected to the examination either of the outward testimony of Scriptur, or of the humane or natural reason of man; as to a more noble and certain rule and touch-stone; for the Divine Revelation and inward Illumination is that, which is evident by it self, forceing the wel-disposed understanding, and irresistibly moving it to assent, by its own evidence and clearness, even as the common principls of natural truths do bow the mind to a natural assent.

He that denys this part of the proposition, must needs affirme, that the Spirit of God, neither can nor ever hath manifested it self to man, without the Scriptur or a distinct discursion of Reason: or that the efficacy of this Supernaturall Principle, working upon the Souls of men, is less evident, then natural principles in their common operations, both which are false.

For First, through all the Scripturs we may observe, that the manifestation and revelation of God by his Spirit, to the Patriarchs, Prophets, and Apostles, was *immediate* and *objective*, as is above proved, which they did not examin by any other principle but their own evidence and clearness.

Secondly, to say, that the Spirit of God has less evidence upon the mind of man, then natural principles have, is to have too mean and low thoughts of it. How comes David to invite us, to *tast and see that God is good*, if this cannot be felt and tasted? This were enough to overturn the faith and assurance of all the Saints, both now and of old. How came Paul to be perswaded, that nothing could seperate him from the love of God, but by that evidence and clearness, which the Spirit of God gave him? The Apostle John, who knew wel, wherein the certainty of faith consisted, judged it no wayes absurd, without further argument; to ascribe his knowledg and assurance, and that of all the Saints, hereunto, in these words, *Hereby know we that we dwell in him, and he in us because he hath given us of his Spirit* 1 Joh. 4: 13. and again 5: 6. it's the *Spirit, that beareth witness, because the Spirit is Truth.*

Observe the reason brought by him, *because the Spirit is Truth.* Of whose certainty and infallibility I have heretofore spoken; We then trust to, and confide in this Spirit, because we know, and certainly believe, that it can only lead us a right, and never mis-lead us, and from this certain confidence, it is, that we affirme, that no revelation coming from it, can ever contradict the Scripturs testimony nor right

Reason: not as making this a more certain rule to our selves, but as condescending to such, who, not discerning the revelations of the Spirit, as they proceed purely from God, will try them by these *mediums*. Yet those, that have the Spiritual sences, and can savour the things of the Spirit, as it were, *in primâ instantiâ*, i.e. at the first blush, can discern them without, or before they apply them either to Scriptur, or Reason. Just as a good Astronomer can calculate an eclipse infallibly, by which he can conclude, if the order of Natur continue, and some strange and unnatural revolution interveen not, there will be an eclipse of the Sun, or Moon, such a day, and such an hour: yet can he not perswade an ignorant rustick of this, untill he visibly see it. So also a Mathematician can infallibly know by the Rules of Art, that the three sides of a right triangle are equal to two right angles, yea can know them more certainly, than any man by measur. And some geometrical demonstrations are by all acknowledged to be infallible, which can be scarcely discerned or proved by the Senses; yet, if a Geometer be at the pains, to certify some ignorant man concerning the certainty of his Art, by condescending to measur it, and make it obvious to his senses, it will not thence follow, that that measuring is so certain, as the demonstration it self; or that the demonstration would be uncertain without it.

§ XVI. But to make an end, I shall add one argument, to prove, that this inward, immediate, objective revelation, which we have pleaded for all along, is the onely, sure, certain, and unmoveable foundation of all Christian faith; which argument, when wel weighed, I hope, will have weight with all sorts of Christians, and it is this,

That, which all Professors of Christianity, of whatsoever kind, are forced ultimately to recurr unto, when pressed to the last. That for, and because of which, all other foundations are recommended and accounted worthy to be believed; and without which they are granted to be of no weight at all, must needs be the onely most true, certain, and unmoveable foundation of all Christian faith:

But inward, immediate, objective revelation, by the Spirit, is that, which all Professors of Christianity of whatsoever kind are forced ultimately to recurr unto, &c:

Therefore, &c.

The Proposition is so evident, that it will not be denyed. The assumption shall be proved by parts.

And

And first: as to *Papists*, they place their foundation in the judgment of the *Church* and *Tradition*. If we press them to say, why they believe, as the *Church* doth? Their answer is, *because the Church is alwayes led by the infallible Spirit*. So here, the *leading of the Spirit* is the utmost foundation. Again: If we ask them, why we ought to trust *Tradition*? They answer, *Because these Traditions were delivered us by the Doctors and Fathers of the Church, which Doctors and Fathers by the revelation of the Holy Ghost commanded the Church to observe them*. Here again all lands in the Revelation of the Spirit.

And for the *Protestants* and *Socinians*, both which acknowledg the Scripturs to be the foundation and rule of their faith; the one as subjectively influenced by the Spirit of God, to use them; the other, as manageing them with and by their own Reason. Ask both, or either of them, why they trust the *Scripturs*, and take them to be their Rule? Their answer is, *Because we have, in them, the mind of God delivered unto us, by those, to whom these things were inwardly, immediately, and objectively revealed by the Spirit of God*. And not because this or that man wrote them, but because the *Spirit of God* dictated them.

It is strange then, that men should render that, so uncertain, and dangerous to follow, upon which alone the certain ground and foundation of their own faith is built. Or that they should shut themselves out from that holy fellowship with God, which onely is enjoyed in the Spirit, in which we are commanded, both to walk and live.

If any, reading these things, find themselves moved by the strength of these Scriptur arguments to assent, and believe such revelations necessary, and yet find themselves strangers to them, which, as I observed, in the beginning, is the cause, that this is so much gainsaid and contradicted Let them know, that it is not, because it is ceased to become the priviledg of every Christian, that they do not feel it, but rather because they are not so much Christians by natur, as by name: and let such know, that the secret *Light*, which shines *in the heart*, and reproves unrighteousness is the small beginnings of the revelations of God's Spirit, which was first sent into the world to reprove it of sin, Joh. 16: 8. And as by forsaking iniquity, thou com'st to be acquainted with that heavenly voyce *in* thy heart, thou shalt feel, as the old man, the natural man, that savoureth not the things of God's Kingdom, is put off, with his evil and corrupt affections and lusts, I say, thou shalt feel the New Man, the

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Spiritual birth, and Babe, raised, which hath its Spiritual Senses, and can see, feel, tast, handle, and smell the things of the Spirit: but till then, the knowledg of things Spiritual is but as an historical faith, but as the description of the Light of the Sun, or of curious colours to a blind man; who, though of the largest capacity, can not so wel understand it, by the most acute and lively description, as a child can by seing them. So neither can the natural man of the largest capacity, by the best words, even Scriptur words, so wel understand the mysterys of God's Kingdom, as the least and weakest child, who tasteth them, by having them revealed inwardly and objectively, by the Spirit.

Wait then for this, in the smal revelation of that pure *Light*, which first reveals things more known, and, as thou becom'st fitted for it, thou shalt receive more and more, and by a living experience easily refute their ignorance, who ask, how dost thou know that thou art acted by the Spirit of God? which will appear to thee a question no less ridiculous, than to ask one, whose eyes are open, how he knows the Sun shines at noon-day; and though this be the surest and certainest way, to answer all objections, yet by what is above written, it may appear, that the mouths of all such opposers as deny this Doctrine, may be shut by unquestionable and unanswerable reasons.

The Third Proposition,

Concerning the Scripturs.

From these Revelations of the Spirit of God to the Saints have proceeded the Scripturs of Truth, which contain,

I. A faithfull historical account of the actings of God's People in divers ages, with many singular and remarkable Providences attending them.

II. A Prophetical account of several things, whereof some are already past, and some yet to come.

III. A full and ample account of all the chief principles

ciples of the Doctrine of Christ, held forth in divers pretious declarations, exhortations, and sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some Churches, and their Pastors.

Nevertheless, because they are onely a declaration of the Fountain, and not the Fountain it self, therefore they are not to be esteemed the principal ground of all Truth and knowledg, nor yet the *adequate*, *primary Rule* of Faith and manners. Yet, because they give a true and faithfull testimony of the first Foundation, they are, and may be esteemed, a *secondary rule*, *subordinate* to the Spirit, from which they have all their excellency and certainty: for, as by the inward Testimony of the Spirit we do alone truely know them, so they testify, that the Spirit is that Guide, by which the Saints are led into all Truth; Therefore, according to the Scripturs, the *Spirit* is the *First* and Principal Leader. Seing then that we do therefore receive and believe the Scripturs, because they proceeded from the Spirit, for the very same reason, is the Spirit, more originally and principally, the Rule, according to that received maxime, in the Schools, *Propter quod unumquodque est tale, illud ipsum est magis tale*; *That for which a thing is such, the thing it self is more such.*

Joh. 16: vers 13. Rom. 8: vers 14.

§ 1 THe former part of this Proposition, though it needs no apology for it, yet is a good apology for us, and will help to sweep-away that, among many other calumnys, wherewith we are often loaded, as if we were vilifiers and denyers of the Scripturs, for, in that, which we affirme of them, it doth appear, at what high rate we value them, accounting them, without all deceit or equivocation, the most excellent writings in the world, to which not onely, no other writings are to be preferr'd, but even, in divers respects, not comparable thereunto. For, as we freely

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§ 1 THe former part of this Proposition, though it needs no apology for it, yet is a good apology for us, and will help to sweep-away that, among many other calumnys, wherewith we are often loaded, as if we were vilifiers and denyers of the Scripturs, for, in that, which we affirme of them, it doth appear, at what high rate we value them, accounting them, without all deceit or equivocation, the most excellent writings in the world, to which not onely, no other writings are to be preferr'd, but even, in divers respects, not comparable thereunto. For, as we freely

acknowledg, that their authority doth not depend upon the approbation or canons of any Church or assembly, so neither can we subject them to the faln, corrupt, and defiled reason of man; and therein, as we do freely agree with the Protestants, against the errour of the Romanists; so, on the other hand, we can not go the length of such Protestants, as make their authority to depend upon any vertue, or power, that is in the writings themselves; but we desire to ascribe all to that Spirit, from which they proceeded.

We confess indeed, there wants not a majesty in the style, a coherence in the parts, a good scope in the whole, but, seing these things are not discerned by the natural, but onely by the Spiritual man, it is the Spirit of God, that must give us that belief of the Scripturs, which may satisfy our Consciences. Therefore the chiefest among Protestants, both in their particular writings, and publick confessions, are forced to acknowledg this.

Hence *Calvin*, though he saith, he is able to prove, that, if there be a God in Heaven, these writings have proceeded from him, yet he concluds another knowledg to be necessary: Inst. lib. 1. cap. 7. sect. 4.

„ But, if (saith he) we respect the Consciences, that they be not „ daily molested with doubts, and they stick not at every scruple, „ it is requisit, that this perswasion, which we speak of, be taken high- „ er, than human reason, judgment, or conjecturs, to wit, from the „ secret Testimony of the Holy Spirit. And again: To those, that „ ask, that *we prove unto them, by Reason, that Moses and the Prophets were „ inspired of God to speak*, I answer, that the Testimony of the Holy „ Spirit is more excellent, than all reason. And again: Let this re- „ main a firm Truth, that he onely, whom the Holy Ghost hath per- „ swaded, can repose himself on the Scriptur with a true certainty. And „ lastly: this then is a judgment, which can not be begotten, but by a „ heavenly revelation, *&c.*

The same is also affirmed in the first publick Confession of the French Churches, published in the year 1559. Art. 4. „ We know these „ books to be Canonick, and the most certain Rule of our Faith, not so „ much by the common accord and consent of the Church, as by the „ testimony and inward perswasion of the Holy Spirit.

Thus also in the 5 Article of the Confession of faith of the Churches of Holland, confirmed by the Synod of Dort. „ We receive these „ books

„ books onely, for holy and canonick, not so much because the Church „ receives and approues them, as because the Spirit of God renders wit- „ ness in our hearts, that they are of God.

And lastly: The *Divines*, so called, at *Westminster*, who began to be afraid of, and guard against the Testimony of the Spirit, because they perceived a dispensation beyond that, which they were under, beginning to dawn, and to eclipse them, yet could they not get by this, though they have laid it down neither so clearly, distinctly, nor honestly, as they, that went before. It is in these words, chap. 1. sect. 5. „ Ne- „ vertheless, our full perswasion and assurance of the infallible Truth „ thereof, is from the inward work of the Holy Spirit, bearing witness „ by and with the Word in our heart.

By all which it appeareth, how necessary it is, to seek the certainty of the Scripturs, from the Spirit; and no where else. The infinit janglings and endless contests of those, that seek their authority elsewhere, do witness to the Truth hereof.

For the Antients themselves, even of the first centurys, were not at one, among themselves, concerning them; while some of them rejected books, which we approve, and others of them approved those, which some of us reject. It is not unknown to such as are in the least acquainted with Antiquity, what great contests are, concerning the second Epistle of Peter, that of James, the second and third of John, and the Revelations, which many, even very antient, deny to have been written by the beloved Disciple and brother of James, but by another of that name. What should then become of Christians, if they had not received that Spirit, and those Spiritual senses, by which they know how to discern the *true* from the *false*. It's the priviledg of Christ's Sheep indeed, that they hear his voyce, and refuse that of a stranger, which priviledg being taken away, we are left a prey to all manner of wolves.

Concil. Laod. can. 59. in cod. Ecc. 163. Concil. Laod. *held in the Year* 364. *excluded from the canon Eccl. the Wisdom of* Solomon, Judith, Tobias, *the* Maccabees, *which the Council of Carthage held in the Year* 399 *received.*

§ 11. Though then we do acknowledg the Scripturs to be a very heavenly and Divine writing, the use of them to be very comfortable and necessary to the Church of Christ, and that we also admire, and give praise to the Lord, for his wonderfull Providence, in preserving these writings, so pure and uncorrupted, as we have them, through so long a night of apostasy, to be a testimony for his Truth, against the wickedness and abominations even of these, whom he made instrumental in preserv-

ing them; so that they have kept them to be a witness against themselves: yet we may not call them the principal fountain of all Truth and knowledg, nor yet the first adequate rule of faith, and manners, because the principal fountain of Truth must be the Truth it self, i. e., that, whose certainty and authority depends not upon another. When we doubt of the streams of any river or flood, we recurr to the fountain it self, and having found it, there we sist, we can go no further, because there it springs out of the bowels of the earth, which are inscrutable. Even so the writing and sayings of all men we must bring to the Word of God, I mean the Eternal Word, and, if they agree heteunto, we stand there, for this Word alwayes proceedeth, and doth eternally proceed from God, in and by which, the unsearchable wisdom of God, and unsearchable counsel, and will, conceived in the heart of God, is revealed unto us; that then the Scripture is not the principal ground of faith and knowledg, as it appears by what is above spoken, so it is provided in the latter part of the Proposition, which being reduced to an argument runs thus,

That, the certainty and authority whereof depends upon another, and which is received, as Truth, because of its proceeding from another, is not to be accounted the principal ground and origin of all Truth and knowledg:

But the Scripturs authority and certainty depends upon the Spirit, by which they were dictated, and the reason, why they were received, as Truth, is, because they proceeded from the Spirit:

Therefore they are not the principal ground of Truth.

To confirme this argument, I added the school maxime *Propter quod unumquodque est tale, illud ipsum est magis tale.* Which maxime, though I confess it doth not hold universally, in all things, yet in this it both doth and will very wel hold, as by applying it, as we have above intimated, will appear.

The same argument will hold, as to the other branch of the position, *That it is not the primary adequate rule of faith and manners*, thus,

That, which is not the rule of my faith in believing the Scripturs themselves, is not the primary adequate rule of faith and manners:

But the Scriptur is not, nor can it be the rule of that faith, by which I believe them, *&c.*

Therefore, *&c.*

But as to this part, we shall produce divers arguments hereafter, as to what

what is affirmed, That the *Spirit*, and *not the Scripturs, is the Rule*, it is largely handled in the former Proposition, the summe whereof I shall subsume in one argument, thus,

If by the Spirit we can onely come to the true knowledg of God; If by the Spirit we be to be led into all truth, and so be taught of all things, Then the Spirit, and not the Scripturs, is the foundation and ground of all Truth, and knowledg, and the primary rule of faith and manners:

But the first is true:

Therefore also the last.

Next, the very natur of the Gospel it self declareth, that the Scripturs can not be the *onely* and *chief rule* of *Christians*; else there should be no difference betwixt the *Law* and the *Gospel*. As from the nature of the New Covenant, by divers Scripturs described in the former Proposition is proved.

But besides those, which are before mentioned, herein doth the *Law* and the *Gospel* differ, in that the *Law* being outwardly written, brings under *condemnation*, but hath *not life* in it to *save*; whereas the *Gospel*, as it declares and makes manifest the evil, so it being an inward powerfull thing also gives power to obey, and deliver from the evil. Hence it is called Εὐαγγέλιον, which is *glad tidings*, the *Law* or *letter*, which is *without* us, *kills*: but the *Gospel*, which is the *inward* Spiritual *Law*, gives *life*, for it consists not so much in *words*, as in *vertue*. Wherefore such as come to know it, and be acquainted with it, come to feel greater power over their iniquitys, than all outward laws or rules can give them. Hence the Apostle concludes, Rom. 6:14. *Sin shall not have dominion over you. For ye are not under the Law, but under Grace.* This Grace then, that is inward, and not an outward Law, is to be the Rule of Christians: hereunto the Apostle commends the Elders of the Church, saying, Act. 20:32. *And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all those, that are sanctified.* He doth not commend them here to outward *lawes*, or *writings*; but to the *Word of Grace*, which is *inward*, even the *Spiritual Law*, which makes free, as he elsewhere affirms, Rom. 8:2. *The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.* This Spiritual Law is that, which the Apostle declares he preached and directed people unto, which was not outward, as Rom.

c. 10: v. 8. is manifeſt; where diſtinguiſhing it from the Law, he ſaith, *The Word is nigh thee, in thy heart and in thy mouth, and this is the Word of Faith which we preach.* From what is above ſaid, I argue thus,

The principal Rule of Chriſtians, under the Goſpel, is not an outward letter, nor law outwardly written and delivered, but an inward Spiritual Law, ingraven in the heart, the Law of the Spirit of Life, the Word, that is nigh in the heart and in the mouth:

But the letter of the Scriptur is outward, of it ſelf a dead thing, a meer declaration of good things, but not the things themſelves:

Therefore it nor is, nor can be the chief or principal Rule of Chriſtians.

§ III. Thirdly: That, which is given to Chriſtians for a Rule and Guide, muſt needs be ſo full, as it may clearly and diſtinctly guide and order them in all things, and occurrences, that may fall out:

But in that there are many hundred of things, with a regard to their circumſtances, particular Chriſtians may be concerned in, for which there can be no particular Rule had in the Scripturs:

Therefore the Scripturs can not be a Rule to them.

I ſhall give an inſtance in two or three particulars, for to prove this Propoſition. It is not to be doubted, but ſome men are particularly called to ſome particular ſervices, there being not found in which, though the act be no general poſitive duty, yet, in ſo farr as it may be required of them, is a great ſin to omitt, for as much *God* is *zealous* of his *glory*, and every act of diſobedience to his will manifeſted, is enough not onely to hinder one greatly from that comfort and inward Grace, which otherwiſe they might have, but alſo bringeth condemnation.

As for inſtance: Some are called to the miniſtry of the Word, Paul ſaith, there was *a neceſſity upon him to preach the Goſpel, woe unto me, if I preach not.*

If it be neceſſary that there be now Miniſters of the Church, as wel as then, then there is the ſame neceſſity upon ſome, more than upon others, to occupy this place, which neceſſity, as it may be incumbent upon particular perſons, the Scriptur neither doth, nor can declare.

If it be ſaid, that *the qualifications of a Miniſter are found in the Scriptur, and by applying theſe qualifications to my ſelf, I may know whether I be fit for ſuch a place, or no.*

I anſwer: The Qualifications of a Biſhop or Miniſter, as they are mentioned, both in the Epiſtle to *Tim.* and *Tit.* are ſuch as may be found in a private Chriſtian, yea which ought in ſome meaſur to be in every true Chriſtian: ſo that that giveth a man no certainty, every capacity to an office giveth me not a ſufficient call to it.

Next again: By what Rule ſhall I judg if I be ſo qualified? how do I know that I am *ſober, meek, holy, harmleſs*? Is not the teſtimony of the Spirit *in* my *Conſcience*; that, which muſt aſſure me hereof? And, ſuppoſe that I was qualified, and called, yet what Scriptur Rule ſhall informe me, whether it be my duty to preach in this or that place in *France* or *England, Holland* or *Germany*? whether I ſhall take up my time in confirming the faithfull, reclaiming heretiks, or converting infidels, as alſo in writing epiſtles to this or that Church?

The general rules of the Scriptur, viz, *to be diligent in my duty, to doe all to the glory of God*, and *for the good of his Church*, can give me no light in this thing. Seing two different things may both have a reſpect to that way, yet may I committ a great errour and offence, in doing the one, when I am called to the other. If Paul, when his face was turned by the Lord toward Jeruſalem, had gon back to Achaia or Macedonia, he might have ſuppoſed he could have done God more acceptable ſervice, in preaching, and confirming the Churches, than in being ſhut up in priſon in Judea; but would God have been pleaſed herewith? Nay certainly. *Obedience is better than Sacrifice*, and it is not our doing that, which is good ſimply, that pleaſeth God, but that good, which he willeth us to doe. Every member hath its particular place in the body, as the Apoſtle ſheweth, 1 Cor. 12: If then, I being the *foot* ſhould offer to exerciſe the office of the *hand*, or being the *hand*, that of the *tongue*, my ſervice would be troubleſome, and not acceptable; and in ſtead of helping the body, I ſhould make a ſchiſme in it. So that that, which is good for another to doe, may be ſinfull to me: for, as maſters will have their ſervants to obey them, according to their good pleaſur, not onely in blindly doing that, which may ſeem to them to tend to their maſters profit; whereby it may chance (the maſter having buſineſs both in the field, and in the houſe) that the ſervant, that knowes not his maſter's will, may go to the field, when it is the mind of the maſter he ſhould ſtay, and doe the buſineſs of the houſe. Would not this ſervant then deſerve a reproof, for not anſwering his maſter's mind? And what maſter is ſo ſottiſh and careleſs, as having many ſervants, leaves them in ſuch diſ-

disorder, as not to assigne each his particular station, and not onely the general terme of doing that, which is profitable, which would leave them in various doubts, and no doubt land in confusion?

Shall we then dare to ascribe unto Christ, in the ordering of his Church and Servants, that, which in man might justly be accounted disorder and confusion? The Apostle sheweth this distinction wel, Rom. c. 12: v. 6, 8. *Having then gifts differing according to the Grace, that is given us, whether prophecy, let us prophecy according to the proportion of faith, or ministry, let us wait on our ministrings, or he, that teacheth, on teaching, or he, that exhorteth, on exhortation.* Now, what Scriptur rule sheweth me, that I ought to exhort rather than prophecy? or minister rather than teach? Surely none at all. Many more difficultys of this kind occurr in the life of a Christian.

Moreover, that, which of all things is most needfull for him to know, to wit, whether he really be in the faith, and an heir of Salvation, or no, the Scriptur can give him no certainty in, neither can it be a Rule to him. That this knowledg is exceeding desirable and comfortable, all do unanimously acknowledg, besides that it is specially commanded, 2 Cor. 13: v. 5. *Examine your selves whether ye be in the faith, prove your selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobats?* and 2 Pet. 1: 10. *Wherefore the rather, Brethren, give all diligence, to make your calling and election sure.* Now I say, what Scriptur rule can assure me, that I have true faith? that my calling and election is sure?

If it be said, *by comparing the Scriptur marks of true faith with mine?*

I demand, wherewith shall I make this observation? what shall ascertain me, that I am not mistaken? It can not be the Scriptur: That's the matter under debate.

If it be said, *My own heart,*

How unfit a judg is it in its own case? and how like to be partial, especially if it be yet unrenewed? Doth not the Scriptur say, that it is *deceitfull above all things*? I find the promises, I find the threatnings, in the Scriptur, but who telleth me, that the one belongs to me, more than the other? The Scriptur gives me a meer declaration of these things, but makes no application; so that the assumption must be of mine own making: thus, as for example, I find this Proposition in the Scriptur;

He, that believes, shall be saved: thence I draw this assumption

But *I, Robert believe:*

Therefore *I shall be saved.*

The

The *minor* is of mine own making, not expressed in the Scriptur, and so a humane conclusion, not a Divine position, so that my faith and assurance here, is not built upon a Scriptur Proposition, but upon an humane principle; which, unless I be sure of elsewhere, the Scriptur gives me no certainty in the matter.

Again, if I should pursue the argument further, and seek a new *medium* out of the Scriptur, the same difficulty will occurr, thus,

He, that hath the true and certain marks of true faith, hath true faith:

But I have those marks:

Therefore I have true faith.

For the *assumption* is still here of my own making, and is not found in the Scripturs, and by consequence the conclusion can be no better, since it still followeth the weaker proposition. This is indeed so pungent, that the best of Protestants, who plead for this assurance, ascribe it to the inward testimony of the Spirit (as *Calvin* in that large citation, cited in the former Proposition) so that, not to seek further into the writings of the primitive Protestants, which are full of such expressions, even the *Westminster* confession of faith affirmeth, chap. 18. sect. 12. „ This „ certainty is not bare conjectur and probable perswasion grounded up- „ on fallible hope, but an infallible assurance of faith, founded upon the „ Divine Truth of the promise of Salvation, the inward evidences „ of these Graces, unto which these promises are made, the Testimo- „ ny of the Spirit of adoption, witnessing to our spirits, that we are the „ children of God, which *Spirit* is the *earnest* of our *inheritance*, *whereby we are sealed to the day of redemption.*

Moreover, the Scriptur it self, wherein we are so earnestly pressed, to seek after this assurance, doth not at all affirme it self a rule sufficient to give it; but wholly ascribeth it to the Spirit, as Rom. 8: 16. *The Spirit it self beareth witness with our spirit, that we are the children of God.* 1 Joh. 4: 13. *Hereby do we know, that we dwell in him, and he in us, because he hath given us of his Spirit.* and 5: 6. *and it is the Spirit, that beareth witness, because the Spirit is Truth.*

§ IV. Lastly: That can not be the onely principle nor chief rule, which doth not universally reach every individual, that needeth it to produce the necessary effect, and from the use of which (either by some innocent and sinless defect, or natural, yet harmeless and blameless imperfection) many (who are within the compass of the visible Church, and

may without absurdity, yea with great probability be accounted of the Elect) are necessarily excluded, and that either wholly, or at least from the immediate use thereof. But it so falls out frequently concerning the Scripturs, in the case of deaf people, children, and idiots, who can by no means have the benefit of the Scripturs. Shall we then affirme, that they are without any rule to God-ward? or that they are all damned? As such an opinion is, in it self, very absurd, and inconsistent both with the justice and mercy of God, so I know no sound reason can be alledged for it. Now, if we may suppose any such to be under the New Covenant dispensation, as I know none will deny, but that we may suppose it without any absurdity, we can not suppose them without some rule and means of knowledg, seing it is expressly affirmed, *they shall all be taught of God.* Joh. 6: 45. *And they shall all know me from the least to the greatest*, Heb. 8: 11. But secondly, though we were rid of this difficulty, how many illiterat, and yet good men, are there in the Church of God, who can not read a letter in their own mothers tongue? which imperfection, though it be inconvenient, I can not tell whether we may safely affirme it to be sinfull; these can have no immediate knowledg of the rule of their faith; so their faith must needs depend upon the credit of other mens reading, or relateing it unto them; where either the altering, adding or omitting of a little word may be a foundation, in the poor hearer, of a very dangerous mistake: whereby he may either continue in an iniquity, ignorantly, or believe a lye confidently. As for example, the Papists in all their catechisms and publick exercises of examination, towards the people have boldly cut away the second command, because it seems so expressly to hitt against their adoration, and use of images. Whereas many of these people, in whom, by this omission, this false opinion is fostered, are under a simple impossibility, or at least a very great difficulty to be outwardly informed of this abuse. But further, suppose all could read the Scripturs in their own language, where is there one of a thousand that hath that through knowledg of the original languages, in which they were written, so as in that respect immediately to receive the benefit of them? Must not all these here depend upon the honesty & faithfulness of the Interpreters? Which how uncertain it is for a man to build his faith upon, the many corrections, amendments, and various essays, which, even among Protestants have been used, whereof the latter hath constantly blamed and corrected the former, as guilty of defects and errours, doth

doth sufficiently declare. And that even the last translations in the vulgar languages need to be corrected (as I could prove at large, were it proper in this place) learned men do confess. But last of all there is no less difficulty even occurrs to these skilled in the original languages, who can not so immediately receive the mind of the Authors in these writings, as that their faith doth not at least obliquely depend upon the honesty and credit of the Transcribers, since the original coppys are granted by all not to be now extant.

Of which Transcribers *Jerom* in his time complained, saying, that *they wrot not what they found, but what they understood.* And *Epiphanius* saith, that in the good and correct coppys of Luk it was writtten, that *Christ wept*, and that *Irenæus* doth cite it, but that the Catholiks blocted it out, fearing least heretiks should have abused it. Other Fathers also declare, that whole verses were taken out of Mark, because of the Manichees. Hieron. epist. 28. ad Lucin. pag. 247. Epiphan. in Anchor. Tom. 2. oper.

But further, the various lections of the Hebrew character by reason of the *Points*, which some plead for as coævous with the first writings, which others, with no less probability, alledg to be a later invention, the disagreement of divers citations of Christ and the Apostles, with those passages in the Old Testament, they appeal to the great controversy among the Fathers, whereof some most highly approve the Greek *Septuagint*, decrying and rendring very doubtfull the Hebrew coppy, as in many places vitiated, and altered by the Jewes, other some, and particularly *Jerom*, exalting the certainty of the Hebrew, and rejecting, yea even deriding the history of the Septuagint, which the primitive Church chiefly made use of, and some Fathers, that lived centurys before him, affirmed to be a most certain thing. Add the many various lections in divers coppys of the Greek, and the great alterations among the Fathers of the first three centurys, (who had greater opportunity to be better informed, than we can now lay claime to) concerning the books to be admitted or rejected, as above is observed. I say, all these and much more which might be alledged, puts the minds, even of the Learned, into infinit doubts, scrupls, and inextricable difficultys. Whence we may very safely conclud, that Jesus Christ, who promised to be always with his children, to lead them into all Truth, to guard them against the devices of the enemy, and to establish their faith upon an unmoveable Rock, left them not to be principally ruled by that, which was subject, in it self, to many uncertaintys, and therefore he gave them his Spirit, as their

Principal Guide, which neither moths nor time can wear out, nor transcribers nor translatours corrupt, which none are so young, none so illiterate, none in so remote a place, but they may come to be reached, and rightly informed by it.

Through and by the clearness, which that Spirit gives us, it is, that we are onely best rid of those difficultys, that occurr to us, concernig the Scripturs. The real and undoubted experience whereof I my self have been a witness of, with great admiration of the love of God to his children in these latter days. For I have known some of my Friends, who profess the same faith with me, faithfull servants of the most High God, and full of the Divine knowledg of his Truth, as it was immediately and inwardly revealed to them, by the Spirit, from a true and living experience. Who not onely were ignorant of the Greek and Hebrew, but even some of them could not read their own vulgar language, who being pressed by the adversarys with some citations out of the English translation, and finding them to disagree with the manifestation of Truth in their hearts, have boldly affirmed the Spirit of God never said so, and that it was certainly wrong, for they did not believe that any of the Holy Prophets, or Apostles, had ever written so, which, when I on this account, seriously examined, I really found to be errours and corruptions of the Translatours. Who, as in most translations, do not so much give us the genuine significations of the words, as strain them to express that, which comes nearest with that opinion and notion they have of Truth. And this seemed to me to sute very wel with that saying of *Augustin*, Epist. 19. ad Hen. Tom. 2. fol. 14. after he has said, that he gives onely that honour to those books, which are called *Canonical*, as to believe that the Authors thereof did, in writing, not err. He adds: „ And if I shall „ meet with any thing in these writings, that seemeth repugnant to „ Truth, I shall not doubt to say that either the volume is faulty, or „ erroneous: that the expounder hath not reached what was said, or that I have in no wise understood it. So that he supposes, that, in the transcription and translation there may be errours.

§ V. If it be then asked me, *whether I think hereby to render the Scriptur altogether uncertain, or useless?*

I answer: not at all. The proposition it self declares what esteem I have for them. And provided that, to the Spirit, from which they came, be but granted, that place, the Scripturs themselves give it, I do freely

ly concede to the Scriptur the second place, even whatsoever they say of themselves. Which the Apostle Paul chiefly mentions in two places, Rom. 15:4. *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripturs might have hope.* 2 Tim. 3:15, 16, 17. *The Holy Scripturs are able to make wise unto Salvation, through faith, which is in Christ Jesus. All Scriptur given by inspiration from God, is profitable for correction, for instruction, in righteousness, that the man of God may be perfect, throughly furnished unto every good work.*

For, though God do principally and chiefly lead us by his Spirit, yet he sometimes conveighs his comfort and consolation to us, through his children, whom he raises up and inspires, to speak or write a word in season; whereby the Saints are made instruments in the hand of the Lord, to strengthen and encourage one another: which do also tend to perfect, and make them wise unto Salvation, and such as are led by the Spirit, can not neglect, but do naturally love, and are wonderfully cherished by that, which proceedeth from the same Spirit in another; because such mutual emanations of the heavenly Life, tend to quicken the mind, when at any time it is overtaken with heavyness. Peter himself declares this to have been the end of his writing, 2 Pet. 1:12, 13. *Wherefore I will not be negligent to put you always in remembrance of those things, though ye know them and be established in the present Truth. Yea, I think it meet, as long as I am in this tabernacle, to stirr you up, by putting you in remembrance.*

God is Teacher of his People himself, and there is nothing more express, than that such as are under the New Covenant, they *need no man to teach* them: yet it was a fruit of Christ's ascension, to send teachers and pastors, for perfecting of the Saints. So that the same work is ascribed to the Scripturs, as to Teachers; the one to make the man of God perfect, the other for the perfection of the Saints.

As then Teachers are not to go before the teaching of God himself, under the New Covenant, but to follow after it, neither are they to rob us of that great priviledg, which Christ hath purchased unto us, by his *blood*; so neither is the Scriptur to go before the teaching of the Spirit, or to rob us of it.

Secondly: God hath seen meet, that, herein we should, as in a looking glass, see the conditions and experiences of the Saints of old, that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope strengthened of obtaining the same end;

that obſerving the Providences attending them, ſeing the ſnares they were liable to, and beholding their deliverances, we may thereby be made wiſe unto Salvation, and ſeaſonably reproved, and inſtructed in righteouſneſs.

This is the great work of the Scripturs and their ſervice to us, that we may witneſs them fulfilled *in* us, and ſo diſcern the ſtamp of God's Spirit, and ways upon them, by the inward acquaintance we have with the ſame Spirit and work in our hearts. The prophecys of the Scriptur are alſo very comfortable, and profitable unto us, as the ſame Spirit inlightens us, to obſerve them fulfilled and to be fulfilled. For in all this, it is to be obſerved, that it is onely the Spiritual man, that can make a right uſe of them, they are able to make the man of God perfect (ſo it is not the natural man) and whatſoever was written aforetime, was written for *our comfort*, [*our*] that are the believers, [*our*] that are the Saints, concerning ſuch the Apoſtle ſpeaks; for as for the other, the Apoſtle Peter plainly declares, that the *unſtable and unlearned wreſt them to their own deſtruction*: theſe were they, that were unlearned in the Divine and heavenly learning of the Spirit, not in humane and ſchool literatur, of which we may ſafely preſume that Peter himſelf, being a fiſher-man, had no great skill: for it may with great probability, yea certainly, be affirmed, that he had no knowledg of Ariſtotles Logick, which both Papiſts and Proteſtants, now degenerating from the ſimplicity of Truth, make hand-maid of Divinity (as they call it) and a neceſſary introduction to their carnal, natural and humane miniſtry. By the infinit obſcure labours of which kind of men, mixing-in their heatheniſh ſtuff, the Scriptur is rendered at this day of ſo little ſervice to the ſimple people, whereof if *Jerom* complained in his time, now twelve hundred years ago, *Hieron.* Ep. 134 ad Cypr. tom. 3. ſaying, *It is wont to befall the moſt part of learned men, that it is harder to underſtand their expoſitions, than the things, which they go about to expound*; what may We ſay then, conſidering thoſe great heaps of commentarys ſince, in ages yet farr more corrupted?

§ VI. In this reſpect above mentioned then, we have ſhown, what ſervice and uſe the Holy Scripturs, as managed in and by the Spirit, are of, to the Church of God; wherefore we do account them a ſecondary rule. Moreover, becauſe they are commonly acknowledged by all, to have been written by the dictats of the Holy Spirit, and that the errours, which may be ſuppoſed by the injury of times to have ſlipt-in, are

are not ſuch, but that there is a ſufficient clear teſtimony left to all the eſſentials of the Chriſtian faith; we do look upon them as the onely fit outward judg of controverſys among Chriſtians, and that whatever doctrine is contrary unto their teſtimony, may therefore juſtly be rejected, as falſe. And for our parts, we are very willing, that all our doctrines and practices be tryed by them, which we never refuſed, nor ever ſhall, in all controverſys with our adverſarys, as the judg and Teſt. We ſhall alſo be very willing to admitt it, as a poſitive certain maxime, *That, whatſoever any doe, pretending to the Spirit, which is contrary to the Scripturs, be accounted and reckoned a deluſion of the devil.* For, as we never lay claime to the Spirit's leadings, that we may cover our ſelves, in any thing, that is evil, ſo we know, that, as every evil contradicts the Scripturs, ſo it doth alſo the Spirit, in the firſt place, from which the Scripturs came, and whoſe motions can never contradict one another, though they may appear ſometimes, to be contradictory, to the blind eye of the natural man, as Paul and James ſeem to contradict one another.

Thus farr we have ſhown both what we believe, and what we believe not, concerning the Holy Scripturs, hoping we have given them their due place. But, ſince they, that will needs have them to be the onely, certain, and principal Rule, want not ſome ſhew of arguments, even from the Scriptur it ſelf (though it no where call it ſelf ſo) by which they labour to prove their doctrin, I ſhall briefly lay them down by way of objections, and anſwer them, before I make an end of this matter.

§ VII. Their firſt objection is uſually drawn from Iſaiah 8: 20. *To the Law and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them.* Now this *Law*, *Teſtimony*, and *Word*, they plead to be the Scripturs.

To which I anſwer that, That is to begg the thing in queſtion, and remains yet unproved. Nor do I know for what reaſon we may not ſafely affirme this *Law* and *Word* to be *inward*. But ſuppoſe it was outward, it proves not the caſe at all, for them, neither makes it againſt us; for it may be confeſſed, without any prejudice to our cauſe, that the outward Law was more particularly to the Jewes a Rule, and more principally than to us: ſeing their Law was outward and literal, but ours, under the New Covenant, (as hath been already ſaid) is expreſsly affirmed to be *inward* and *Spiritual*. So that this Scriptur is ſo farr from making againſt us, that it makes for us: for, if the Jewes were directed to try all things,

by

by their Law, which was without them, written in tables of ſtone, then, if we will have this advice of the Prophet to reach us, we muſt make it hold paralell to that diſpenſation of the Goſpel, which we are under. So that we are to try all things (in the firſt place) by that *Word of Faith*, which is preached unto us, which the Apoſtle ſaith is *in* the *heart*, and by that Law, which God hath given us, which the Apoſtle ſaith alſo expreſſly, is *written* and *placed in the mind*.

Laſtly: If we look to this place, according to the Greek interpretation of the Septuagint, our adverſarys ſhall have nothing from thence to carp, yea it will favour us much; for there it is ſaid, that *the Law is given us for a help*, which very wel agrees with what is above aſſerted.

Their ſecond objection is from Joh. 5: 39. *Search the Scripturs*, &c. *Here*, ſay they, *we are commanded*, by Chriſt himſelf, *to ſearch the Scripturs*,

I anſwer First, That the Scripturs ought to be ſearched, we do not at all deny, but are very willing to be tryed by them, as hath been above declared. But the queſtion is, *Whether they be the onely and principal Rule?*, which this is ſo farr from proving, that it proveth the contrary; for Chriſt checks them here, for too high an eſteem of the Scripturs, and neglecting of him, that was to be preferr'd before them, and to whom they bore witneſs, as the following words declare. *For in them ye think ye have eternal life, and they are they, which teſtify of me, and ye will not come unto me, that ye may have life.* This ſhewes, that, while they thought they had eternal life in the Scripturs, they neglected to come unto Chriſt to have life, of which the Scripturs bore witneſs. This anſwers wel to our purpoſe, ſince our adverſarys now do alſo exalt the Scripturs, and think to have life in them, which is no more, than to look upon them as the onely principal rule, and way to Life, and yet refuſe to come unto the Spirit, of which they teſtify, even the inward Spiritual Law, which could give them Life. So that the cauſe of this peopl's ignorance and unbelief was not their want of reſpect to the Scripturs, which though they knew, and had a high eſteem of, yet Chriſt teſtifys in the former verſes, that they had *neither ſeen the Father, nor heard his voyce at any time, neither had his Word abiding in them*, which had they then had, then they had believed in the Son. Moreover, that place may be taken in the Indicative mood, *Ye ſearch the Scripturs*, which interpretation the Greek word will bear, and ſo *Paſor* tranſlateth it, which by the reproof following, ſeemeth alſo to

to be the more genuine interpretation, as *Cyrillus* long ago hath obſerved.

§ VIII. Their third objection is from theſe words, Act. 17: 11. *Theſe were more noble, than thoſe in Theſſalonica, in that they received the Word with all readyneſs of mind, and ſearched the Scripturs daily, whether thoſe things were ſo.*

Here, ſay they, *the Bereans are commended, for ſearching the Scripturs, and making them the Rule.* Obj.

I anſwer: That the Scripturs either are the principal or onely Rule, will not at all from this follow, neither will their ſearching the Scripturs, or being commended for it, inferr any ſuch thing, for we recommend and approve the uſe of them, in that reſpect, as much as any; yet will it not follow, that we affirme them to be the principal and onely Rule.

Secondly: It is to be obſerved, that theſe were the Jewes of Berœa to whom theſe Scripturs, which were the Law and the Prophets, were more particularly a Rule, and the thing under the examination was, whether the birth, life, works, and ſufferings of Chriſt did anſwer to the prophecys, that went before, of him; ſo that it was moſt proper for them, being Jewes, to examine the Apoſtles doctrin, by the Scripturs, ſeing he pleaded it to be a fulfilling of them. It is ſaid nevertheleſs, in the firſt place, that *they received the Word, with chearfulneſs*: and in the ſecond place, *they ſearched the Scripturs*; not that they ſearched the Scripturs, and then received the Word; for then could not they have prevailed to convert them, had they not firſt minded the *Word abiding in them*, which opened their underſtandings, no more, than the Scribes and Phariſees, who (as in the former objection we obſerved) ſearched the Scripturs, and exalted them, and yet remained in their unbelief, becauſe they had not the *Word abiding in* them.

But Laſtly: If this commendation of the Jewiſh Berœans might inferr, that the Scripturs were the onely and principal Rule to try the Apoſtles doctrin by, what ſhould have become of the Gentiles? How ſhould they ever come to have received the faith of Chriſt, who neither knew the Scripturs, nor believed them? We ſee, in the end of the ſame chapter, how the Apoſtle, preaching to the Athenians, took another method, and directed them to ſomewhat of *God within* themſelves, that they might *feel after* him. He did not firſt go about to proſelyte them to the Jewiſh religion, and to the belief of the Law, and the Prophets, and from thence to

prove the cõming of Christ. Nay: he took a nearer way. Now certainly the principal and onely Rule is not different; One to the Jewes, and another to the Gentiles, but is *universal*, reaching both: though secondary and subordinat rules and means may be various, & diversly suted, according as the people, they are used to, are stated and circumstantiated. Even so we see that the Apostle to the Athenians used a testimony of one of their own poëts, which he judged would have credit with them; and no doubt such testimonys, whose Authors they esteemed, had more weight with them, than all the sayings of Moses and the Prophets, whom they neither knew, nor would have cared for. Now because the Apostle used the testimony of a Poët to the Athenians, will it therefore follow he made that the principal, or onely rule to try his doctrin by? So neither will it follow, that, though he made use of the Scriptures to the Jewes, as being a principle already believed by them, to try his doctrin, that from thence the Scriptures may be accounted the principal or onely rule.

§ IX. The last, and which at first view seems to be the greatest, objection, is this,

Obj. *If the Scriptur be not the adequate, principal, and onely Rule, then it would follow, that the Scriptur is not compleat, nor the canon filled; that, if men be now immediately led and ruled by the Spirit, they may add new Scripturs of equal authority with the old, whereas every one, that adds, is cursed: yea what assurance have we, but that at this rate every one may bring-in a new gospel, according to his fancy?*

The dangerous consequences, insinuated in this objection, were fully answered in the latter part of the last Proposition, in what was said a little before, offering freely to disclaime all pretended revelations contrary to the Scripturs.

Obj. But if it be urged, that *it is not enough to deny these consequences, if they naturally follow from your doctrin of immediate revelation, and denying the Scriptur to be the onely rule.*

I answer: We have proved both these doctrines to be true and necessary, according to the Scripturs themselves, and therefore to fasten evil consequences upon them, which we make appear do not follow, is not to accuse us, but Christ and his Apostles, who preached them.

But secondly, we have shut the door upon all such doctrin, in this very position, affirming that *the Scripturs give a full and ample testimony to all the*

the principal doctrines of the Christian faith. For we do firmely believe, that there is no other Gospel or doctrin to be preached, but that, which was delivered by the Apostles, and do freely subscribe to that saying, *Let him, that preacheth any other gospel, than that, which hath been already preached by the Apostles, and according to the Scripturs, be accursed.* Gal. 1: 8, 9

So we distinguish betwixt a revelation of a *new gospel* and *new doctrines* and a *new revelation* of the *good old Gospel* and doctrines; the last we plead for, but the first we utterly deny. For we firmely believe, that *no other foundation can any man lay, than that, which is laid already.* But that this revelation is necessary, we have already proved, and this distinction doth sufficiently guard us against the hazard insinuated in the objection.

As to the *Scripturs* being *a filled canon*, I see no necessity of believing it. And, if these men, that believe the Scripture to be the onely rule, will be consistent to their own doctrin, they must needs be of my judgment: seing it is simply impossible to prove the canon by the Scripturs. For it can not be found in any book of the Scriptur, that these books, and just these, and no other, are canonical, as all are forçed to acknowledg, how can they then evite this argument?

That, which can not be proved by Scriptur, is no necessary article of faith:

But the canon of the Scriptur, to wit, that there are so many books precisely, neither more nor less, can not be proved by Scriptur:

Therefore, it is no necessary article of faith.

If they should alledg, that *the admitting of any other books to be now written by the same Spirit might inferr the admission of new doctrines*, Obj.

I deny that consequence, for the principal or fundamental doctrines of the Christian religion are contained in the tenth part of the Scriptur; but it will not follow thence, that the rest are impertinent, or useless. If it should please God to bring to us any of these books, which by the injury of time, are lost, which are mentioned in the Scriptur, as *the Prophecy of Enoch*, *the book of Nathan*, &c. or *the third epistle of Paul to the Corinthians*, I see no reason, why we might not receive them, and place them with the rest. That, which displeaseth me, is, that men should first affirme, that the Scriptur is the onely and principal rule, and yet make a great article of faith of that, which the Scriptur can give us no light in.

As for instance, how shall a Protestant prove, by Scriptur, to such as deny the Epistle of James to be authentik, that it ought to be received? First, if he should say, *because it contradicts not the rest*, (besides that there is no mention made of it in any of the rest) perhaps these men think it doth contradict Paul, in relation to *faith* and *works*. But, if that should be granted, it would as wel follow, that every writer, that contradicts not the Scriptur, should be put into the canon. And by this means, these men fall into a greater absurdity, than they fix upon us; for thus they would equal every one the writings of their own sect with the Scripturs, for I suppose they judg their own confession of faith doth not contradict the Scripturs. Will it therefore follow, that it should be bound up with the Bible? And yet it seems impossible, according to their principles, to bring any better argument, to prove the Epistle of James to be authentik. There is then this unavoidable necessity, to say, We know it by the same Spirit, from which it was written, or otherwise to step back to Rome, and say; we know by tradition that the Church hath declared it to be Canonical, and the Church is infallible: let them find a mids, if they can, so that out of this objection we shall draw an unanswerable argument *ad hominem*, to our purpose.

That, which can not assure me concerning an article of faith, necessary to be believed, is not the primary, adequate, onely rule of faith:

But the Scriptur can not thus assure me:

Therefore, *&c.*

I prove the *assumption* thus,

That, which can not assure me concerning the canon of the Scriptur, to wit, that such books are onely to be admitted, and the Apocrypha to be excluded, can not assure me of this:

Therefore, *&c.*

Obj. And lastly: As to these words, Rev. 22: 18. that, *if any man shall add unto these things, God shall add unto him the plagues, that are written in this book*, I desire they will shew me, how it relates to any thing else, than to that particular prophecy. It saith not, *now the canon of the Scriptur is filled up, no man is to write more from that Spirit.* Yea do not all confess, that there have been prophecys, and true Prophets, since? The Papists deny it not. And do not the Protestants affirme, that *John Hus* prophecyed of the *reformation*? Was he therefore cursed? or did he therein evil? I could giye many other examples confessed by themselves; but moreover the same

same was in effect commanded long before, Prov. 30: 6. *Add thou not unto his words, lest he reprove thee, and thou be found a lyar*, yet how many books of the Prophets were written after? and the same was said by Moses, Deut. 4: 2. *Ye shall not add unto the word, which I command you, neither shall ye diminish ought from it.* So that, though we should extend that of the Revelations beyond the particular prophecy of that book, it can not be understood, but of a new gospel, or new doctrines, or of restraining man's spirit, that he mix not his humane words with the Divine, and not of a *new revelation of the old*, as we have said before.

The Fourth Proposition,

Concerning the Condition of Man in the fall.

All Adam's posterity (or mankind) both Jewes and Gentiles as to the first Adam (or earthly man) is faln, degenerated, and dead, deprived of the sensation (or feeling) of this inward Testimony, or Seed, of God; and is subject unto the power, natur, and seed of the Serpent, which he soweth in mens hearts, while they abide in this natural and corrupted estate: from whence it comes, that not onely their words and deeds, but all their imaginations, are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed. Man therefore, as he is in this state, can know nothing aright, yea his thoughts and conceptions concerning God, and things Spiritual (untill he be disjoyned from this evil Seed, and united to the Divine Light) are unprofitable both to himself and others. Hence are rejected the *Socinian* and *Pelagian* errours in exalting a *natural* Light; as also the *Papists* and most of *Protestants*, who affirme, *that man, without the true Grace of God, may be a true minister of the Gospel.* Nevertheless this Seed is not imputed to infants, untill by transgression they actually joyn themselves therewith, for they are *by natur the children of wrath*, who walk according to Rom. 5: 12, 15.

the power of the Prince of the air, and the Spirit that now worketh in the children of disobedience, having their conversation in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind. Eph. 2.

§ 1. Hitherto we have discourſed how the true knowledg of God is attained, and preſerved, alſo of what uſe and ſervice the holy Scriptur is to the Saints.

We come now to examin *the ſtate and condition of man, as he ſtands in the fall; what his capacity and power is, and how farr he is able, as of himſelf, to advance, in relation to the things of God.* Of this we touch'd a little in the beginning of the ſecond Propoſition; but the full, right, and through underſtanding of it, is of great uſe and ſervice: becauſe from the ignorance and altercations, that have been about it, there have ariſen great and dangerous errours, both on the one hand, and the other. While ſome do ſo farr exalt the light of natur, or the faculty of the natural man, as capable of himſelf, by vertue of the inward will, faculty, light, or power, that pertaines to his natur, to follow that, which is good, and make real progreſs towards heaven. And of theſe are the *Pelagians* and *Semi-Pelagians*, of old, and, of late, the *Socinians* and divers others, among the *Papiſts*. Others again will needs run into another extream, (to whom *Auguſtin*, among the Antients, firſt made way in his declining age, through the heat of his zeal againſt *Pelagius*) not onely confeſſing men uncapable, of themſelves, to doe good, and prone to evil; but that in his very mother's womb, and before he committs any actual tranſgreſſion, he is contaminate with a real guilt, whereby he deſerves eternal death: in which reſpect they are not afraid, to affirme, that *many poor infants are eternally damned, and for ever endure the torments of hell.* Therefore the God of Truth, having now again revealed his Truth, that good and even way, by his own Spirit, hath taught us to avoid both theſe extreames.

That then, which our Propoſition leads to treat of, is,

Firſt, *What the condition of man is in the fall, and how farr uncapable to meddle in the things of God.*

And Secondly, *That God doth not impute this evil to infants, untill they actually joyn with it*, that ſo by eſtabliſhing the Truth, we may overturn the errours on both parts.

And as for that Third thing included in the Propoſition it ſelf, concerning

cerning theſe *Teachers*, which *want the Grace of God*, we ſhall refer that to the tenth Propoſition, where that matter is more particularly handled.

§ 11. As to the *Firſt*, not to dive into the many curious notions, which many have, concerning the *condition of Adam before the fall*, all agree in this, that thereby he came to a very great loſs, not onely in the things, which related to the outward man, but in regard of that true fellowſhip and communion he had with God. This loſs was ſignified unto him in the command, *for, in the day thou eateſt thereof, thou ſhalt ſurely dye*, Gen. 2: 17. This death could not be an outward death, or the diſſolution of the outward man, for, as to that, he did not dye yet many hundred years after; ſo that it muſt needs reſpect his Spiritual life and communion with God. The conſequence of this fall; beſides that, which relates to the fruits of the earth, is alſo expreſſed, Gen. 3: 24, *ſo he drove out the man, and he placed, at the eaſt of the garden of Eden, Cherubims, and a flaming ſword, which turned every way, to keep the way of the Tree of Life.* Now whatſoever literal ſignification this may have, we may ſafely aſcribe to this Paradiſe a myſtical ſignification, and truely account it that Spiritual communion and fellowſhip, which the Saints obtain with God, by Jeſus Chriſt, to whom onely theſe Cherubims give way, and unto as many as enter by him, who calls himſelf the *door*. So that, though we do not aſcribe any whit of Adam's guilt to men, untill they make it theirs by the like acts of diſobedience, yet we can not ſuppoſe, that men, who are come of Adam naturally, can have any good thing in their natur, as belonging to it, which he, from whom they derive their natur, had not himſelf to communicate unto them.

If then we may affirme, that Adam did not retain in his nature, as belonging thereunto, any will or light capable to give him knowledg in Spiritual things, then neither can his poſterity. For whatſoever real good any man doth, it proceedeth not from his natur, as he is man, or the ſon of Adam: but from the *Seed of God in him*, as a new viſitation of Life, in order to bring him out of his natural condition. So that, though it be *in him*, yet it is not *of him*, and this the Lord himſelf witneſſed, Gen. 6: 5. where it is ſaid, he *ſaw, that every imagination of the thoughts of his heart was onely evil continually*: which words, as they are very poſitive, ſo are they very comprehenſive. Obſerve the *emphaſis* of them, Firſt, there is *every imagination of the thoughts of his heart*, ſo that this admitts

mitts of no exception of any imagination of the thoughts of his heart. Secondly, *is onely evil continually*: it is neither in *some part* evil *continually*, nor yet *onely* evil *at some times*; but both *onely* evil, and *always* and *continually evil*: which certainly excluds any good, as a proper effect of mans heart, naturally. For that, which is onely evil, and that always, can not, of its own natur, produce any good thing. The Lord expresseth this again alittle after, chap. 8. v. 21. *the imagination of mans heart is evil from his youth.* Thus inferring how natural and proper it is unto him; From which I thus argue,

If the thoughts of mans heart be not onely evil, but always evil, then are they, as they simply proceed from his heart, neither good in part, nor at any time:

But the First is true:

Therefore also the Last,

Again,

If mans thoughts be always and onely evil, then are they altogether useless and ineffectual to him, in the things of God:

But the First is true:

Therefore also the Last.

Secondly, this appears clearly from that saying of the Prophet *Jeremiah*, 17: 9. *The heart is deceitfull above all things, and desperately wicked.* For who can with any colour of reason imagine, that that, which is so, hath any power, of it self, or is any wise fit, to lead a man to righteousness, whereunto it is, of its own natur, directly opposit? This is as contrary to Reason, as it is impossible in natur, that a stone, of its own natur and proper motion, should flee upwards. For, as a stone, of its own natur, inclineth and is prone to move down-wards towards the center, so the heart of man is naturally prone and inclined to evil, Some to one, and some to another. From this then I also thus argue,

That, which *is deceitfull above all things, and desperately wicked*, is not fit, neither can it lead a man aright, in things, that are good and honest:

But the heart of man is such:

Therefore, *&c.*

Rom. 3: vers 10. Ps. 14: 3. & 53: 2, &c.

But the Apostle Paul, describeth the condition of men in the fall, at large, taking it out of the Psalmist, *There is none righteous, no not one: There is none, that understandeth, there is none, that seeketh after God. They are all gone out of the way, they are altogether become unprofitable, filthy, there is none, that doth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of asps is under their lips: whose mouths are full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes.* What more positive can be spoken? He seemeth to be particularly carefull, to avoid, that any good should be ascribed to the natural man, he shewes how he is polluted in all his wayes, he shewes how he is void of righteousness, of understanding, of the knowledg of God, how he is out of the way, and in short, unprofitable: than which nothing can be more fully said, to confirme our judgment. For, if this be the condition of the natural man, or of man, as he stands in the fall, he is unfit to make one right step to heaven.

If it be said, *That is not spoken of the condition of man, in general, but onely of some particulars, or at least that it comprehends not all.* Obj.

The text sheweth the clean contrary, in the foregoing verses, where the Apostle takes in himself, as he stood in his natural condition, *What then, are we better, than they? No, in no wise, for we have before proved both Jewes and Gentiles, that they are all under sin, as it is written.* And so he goes on, by which it is manifest, that he speaks of mankind in general. Answ.

If they object, that, which the same Apostle saith, in the foregoing chapter, vers 14. to wit, that *the Gentiles doe by natur the things contained in the Law, and so consequently, do, by natur, that, which is good and acceptable in the sight of God.* Obj.

I answer: This *natur* must not, neither can be understood of *man's own natur*, which is corrupt and falln, but of that *Spiritual natur*, which proceedeth from the *Seed of God in man*, as it receiveth a new visitation of God's love, and is quickened by it, which clearly appears by the following words, where he saith, *These not having a Law*, (id est) outwardly, *are a Law unto themselves, which shewes the work of the Law written in their hearts.* These acts of theirs then, are an effect of the Law written in their hearts, but the Scriptur declareth that the writing of the Law in the heart is a part, yea and a great part too of the New Covenant dispensation, and so no consequence nor part of man's natur. Answ.

Secondly: If this *natur*, here spoken of, could be understood of man's own natur, which he hath, as he is a man, then would the

Apoſtle unavoidably contradict himſelf, ſince he elſewhere poſitively declares, that *the natural man diſcerneth not the things of God, nor can.* Now I hope the Law of God, is among the things of God, eſpecially as it's written in the heart. The Apoſtle, in the 7 chap. of the ſame Epiſtle, ſaith, vers 12. that *the Law is holy, juſt, and good*; and vers 14. that *the Law is Spiritual, but he is carnal.* Now, in what reſpect is he *carnal*, but as he ſtands in the fall, unregenerat? Now what inconſiſtency would here be to ſay, that he is carnal, and yet not ſo, of his own natur? ſeing it is from his natur that he is ſo denominated. We ſee the Apoſtle contradiſtinguiſheth the Law, as Spiritual, from man's natur, as carnal and ſinfull. Wherefore, as Chriſt ſaith, *there can no grapes be* expected from *thiſtles*, Mat. 7:16. *nor figs of thorns*, ſo neither can the fulfilling of the Law, which is Spiritual, holy and juſt, be expected from that natur, which is corrupt, falln and unregenerat. Whence we conclude, with good reaſon, that the *natur* here ſpoken of, by which the *Gentiles* are ſaid to have done the *things contained in the Law*, is not the *common natur* of men, but that *Spirittual natur*, that ariſeth from the works of the righteous and Spiritual Law, that's written in the heart. I confeſs they of the other extream, when they are preſſed with this teſtimony by the *Socinians* and *Pelagians*, as wel as by us, when we uſe this Scriptur, to ſhew them, how ſome of the Heathens, by the *Light* of *Chriſt in* their *heart*, come to be ſaved, are very farr to ſeek, giving this anſwer, that *there were ſome reliques of the heavenly image left in Adam, by which the Heathens could doe ſome good things.* Which, as it is in it ſelf without proof, ſo it contradicts their own aſſertions elſewhere, and gives away their cauſe. For, if theſe reliques were of force to enable them to fulfill the righteous Law of God, it takes away the neceſſity of Chriſt's coming, or at leaſt leaves them a way to be ſaved without him: unleſs they will ſay, which is worſt of all, *that, though they really fulfilled the righteous Law of God, yet God damned them, becauſe of the want of that particular knowledg, while he himſelf withheld all means of their coming to him, from them*; but of this hereafter.

§ 111. I might alſo here uſe another argument, from theſe words of the Apoſtle 1 Cor. 2. where he ſo poſitively excluds the natural man from an underſtanding in the things of God; but becauſe I have ſpoken of that Scriptur, in the beginning of the ſecond Propoſition, I will here avoid to repeat what is there mentioned, referring thereunto. Yet, becauſe the *Socinians*, and others, who exalt the Light of the natural man, or a natural light in man, do object againſt this Scriptur, I ſhall remove it, ere I make an end.

They ſay, *The Greek word ψυχικὸς ought to be tranſlated* animal, *and* Obj. *not* natural, *elſe*, ſay they, *it* would have been φυσικὸς from which they ſeek to infert, *that it is onely the animal man, and not the rational, that is excluded here, from the diſcerning the things of God.* Which ſhift, without diſputing about the word, is eaſily refuted, neither is it any wiſe conſiſtent with the ſcope of the place, for

Firſt, The *animal* life is no other, than that, which man hath common with other living creatures, for, as he is a meer man, he differs no otherwiſe from beaſts, than by the *rational* property. Now the Apoſtle deduceth his argument in the foregoing verſes, from this *ſimile*, that *as the things of a man can not be known but by the ſpirit of a man, ſo the things of God no man knoweth but by the Spirit of God.* But I hope, theſe men will confeſs unto me, that the things of a man are not known by the *animal ſpirit* onely, i. e. by that, which he hath common with the beaſts, but by the *rational*: ſo that it muſt be the *rational*, that is here underſtood. Again, the ſubſumption ſhewes clearly, that the Apoſtle had no ſuch intent, as theſe mens gloſs would make him to have; viz, *ſo the things of God knoweth no man, but the Spirit of God*, according to their judgment he ſhould have ſaid, *the things of God knoweth no man by his animal ſpirit, but by his rational ſpirit*: for to ſay, *the Spirit of God* here ſpoken of, is no other, than the *rational ſpirit* of man, would border upon blaſphemy, ſince they are ſo often contradiſtinguiſhed. Again, going on, he ſaith not, that they are *rationally*, but *ſpiritually diſcerned.*

Secondly: The Apoſtle throughout this chapter ſhewes how the wiſdom of man is unfit to judg of the things of God, and ignorant of them. Now I ask theſe men, whether a man be called a wiſe man from his *animal* property, or from his *rational*? If from his rational, then it is not onely the *animal*, but even the *rational*, as he is yet in the natural ſtate, which the Apoſtle excluds here, and whom he contradiſtinguiſheth from the *Spiritual*, vers 15. *But the Spiritual man judgeth all things*, this can not be ſaid of any man meerly becauſe *rational*, or as he is a man; ſeing the men of greateſt reaſon, if we may ſo eſteem men, whom the Scriptur calls *wiſe*, as were the Greeks of old, not onely may be, but often are, enemies to the Kingdom of God, while both the *preaching of Chriſt* is ſaid to be *fooliſhneſs* with the wiſe men of this world, and the

wisdom of this world, is said to be *fooliſhneſs with God*. Now whether it be any wayes probable, that either theſe wiſe men, that are ſaid to account the Goſpel fooliſhneſs, are onely ſo called with reſpect to their animal property, and not their rational; or that that wiſdom, that is fooliſhneſs with God, is not meant of the rational, but onely the animal property, any rational man, laying aſide intereſt, may eaſily judg.

§ IV. I come now to the other part, to wit, that *this evil and corrupt ſeed is not imputed to infants, untill they actually joyn with it.* For this there is a reaſon given in the end of the Propoſition it ſelf, drawn from Eph. 2: for theſe *are by natur children of wrath, who walk according to the prince of the power of the air, the ſpirit, that now worketh in the children of diſobedience.* Here the Apoſtle gives their evil walking, and not any thing, that is not reduced to act, as a reaſon of their being children of wrath: and this is ſuteable to the whole ſtrain of the Goſpel, where no man is ever threatened or judged for what iniquity he hath not actually wrought. Such indeed as continue in iniquity, and ſo do homologat the ſins of their Fathers, God will viſit the iniquity of the fathers upon the children.

Is it not ſtrange then, that men ſhould entertain an opinion ſo abſurd in it ſelf, and ſo cruel and contrary to the natur, as wel of God's mercy, as juſtice, concerning the which the Scriptur is altogether ſilent? But it is manifeſt, that man hath invented this opinion out of ſelf-love and from that bitter root, from which all errours ſpring; for the moſt of Proteſtants, that hold this, having, as they fancy, the *abſolute decree of election*, to ſecure them, and their children, ſo as they can not miſs of Salvation, they make no great difficulty to ſend all others, both old and young, to hell. For, whereas ſelf-love (which always is apt to believe that, which it deſires) poſſeſſeth them with a hope that their part is ſecure, they are not ſolicitous how they leave their neighbours, which are the farr greater part of mankind, in theſe inextricable difficultys. The Papiſts again uſe this opinion, as an art to augment the eſteem of their Church, and reverence of its Sacraments, ſeing they pretend it is waſhed away by baptiſm, onely in this they appear to be a little more mercifull, in that they ſend not theſe unbaptized infants to hell, but to a certain *Limbus*, concerning which the Scripturs are as ſilent as of the other. This then is not onely not authoriſed in the Scripturs, but contrary to the expreſs tenor of it. The Apoſtle ſaith plainly, Rom. 4: 15. *Where no Law is, there is no tranſgreſſion.* And again, 5: 13. *But ſin is not imputed, where there is no Law.*

Than

Than which teſtimonys there is nothing more poſitive, ſince to infants there is no Law, ſeing, as ſuch, they are utterly uncapable of it, the Law can not reach but ſuch as have in ſome meaſur, leſs or more, the exerciſe of their underſtanding, which infants have not. So that from thence I thus argue,

Sin is imputed to none, where there is no Law:

But to infants there is no Law:

Therefore *ſin is not imputed to them.*

The *propoſition* is the Apoſtl's own words, the *aſſumption* is thus proved.

Thoſe, who are under a phyſical impoſſibility of either hearing, knowing, or underſtanding any Law, where the impoſſibility is not brought upon them by any act of their own, but is according to the very order of natur appoynted by God, to ſuch there is no Law:

But infants are under this phyſical impoſſibility:

Therefore, *&c.*

Secondly: What can be more poſitive, than that of Ezech. c. 18: v. 20. *The Soul that ſinneth, it ſhall dye: the ſon ſhall not bear the fathers iniquity?* For the Prophet here firſt ſheweth what is the cauſe of mans eternall death, which, he ſaith, is in his *ſinning*; and then, as if he purpoſed expreſſly to ſhut out ſuch an opinion, he aſſures us *the ſon ſhall not bear the fathers iniquity.* From which I thus argue,

If the ſon bear not the iniquity of his father, or of his immediate parents, farr leſs ſhall he bear the iniquity of Adam:

But the ſon ſhall not bear the iniquity of his father:

Therefore, &c.

§ V. Having thus farr ſhewn how abſurd this opinion is, I ſhall briefly examin the reaſons its Authors bring for it,

Firſt: They ſay, *Adam was a publick perſon, and therefore all men ſinned in him, as being in his loins.* And for this they alledg that of Rom. 5: 12. *Wherefore, as by one man ſin entred into the world, and death by ſin: and ſo death paſſed upon all men, for that all have ſinned &c. Theſe laſt words*, ſay they, *may be tranſlated*, in *whom all have ſinned.* Obj.

To this I anſwer: That Adam is a publick perſon, is not denyed, and that through him there is a ſeed of ſin propagated to all men, which in its own natur is ſinfull, and inclines men to iniquity; yet will it not follow from thence, that infants, who joyn not with this ſeed, are Anſw.

guilty. As for these words in the Romans, the reason of the guilt there alledged is, *for that all have sinned*. Now no man is said to sin, unless he actually sin in his own person, for the Greek words ἐφ' ᾧ may very wel relate to θάνατος, which is the nearest antecedent; so that they hold forth how that Adam, by his sin, gave an entrance to sin in the world, *and so death entred by sin*, ἐφ' ὅ i. e. *upon which* [viz, occasion] or, *in which* [viz, death] *all* others *have sinned*, that is, actually, in their own persons, to wit, all that were capable of sinning, of which number that infants could not be, the Apostle clearly shewes by the following verse, *sin is not imputed, where there is no Law*: and since, as is above proved, there is no Law to infants, they can not be here included.

Obj. Their second objection is from Psal. 51: 5. *Behold, I was shapen in iniquity, and in sin did my mother conceive me. Hence*, they say *it appears, that infants from their conception are guilty.*

Answ. How they inferr this consequence, for my part, I see not. The iniquity and sin here, appears to be farr more ascribable to the parents, than to the child. It is said indeed, *in sin did my mother conceive me*, not *my mother did conceive me a sinner*. Besides, that, so interpreted, contradicts expressly the Scriptur before mentioned, in making children guilty of the sins of their immediate parents, (for of Adam there is not here any mention) contrary to the plain words, *the Son shall not bear the fathers* iniquity.

Obj. Thirdly: They object that *the wages of sin is death, and that, seing children are subject to diseases and death, therefore they must be guilty of sin.*

Answ. I answer: That these things are a consequence of the fall, and of Adam's sin, is confessed, but that that infers necessarily a guilt, in all others, that are subject to them, is denyed. For though the whole outward *creation* suffered a decay by Adam's fall, which *groans* under vanity, according to which it is said, in *Job*, that *the heavens are not clean in the sight* of God, yet will it not from thence follow, that the herbs, earth, and trees are sinners,

Next, Death, though a consequent of the fall, incident to mans earthly natur, is not the wages of sin, in the Saints, but rather a sleep, by which they pass from death to life; which is so farr from being troublsom and painfull to them, as all real punishments for sin are; that the Apostle counts it *gain: To me*, saith he, *to dye is gain*, Phil. 1: 21.

Obj. Some are so foolish, as to make an objection further, saying, *That, if Adam's sin be not imputed to those, who actually have not sinned, then it would follow, that all infants are saved.*

But we are willing that this supposed absurdity should be the consequence of our doctrin, rather than that, which, it seems, our adversarys reckon not absurd, though the undoubted and unavoidable consequence of theirs, viz, that *Many infants eternally perish, not for any sin of their own, but onely for Adam's iniquity*; where we are willing to let the controversy sist, commending both to the illuminated understanding of the Christian Reader.

This errour of our adversarys is both denyed and refuted by *Zwinglius* that eminent founder of the Protestant Churches of *Switzerland*, in his book *De Baptismo*, for which he is anathematized by the Council of *Trent*, in the fifth Session. We shall only add this information, that we confess then, that a seed of sin is transmitted to all men from Adam (although imputed to none, untill by sinning they actually joyn with it) in which seed he gave occasion to all to sin, and it is the origin of all evil actions and thoughts in mens hearts: ἐφ' ᾧ to wit, θάνατος, as it is in the 5 of the Romans, i. e. *in which death all have sinned*. For this seed of sin is frequently called *death* in the Scripturs, and *the body of death*, seing indeed it is a *death* to the life of righteousness and holyness. Therefore its seed and its product is called the *old man*, the *old Adam*, in which all sin is; for which cause we use this name, to express this sin, and not that of *original sin*, of which phrase the Scriptur makes no mention, and under which, invented and unscriptural Barbarism, this notion of *imputed sin to infants* took place among Christians.

The Fifth and Sixth Propositions,

Concerning the Universal Redemption by Christ, and also the Saving and Spiritual Light, wherewith every man is inlightened.

The Fifth Proposition

GOD, out of his infinit love, *who delighteth not in the death of a sinner, but that all should live and be saved, hath so lov-* Ezech. 18 vers 32. & 33: 11.

loved the world, that he hath given his Onely Son a LIGHT, that whosoever believeth in him should be saved, Joh. 3:16. *who inlighteneth EVERY man that cometh into the world* Joh. c. 1: v. 9. and *maketh manifest all things*, that are reprovable, Eph. 5:13. and teacheth all temperance, righteousness, and godlyness. And this Light lighteneth the hearts of all in a day, in order to Salvation, and this is it, which reproves the sin of all individuals, and would, work out the Salvation of all, if not resisted: nor is it less *universal*, than the seed of sin, being the purchase of his *death who tasted death* for *every man*. *For, as in Adam all dye, even so in Christ all shall be made alive*, 1 Cor. 15:22.

The Sixth Proposition.

According to which Principle (or *hypothesis*) all the objections against the *universality* of *Christ's death*, are easily solved, neither is it needfull to recurr to the ministry of Angels, and those other miraculous means, which, they say, God useth, to manifest the doctrin and history of Christ's passion, unto such (who living in the places of the world, where the outward preaching of the Gospel is unknown) have wel improved the first and common grace. For, as hence it wel followes, that some of the old Philosophers might have been saved, so also may some (who by Providence are cast into those remote parts of the world, where the knowledg of the history is wanting) be made partakers of the Divine mystery, if they receive, and resist not that Grace, a *manifestation* whereof is *given to every man to profite withall*. This most certain doctrin being then received, that there is an Evangelical and Saving *Light* and *Grace in all*, the universality of the Love and Mercy of God towards mankind (both in the death of his Beloved Son th:

1 Cor 12: vers 7.

the Lord Jesus Christ, and in the manifestation of the *Light in the heart*) is established and confirmed, against all the objections of such as deny it. Therefore Christ hath *tasted death for every man*, not onely for *all kind of men*, as some vainly talk, but for *every man of all kinds*; the benefit of whose offering, is not onely extended to such, who have the distinct outward knowledg of his death and sufferings, as the same is declared in the Scripturs, but even unto those, who are necessarily excluded from the benefit of this knowledg, by some inevitable accident: which knowledg we willingly confess to be very profitable and comfortable, but not absolutely needfull unto such, from whom God himself hath withheld it, yet they may be made partakers of the mystery of his death, (though ignorant of the history) if they suffer *his Seed, and Light* (*inlightening their hearts*) to take place, (*in which Light communion with the Father and the Son is enjoyed*) so as of wicked men to become holy, and lovers of that Power, by whose inward and secret touches they feel themselves turned from the evil to the good, and learn to *doe to others, as they would be done by*, in which Christ himself affirms all to be included. As *They* have then falsly and erroneously taught, who have denyed Christ to have dyed for all men, so neither have *They* sufficiently taught the Truth, who affirming him to have dyed for all, have added the absolute necessity of the outward knowledg thereof, in order to obtain its saving effect. Among whom the *Remonstrants* of *Holland* have been chiefly wanting, and many other assertors of Universal Redemption, in that they have not placed the extent of his salvation in that Divine and Evangelical Principle of *Light* and *Life*, wherewith *Christ hath inlightened Every man, that cometh into the world*,

H eb. 2: 9

The FIFTH and SIXTH PROPOSITIONS, which is excellently and evidently held forth in these Scripturs, Gen. 6: 3. Deut. 30: 14. Joh. 1: 7, 8, 9, 16. Rom. 10: 8. Tit. 2: 11.

Hitherto we have considered mans fallen, lost, corrupted and degenerated condition.

Now it is fit to inquire, *how, and by what means he may come to be freed out of this miserable and depraved condition*; which, in these two Propositions, is declared and demonstrated, which I thought meet to place together, because of their affinity, The one being, as it were, an explanation of the other.

As for that doctrin, which these Propositions chiefly strike at, to wit, *absolute reprobation*; according to which, some are not afraid to assert; That God, by an eternal and immutable decree, hath predestinated to eternal damnation, the farr greater part of mankind, not considered as made, much less as falln, without any respect to their disobedience or sin, but onely for the demonstrating of the glory of his justice: and that, for the bringing this about, he hath appoynted these miserable Souls necessarily to walk in their wicked wayes, that so his Justice may lay hold on them: and that God doth therefore not onely suffer them to be liable to this misery, in many parts of the world, by witholding from them the preaching of the Gospel, and knowledg of Christ; but even in those places, where the Gospel is preached, and Salvation by Christ is offered: whom, though he publikely invite them, yet he justly condemnes, for disobedience, albeit he hath withheld from them all Grace, by which they could have laid hold on the Gospel, *viz.*, because he hath, by a secret will unknown to all men, ordained and decreed, (without any respect had to their disobedience or sin) that they shall not obey, and that the offer of the Gospel shall never prove effectual, for their Salvation; but onely serve to aggravate and occasion their greater condemnation.

I say, as to this horrible and blasphemous doctrin, our cause is common with many others, who have, both wisely, and learnedly, according to Scriptur, Reason, and Antiquity, refuted it. Seing then that so much, and so wel, is said already against this doctrin, that little can be superadded, except what hath been said already, I shall be short in this respect. Yet, because it lies so in opposition to my way, I can not let it altogether pass.

§ I.

§ I. First: We may safely call this doctrin a *novelty*, seing the first four hundred years after Christ, there is no mention made of it: for as it is contrary to the Scripturs testimony, and to the tenor of the Gospel, so all the antient writers, teachers, and doctors of the Church pass it over with a profound silence. The first foundations of it were laid in the latter writings of Augustin, who, in his heat against Pelagius, let fall some expressions, which some have unhappily gleaned up, to the establishing of this errour; thereby contradicting the Truth, and sufficiently gainsaying many others, and many more and frequent expressions of the same Augustin. Afterwards was this doctrin fomented by Dominicus a frier, and the Monks of his Order; and at last, unhappyly, taken up by John Calvin (otherwise a man, in divers respects to be commended) to the great staining of his reputation, and diffamation both of the Protestant and Christian religion: which, though it received the decrees of the Synod of Dort for its confirmation, hath since lost ground, and begins to be exploded by most men of learning and piety in all Protestant Churches. However we should not quarrel it for the silence of the Antients, paucity of its assertors, or for the learnedness of its opposers, if we did observe it to have any real bottom in the writings, or sayings of Christ and the Apostles, and that it were not *highly injurious to God himself, to Jesus Christ our Mediator and Redeemer, and to the Power, Vertue, Nobility, and Excellency of his Blessed Gospel, and lastly unto all mankind.*

§ II. First, *It is highly injurious to God*, because it makes him the author of sin; which, of all things is most contrary to his natur. I confess the assertors of this principle deny this consequence, but that is but a pure illusion, seing it so naturally followes from their doctrin, and is equally ridiculous, as if a man should pertinaciously deny that *one* and *two* makes *three*. For if God has decreed that the reprobated ones shall perish, without all respect to their evil deeds, but onely of his own pleasur: and if he hath also decreed, long before they were in being, or in any capacity to doe good or evil, that they should walk in those wicked wayes, by which, as by a secondary means, they are led to that end, who, I pray, is the first author and cause thereof, but God, who so willed and decreed? This is as natural a consequence, as any can be. And therefore, although many of the preachers of this doctrin have sought out various, strange, strained and intricat distinctions, to defend their opinion, and evite this horrid consequence; yet, some, and that of the most eminent

of them, have been so plain in the matter, as they have put it beyond all doubt. Of which I shall instance a few among many passages. * *I say, that by the ordination and will of God, Adam fell. God would have man to fall. Man is blinded by the will and commandment of God. We refer the causes of hardening us to God. The highest or remote cause of hardening is the will of God. It followeth that the hidden counsel of God is the cause of hardening.* These are Calvin's expressions. [a] *God* (saith Beza) *hath predestinated not onely unto damnation but also unto the causes of it, whomsoever he saw meet.* [b] *The decree of God can not be excluded from the causes of corruption.* [c] *It is certain,* (saith Zanchius) *that God is the First cause of obduration. Reprobats are held so fast under Gods Almighty decree, that they can not but sin and perish.* [d] *It is the opinion* (saith Paræus) *of our doctors, that God did inevitably decree the temptation and fall of man. The creatur sinneth indeed necessarily by the most just Judgment of God. Our men do most rightly affirme, that the fall of man was necessary and inevitable by accident, because of Gods decree.* [e] *God* (saith Martyr) *doth incline and force the wills of wicked men into great sins.* [f] *God* (saith Zwinglius) *moveth the robber to kill. He killeth, God forçeing him thereunto. But thou wilt say, he is forced to sin, I permitt truely, that he is forced.* [g] *Reprobate persons* (saith Piscator) *are obsolutely ordained to this twofold end, to undergo everlasting punishment, and necessarily to sin, and therefore to sin, that they may be justly punished.*

If these sayings do not plainly and evidently import, that God is *the author of sin*, we must not then seek these mens opinions from their words, but some way else: it seems as if they had assumed to themselves that monstrous and twofold will they feign of God; one, by which they declare their minds openly, and another more secret and hidden, which is quite contrary to the other. Nor doth it at all help them, to say, that man sins willingly, since that willingness, proclivity and propensity to evil, is, according to their judgment, so necessarily imposed upon him, that he can not but be willing, because God hath willed and decreed him to be so. Which shift is just as if I should take a child uncapable to resist me, and throw it down from a great precipice, the weight of the childs body indeed makes it go readily down, and the violence of the fall upon some rock or stone, beats out its brains, and kills it. Now then, I pray, though the body of the child goes willingly down, (for I suppose it, as to its mind, is uncapable of any will) and the weight of its body, and not any immediate stroak of my hand, who perhaps am at a great

* Calv. in cap. 3. Gen. Id. 1. Inst. c. 18. S. 1. Id. lib. de Præd. Idem lib. de provid. Id. Inst. cap. 23. S. 1

[a] Beza lib. de præd.

[b] Id. de præd. adart. 1.

[c] Zanch. de excæcat. q. 5. Idem lib. 5 de nat. Dei cap 2. de præd.

[d] Paræus lib. 3. de amiss. gratiæ. c. 2. ibid. c. 1.

[e] Martyr. in Rom.

[f] Zuing. lib. de prov. c. 5.

[g] Resp. ad Vorst. part. 1. p. 120.

great distance, makes it dye, whether is the child or I the proper cause of its death? Let any man of reason judg, if Gods part be (with them) as great, yea more immediate, in the sins of men, (as, by the testimonys above brought, doth appear) whether doth not this make him not one the author of sin, but more unjust, than the unjustest of men?

§ III. Secondly, *this doctrin is injurious to God*, because it makes him delight in the death of sinners, yea and to will many to dye in their sins, contrary to these Scripturs, Ezech. 33: 11. 1 Tim. 2: 3. 2 Pet. 3: 9. For, if he hath created men onely for this very end, that he might show forth his justice and power in them, as these men affirme, and, for effecting thereof, hath not onely withheld from them the means of doing good; but also predestinated the evil, that they might fall into it; and that he inclines and forces them into great sins, certainly he must necessarily delight in their death, and will them to dye, seing against his own will he neither doth, nor can doe any thing.

§ IV. Thirdly, *it is highly injurious to Christ our Mediator, and to the efficacy and excellency of his Gospel*: for it renders his mediation ineffectual, as if he had not by his sufferings throughly broken down the middle wall, nor yet removed the wrath of God, or purchased the love of God towards all mankind; if it was afore decreed, that it should be of no service to the far greater part of mankind. It is to no purpose to alledg that the death of Christ was of efficacy enough to have saved all mankind, if, in effect, its vertue be not so farr extended, as to put all mankind into a capacity of Salvation.

Fourthly, it makes the *preaching of the Gospel a meer mock and illusion*, if many of these, to whom it is preached, be by an irrevocable decree excluded from being benefited by it: it wholly makes useless the preaching of faith and repentance, and the whole tenor of the Gospel promises and threatenings, as being all relative to a former decree, and means before appoynted to such, which because they can not fail, man needs doe nothing, but wait for that irresistible snatch, which will come, though it be but at the last hour of his life, if he be in the decree of election. And he his diligence and waiting what it can, he shall never attain it, if he belong to the decree of reprobation.

Fifthly, it makes the *coming of Christ, and his propitiatory Sacrifice*, which the Scriptur affirmes to have been the fruit of God's Love to the world, and transacted for the sins and Salvation of all men, to have been rather a

teſtimony of God's wrath to the world, and one of the greateſt judgments and ſevereſt acts of God's indignation towards mankind, it being onely ordain'd to ſave a very few, and for the hardening, obduring, and augmenting the condemnation of the farr greater number of men, becauſe they believe not truely in it; the cauſe of which unbelief again (as the Divines [ſo called] above aſſert) is the hidden counſel of God: certainly the coming of Chriſt was never to them a teſtimony of God's love, but rather of his implacable wrath. And, if the World may be taken for the farr greater number of ſuch as live in it, God never loved the world, according to this doctrin, but rather hated it greatly, in ſending his Son to be crucified in it.

§ V. Sixthly, *this doctrin is highly injurious to mankind*: for it renders them in a farr worſe condition, than the devils in hell. For theſe were ſometimes in a capacity to have ſtood, and do ſuffer onely for their own guilt; whereas many millions of men are for ever tormented, according to them, for Adam's ſin; which they neither knew of, nor ever were acceſſary to. It renders them worſe, than the beaſts of the field, of whom the maſter requires not more, than they are able to performe, and if they be killed, death to them is the end of ſorrow; whereas man is for ever tormented, for not doing that, which he never was able to doe. It puts him into a farr worſe condition, than Pharaoh put the Iſraelits: for, though he withheld ſtraw from them, yet, by much labour and pains, they could have gotten it. But from men they make God to withhold all means of Salvation, ſo that they can by no means attain it. Yea they place mankind in that condition, which the Poëts feign of *Tantalus*, who, oppreſſed with thirſt, ſtands in water up to the chin, yet can by no means reach it with his tongue; and, being tormented with hunger, hath fruit hanging at his very lips, yet ſo as he can never lay hold on them with his teeth, and theſe things are ſo near him not to nouriſh him, but to torment him. So do theſe men, they make the outward creation of the works of Providence, the ſmitings of the Conſcience, ſufficient to convince the Heathens of ſin, and ſo to condemn and judg them, but not at all to help them to Salvation. They make the preaching of the Goſpel, the offer of Salvation by Chriſt, the uſe of the Sacraments, of Prayer and good works ſufficient to condemn thoſe they account reprobats within the Church, ſerving onely to inform them to beget a ſeeming faith, and vain hope, yet, becauſe of a ſecret impotency, which they had

had from their infancy, all theſe are wholly ineffectual to bring them the leaſt ſtep towards Salvation, and do onely contribute to render their condemnation the greater, and their torments the more violent and intolerable.

Having thus briefly removed this falſe doctrin, which ſtood in my way, becauſe they, that are deſirous, may ſee it both learnedly and piously refuted by many others, I come to the matter of our Propoſition, which is, that *God, out of his infinite love, who delighteth not in the death of a ſinner, but that all ſhould live and be ſaved, hath ſent his Onely-begotten Son into the world, that whoſoever believeth in him might be ſaved*; which alſo is again affirmed in the ſixth Propoſition, in theſe words, *Chriſt thereſtored death for every man of all kinds.* Such is the evidence of this Truth, delivered almoſt wholly in the expreſs words of Scriptur, that it will not need much probation. Alſo, becauſe our aſſertion herein, is common with many others, who have both earneſtly and ſoundly, according to the Scriptur, pleaded for this Univerſal Redemption, I ſhall be the more brief in it, that I may come to that, which may ſeem more ſingularly and peculiarly ours.

§ VI. This doctrin of Univerſal redemption, or Chriſts dying for all men, is, of it ſelf, ſo evident from the Scriptur teſtimony, that there is ſcarce found any other article of the Chriſtian faith, ſo frequently, ſo plainly, and ſo poſitively aſſerted. It is that, which maketh the preaching of Chriſt to be truely termed the Goſpel, or an annunciation of glad tydings to all. Thus the Angel declared the birth and coming of Chriſt to the ſhepheards to be Luk. 2: 10. *behold I bring you good tydings of great joy, which ſhall be to all people.* He ſaith not *to a few people.* Now if this coming of Chriſt, had not brought a poſſibility of Salvation *to all*, it ſhould rather have been accounted bad tydings of great ſorrow, to moſt people, neither ſhould the Angel have had reaſon to have ſung *Peace on earth, and good-will towards men*, if the greateſt part of mankind had been neceſſarily ſhut out from receiving any benefit by it. How ſhould Chriſt have ſent out his to *preach the Goſpel to every creatur*, Mark. 16: 15? a very comprehenſive commiſſion! that is *to every ſon and daughter of mankind.* Without all exception, he commands them to preach *Salvation to all, repentance and remiſſion of ſins to all, warning every one, and exhorting every one*, as Paul did, Col. 1: 28. Now how could they have preached the Goſpel *to every man*, as became the miniſters of Jeſus Chriſt, in much aſſur-

assurance; if Salvation, by that Gospel, had not been possible for all; what if some of those had asked them, or should now ask any of these doctors who deny the Universallity of Christ's death, and yet preach it to all promiscuously, *hath Christ dyed for me?* How can they with confidence give a certain answer to this question? If they give a conditional answer, as their principle obligeth them to do, and say, *If thou repent, Christ hath dyed for thee,* doth not the same question still recurr? *Hath Christ dyed for me, so as to make repentance possible for me?* To this they can answer nothing, unless they run in a circle: whereas *the feet of those, that bring the glad tidings of the Gospel of Peace,* are said to be *beautifull,* for that they preach the *common Salvation,* repentance unto all, offering a door of mercy and hope to all through *Jesus Christ,* who *gave himself a ransom for all.* The Gospel invites *all*: and certainly by the Gospel Christ intended not to deceive and delude the greater part of mankind, when he invites and cryeth, saying, *Come unto me, all ye, that are weary and heavy laden, and I will give you rest.* If *all* then ought to seek after him, and to look for Salvation by him, he must needs have made *Salvation possible* to *all*: for who is bound to seek after that, which is impossible? Certainly it were a mocking of men, to bid them doe so. And such as deny, that, by the death of Christ, *Salvation* is made *possible to all men,* do most blasphemously make God mock the world, in giving his servants a commission to preach the Gospel of Salvation unto *all,* while he hath before decreed, that it shall not be possible for them to receive it. Would not this make the Lord to send forth his servants with a *lye in their mouth,* which were blasphemous to think, commanding them to bid *all* and *every one* believe, that Christ dyed for them, and had purchased life and Salvation? Whereas it is no such thing, according to the forementioned doctrin. But, seing Christ, after he arose, and perfected the work of our Redemption, gave a commission to preach repentance, remission of sins, and Salvation to all; it is manifest, that he *dyed for all.* For he, that hath commissionated his servants thus to preach, is a *God of Truth,* and no mocker of poor mankind, neither doth he require of any man, that, which is simply impossible for him to doe; for that, *no man is bound to doe that, which is impossible,* is a principle of Truth ingraven in every mans mind. And, seing he is both a most Righteous and mercifull God, it can not at all stand neither with his justice nor mercy, to bid such men repent or believe, to whom it is impossible.

§ VII.

§ VII. Moreover, if we regard the testimony of the Scriptur, in this matter, where there is not one Scriptur, which I know of, that affirmeth Christ not to dye for *all,* there are divers, that positively and expressly assert he did, as 1 Tim. 2: 1, 3, 4, 6. *I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, &c. for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledg of the Truth, who gave himself a ransome for all, to be testified in due time.* Except we will have the Apostle here to assert quite another thing, then he intended; there can be nothing more plain, to confirme what we have asserted. And this Scriptur doth wel answer to that manner of arguing, which we have hitherto used: for first the Apostle here recommends them to *pray for all men.* And to obviate such an objection, as if they had said, with our adversarys, *Christ prayed not for the world, neither willeth he us to pray for all, because he willeth not that all should be saved, but hath ordained many to be damned, that he might shew forth his justice in them.* He obviats, I say, such an objection, telling them that *it is good and acceptable in the sight of God, who will have all men to be saved.* I desire to know, what can be more expresly affirmed, or can any two Propositions be stated in terms more contradictory than these two, *God willeth not some to be saved,* and *God willeth all men to be saved,* or, *God will have no man perish.* If we believe the last, as the Apostle hath affirmed, the first must be destroyed; seing of contradictory Propositions, the one being placed, the other is destroyed. Whence, to conclude, he gives us a reason of his willingness that *all* men should be saved, in these words, *who gave himself a ransom for all,* as if he would have said, since Christ dyed for all, since he gave himself a ransom for all, therefore he will have all men to be saved. This Christ himself gives as the reason of God's Love to the world, in these words, Joh. 3: 16. *God so loved the world, that he gave his Onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Compared with 1 Joh. 4: 9. This [*whosoever*] is an indefinit term, from which no man is excluded. From all which then I thus argue,

For whomsoever it is lawfull to pray, to them Salvation is possible: Arg.
But it's lawfull to pray for every individual man in the whole world:
Therefore Salvation is possible unto them.

I prove the *major proposition* thus,

No man is bound to pray for that, which is impossible to be attained:
But every man is bound and commanded to pray for all men:
Therefore it is not impossible to be obtained.

I prove also this Proposition further, thus

No man is bound to pray but in faith:
But he, that prayeth for that, which he judges simply impossible to be obtained, can not pray in faith:
Therefore, &c. Again,
That, which God willeth, is not impossible:
But God willeth all men to be saved:
Therefore it is not impossible.

And lastly,

These, for whom our Saviour gave himself a ransom, to such Salvation is possible:
But our Saviour gave himself a ransom for all:
Therefore Salvation is possible unto them.

§ VIII. This is very positively affirmed, Heb. 2: 9. in these words, *But we see Jesus, who was made a little lower, than the Angels, for the suffering of death crowned with glory and honour, that he by the Grace of God, might tast death for every man.* He, that will but open his eyes, may see this truth here asserted; if he tasted death for every man, then certainly there is no man, for whom he did not taste death, then there is no man, who may not be made a sharer of the benefit of it; for *he came not to condemn the world, but that the world through him might be saved*, Joh. 3: 17. *he came not to judg the world, but to save the world*, Joh. 12: 47. Whereas, according to the doctrin of our adversarys, he behoved to come to condemn the world, and judg it, and not that it might be saved by him, or to save it: for, if he never came to bring Salvation to a great part of mankind, but that his coming, though it could never doe them good, yet shall augment their condemnation, from thence is necessarily followes, that he came not of intention to save, but to judg and condemn the greater part of the world, contrary to his own expres testimony, and, as the Apostle Paul, in the words above cited, doth assert affirmatively, that *God willeth the Salvation of all*, so doth the Apostle Peter assert negatively, that *he willeth not the perishing of any*, 2 Pet. 3: 9. *The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing, that any should perish, but that all should come to repentance.* And this is correspon-

respondent to that of the Prophet Ezechiel 33: 11. *As I live, saith the Lord, I have no pleasur in the death of the wicked, but that the wicked turn from his way and live.* If it be safe to believe God, and trust in him, we must not think that he intends to cheat us, by all these expressions through his servants; but that he was in good earnest, and that this will and desire of his hath not taken effect, the blame is on our parts, as shall be after spoken of, which could not be, if so be we never were in any capacity of Salvation, or that Christ had never dyed for us, but left us under an impossibility of Salvation, what means all those earnest invitations? all those serious expostulations? all those regreting contemplations? wherewith the Holy Scripturs are full, as, *Why will ye dye? O house of Israel! why will ye not come to me, that ye might have life? I have waited to be gracious unto you. I have sought to gather you. I have knocked at the door of your hearts. Is not your destruction of your selves? I have called all the day long.* If men, who are so invited, be under no capacity of being saved, if Salvation be impossible unto them; shall we suppose God, in this, to be no other, but like the author of a Romance, or the master of a comedy, who amuses and raises the various affections and passions of his spectators by divers and strange accidents, sometimes leading them into hope, and sometimes into despair, all those actions in effect being but a pure illusion, while he hath appoynt what the conclusion of all shall be?

Thirdly, this doctrin is abundantly confirmed by that of the Apostle 1 Joh. 2: 1, 2. *And if any man sin, we have an Advocat with the Father Jesus Christ the Righteous. And he is the Propitiation for our sins, and not for ours onely, but also for the sins of the whole world.* The way, which our adversarys take to evite this testimony, is most foolish and ridiculous. *The [World] here*, say they, *is the World of believers.* For this commentary we have nothing, but their own assertion, and so, while it manifestly destroys the text, may be justly rejected. For First, let them shew me, if they can, in all the Scriptur, where the [*whole world*] is taken for *Believers* onely, I shall shew them, where it is many times taken for the quite contrary, as, *the world knowes me not. The world receives me not. I am not of this world.* Besides all, these Scripturs Psalm. 17: 14. Isa. 13: 11. Matth. 18: 7. Joh. 7: 7. 8: 26. 12: 19. 14: 17. 15: 18, 19. 17: 14, 18, 20. 1 Cor. 1: 21. 2: 12. 6: 2. Gal. 6: 14. Ja. 1: 27. 2 Pet. 2: 20. 1 Joh. 2: 15. 3: 1. and 4: 4, 5. and many more. Secondly, The Apostle, in this very place, contradistinguisheth the *World* from the

Saints, thus, *and not for ours onely, but for the sins of the whole world.* What means the Apostle by [*ours*] here? is not that the sins of Believers? was not he one of those Believers? and was not this an universal epistle written to all the Saints, that then were? So that, according to these mens comment, there should be a very unnecessary and foolish redundancy in the Apostl's words: as if he had said, *he is a Propitiation not onely for the sins of all Believers, but for the sins of all Believers.* Is not this to make the Apostles words void of good sense? Let them shew us, wherever there is such a manner of speaking in all the Scriptur: where any of the pen-men first name the *Believers in concretô* with themselves, and then contradistinguish them from some other whole world of Believers. That [*whole world*,] if it be of Believers, must not be the world we live in. But we need no better interpreter for the Apostle, than himself, who uses the very same expression and phrase, in the same epistle, c. 5: 19. saying, *We know that we are of God, and the whole world lieth in wickedness:* there can not be found in all the Scriptur two places, which run more paralell, seing, in both, the same Apostle, in the same epistle, to the same persons, contradistinguisheth himself, and the Saints, to whom he writes, from the whole world; which according to these mens commentary, ought to be understood of Believers, as if John had said, *We know particular Believers are of God, but the whole world of Believers lieth in wickedness.* What absurd wresting of Scriptur were this? And yet it may be as wel pleaded for, as the other, for they differ not at all: seing then that the Apostle John tells us plainly, that Christ not onely dyed for him, and for the Saints and members of the Church of God, to whom he wrot, but for the *whole world.* Let us then hold it for a certain and undoubted Truth, notwithstanding the cavills of such as oppose.

This might also be proved from many more Scriptur testimonys, if it were at this season needfull. All the *Fathers*, so called, and *Doctors* of the Church for the first four centurys preached this doctrin, according to which they boldly held forth the Gospel of Christ, and efficacy of his death, inviting and intreating the Heathens to come and be partakers of the benefits of it, shewing them, how there was a door open for them *all* to be saved, through Jesus Christ, not telling them that God had predestinated any of them to damnation, or had made Salvation impossible to them, by withholding power and Grace, necessary to believe, from them. But of many of their sayings, which might be alledged, I shall onely instance a few.

Au-

Augustin, on the 95 Psalm, saith; „ The blood of Christ is of so „ great worth, that it is of no less value, than the whole world.

Prosper ad *Gall.* c. 9. „ The Redeemer of the world gave his blood for „ the world, and the world would not be redeemed, because the darkness „ did not receive the Light. He that saith, the Saviour was not crucified „ for the redemption of the whole world, looks not to the vertue of the „ Sacrament, but to the part of infidels, since the blood of our Lord Jesus „ Christ is the price of the whole world, from which redemption they „ are strangers, who either delighting in their captivity would not be „ redeemed, or, after they were redeemed, returned to the same servitud.

The same *Prosper*, in his answer to *Vincentius's* first objection. „ Seing „ therefore because of one common natur, and cause in Truth; under- „ taken by our Lord, all are rightly said to be redeemed, and never- „ theless all are not brought out of captivity, the property of redem- „ ption, without doubt, belongeth to those, from whom the prince „ of this world is shut out, and now are not vessels of the devil, but „ members of Christ; whose death was so bestowed upon mankind, „ that it belonged to the redemption of such, who were not to be re- „ generated. But so, that that, which was done by the example of „ one for all, might, by a singular mystery, be celebrated in every „ one. For the cup of immortality, which is made up of our infirmity „ and the Divine Power, hath indeed that in it, which may profit all, „ but if it be not drunk, it doth not heal.

The Author *de vocat. Gentium*, lib. 11. cap. 6. „ There is no cause „ to doubt, but that our Lord Jesus Christ dyed for sinners and wicked „ men, and if there can be any found, who may be said not to be of „ this number, Christ hath not dyed for all, he made himself a Re- „ deemer for the whole world.

Chrysostom, on the 1. chap. of John. „ If he inlightens „ every man coming into the world, how comes it, that so many men „ remain without Light? For all do not so much as acknowledg „ Christ, how then doth he inlighten every man? he illuminats in- „ deed so farr as in him is, but if any, of their own accord, closing „ the eyes of their mind, will not direct their eyes unto the beams of „ this Light, the cause that they remain in darkness is not from the „ natur of the Light, but through their own malignity, who willingly

„ have rendred themselves unworthy of so great a gift. But why be-
„ lieved they not? Because they would not. Christ did his part.

The *Arelatensian* Synod, held about the year 490, pronounced him
„ accursed, who should say that Christ hath not dyed for all, or that
„ he would not have all men tobe saved.

Ambr. on Psal. 118. Serm. 8. „ The mystical sun of Righteousness
„ is arisen to all, he came to all, he suffered for all, and rose again
„ for all. And therefore he suffered, that he might take away the
„ sin of the world: But if any one believe not in Christ, he robs him-
„ self of this general benefit, even as if one by closing the windows,
„ should hold out the Sun-beams; the Sun is not therefore not arisen
„ to all, because such a one hath so robbed himself of its heat: but
„ the Sun keeps its prerogative, it is such a ones imprudence, that he
„ shuts himself out from the common benefit of the Light.

The same man in his 11 book of Cain and Abel, cap. 13. saith;
„ Therefore he brought unto all, the means of health, that, who-
„ soever should perish, may ascribe to himself the causes of his death,
„ who would not be cured, when he had the remedy, by which he
„ might have escaped.

§ IX. Seing then that this doctrin of the Universality of Christ's death is so certain and agreable to the Scripturs testimony, and to the sense of the purest Antiquity, it may be wondered how so many, some whereof have been esteemed not onely learned, but also pious, have been capable to fall into so gross and strange an errour. But the cause of this doth evidently appear, in that the way and method, by which the vertue and efficacy of this death is communicated to all men, hath not been rightly understood; or indeed hath been erroneously affirmed. The Pelagians, ascribing all to man's will and natur, denyed man to have any seed of sin conveighed to him from Adam. And the Semi-Pelagians making Grace as a Gift following upon man's merit or right improving of his natur, according to their known principle, *Facienti quod in se est, Deus non denegat gratiam.*

This gave Augustin, Prosper, and some others occasion, labouring, in opposition to these opinions, to magnify the Grace of God, and paint out the corruption of man's natur, (as the proverb is, of those, that seek to make straight a crooked stick) to incline to the other extreme. So also the Reformers, Luther, and others, finding, among other errours, the strange

strange expressions, used by some of the Popish Scholastiks, concerning free will, and how much the tendency of their principles is to exalt man's natur, and lessen God's Grace, having all those sayings of Augustin and others, for a pattern, through the like mistake ran upon the same extreme. Though afterwards the Lutherans seing how farr Calvin and his followers drove this matter (who, as a man of subtile and profound judgment, foreseing where it would land, resolved above board to assert, that God had decreed the means as wel as the end (and therefore had ordained men to sin, and excites them thereto, which he labours earnestly to defend) and that there was no avoiding the making God the author of sin, thereby received occasion to discern the falsity of this doctrin, and disclaimed it; as appears by the latter writings of Melancthon, and the Monpelgartensian conference, where Lucas Osiander one of the collocutors termes it *impious*, calls it a making God the author of sin, and a horrid and horrible blasphemy. Yet, because none of those who have asserted this Universal Redemption, since the reformation, have given a clear distinct, and satisfactory testimony, how it is communicated to all, and so have falln short of fully declaring the perfection of the Gospel dispensation; others have been thereby the more strengthened in their errours. Which I shall illustrate by one singular example. Epit. Hist. Eccl. Lucæ Osiand. Cent. 16. lib. 4. cap. 32.

The Arminians and other assertors of universal Grace use this as a chief argument,

That, which every man is bound to believe, is true:
But every man is bound to believe that Christ dyed for them:
Therefore, &c.

Of this argument the other party deny the *assumption*, saying, that *they, who never heard of Christ, are not obliged to believe in him, and seing the Remonstrants* (as they are commonly called) *do generally themselves acknowledg, that, without the outward knowledg of Christ, there is no Salvation*; that gives the other party yet a stronger argument for their precise decree of reprobation. *For*, say they, *seing we all see really and in effect, that God hath withheld from many generations, and yet from many nations, that knowledg, which is absolutely needfull to Salvation, and so hath rendered it simply impossible unto them, why may he not as wel withhold the Grace necessary to make a saving application of that knowledg, where it is preached? for there is no ground to say, that this were injustice in God, or impartiality, more than his leaving those others in utter ignorance; the one being but a withholding Grace to apprehend* the

the object of faith; the other a withdrawing the object it self. For answer to this, they are forced to draw a conclusion from their former *hypothesis* of Christ? dying for all, and God's mercy and justice, saying, that *if these Heathens, who live in these remote places, where the outward knowledg of Christ is not, did improve that common knowledg they have, to whom the outward creation is for an object of faith, by which they may gather, that there is a God, then the Lord would, by some Providence, either send an Angel to tell them of Christ, or conveigh the Scriptur to them, or bring them some way to an opportunity to meet with such as might inform them.* Which, as it gives alwayes too much to the power and strength of man's will, and natur, and savours a little of Socinianism and Pelagianism, or at lest of Semipelagianism, so, since it is onely built upon probable conjecturs, neither hath it evidence enough to convince any, strongly tainted with the other doctrin, nor yet doth it make the equity and wonderfull harmony of God's Mercy and Justice towards *all*, so manifest to the understanding. So that, I have often observed, that these assertors of Universal Grace, did farr more pithily and strongly overturn the false doctrin of their adversarys, than they did establish and confirm the Truth, and certainty of their own. And, though they have proof sufficient from the Holy Scripturs to confirm the Universality of Christ's death, and that none are precisely, by any irrevocable decree, excluded from Salvation, yet I find, when they are pressed, in the respects above mentioned, to shew how God hath so farr equally extended the capacity to partake of the benefit of Christ's death unto all as to communicate unto them, a sufficient way of so doing, they are somewhat in a strait, and are put more to give us their conjecturs, from the certainty of the former presupposed Truth, to wit, (that because Christ hath certainly dyed for all, and God hath not rendered Salvation impossible to any, therefore there must be some way or other, by which they may be saved, which must be by improving some common grace, or by gathering from the works of Creation and Providence) then by really demonstrating, by convinceing, and Spiritual arguments, what that way is.

§ X. It falls out then, that, as darkness and the great Apostasy came not upon the Christian world all at once, but by several degrees, one thing making way for another, untill that thick and gross vail came to be overspread, wherewith the nations were so blindly covered, from the seventh and eighth untill the sixtenth centurys, even as the darkness the

of the night comes not upon the outward creation all at once, but by degrees, according as the Sun declines in each horizon; so neither did that full and clear Light and knowledg of the Glorious dispensation of the Gospel of Christ appear all at once, the work of the first Witnesses being more to testify against, and discover the abuses of the apostasy, than to establish the Truth in purity. He, that comes to build a new city, must first remove the old rubbish, before he can see to lay a new foundation, and he, that comes to a house greatly polluted and full of dirt, will first sweep away and remove the filth, before he put up his own good and new furnitur. The dawning of the day dispells the darkness, and makes us see the things, that are most conspicuous; but the distinct discovering and discerning of things, so as to make a certain and perfect observation, is reserved for the arising of the Sun, and its shining in full brightness. And we can, from a certain experience, boldly affirm, that the not waiting for this, but building among, yea and with the old Popish rubbish, and setting up, before a full purgation hath been to most Protestants the foundation of many a mistake, and an occasion of unspeakable hurt. Therefore the Lord God, who, as he seeth meet, doth communicate and make known to man, the more full evident and perfect knowledg of his everlasting Truth, hath been pleased to reserve the more full discovery of this glorious and Evangelical dispensation to this our age, (albeit divers testimonys have thereunto been born by some noted men in several ages, as shall hereafter appear) and, for the greater augmentation of the glory of his Grace, that no man might have whereof to boast, hath raised up a few despicable and illiterate men, and, for the most part, mechaniks, to be the dispensators of it, by which Gospel all the scruples, doubts, hesitations and objections above mentioned, are easily and evidently answered, and the justice, as wel as mercy, of God, according to their Divine and heavenly harmony, are exhibited, established, and confirmed, according to which certain Light and Gospel, as the knowledg thereof hath been manifested to us, by the revelation of Jesus Christ *in* us, fortified by our own sensible experience, and sealed by the testimony of the Spirit *in* our hearts, we can confidently affirm, and clearly evince, according to the testimony of the Holy Scripturs, the following points.

§ XI. First, That *God*, who, out of his infinit love, sent his Son the Lord Jesus Christ into the world, who tasted death for every man, *hath given to every man*, whether Jew or Gentil, Turk, or Scythian, Indian,

dian, or Barbarian, of whatsoever Nation, countrey, or place, *a certain day or time of visitation, during which day or time, it is possible for them to be saved, and to partake of the fruit of Christ's death.*

Secondly, *That for this end, God hath communicated and given unto every man a measur of the Light of his own Son, a measur of Grace, or a measur of the Spirit*; which the Scriptur expresses by several names, as sometimes of *the Seed of the Kingdom*, Matth. 13: 18. 19. *The Light, that makes all things manifest*, Eph. 5: 13. *The Word of God*, Rom. 10: 18. or *Manifestation of the Spirit given to profite withall*, 1 Cor. 12: 7. *a Talent*, Matth. 25: 15. *a little Leaven*, *The Gospel preached in every creatur*, Col. 1: 23.

Thirdly, *That God, in and by this Light and Seed, invites, calls, exhorts, and strives with every man, in order to save them*; which, as it is received, and not resisted, works the Salvation of *all*, even of those, who are ignorant of the death and sufferings of Christ, and of Adam's fall, both by bringing them to a sence of their own misery, and to be sharers in the sufferings of Christ inwardly, and by making them partakers of his Resurrection, in becoming holy, pure, and righteous, and recovered out of their sins; by which also are saved they, that have the knowledg of Christ outwardly, in that it opens their understanding, rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them. But *that this may be resisted and rejected in both, in which then God is said to be resisted and pressed down, and Christ to be again crucified, and put to open shame, in and among men*, and to those as thus resist and refuse him, he becomes their condemnation.

First then, according to this doctrin, *the Mercy of God is excellently wel exhibited*, in that none are necessarily shut out from Salvation, and his justice is demonstrated, in that he condemns none, but such, to whom he really made offer of Salvation, affording them the means sufficient thereunto.

Secondly, This Doctrin, if wel weighed, will be found to be the *foundation of Christianity, Salvation, and Assurance.*

Thirdly, It agrees and answers *with the whole tenor of the Gospel promises and threats, and with the natur of the ministry of Christ*, according to which the Gospel, Salvation, repentance is commanded to be preached to every creatur, without respect of nations, kindreds, families, or tongues.

Fourthly, *It magnifys and commends the merits and death of Christ*, in that it not onely accounts them sufficient to save all, but declars them to be brought

brought so nigh unto all as thereby to be put into the neareſt capacity of Salvation.

Fifthly, *It exalts, above all, the Grace of God*, to which it attributeth all good, even the least and smallest actions, that are so, ascribing thereunto not onely the first beginnings and motions of good, but also the whole conversion and Salvation of the Soul.

Sixthly, *It contradicts, overturns and enervats the false doctrin of the Pelagians, Semi-Pelagians, Socinians and others*, who exalt the Light of Natur, the liberty of man's will, in that it wholly excluds the natural man from having any place or portion in his own Salvation, by any acting, moving, or working of his own, untill he be first quickened, raised up and acted by God's Spirit.

Seventhly, *As it makes the whole Salvation of man solely and alone to depend upon God, so it makes his condemnation wholly, and in every respect, to be of himself*, in that he refused, and resisted somewhat, that from God wrestled and strove *in* his heart; and forces him to acknowledg God's just judgment, in rejecting him, and forsaking of him.

Eightly, *It takes away all ground of despair*, in that it gives every one ground of hope and certain assurance, that they may be saved; *neither doth feed any in security*, in that none are certain how soon their day may expire, and therefore it is a constant incitement and provocation, and lively incouragement, to every man, to forsake evil, and close with that, which is good.

Ninthly, *It wonderfully commends as wel the certainty of the Christian Religion, among infidels, as it manifests its own verity to all*, in that it's confirmed and established by the experiences of all men, seing there was never yet a man found in any place of the earth, however barbarous and wild, but hath acknowledged that at some time or other, less or more, he hath found somewhat *in* his heart, reproving him for some things evil, which he hath done, threatening a certain horror, if he continued in them, as also promising and communicating a certain peace and sweetness, as he hath given way to it, and not resisted it.

Tenthly, *It wonderfully sheweth the excellent wisdom of God*, by which he hath made the means of Salvation so universal and comprehensive, that it is not needfull to recurr to those miraculous and strange ways: seing, according to this most true doctrin, the Gospel reacheth all, of whatsoever condition, age, or nation.

Eleventhly, *It is really and effectively*, though not in so many words, yet by deeds, *established and confirmed by all the Preachers, Promulgators and Doctors of the Christian Religion, that ever were, or now are, even by those, that otherways in their judgment, oppose this doctrin*; in that they all, wherever they have been, or are, or whatsoever people, place, or countrey, they come to, do preach to the people, and to every individual among them, that they may be saved, intreating and desiring them to believe in Christ, who hath dyed for them; so that what they deny in the general, they acknowledg of every particular: there being no man, to whom they do not preach, in order to Salvation, telling him, Jesus Christ calls and wills him to believe and be saved, and that, if he refuse, he shall therefore be condemned, and that his condemnation is of himself, such is the evidence and vertue of Truth, that it constrains its adversarys, even against their wills, to plead for it.

Lastly, According to this doctrin, the former *argument* used by the *Arminians*, and *evited* by the *Calvinists*, concerning every mans being bound to believe, that Christ dyed for him, is, by altering the assumption, *rendred invincible*: thus,

That, which every man is bound to believe, is true:
But every man is bound to believe, that God is mercifull unto him:
Therefore, &c.

This assumption no man can deny, seing *his mercys* are said to be *over all his works*. And herein, the Scriptur every where declares the mercy of God to be, in that he invites and calls sinners to repentance, and hath opened a way of Salvation for them; so that, though those men be not bound to believe the history of Christ's death and passion, who never came to know of it, yet they are bound to believe, that God will be mercifull to them, if they follow his ways, and that he is mercifull unto them, in that he reproves them for evil, and incourages them to good. Neither ought any man to believe, that God is unmercifull to him, or that he hath from the beginning ordained him to come into the world, that he might be left to his own evil inclinations, and so do wickedly as a means appoynted by God, to bring him to eternal damnation; which, were it true, as our adversarys affirm it to be of many thousands, I see no reason why a man might not believe: for certainly a man may believe the Truth.

As it manifestly appears, from the thing it self, that these good and excellent consequences follow, from the belief of this doctrin, so from the probation of them it will yet more evidently appear. To which before I come, it is requisite to speak somewhat, concerning the state of the controversy, which will bring great light to the matter. For, from the not right understanding of a matter, under debate, sometimes both arguments on the one hand, and objections on the other, are brought, which do no way hit the case; and hereby also our sense and judgment therein will be more fully understood and opened.

§ XII. First then by this *day and time of Visitation*, which, we say, God gives unto all, during which they may be saved, *we do not understand the whole time of every man's life*, though to some it may be extended even to the very houre of death; as we see in the example of the thief converted upon the cross: but, *such a season at lest as sufficiently exonereth God of every mans condemnation*, which to some may be sooner, and to others later, according as the Lord in his wisdom sees meet.. So that, many men may out-live this day, after which there may be no possibility of Salvation to them, and God justly suffers them to be hardened, as a just punishment of their unbelief, and even raises them up as instruments of wrath, and makes them a scourge one against another. Whence, to men in this condition may be fitly applyed those Scripturs, which are abused to prove *that God incites men necessarily to sin*: this is notably express'd by the Apostle, Rom. 1: from v. 17. to the end, but especially vers 28. *And even as they did not like to retain God in their knowledg, God gave them up to a reprobate mind to doe those things, which are not convenient.* That many may out-live this day of God's gratious visitation unto them, is shewn by the example of Esau, Heb. 12: 16, 17. who *sold his birth-right*, so he had it once, and was capable to have kept it; but afterwards when he would have inherited the blessing, he was rejected. This appears also by Christ's weeping over Jerusalem, Luk 19: 42. saying, *if thou hadst known, in this thy day, the things, that belong unto thy peace, but now they are hid from thine eyes.* Which plainly imports a time, when they might have known them, which now was removed from them, though they were yet alive, but of this more shall be said hereafter.

§ XIII. Secondly, *by this Seed, Grace and Word of God, and Light, wherewith, we say, every man is inlightened*, and hath a measur of it, which strives with them, in order to Save them, and which may, by the stubborness and wickedness of man's will, be quenched, bruised, wounded, press.

preſſed down, ſlain, and crucified; *we underſtand not the proper eſſence and natur of God, preciſely taken, which is not deviſible into parts and meaſurs*, as being *a moſt Pure, Simple Being, void of all compoſition or diviſion*, and therefore can neither be reſiſted, hurt, wounded, crucified, or ſlain, by all the efforts and ſtrength of men; *But we underſtand a Spiritual, heavenly, and inviſible Principle, in which God, as Father, Son, and Spirit, dwells:* a meaſur of which Divine and glorious Life is *in all men*, as a *Seed*, which, of its own natur, draws, invits, and inclines to God, and this we call *Vehiculum Dei*, or *the Spiritual body of Chriſt, the fleſh and blood of Chriſt, which came down from heaven*, of which all the Saints do feed, and are thereby nouriſhed unto eternal Life. And, as every unrighteous action is witneſſed againſt, and reproved by this Light and Seed, ſo, by ſuch actions, it is hurt, wounded, and ſlain, and reſiles or flees from them, even as the fleſh of men flees from that, which is of a contrary nature to it. Now, becauſe it is never ſeparated from God, nor Chriſt, but wherever it is, God and Chriſt are as wrapped up therein, Therefore, and in that reſpect, as it is reſiſted, God is ſaid to be reſiſted; and where it is born down, God is ſaid to be preſſed, as a cart under ſheavs, and Chriſt is ſaid to be ſlain and crucified. And, on the contrary, as this Seed is received *in* the *heart*, and ſuffered to bring forth its natural and proper effect, Chriſt comes to be formed and raiſed, of which the Scriptur makes ſo much mention, calling it *the New man. Chriſt within, the hope of Glory.* This is that Chriſt within, which we are heard ſo much to ſpeak and declare of, every where preaching him up, and exhorting people to believe in the *Light*, and obey it, that they may come to know *Chriſt in* them, to deliver them from all ſin.

But by this as we do not at all intend either to *equal our ſelves* to that Holy man the Lord Jeſus Chriſt, who was born of the Virgin Mary, in whom all the fulneſs of the Godhead dwell bodily, nor *to deſtroy the reality of his preſent exiſtence*, ſo neither do we, as ſome have falſly calumniated us. For, though we affirm, that Chriſt dwells *in* us, yet not immediately, but mediately, as he is in that *Seed*, which is *in* us, whereas he, to wit, the *Eternal Word*, which was with God, and was God, dwelt immediately in that holy man. He then is as the Head, and we as the members; he the Vine, and we the branches. Now, as the Soul of man dwells other ways, and in a farr more immediate manner, in the Head, and in the heart, than in the hands, or leggs. And as the ſap, vertue and life

life of the vine lodgeth farr otherwiſe in the ſtock and root, than in the branches; ſo God dwelleth otherwiſe in the Man Jeſus, than in us. We alſo freely reject the hereſy of Appollonarius, who denyed him to have any Soul, but ſaid, the body was onely acted by the Godhead. As alſo the error of Eutyches, who made the manhood to be wholly ſwallowed up of the Godhead; wherefore, as we believe he was a true and a real man, ſo we alſo believe, that he continues ſo to be glorified in the heavens, in Soul and body, by whom God ſhall judge the world, in the great and general day of Judgment.

§ XIV. Thirdly, *we underſtand not this Seed, Light, or Grace, to be an accident, as moſt men ignorantly do, but a real Spiritual Subſtance*; which the Soul of man is capable to feel and apprehend, from which that real, Spiritual, inward birth *in* Believers ariſes, called the *new creatur*, the *new man in the heart.* This ſeems ſtrange to carnaly minded men, becauſe they are not acquainted with it; but we know it, and are ſenſible of it, by a true and certain experience, though it be hard for man in his natural wiſdom to comprehend it, untill he come to feel it *in* himſelf, and, if he ſhould, holding it in the meer notion, it would avail him little. Yet we are able to make it appear to be true, and that our faith, concerning it, is not without a ſolide ground: for it is in, and by, this inward and Subſtantial Seed *in* our hearts, as it comes to receive nouriſhment, and to have a birth or geniture *in* us, that we come to have thoſe Spiritual Senſes raiſed, by which we are made capable of taſting, ſmelling, ſeing, and handling the things of God. For a man can not reach unto thoſe things by his natural ſpirit and ſenſes, as is above declared.

Next, we know it to be a *Subſtance*, becauſe it ſubſiſts *in* the hearts of wicked men, even while they are in their wickedneſs, as ſhall be hereafter proved more at large. Now no *accident* can be in a *ſubject*, without it give the ſubject its own denomination, as where whitneſs is in a ſubject, there the ſubject is called white. So we diſtinguiſh betwixt *Holyneſs*, as it is an *accident*, which denominates man ſo, as the Seed receives a place *in* him, and betwixt this *holy ſubſtantial Seed*, which many times lies *in* man's heart, as a naked grain in a ſtony ground. So alſo, as we may diſtinguiſh betwixt health and medicine; health can not be in the body, without the body be called healthfull, becauſe health is an accident, but medicine may be in a body, that is moſt unhealthfull, for that it is a ſubſtance. And, as when a medicine begins to work, the body may in ſome reſpect be called healthfull, and in ſome reſpect unhealthfull; ſo

we

we acknowledg, as this Divine medicine receives place *in* man's heart; it may denominate him in some part holy and good, though there remain yet a corrupted, unmortified part, or some part of the evil humors unpurged out; for where two contrary accidents are in one subject, as health and sickness in a body, the subject receives its denomination from the accident, which prevailes most; so many men are called Saints, good, and holy men, and that truely, when this Holy Seed hath wrought *in* them, in a good measur, and hath somewhat leavened them into its natur, though they may be yet liable to many infirmitys and weaknesses, yea and to some iniquitys. For, as the seed of sin, and ground of corruption, yea and the capacity of yeelding thereunto, and sometimes actual falling, doth not denominate a good and holy man, impious; so neither doth the seed of righteousness *in* evil men, and the possibility of their becoming one with it, denominate them good or holy.

§ XV. Fourthly, *we do not hereby intend any wayes to lessen or derogate from the atonement and sacrifice of Jesus Christ*: But, on the contrary, do magnify and exalt it. For, as we believe all those things to have been certainly transacted, which are recorded in the Holy Scripturs, concerning the *birth, life, miracles, sufferings, resurrection and ascension of Christ*; so we do also believe, that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring to them the knowledg of it: yea we believe it were damnable unbelief not to believe, when so declared, but to resist that Holy Seed, which, as minded, would lead and incline every one to believe it, as it is offered unto them; though it revealeth not in every one the outwardly and explicit knowledg of it, nevertheless it alwayes assenteth to it, *ubi declaratur*, where it is declared. Nevertheless, as we firmely believe it was necessary, that Christ should come, that by his death and sufferings he might offer up himself a Sacrifice to God, for our sins, *who his own self bore our sins in his own body on the tree*; so we believe, that the remission of sins, which any partake of, is onely in, and by vertue of that most satisfactory Sacrifice, and no otherwise. For it is *by the obedience of that One that the Free Gift is come upon all, unto justification*, for we affirm, that, as all men partake of the fruit of Adam's fall, in that, by reason of that evil seed, which through him is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit; so also many may come to feel the

the influence of this Holy and Divine Seed, and Light, and be turned from evil to good, by it, though they knew nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them. And, as we affirm, it is absolutely needfull, that those do believe the history of Christ's outward appearance, whom it pleased God to bring to the knowledg of it; so we do freely confess, that even that outward knowledg is very comfortable to such as are subject to, and led by the inward *Seed*, and *Light*. For, not onely doth the sense of Christ's Love and Sufferings tend to humble them, but they are thereby also strengthened in their faith, and incouraged to follow that excellent pattern, which he hath left us, *who suffered for us*, as saith the Apostle Peter, 1 Pet. 2: 21. *leaving us an example, that we should follow his steps*: and many times we are greatly edified and refreshed with the gratious sayings, which proceed out of his mouth. The history then is profitable and comfortable, with the mystery, and never without it: but the mystery is, and may be, profitable without the explicit and outward knowledg of the history.

But Fifthly, this brings us to another question, to wit, *Whether Christ be in all men, or no?* which sometimes hath been asked us, and arguments brought against it, because indeed it is to be found in some of our writings, that *Christ* is *in all men*, and we are often heard, in our publick meetings and declarations, to desire every man to come to know, and be acquainted with, *Christ in* them, telling them, that *Christ* is *in them*. It is fit therefore, for removing of all mistakes, to say something, in this place, concerning this matter. We have said before, how that *a Divine, Spiritual, and Supernatural Light is in all men*; how that *that Divine Supernatural Light or Seed is Vehiculum Dei*: how that *God and Christ dwelleth in it, and is never separated from it*: also how that (*as it is received and closed with, in the heart*) *Christ comes to be formed, and brought forth*. But we are fire from ever having said, *that Christ is thus formed in all men*, or *in the wicked*. For that is a great attainment, which the Apostle travelled, that it might be brought forth *in* the Galatians. Neither is *Christ in* all men *by way of union*, or indeed, to speak strictly, *by way of* inhabitation, because this *inhabitation*, as it is generally taken, imports *union*, or *the manner of Christ's being in the Saints*. As it is written, *I will dwell in them, and walk in them*, 2 Cor 6: 16. But in regard *Christ is in all men, as in a Seed*, yea and that he never is, nor can be, separate from that *Holy, pure*

Seed and *Light*, which is *in all men*; Therefore may it be said, in a larger sense, that he is *in all*, even as we observed before. The Scriptur saith, Amos 2: 13. God is *pressed down*, as a cart under sheaves, and Christ crucified in the ungodly, though to speak properly and strictly, neither can God be pressed down, nor Christ, as God, be crucified. In this respect then, as he is *in* the *Seed*, which is *in all men*, we have said *Christ is in all then*; and have preached and directed all men to *Christ in them*; who lies crucified in them, by their sins and iniquitys, that they may *look upon him*, *whom they have pierced*; and repent: whereby he, that now lies, as it were, slain and buried *in* them, may come to be raised, and have dominion *in* their hearts, over all. And thus also the Apostle Paul preached to the Corinthians and Galatians, 1 Cor. 2: 2. *Christ crucified in them*, ἐν ὑμῖν, as the Greek hath it. This Jesus Christ was that, which the Apostle desired to know *in* them, and make known *unto* them, that they might come to be sensible, how they had thus been crucifying Christ, that so they might repent and be saved. And, forasmuch as Christ is called *that Light*, *that inlightens every man*; *The Light of the world*: Therefore the *Light* is taken for *Christ*, who truely is the Fountain of all Light, and hath his habitation in it for ever. Thus the *Light* of Christ is sometimes called *Christ*, i. e. that, in which Christ is, and from which he is never separated.

§ XVI. Sixthly, It will manifestly appear, by what is above said, that *we understand not this Divine Principle to be any part of man's natur, nor yet to be any reliques of any good, which Adam lost by his fall*: in that we make it a distinct separate thing from man's Soul, and all the facultys of it. Yet, such is the malice of our adversarys, that they cease not sometimes to calumniat us, as if we preached up a natural light, or the light of man's natural Conscience. Next, there are, that lean to the doctrin of Socinus and Pelagius, who perswade themselves, through mistake, and out of no ill design to injure us, as if this, which we preach up, were some natural power and faculty of the Soul, and that we onely differ in the wording of it, and not in the thing it self. Whereas there can be no greater difference, than is betwixt us, in this matter: for we certainly know, that this *Light*, of which we speak, is not onely distinct, but of a different natur from the Soul of man & its facultys. Indeed that man, as he is a rational creatur, hath reason, as a natural faculty of his Soul, by which he can discern things, that are rational. We deny not, for this is a property

perty natural and essential to him, by which he can know and learn many arts and sciences, beyond what any other animal can doe, by the meer animal principle. Neither do we deny, but by this rational principle man may apprehend in his brain, and in the notion, a knowledg of God, and Spiritual things: yet, that not being the right organ, as, in the second Proposition, hath more at length been signified, it can not profit him towards Salvation; but rather hindereth, and indeed the great cause of the Apostasy hath been, that man hath sought to fathom the things of God, in and by this natural and rational principle, and to build up a Religion in it, neglecting and overlooking this Principle and Seed of God in the heart, so that herein, in the most universal and catholik sense, hath *Anti-Christ in every man set up himself, and sitteth in the temple of God, as God, and above every thing, that is called God.* For, *men being the Temple of the Holy Ghost*, as saith the Apostle, 1 Cor. 3: 16. when the rational principle sets it self up there, above the Seed of God, to reign and rule, as a prince, in Spiritual things, while the Holy Seed is wounded and bruised, there is *Anti-Christ in every man*, or somewhat exalted above and against Christ. Nevertheless we do not hereby affirm, as if man had received his Reason, to no purpose, or to be of no service unto him; in no wise: we look upon Reason as fit to order and rule man in things natural: for, as God gave two great Lights to rule the outward world, the Sun and moon, the greater Light to rule the day, and the lesser light to rule the night; so hath he given man the Light of his Son a Spiritual Divine Light, to rule him, in the things Spiritual, and the light of Reason, to rule him in things natural. And, even as the moon borrowes her light from the Sun, so ought men, if they would be rightly and comfortably ordered in natural things, to have their Reason inlightened by this Divine and pure Light. Which inlightened Reason, in those, that obey, and follow this true Light, we confess may be usefull to man, even in Spiritual things, as it is still subservient, and subject to the other: even as the animal life in man, regulated and ordered by his Reason, helps him in going about things, that are rational. We do further rightly distinguish this from man's natural conscience; for Conscience, being that in man, which ariseth from the natural facultys of man's Soul, may be defiled and corrupted, it is said expressly of the impure, Tit. 1: 15. *that even their mind and conscience is defiled.* But this Light can never be corrupted nor defiled, neither did it ever consent to evil or wickedness in any, for it is said expressly, that it *makes all*

things manifeſt, that are reproveable, Eph. 5:13. and ſo is a faithfull witneſs for God againſt every unrighteouſneſs *in* man. Now, *Conſcience*, to define it truely, comes from [*conſcire*] and *is that knowledg, which ariſeth in man's heart, from what agreeth, contradicteth, or is contrary to any thing believed by him, whereby he becomes conſcious to himſelf, that he transgreſſeth, by doing that, which he is perſwaded he ought not to doe.* So that, the mind being once blinded, or defiled with a wrong belief, there ariſeth a conſcience from that belief, which troubls him, when he goes againſt it. As for example, a Turk, who hath poſſeſs'd himſelf with a falſe belief, that it is unlawfull for him to drink wine, if he doe it, his conſcience ſmites him for it: but, though he keep many concubins, his conſcience troubls him not, becauſe that his judgment is already defiled with a falſe opinion that it is lawfull for him to doe the one, and unlawfull to doe the other. Whereas, if the Light of Chriſt, *in* him, were minded, it would reprove him, not onely for committing fornication, but alſo, as he became obedient thereunto, inform him, that *Mahomet* is an *impoſtor*; as wel as *Socrates* was informed by it, in his day of the falſity of the Heathens gods.

So, if a Papiſt eat fleſh in Lent, or be not diligent enough in adoration of Saints and images, or, if he ſhould contemn images, his Conſcience would ſmite him for it; becauſe his judgment is already blinded with a falſe belief, concerning theſe things. Whereas the Light of Chriſt never conſented to any of thoſe abominations. Thus then, man's natural conſcience is ſufficiently diſtinguiſhed from it: for Conſcience followeth the judgment, doth not inform it. But this Light, as it is received, removes the blindneſs of the judgment, opens the underſtanding, and rectifys both the judgment and Conſcience. So we confeſs alſo that Conſcience is an excellent thing, where it is rightly inform'd and inlightened. Wherefore ſome of us have fitly compared it to a lanthern, and the Light of Chriſt to the candle. A lanthern is uſefull, when a clear candle burns and ſhines in it: but otherwiſe, of no uſe. To the Light of Chriſt then *in* the Conſcience, and not to man's natural conſcience, it is, that we continually commend men, this, not that, is it, which we preach up, and direct people to, as to a moſt certain Guide unto life eternal.

Laſtly, this *Light, Seed*, &c., appears to be no power or natural faculty of man's mind; becauſe a man, that's in his health, can, when he pleaſes, ſtirr up, move and exerciſe the facultys of his Soul: he is abſolut maſter of them, and, except there be ſome natural cauſe or impediment

pediment in the way, he can uſe them, at his pleaſur: but this Light and Seed of God *in* man he can not move and ſtirr up, when he pleaſeth, but it moves, blowes, and ſtrives with man, as the Lord ſeeth meet. For, though there be a poſſibility of Salvation to every man, during the day of his viſitation, yet can not a man, at any time, when he pleaſeth, or hath ſome ſenſe of his miſery, ſtirr up that Light and Grace, ſo as to procure to himſelf tenderneſs of heart, but he muſt wait for it: which comes upon *all*, at certain times and ſeaſons, wherein it works powerfully upon the Soul, mightily tenders it, and breaks it, at which time, if man reſiſt it not, but cloſe with it, he comes to know Salvation by it. Even as the lake of Bethſaida did not cure all thoſe, that waſhed in it, but ſuch onely as waſhed firſt, after the Angel had moved upon the waters; ſo God moves in love to mankind, in this Seed, in his heart, at ſome ſingular times, ſetting his ſins in order before him, and ſeriouſly inviting him to repentance, offering to him remiſſion of ſins, and Salvation; Which if man accept of, he may be ſaved. Now, there is no man alive, and I am confident there ſhall be none, to whom this paper ſhall come, who, if they will deal faithfully and honeſtly with their own hearts, will not be forced to acknowledg, but they have been ſenſible of this in ſome meaſur, leſs or more, which is a thing that man can not bring upon himſelf, with all his pains and induſtry. This then, O man and woman, is the day of God's gratious viſitation to thy Soul, which, thou ſhalt be happy for ever, if thou reſiſt not. This is the day of the Lord, which, as Chriſt ſaith, is *like the lightening, that ſhineth from the eaſt unto the weſt.* And the wind or *Spirit, which blowes upon the heart, and no man knowes whither it goes, nor whence it comes.* Matth. 24 ver. 27. Joh. 3: 8.

§ XVII. And laſtly, this leads me to ſpeak concerning the *manner of this Seed*, or *Lights operation in the hearts of all men*, which will ſhew yet more manifeſtly how we differ vaſtly from all thoſe, that exalt a natural power or light in man; and how our Principle leads, above all others, to attribut our whole Salvation to the meer Power, Spirit, and Grace of God.

To them then, that ask us, after this manner; *How do ye differ from the Pelagians and Arminians? For, if two men have equal ſufficient Light and Grace, and the one be ſaved by it, and the other not, is it not, becauſe the one improves it, the other not? is not then the will of man the cauſe of the one's Salvation, beyond the other?* I ſay, to ſuch we thus anſwer, that, as the Grace and Light, *in all*, is ſufficient to ſave *all*, and, of its own natur, would ſave *all*, ſo it

ſtrives and wreſtles with *all*, for to ſave them; he, that reſiſts its ſtriving, is the cauſe of his own condemnation; he, that reſiſts it not, it becomes his Salvation, ſo that in him, that is ſaved, the working is *of the Grace*, and not *of the man*, and it's a paſſiveneſs, rather than an act: though afterwards, as man is wrought upon, there is a will raiſed in him, by which he comes to be a co-worker with the Grace: for, according to that of Auguſtin, *he, that made us without us, will not ſave us without us.* So that the firſt ſtep is not by man's working, but by his not contrary working. And we believe, that, at theſe ſingular ſeaſons of every man's viſitation, above mentioned, as man is wholly unable, of himſelf, to work with the Grace, neither can he move one ſtep, out of the natural condition, untill the Grace lay hold upon him; ſo it is poſſible to him to be paſſive, and not to reſiſt it, as it is alſo poſſible for him to reſiſt it. So, we ſay, the Grace of God works in and upon man's natur, which, though of it ſelf wholly corrupted and defiled, and prone to evil, yet, is capable to be wrought upon by the Grace of God, even as iron, though a hard and cold metall, of it ſelf, may be warm'd and ſoftened by the heat of the fire, and wax melted by the Sun. And, as iron or wax, when removed from the fire, or Sun, returneth to its former condition of coldneſs, and hardneſs, ſo man's heart, as it reſiſts, or retires from the Grace of God, returnes to its former condition again. I have often had the manner of God's working, in order to Salvation towards *all* men, illuſtrated to my mind, by one or two clear examples, which I ſhall here add, for the information of others.

The Firſt is, of a man heavily diſeaſed; to whom I compare man, in his falln and natural condition. I ſuppoſe God, who is the great Phyſician, not onely to give this man phyſik, after he hath uſed all the induſtry he can, for his own health, by any skill or knowledg, he hath of his own. As thoſe, that ſay, *If a man improve his Reaſon or natural facultys, God will ſuperadd Grace. Or*, as others ſay, *that he cometh and maketh offer of a remedy to this man outwardly, leaving it to the liberty of man's will, either to receive it, or reject it.* But He, even the Lord, this great Phyſician, cometh, and poureth the remedy into his mouth, and, as it were, layeth him in his bed, ſo that, if the ſick man be but paſſive, it will neceſſarily work the effect: but, if he be ſtubborn and untoward, and will needs riſe up, and go forth into the cold, or eat ſuch fruits as are hurtfull to him, while the medicine ſhould operat; then, though of its natur it tendeth to

to cure him, yet it will prove deſtructive to him, becauſe of thoſe obſtructions, which it meeteth with. Now, as the man, that ſhould thus undoe himſelf, would certainly be the cauſe of his own death; ſo, who will ſay, that, if cured, he owes not his health wholly to the phyſician, and not to any deed of his own? ſeing his part was not any action, but a paſſiveneſs.

The Second example is, of divers men lieing in a dark pit together, where all their ſenſes are ſo ſtupified, that they are ſcarce ſenſible of their own miſery. To this I compare man, in his natural, corrupt, faln condition, I ſuppoſe not, *that, any of theſe men wreſtling to deliver themſelves, do thereby ſtirre up or engage one able to deliver them, to give them his help.* Saying with himſelf, *I ſee one of theſe men willing to be deliver'd, and doing what in him lies, therefore he deſerves to be aſſiſted*: As ſay the *Socinians*, *Pelagians* and *Semi-Pelagians*. Neither do I ſuppoſe, *that this deliverer comes to the top of the pit, and puts down a ladder, deſiring them, that will, to come up, and ſo put them upon uſing their own ſtrength and will, to come up*; As do the *Jeſuits* and *Arminians*: yet, as they ſay, ſuch are not delivered without the Grace, ſeing the Grace is that Ladder, by which they were delivered. But I ſuppoſe, that the Deliverer comes, at certain times, and fully diſcovers and informes them of the great miſery and hazard they are in, if they continue in that noyſom and peſtiferous place, yea forçes them to a certain ſenſe of their miſery, (for the wickedeſt men at times are made ſenſible of their miſery by God's viſitation) and not onely ſo, but lays hold upon them, and gives them a pull, in order to lift them out of their miſery, which, if they reſiſt not, will ſave them, onely they may reſiſt it. This, being applyed as the former, doth the ſame way illuſtrate the matter. Neither is the Grace of God fruſtrated, though the effect of it be divers, according to its object: being the miniſtration of mercy and love, *in* thoſe, that reject it not, but receive it, Joh. 1:12. but the *miniſtration of wrath and condemnation*, *in* thoſe, that do reject it, Joh. 3:19. Even as the Sun, by one act or operation melteth and ſofteneth the wax, and hardeneth the clay. The natur of the Sun is to cheriſh the Creation, and therefore the Living are refreſhed by it, and the flowers ſend forth a good ſavour, as it ſhines upon them, and the fruits of the trees are ripened; yet caſt forth a dead carcaſe, a thing without life, and the ſame reflexion of the Sun will cauſe it to ſtink, and putrify it, yet is not the Sun ſaid thereby fruſtrat of its proper effect. So every man, during the day of his viſitation, is ſhined upon by the Sun of Righteouſneſs, and

capable

capable of being influenced by it, so as to send forth good fruit and a good savour, and to be melted by it: but, when he has sinned out his day, then the same Sun hardeneth him, as it doth the clay, and makes his wickedness more to appear and putrify, and send forth an evil savour.

§ XVIII. Lastly, As we truely affirm that God willeth no man to perish, and therefore, hath given, to *all*, Grace sufficient for Salvation, so we do not deny, but that, in a special manner, he worketh *in* some, *in* whom Grace so prevaileth, that they necessarily obtain Salvation, neither doth God suffer them to resist. For, it were absurd to say, that God had not farr otherwise extended himself towards the Virgin Mary and the Apostle Paul, than towards many others. Neither can we affirm, that God equally loved the beloved Disciple John and Judas the Traitour. In so farr nevertheless, as none wanted such a measur of Grace, by which they might have been saved, all are justly inexcusable. And also, God working *in* those, to whom this prevalency of Grace is given, doth so hide himself, to shut out all security and presumption, that such may be humbled, and the Free Grace of God magnified, and all reputed to be of the Free Gift, and nothing from the strength of Self. Those also, who perish, when they remember those times of God's visitation towards them, wherein he wrestled with them, by his *Light* and *Spirit*, are forçed to confess that there was a time, wherein the door of mercy was open unto them, and that they are justly condemned, because they rejected their own Salvation.

Thus both the Mercy and Justice of God is established, and the will and strength of man is brought down, and rejected, his condemnation is made to be of himself, and his Salvation onely to depend upon God: Also by these positions, two great objections, which often are brought against this doctrin, are wel solved.

The first is deduced from those places of Scriptur, wherein God seems precisely to have decreed and predestinated some to Salvation: and for that end to have ordained certain means, which fall not out to others, as in the calling of Abraham, David, and others, and in the conversion of Paul, for, these being numbered among such, to whom this prevalency is given, the objection is easily loosed.

The second is drawn from those places, wherein God seems to have ordain'd some wicked persons to destruction, and therefore to have obdur'd their hearts, to forçe them unto great sins, and to have raised them up,

up, that he might shew in them his Power: who, if they be numbered amongst those men, whose day of visitation is past over, that objection is also solved, as will more evidently appear to any one, that will make a particular application of those things, which I at this time, for brevity's sake, thought meet to pass over.

§ XIX. Having thus clearly and evidently stated the question, and opened our mind and judgment, in this matter, as divers objections are hereby prevented, so will it make our probation both the easier and the shorter.

The first thing to be proved, is, *that God hath given to every man a day or time of Visitation, wherein it is possible for him to be saved.* If we can prove, that there is a day and time given, in which those might have been saved, that actually perish, the matter is done. For none deny but those, that are saved, have a day of visitation. This then appears by the regrets and complaints, which the Spirit of God, throughout the whole Scripturs makes, even to those that did perish; challenging them for that they did not accept of, nor close with God's Visitation and offer of mercy to them. Thus the Lord expresses himself then first of all to Cain, Gen. 4: 6, 7. *And the Lord said unto Cain, why art thou wroth? and why is thy countenance fain? If thou dost wel, shalt thou not be accepted? If thou dost not wel, sin lieth at the door* This was said to Cain, before he slew his brother Abel, when the evil seed began to tempt him, and work in his heart, we see how God gave warning to Cain in season, and in the day of his visitation towards him acceptance and remission, if he did wel: for, this interrogation; *shalt thou not be accepted?* imports an affirmative, *thou shalt be accepted, if thou dost wel.* So that, if we may trust God Almighty, the Fountain of all Truth and Equity, it was possible, in a day, even for Cain, to be accepted. Neither could God have proposed the doing of good, as a condition, if he had not given Cain sufficient strength, whereby he was capable to doe good. This the Lord himself also shewes, even that he gave a day of visitation to the old world, Gen. 6: 3. *And the Lord said, My Spirit shall not always strive in man*; for so it ought to be translated. This manifestly implies, that his Spirit did strive with man, and doth strive with them, for a season; which season expiring, God ceaseth to strive with them, in order to save them; for the Spirit of God can not be said to strive with man, after the day of his visitation is expired, seing it naturally, and without any resistance, works its effect then, to wit, con-

tinually to judg and condemn them. From this day of visitation, that God hath given to every one, is it, that he is said to *wait to be gratious*, Isa. 30: 18. and to be *long-suffering*, Exod. 34: 6. Num. 14: 18. Psal. 86: 15. Jer. 15. 15. Here the Prophet Jeremy, in his prayer, lays hold upon the long-suffering of God, and in his expostulating with God, he shuts out the objection of our adversarys, in the 18 vers, *why is my pain perpetual? and my wound incurable? which refuseth to be healed, wilt thou altogether be unto me as a lyar, and as waters, that fail?* Whereas, according to our adversarys opinion, the pain of the most part of men is perpetual, and their wound altogether incurable. Yea the offer of the Gospel and of Salvation unto them, is, as a lye, and as waters, that fail, being never intended to be of any effect unto them. The Apostle Peter saith expressely, that this *long-suffering of God waited, in the days of Noah, for those of the old world*, 1 Pet. 3: 20. which being compared with that of Gen. 6: 3. before mentioned, doth sufficiently hold forth our Proposition. And, that none may object that this long-suffering or striving of the Lord was not in order to save them, the same Apostle saith expressly, 2 Pet. 3: 15. *that the long-suffering of God is to be accounted Salvation*, and with this long-suffering, a little before, in the 9 verse, he couples *that God is not willing any should perish*. Where, taking himself to be his own interpreter, as he is most fit, he holdeth forth, that those, to whom the Lord is long-suffering (which he declareth he was to the wicked of the old world, and is now to all, *not willing that any should perish*) *they are to account this long-suffering of God to them, Salvation*. Now, how, or in what respect, can they account it Salvation, if there be not so much as a possibility of Salvation conveighed to them therein? For it were not Salvation to them, if they could not be saved by it. In this matter Peter further refers to the writings of Paul, holding forth this to have been the universal doctrin. Where, it is observable, what he adds, upon this occation, how there are *some things in Paul's epistles hard to be understood, which the unstable and unlearned wrest, to their own destruction*, insinuating plainly this of those expressions in Paul's epistles, as the 9 to the Romans, *&c.* which some, unlearned, in Spiritual things, did make to contradict the Truth of God's long-suffering towards all, in which he willeth not any of them should perish, and in which they all may be saved. Would to God many had taken more heed, than they have don, to this advertisement! That place of the Apostle Paul, which Peter seems here most particularly to hint at, doth much contribut also to

to clear the matter, Rom. 2: 4. *Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?* Paul speaketh here to the unregenerat, and to the wicked, *who*, in the following verse, he saith, *treasurest up wrath unto the day of wrath*: and to such he commends the riches of the forbearance and long-suffering of God; shewing that the tendency of God's goodness leadeth to repentance. How could it necessarily tend, to lead them to repentance, how could it be called *riches* or *goodness* to them, if there were not a time, wherein they might repent by it, and come to be sharers of the riches exhibited in it? From all which I thus argue,

If God plead with the wicked, from the possibility of their being accepted; If God's Spirit strive *in* them, for a season, in order to save them, who afterwards perish; If he wait to be gratious unto them; If he be long-suffering towards them; And if this long-suffering be Salvation to them, while it endureth, during which time, God willeth them not to perish, but exhibiteth to them the riches of his goodness and forbearance, to lead them to repentance; then there is a day of Visitation, wherein such might have been, or some such now may be, saved, who have perished, and may, if they repent, not perish:

But the First is true:

Therefore also the Last.

§ XX. Secondly, this appeareth from the Prophet Isa. 5: 4. *What could I have done more to my vineyard?* for in the 2 vers he saith, *he hath fenced it, and gathered out the stones thereof, and planted it with the choycest vine, and yet*, saith he, *when I looked it should have brought forth grapes, it brought forth wild grapes*. Wherefore he calleth the inhabitants of Jerusalem and men of Judea, to judg betwixt him and his vineyard, saying, *what could I have done more to my vineyard, than I have done in it? and yet*, as is said, *it brought forth wild grapes*. Which was applied to many in Israel, who refused God's Mercy. The same example is used by Christ, Matth. 21: 33. Mar. 12: 1. Luk 20: 9. where Jesus shewes how to some a vineyard was planted, and all things given necessary for them to get them fruit to pay or restore to their master; and how the master many times waited to be mercifull to them, in sending servants after servants, and passing by many offences, before he determined to destroy and cast them out. First then, this can not be understood of the Saints, or of such as repent, and are saved, for, it is said expressly, *he will destroy them*. Neither would the parable any

wayes have answered the end, for which it is alledged, if these men had not been in a capacity to have done good, yea, such was their capacity, that Christ saith in the Prophet, *what could I have done more?* So that it is more than manifest, that by this parable repeated in three sundry Evangelists, Christ holds forth his long-suffering towards men, and their wickedness, to whom means of Salvation being afforded, do nevertheless resist, to their own condemnation. To these also are paralell these Scripturs, Prov. 1:24, 25, 26. Jer. 18:9, 10. Matth. 18:32, 33, 34. Act. 13:46.

Lastly, that there is a day of visitation given to the wicked, wherein they might have been saved, and, which being expired, they are shut out from Salvation, appears evidently by Christ's lamentation over Jerusalem, expressed in three sundry places, Matth. 23:37. Luk 13:34 & 19: v. 41, 42. *And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least; in this thy day, the things, that belong to thy peace; but now they are hid from thine eyes:* Than which, nothing can be said more evident, to prove our doctrin. For first, he insinuats, that there was a day, wherein the inhabitants of Jerusalem might have known those things, that belonged to their Peace. Secondly, that, during that day, he was willing to have gathered them, even as a hen gathereth her chickens. A familiar example, yet very significative, in this case, which shewes, that the offer of Salvation made unto them was not in vain, on his part, but as really, and with as great chearfulness and willingness, as a hen gathereth her chickens. Such as is the love and care of the hen towards her brood, such is the care of Christ to gather lost men and women, to redeem them out of their corrupt and degenerat state. Thirdly, That because they refused, the things belonging to their Peace were *hid from* their *eyes.* Why were they hid? because ye would not suffer me to gather you; ye would not see those things, that are good for you, in the season of God's Love towards you; and therefore, *now,* that day being expired, *ye can not see them:* and, for a further judgment, God suffers you to be hardened in unbelief.

So it is after real offer of mercy and Salvation rejected, that God hardens mens hearts, and not before. Thus, that saying is verified, *To him, that hath, shall be given, and from him, that hath not, shall be taken away, even that, which he hath.* This may seem a riddle, yet is, according to this doctrin, easily solved. He hath not, because he hath lost the season

season of using it, and so to him it is, now, as nothing; for Christ uses this expression, Matth. 25:26. upon the occasion of taking the one talent from the slothfull servant, and giving it to him, that was diligent, which talent was no wayes insufficient, of it self, but of the same nature with those given to the others; and therefore the Lord had reason to exact the profit of it, proportionably, as wel as from the rest. So, I say, it is after the rejecting of the day of visitation, that the judgment of obduration is inflicted upon men and women, as Christ pronounceth it upon the Jewes, out of Isa. 6:9. which all the four Evangelists make mention of; Matth. 13:14. Mar. 4:12. Luc. 8:10. Joh. 12:40. And last of all, the Apostle Paul, after he had made offer of the Gospel of Salvation to the Jewes, at Rome, pronounceth the same, Act. 28:26. after that some believed not, *Wel spake the Holy Ghost, by Isaiah the Prophet, unto our Fathers, saying, go unto this people, and say, hearing ye shall hear and shall not understand, and seing ye shall see, and shall not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.* So it appears, that God would have them to see, but they closed their eyes; and therefore they are justly hardened. Of this matter *Cyrillus Alexandrinus* upon John, lib. 6. cap. 21. speaks wel, answering to this objection. *But some may say, if Christ be come into the world, that those that see, may be blinded, there blindness is not to be imputed unto them, but it rather seems that Christ is the cause of their blindness, who saith, he is come into the world, that those that see, may be blinded.* But (saith he) *they speak not rationally, who object these things unto God, and are not afraid to call him the author of evil. For, as the sensible Sun is carryed upon our Horizon, that it may communicat the gift of its clearness unto all, and make its light shine upon all, but if any one close his eye-lids, or willingly turn himself from the Sun, refusing the benefit of its light, he wants its illumination, and remains in darkness, not through defect of the Sun, but through his own fault. So that the true Sun, who came to inlighten those, that sat in darkness, and in the region of the shaddow of death, visited the earth, for this cause, that he might communicat unto all, the gift of knowledg and Grace, and illuminat the inward eyes of all, by a peculiar splendor: but many reject this Gift of the Heavenly Light, freely given to them, and have closed the eyes of their minds, lest so excellent an illumination or irradiation of the Eternal Light should shine unto them. It is not then through defect of*

the true Sun, but onely through their own iniquity and hardneſs, for, as the wiſe man ſaith, (Wiſdom 2.) *their wickedneſs hath blinded them.* From all which I thus argue,

If there was a day, wherein the obſtinate Jewes might have known the things, that belonged to their Peace, which, becauſe they rejected it, was hid from their eyes; If there was a time, wherein Chriſt would have gathered them, who, be cauſe they refuſed, could not be gathered; Then ſuch as might have been ſaved, do actually periſh, that ſlighted the day of God's Viſitation towards them, wherein they might have been converted and ſaved:

But the Firſt is true:

Therefore alſo the Laſt.

§ XXI. Secondly, That, which comes in the ſecond place to be proved, is, *that whereby God offers to work this Salvation, during the day of every man's viſitation*, and that is *that he hath given to every man a meaſur of ſaving, ſufficient, and ſupernatural Light and* Grace. This I ſhall do, by Gods aſſiſtance, by ſome plain and clear teſtimonys of the Scriptur.

Firſt, from that of John. 1: 9. *That was the true Light, which inlighteneth every man, that cometh into the world.* This place doth ſo clearly favour us, that, by ſome, it is called *the Quakers text*; for it doth evidently demonſtrat our aſſertion, ſo that it ſcarce needs either conſequence or deduction, ſeing it ſelf is as a conſequence of two Propoſitions, aſſerted in the former verſes, from which, it followeth, as a concluſion, in the very terms of our faith. The firſt of theſe Propoſitions is, *the Life, that is in him, is the Light of men*; the ſecond *the Light ſhineth in the darkneſs*, and from theſe two, he infers, and *he is the true Light, that lighteth every man, that cometh into the world.*

From whence, I do, in ſhort, obſerve, that this Divine Apoſtle calls *Chriſt* the *Light* of men, and giveth us this as one of the chief Propertys, at leſt conſiderably and eſpecially, to be obſerved by us, ſeing hereby, as he is the Light, and, as we walk with him in that Light, which he communicats to us, we come to have fellowſhip and communion with him, as the ſame Apoſtle ſaith elſewhere, 1 Joh. 1:7. Secondly, that *this Light ſhineth in darkneſs, though the darkneſs comprehend it not.* Thirdly, that *this true Light inlighteneth every man, that cometh into the world.* Where the Apoſtle, being directed by God's Spirit, hath carefully avoided their captiouſneſs, that would have reſtricted this to any certain number. Where every

every one is, there is none excluded. Next, ſhould they bee ſo obſtinat, as ſometimes they are, as to ſay, that this [*every man*] is onely every one of the Elect: theſe words following, *every man, that cometh into the world*, would obviat that objection. So that, it is plain, there comes no man into the world, whom Chriſt hath not inlightened, in ſome meaſur, and *in* whoſe dark heart this *Light* doth not ſhine, though the darkneſs comprehend it not, yet it ſhineth there, and the natur thereof is to diſpell the darkneſs, where men ſhut not their eyes upon it. Now, for what end this Light is given, is expreſſed, vers 7. where John is ſaid to come for a *witneſs, to bear witneſs to the Light, that all men through it might believe*, to wit, through the Light δι' αὐτοῦ which doth very wel agree with φωτὸς, as being the neareſt antecedent; though moſt tranſlatours have (to make it ſute with their own doctrin) made it relate to John: as if all men were to believe through John. For which, as there is nothing directly in the Text, ſo it is contrary to the very ſtrain of the context. For, ſeing Chriſt hath lighted every man with this Light, is it not that they may come to believe through it? All could not believe through John, becauſe all men could not know of John's teſtimony, whereas every man being lighted by this, may come therethrough to believe. John ſhined not in the darkneſs, but this Light ſhineth in the darkneſs, that, having diſpelled the darkneſs, it may produce and beget faith. And laſtly, we muſt believe through That, and become believers through That, by walking in Which, fellowſhip with God is known and enjoyed, but, as hath been above obſerved, it is by walking in this Light, that we have this communion and fellowſhip, not by walking in John, which were non-ſenſe. So that this relative δι' αὐτοῦ muſt needs be refer'd to the Light, whereof John bears witneſs, that, through that Light, wherewith Chriſt hath lighted every man, all men might come to believe. Seing then this Light is the Light of Jeſus Chriſt, and the Light, through which men come to believe, I think it needs not be doubted but that it is a ſupernatural, ſaving, and ſufficient Light. If it were not ſupernatural, it could not be properly called the Light of Jeſus, for, though all things be his, and *of* him, and *from* him, yet thoſe things, which are common and peculiar to our natur, as being a part of them, we are not ſaid in ſo ſpecial a manner to have from Chriſt. Moreover, the Evangeliſt is holding out to us here the office of Chriſt, as Mediator, and the benefits, which, from him, as ſuch, do redound unto us.

Second-

Secondly, It can not be any of the natural gifts or facultys of our Soul, whereby we are said here to be inlightened, because this Light is said to shine in the darkness, and can not be comprehended by it. Now, this darkness is no other, but man's natural condition and state, in which natural state he can easily comprehend, and doth comprehend, those things, that are peculiar and common to him, as such. That man in his natural condition is called *darkness*, see Eph. 5: 8. *For ye were sometimes darkness, but now are ye Light in the Lord.* And in other places, as Act. 26: 18. Col. c. 1: 13. 1 Thess. 5: 5. where the condition of man in his natural state is termed *darkness*: Therefore, I say, this Light can not be any natural property or faculty of man's Soul, but a Supernatural Gift and Grace of Christ.

Thirdly, *It is Sufficient and Saving.*

That, which is given, *that all men through it may believe*, must needs be Saving and Sufficient: That, by walking in which, fellowship with the Saints, and *the blood of Christ, which cleanseth from all sin*, is possessed, must be Sufficient:

But such is the *LIGHT*: 1 Joh. 1: 7.

Therefore, *&c.*

Moreover,

That, which we are commanded to believe in, *that we may become the children of the Light*, must be a Supernatural, Sufficient, and Saving Principle:

But we are commanded to believe in this Light:

Therefore, *&c.*

The proposition can not be denyed. The Assumption is Christ's own words, Joh. 12: 36. *While ye have the Light, believe in the Light, that ye may be the children of the Light.*

To this they object, that by [*Light*] here is understood Christ's outward person, in whom he would have them believe.

That they ought to have believed in *Christ*, that is, that he was the *MESSIAH*, that was to come, is not denyed; but, how they evince, that Christ intended that here, I see not: nay, the place it self shewes the contrary, by those words *While ye have the Light*, and by the verse going before, *Walk, while ye have the Light, lest darkness come upon you.* Which words import, that, when that *Light*, in which they were to believe, was removed, then they should lose the capacity, or season of

of believing. Now, this could not be understood of Christ's person, the Jewes might have believed in him, and many did savingly believe in him, as all Christians do, at this day, when the person, to wit, his bodily presence or outward man is farr removed from them. So that, this Light, in which they were commanded to believe, must be that inward, Spiritual Light, that shines *in* their hearts, for a season, even during the day of man's visitation; which, while it continueth to call, invite, and exhort, men are said to have it, and may believe in it: but, when men refuse to believe in it, and reject it, then it ceaseth to be a Light, to shew them the way, but leaves the sense of their unfaithfulness, as a sting in their Conscience; which is a terror and darkness unto them, and upon them, in which they can not know where to go, neither can work any ways profitably, in order to their Salvation: and therefore to such rebellious ones, *the day of the Lord* is said to be *darkness, and not Light*, Amos 5: 18.

From whence it appears, that, though many receive not the Light, (as the darkness comprehends it not) nevertheless this Saving Light shines *in all*, that it may save them. Concerning which also, Cyrillus Alexandrinus saith wel, and defends our Principle. *With great diligence and watchfulness (saith he) doth the Apostle John endeavour to anticipate and prevent the vain thoughts of men, for there is here a wonderfull method of sublime things, and overturning of objections, he had just now called the Son the true Light; by whom he affirmed, that every man coming into the world was inlightened, yea, that he was in the world, and the world was made by him. One may then object, if the Word of God be the Light, and if this Light inlighten the hearts of men, and suggest unto men piety, and the understanding of things; if he was always in the world, and was the Creator or Builder of the world; why was he so long unknown unto the world? It seems rather to follow, because he was unknown to the world, therefore the world was not inlightened by him, nor he totally Light. Lest any should so object, he divinely infers [and the world knew him not] Let not the world (saith he) accuse the Word of God and his Eternal Light, but its own weakness: for the Son inlightens, but the creatur rejects the Grace, that's given unto it, and abuseth the sharpness of understanding granted it, by which it might have naturally known God, and, as a prodigal, hath turned its sight to the creatures, neglected to go forward, and, through lazyness and negligence, buried the illumination, and despised this Grace. Which, that the disciple of Paul might not doe, he was commanded to watch, therefore it is to be* upon Joh. lib. 1. cap. 11.

imputed to their wickedneſs, who are illuminated, and not unto the Light; for as, albeit the Sun riſeth upon all, yet he, that is blind, receiveth no benefit thereby, none thence can juſtly accuſe the brightneſs of the Sun, but will aſcribe the cauſe of not ſeing to the blindneſs: So, I judg, it is to be underſtood of the Onely-Begotten Son of God, for he is the true Light, and ſendeth forth his brightneſs upon all; but the God of this world, as Paul ſaith, hath blinded the minds of thoſe, that believe not, 2 Cor. 4: 4. *that the Light of the Goſpel ſhine not unto them. We ſay then, that darkneſs is come upon men, not becauſe they are altogether deprived of Light; for Natur retaineth ſtill the ſtrength of underſtanding divinely given it, but becauſe man is dull'd by an evil habit, and become worſe, and hath made the meaſur of Grace, in ſome reſpect, to languiſh. When therefore the like befalls to man, the Pſalmiſt juſtly prayes, crying, Open mine eyes, that I may behold the wonderfull things of thy Law. For the Law was given, that this Light might be kindled in us, the bleardneſs of the eyes of our minds being wiped away, and the blindneſs being removed, which detain'd us, in our former ignorance. By theſe words then, the world is accuſed as ungratefull and unſenſible, not knowing its Author, nor bringing forth the good fruit of the illumination that it may now ſeem to be ſaid truely of all, which was of old ſaid, by the Prophet, of the Jewes, I expected that it ſhould have brought forth grapes, but it brought forth wild grapes. For the good fruit of the illumination was the knowledg of the Oneiy-Begotten, as a cluſter hanging from a fruitfull branch,* &c.

From which it appears, Cyrillus believed, that a Saving illumination was given unto *all*. For, as to what he ſpeaks of natur, he underſtands it not of the common natur of man by it ſelf, but of that natur, which hath the ſtrength of underſtanding Divinely given it: for he underſtands this Univerſal Illumination to be of the ſame kind with that Grace, of which Paul makes mention to Timothy, ſaying, *Neglect not the Grace, that is in thee.* Now it is not to be believed, that Cyrillus was ſo ignorant, as to judg that Grace to have been ſome natural gift.

§ XXII. That this Saving Light and Seed, or a meaſur of it is given to all, Chriſt telleth expreſſly, in the parable of the Sower, Matth. 13. from v. 18. Mark 4. and Luk 8: 11. he ſaith, that *this Seed* ſown in thoſe ſeveral ſorts of grounds is the *Word of the Kingdom*, which the Apoſtle calls *the Word of Faith*, Rom. 10: 8. Ja. 1: 21. *ὁ λόγος ἔμφυτος the implanted ingrafted Word, which is able to ſave the Soul*; the words themſelves declare that it is that, which is Saving, in the natur of it, for in the good ground, it fructified abundantly.

Let

Let us then obſerve, that this Seed of the Kingdom, this Saving Supernatural and Sufficient Word was really ſown in the ſtony, thorny ground, and by the way-ſide, where it did not profit, but became uſeleſs, as to theſe grounds. It was, I ſay, the ſame Seed, that was ſown in the good ground. It is then the fear of perſecution, and deceitfulneſs of riches (as Chriſt himſelf interpreteth the parable) which hindereth this Seed to grow in the hearts of many. Not but that in its own natur it is ſufficient, being the ſame with that, which groweth up and proſpereth *in* the hearts of thoſe, who receive it. So that, though all are not ſaved by it, yet there is a Seed of Salvation planted and ſown *in* the hearts of *all*, by God, which would grow up and redeem the Soul, if it were not choaked and hindered. Concerning this parable Victor Antiochenus (on the 4 chap. of Mark, as he is cited by Voſſius in his Pelagian hiſtory, book 7.) ſaith, that *Our Lord Chriſt hath liberally ſown the Divine Seed of the Word, and propoſed it to all, without reſpect of perſons; and, as he, that ſoweth, diſtinguiſheth not betwixt ground and ground, but ſimply caſteth in the ſeed, without diſtinction, ſo our Saviour hath offered the food of the Divine Word, ſo farr as was his part, although he was not ignorant what would become of many. Laſtly, he ſo behaved himſelf, as he might juſtly ſay, what ſhould I have done, than I have not done?* And to this anſwereth the parable of the talents, Matth. 25: he, that had two talents, was accepted, as wel as he, that had five, becauſe he uſed them to his maſter's profit. And he, that had one, might have done ſo: his talent was of the ſame natur with the reſt, it was capable to have proportionably brought forth its intereſt, as the reſt. And ſo; though there be not a like proportion of Grace given to *all*, to ſome five talents, to ſome two talents, and to ſome but one talent; yet there is given to all that, which is ſufficient, and no more is required, than according to that, which is given. *For, unto whomſoever much is given, from him ſhall much be required*, Luc. 12: 48. he, that had the two talents, was accepted, for giving four, nothing leſs than he, that gave the ten, ſo ſhould he alſo, that gave the one, if he had given two, and no doubt one was capable to have produced two, as wel as five to have produced ten, or two four.

§ XXIII. Thirdly, this Saving Spiritual *Light* is the *Goſpel*, which the Apoſtle ſaith expreſſly is preached *in Every creature under heaven*, even that very *Goſpel*, *whereof* Paul was *a miniſter*: Col. 1: 23. For the *Goſpel* is not a meer declaration of good things, being *the Power of God unto Salvation, to all thoſe, that believe*, Rom. 1: 16. though the outward declaration

ration of the Gospel be taken sometimes for the Gospel, yet it is but figuratively, and by a *metonymie*. For, to speak properly, the Gospel is this inward Power and Life, which preacheth glad tidings *in* the hearts of *all* men, offering Salvation unto them, and seeking to redeem them from their iniquitys, and therefore it is said to be preached *in every creatur under Heaven*: whereas there are many thousands of men and women, to whom the outward Gospel was never preached. Therefore the Apostle Paul, Rom. 1. where he saith *the Gospel is the Power of God unto Salvation*, adds, that *therein is revealed the Righteousness of God from faith to faith*, and also *the wrath of God against such as hold the Truth of God in unrighteousness*: for this reason (saith he) *because that, which may be known of God is manifest in them, for God hath shewed it unto them.* Now, that which may be known of God, is known by the Gospel, which was manifest *in* them. For those, of whom the Apostle speaks, had no outward Gospel preached unto them, so that it was by the inward manifestation of the knowledg of God *in* them, which is indeed the *Gospel* preached *in* man, *that the righteousness of God is revealed from faith to faith*, that is, it reveals to the Soul that, which is just, good and righteous, and that, as the Soul receiveth it, and believes righteousness, comes more and more to be revealed, from one degree of faith to another. For, though, as the following verse saith, the outward Creation declares the Power of God, yet that which may be known of him, is manifest within: by which inward manifestation, we are made capable to see and discern the Eternal Power and Godhead in the outward Creation; so, were it not for this inward Principle, we could no more understand the invisible things of God by the outward visible Creation, than a blind man can see and discern the variety of shapes and colours, or judg of the beauty of the outward Creation. Therefore he saith, First, *that, which may be known of God is manifest in them*, and *in* and *by* that, they may read and understand the Power and Godhead in those things, that are outward and visible. And, though any might pretend that the outward Creation doth, of it self, without any supernatural, or Saving Principle, *in* the heart, even declare to the natural man, that there is a God: yet, what would such a knowledg avail, if it did not also communicat to me what the will of God is, and how I shall doe that, which is acceptable to him? For, the outward Creation, though it may beget a perswasion, that there is some Eternal Power or Vertue, by which the World hath had its beginning, yet it doth not tell me,

me, nor doth it inform me of that, which is just, holy and righteous, how I shall be delivered from my temptations and evil affections, and come unto righteousness: That must be from some inward manifestation *in my heart.* Whereas those Gentiles, of whom the Apostle speaks, knew by that *inward Law* and manifestation of the knowledg of God *in* them, to distinguish betwixt *good* and *evil*, as in the next chapter appears, of which we shall speak hereafter. The Prophet Micah speaking of man indefinitely, or in general, declares this Mic. 6: 8. *He hath shewed thee, O man, what is good. And what doth the Lord requir of thee, but to doe justly, and to love mercy, and to walk humbly with thy God?* He doth not say, God requires, till he hath first assured, that he hath shewed unto them. Now, because this is shewed unto *all* men, and manifest *in* them, therefore, saith the Apostle, is *the wrath of God revealed against them, for that they hold the Truth in unrighteousness*, that is, the measur of Truth, the Light, the Seed, the Grace *in* them; for that they *hide the talent in the Earth*, that is, in the earthly and unrighteous part in their hearts, and suffer it not to bring forth fruit, but to be choaked with the sensual cares of this life, the fear of reproach, and the deceitfulness of riches, as, by the parables above mentioned, doth appear. But the Apostle Paul opens and illustrats this matter yet more, Rom. 10. where he declares, that the *Word*, which he preached (now the Word, which he preached, and the Gospel, which he preached and whereof he was a minister, is one and the same) *is not farr off, but nigh, in the heart and in the mouth*; which done, he frameth, as it were, the objection of our adversarys, in the 12 and 15 verses, *How shall they believe in him, of whom they have not heard? how shall they hear without a preacher?* This he answers in the 18 verse, saying BUT (*I say*) *have they not heard? yes verily, their sound went forth into all the earth, and their words unto the end of the world*; insinuating, that this Divine Preacher hath sounded in the ears and hearts of all men; for of the outward Apostles that saying was not true, neither then, nor many hundred years after, yea for ought we know, there may be yet great and spatious nations and kingdoms, who never have heard of Christ, nor his Apostles, as outwardly. This inward and Powerfull Word of God is yet more fully described in the Epistle to the Hebrews, c. 4: v. 12, 13. *For the Word of God is quick, and sharper than any two-edged sword, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.* The vertues of this Spiritual Word are here enumerated, it is *quick*, because,

it

it searches and tries the hearts of all: no man's heart is exempt from it, for the Apostle gives this reason of its being so, in the following verse; *but all things are naked and opened unto the eyes of him, with whom we have to doe: and there is not any creatur, that is not manifest in his sight.* Though this ultimately and mediately be refer'd to God, yet nearly and immediately it relates to the *Word*, or *Light*, which, as hath been before proved, is *in* the *hearts of all*, else it had been improper to have brought it in here. The Apostle shewes how every intent and thought of the heart is discerned by the Word of God, because all things are naked before God, which imports nothing else, but it is in and by this Word, whereby God sees and discerns mans thoughts; and so must needs be *in all* men, because the Apostle saith, *there is no creatur that is not manifest in his sight.* This then is that faithfull Witness and Messenger of God, that bears witness for God, and for his righteousness *in* the hearts of all men: for *he hath not left man without a witness*, Act. 14:17. and he is said to be *given for a Witness to the people*, Isa. 55:4. And, as this Word beareth witness for God, so it is not placed in men, onely to condemn them, for, as he is given for a Witness, so, saith the Prophet, *he is given for a Leader and a Commander. The Light is given, that all through it may believe*, Joh. 1:7. *For faith cometh by hearing, and hearing by this Word of God*, which is placed *in* mans heart, both to be a Witness for God, and to be a mean to bring man to God, through faith and repentance. It is therefore *powerfull*, that it may divide betwixt the Soul and the spirit. It is like a two-edged sword, that it may cut off iniquity from him, and separate betwixt the pretious and the vile; and, because mans heart is cold and hard, like iron, naturally, therefore hath God placed this word *in* him, which is said to be like a *fire* and like a *hammer*, Jer. 23:29. that, like as by the heat of the fire, the iron, of its own natur, cold, is warmed, and by the strength of the hammer is softened, and framed, according to the mind of the worker, so the cold and hard heart of man is, by the vertue and powerfulness of this Word of God near, and *in* the heart, as it resists not, warmed and softened, and receiveth a heavenly and celestial impression and image. The most part of the Fathers have spoken at large, touching this Word, Seed, and Light, and Saving voyce calling all unto Salvation, and able to save.

Clemens Alexandrinus saith, lib. 2. Stromat. *The Divine Word hath cried, calling all, knowing wel those, that will not obey. And yet, because it is in our power, either to obey, or not to obey, that none may have a pretext of ignorance,*

rance, it hath made a righteous call, and requireth but that, which is according to the ability and strength of every one. The self same, in his warning to the Gentiles, *For, as* (saith he) *that Heavenly Ambassadour of the Lord, the Grace of God, that brings Salvation, hath appeared unto all*, &c. *This is the new song, coming, and manifestation of the Word, which now shewes it self in us, which was in the beginning, and was first of all.* And again, *Hear therefore ye, who are afarr off, hear ye, who are near, the Word is hid from none, the Light is common to all, and shineth to all. There is no darkness in the Word, let us hasten to Salvation, to the New birth, that we, being many, may be gathered unto the One alone Love.* Ibid. he saith, that *there is infused into all, but principally into those, that are trained up in doctrin, a certain Divine Influence,* τὴς ἐνεργούσης θείας. And again he speaketh concerning the *innate Witness worthy of belief, which, of it self, doth plainly chuse that which is most honest.* And again he saith, that *it is not impossible to come unto the Truth, and lay hold of it, seing it is most near to us, in our own houses, as the most wise Moses declareth, living in three parts of us,* viz, *in our hands, in our mouth, and in our heart, this,* saith he, *is a most true badge of the Truth, which is also fulfilled in three things*, namely, *in Counsel, in action, in speaking.* And again, he saith also unto the unbelieving nations: *Receive Christ, receive Light, receive sight, to the end thou mayst rightly know both God & man. The Word, that hath inlightened us, is more pleasant than gold, and the stone of great value.* And again, he saith, *Let us receive the Light, that we may receive God, let us receive the Light, that we may be the scholars of the Lord.* And again, he saith to those infidel nations, *The Heavenly Spirit helpeth thee, resist and flee pleasur.* Again, lib. Strom. 5. (he saith) *God forbid that man be not a partaker of Divine acquaintance,* θείας γνώσεως, *who in Genesis is said to be a partaker of inspiration.* And Pæd. lib. 1. cap. 3. *there is* (saith he) *some lovely and some desirable thing in man, which is called the in-breathing of God,* ἐμπνεύσμα θεοῦ. The same man, lib. 10. Strom. directeth men unto the *Light* and *Water in* themselves, who have the eye of the Soul darkened or dimmed through evil up-bringing and learning: let them enter-in unto their own *domestik Light*, or unto the Light, which is *in* their own house, πρὸς τὸ οἰκεῖον τοῦ φωτὸς ἐλλάμψεως, unto the *Truth*, which manifests accurately and clearly these things, that have been written.

Justin Martyr in his first apology saith, that *the Word, which was, and is, is in all, even that very same Word, which through the Prophets foretold things to come.*

The writer of the calling of the Gentiles, saith, lib. 1. cap. 2. *We believe accord-*

according to the same (viz, Scriptur) *and most religiously confess, that God was never wanting in care to the generality of men: who, although he did lead by particular lessons, a people gathered to himself unto godliness, yet he withdrew from no nation of men the gifts of his own goodness, that they might be convinced that they had received the words of the Prophets and legal commands in services and testimonys of the first principles.* Cap. 7. he saith, *that he believes that the help of Grace hath been wholly withdrawn from no man.* Lib. 2. cap. 1. *Because, albeit Salvation is farr from sinners, yet there is nothing void of the presence and vertue of his Salvation.* Cap. 2. *But, seing none of that people, over whom was set both the doctrines, were justified but through Grace by the Spirit of faith, who can question, but that they, who, of whatsoever nation in whatsoever times, could please God, were ordered by the Spirit of the Grace of God: which, albeit in fore-time it was more sparing and hid, yet denyed it self to no ages, being in vertue one, in quantity different, in counsel unchangeable, in operation multifarious.*

§ XXIV. The third Proposition, which ought to be proved, is, *that it is by this Light, Seed, or Grace that God works the Salvation of all men, and many come to partake of the benefit of Christs death and Salvation purchased by him.* By the inward and effectual operations of which, as many Heathens have come to be partakers of the promises, who were not of the Seed of Abraham after the flesh, so may some now, to whom God hath rendered the knowledg of the history impossible, come to be saved by Christ. Having already proved, that *Christ* hath *dyed* for *all*, that there is a *day of visitation* given to *all*, during which, Salvation is possible unto them, and that God hath actually given a measur of *Saving Grace* and *Light* unto *all*, preached the Gospel *to* and *in* them, and placed the *Word* of *faith in* their *hearts*, the matter of this Proposition may seem to be proved. Yet shall I a little, for the further satisfaction of all, who desire to know the Truth, and hold it, as it is in Jesus, prove this, from two or three clear Scriptur testimonys, and remove the most common, as wel as the more strong, objections, usually brought against it.

Our Theam then hath two parts; First, *that those that have the Gospel and Christ outwardly preached unto them, are not saved, but by the working of the Grace and Light in their hearts.*

Secondly, *That by the working and operations of this many have been, and some may be, saved, to whom the Gospel hath never been outwardly preached, and who are utterly ignorant of the outward history of Christ.*

As to the first, though it be granted by most, yet, because it's more in

in words, than deeds (the more full discussing of which will fall-in in the next Proposition concerning *Justification*) I shall prove it in few words. And first from the words of Christ to Nicodemus Joh. 3: 3. *Verily, verily I say unto thee, except a man be born again, he can not see the Kingdom of God.* Now this birth cometh not by the outward preaching of the Gospel, or knowledg of Christ, or historicall faith in him, seing many have that, and firmely believe it, who are never thus renewed. The Apostle Paul also goes so farr, while he commends the necessity and excellency of this *New Creation*, as, in a certain respect, to lay aside the outward knowledg of Christ, or the knowledg of him after the flesh; in these words, 2 Cor. 5: 16, 17. *Wherefore henceforth know we no man after the flesh: yea though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creatur, old things are passed away, behold all things are become new.* Whence it manifestly appears, that he makes the knowledg of Christ after the flesh, but as it were the rudiments, which young children learn, which, after they are become better scholars, are of less use to them, because they have, and possess the very substance of those first precepts, in their minds. As all comparisons halt in some part, so shall I not affirm this to hold in every respect: yet so farr will this hold, that as those things, that go no further than the rudiments, are never to be accounted learned, and as they grow beyond these things, so they have less use of them; even so such as go no further than the outward knowledg of Christ, shall never inherit the Kingdom of Heaven. But such as come to know this new birth, to be in Christ indeed, to be a new creatur, to have old things past away, and all things become new, may safely say with the Apostle, *Though we have known Christ after the flesh, yet now henceforth know we him no more.* Now this new creatur proceeds from the work of this *Light* and Grace *in* the heart. It is that Word, which we speak of, that is sharp and piercing, that *implanted* Word, able to save the Soul, by which this birth is begotten: and therefore Christ hath purchased unto us this Holy Seed; that thereby this birth might be brought forth *in* us, which is therefore also called *the manifestation of the Spirit given to every one to profit withall*; for it is written, that *by One Spirit we are all baptized into One body.* And the Apostle Peter also ascribeth this birth to this Seed and Word of God, which we have so much declared of, saying, 1 Pet 1: 23. *Being born again not of corruptible Seed, but of incorruptible, by the Word of God, which liveth*

and abideth for ever. Though then this Seed be small in its appearance, so that Christ compares it to a *grain of mustard-seed, which is the least of all seeds*, Matth. 13: 31, 32. and that it be hid in the earthly part of man's heart, yet therein is Life and salvation towards the sons of men wrapt up, which comes to be revealed, as they give way to it. And in this Seed, *in* the hearts of *all* men, is the Kingdom of God, as in capacity to be produced or rather exhibited, according as it receives depth, is nourished, and not choaked. Hence Christ saith, that *the Kingdom of God* was *in* the very Pharisees, Luk. 17: 20, 21 who did oppose and resist him, and were justly accounted as serpents, and a generation of vipers. Now the Kingdom of God could be no other ways in them, than in a Seed, even as the thirty-fold and the hundred-fold is wrapt up in a small seed, lieing in a barren ground, which springs not forth, because it wants nourishment: and as the whole body of a great tree is wrapt up potentially in the seed of the tree, and so is brought forth in due season; and as the capacity of a man or a woman is not onely in a child, but even in the very *embryo*, even so the Kingdom of Jesus Christ, yea Jesus Christ himself, *Christ within, who is the hope of glory*, and becometh *Wisdom, Righteousness, Sanctification and Redemption*, is *in every* man and womans heart, *in* that little *incorruptible Seed*, ready to be brought forth, as it is cherished and received in the love of it. For there can be no men worse than those rebellious and unbelieving Pharisees were, and yet this Kingdom was thus *within* them, and they were directed to look for it there: so it is neither *to here*, *nor to there*, in this or the other observation that this is known, but as this Seed of God *in* the heart is minded and entertained. And certainly hence it is, (even because this Light, Seed and Grace, that appears *in* the heart of man is so little regarded, and so much overlooked) that so few know Christ brought forth *in* them. The one sort, to wit, the *Calvinists*, they look upon Grace as an irresistible power, and therefore neglect and despise this Eternal Seed of the Kingdom in their hearts, as a low, insufficient, useless thing, as to their Salvation. On the other hand the *Papists*, *Arminians* and *Socinians* they go about to set up their *natural Power* and *will*, with one consent denying that this little Seed, this small appearance of the Light, is that Supernatural Saving Grace of God given to *every* man, to save him. And so upon them is verified that saying of the Lord Jesus Christ, *This is the condemnation of the world, that Light is come into the world, but men love darkness rather than Light*; the reason is added, *because their deeds are evil.* All

All confess they feel this, but they will not have it to be of that vertue. Some will have it to be *Reason*; some *a natural conscience*; some *certain reliques of God's Image, that remained in Adam.* So Christ, as he met with opposition from all kinds of Professors in his outward appearance, so doth he now in his inward. It was the meanness of his outward man, that made many despise him, saying, *Is not this the son of the carpenter? are not his brethren and sisters among us? Is not this a Galilean?* and *came there ever a Prophet out of Galilea?* and such like reasonings. For they expected an outward deliverer, who, as a Prince, should deliver them, with great ease, from their outward enemies, and not such a *MESSIAH* as should be crucified shamefully, and, as it were, lead them into many sorrowes, troubles, and afflictions. So the meanness of this appearance makes the crafty Jesuits, the pretended rational Socinians, and the learned Arminians, overlook it, desiring rather something, that they might exercise their subtilty, reason and learning about, and use the liberty of their own wills. And the *secure Calvinists*, they would have a Christ to save them without any trouble, to destroy all their enemies for them, without them, and nothing, or little, within, while they mean while, be at ease to live in their sins secure. Whence, when all is wel examined, the cause is plain, it is *because their deeds are evil*, that, with one consent they reject this *Light*: for it checks the wisest of them all, and the learnedest of them all, in secret, it reproves them, neither can all their *Logick* silence it, nor can the securest among them stop its voyce from crying, and reproving them within, for all their confidence in the outward knowledg of Christ, or of what he hath suffered outwardly for them. For, as hath been often said, in a day it strives with all, wrestles with all, and it's the unmortified natur, the first natur, the old Adam, yet alive in the wisest, in the learnedest, in the most zealous for the outward knowledg of Christ, that denys this, that despises it, that shuts it out, to their own condemnation. They come all under this description, *every one, that doth evil, hateth the Light, neither cometh to the Light, lest his deeds should be reproved*, Joh. 3: 20. so that it may be said now, and we can say from a true and certain experience, as it was said of old, Psal. 118: 22. Matth. 21: 42. Mark 12: 10. Luk 20: v. 17. Act. 4: 11. *The Stone, which the builders, of all kinds, have rejected, the same is become unto us the Head of the corner.* Glory to God for ever! who hath chosen us a first-fruits to himself in this day, wherein he is arisen to plead with the nations, and therefore hath sent us forth to preach this

everlasting Gospel unto all, Christ nigh to all, the Light *in* all, the Seed sown in the hearts of all, that men may come and apply their minds to it. And we rejoyce that we have been made to lay down our wisdom and learning (such of us as have had some of it) and our carnal reasoning, to learn of Jesus, and sit down at the feet of Jesus in our hearts, and hear him, who there makes all things manifest, and reproves all things by his Light, Eph. 5: 13. For many are wise and learned in the notion, in the letter of the Scriptur, as the Pharisees were, and can speak much of Christ, and plead strongly against infidels, Turks, and Jewes, and it may be also against some heresies, who, in the mean time, are crucifying Christ in the small appearance of his Seed *in* their hearts. O! better were it to be stript naked of all, to account it as dross and dung, and become a fool for Christ's sake, thus knowing him to teach thee in thy heart, so as thou mayst witness him raised there, feel the vertue of his cross there, and say with the Apostle, *I glory in nothing, save in the cross of Christ, whereby I am crucified to the world, and the world unto me.* This is better, than to write thousands of commentarys, and to preach many sermons. And it is thus to preach Christ, and direct people to his Pure Light in the heart, that God hath raised us up, and for which the wise men of this world account us fools; because, by the operation of this cross of Christ *in* our hearts, we have denyed our own wisdom and wills in many things, and have forsaken the vain worships, fashions and customes of this world. For these divers centurys the world hath been full of a dry, fruitless and barren knowledg of Christ, feeding upon the husk and neglecting the kernel, following after the shaddow, but strangers to the Substance. Hence the devil matters not how much of that knowledg abounds, provided he can but possess the heart, and rule in the will, crucify the appearance of Christ there, and so keep the Seed of the Kingdom from taking root. For he has led them abroad, lo here, and lo there, and has made them wrestle in a false zeal, so much one against another, contending for this outward observation, and for the other outward observation, seeking Christ in this and the other external thing, as in bread and wine; contending one with another how he is there, while some will have him to be present therein this way, and some the other way: and some in Scripturs, in books, in societys and pilgrimages and merits. But some confiding in an external barren faith, think all is wel, if they do but firmely believe that he dyed for their sins past, present, and to come, while, in the mean time, Christ lies

lies crucified and slain, and is daily resisted and gainsaid in his appearance *in* their hearts. Thus, from a sense of this blindness and ignorance, that is come over Christendom, it is, that we are led and moved of the Lord, so constantly and frequently to call all, invite all, request all to turn to the Light *in* them, to mind the Light *in* them, to believe in Christ, as he is *in* them. And that in the Name, Power and Authority of the Lord, not in school arguments and distinctions, (for which many of the wise men of this world account us fools and mad men) we do charge and command them to lay aside their wisdom, to come down out of that proud, airy, brain-knowledg, and to stop that mouth, how eloquent soever to the worldly ear it may appear; and to be silent and sit down as in the dust, and to mind the Light of Christ *in* their own Consciences. Which, if it be minded, they would find as a sharp two-edged sword in their hearts, and as a fire and a hammer, that would knock against and burn up all that carnal, gathered, natural stuff, and make the stoutest of them all tremble and become *Quakers* indeed. Which those, that come not to feel now, and *kiss* not *the Son*, while the day lasteth, but harden their hearts, will feel to be a certain Truth, when it is too late. To conclude, as saith the Apostle, *All ought to examin themselves whether they be in the faith indeed; and try their own selves, for, except Jesus be in them, they are certainly reprobats.* 2 Cor. 13: 5.

§ XXV. Secondly, that, which remaines now to be proved, is, *that by the operation of this Light and Seed some have been, and may yet be saved, to whom the Gospel is not outwardly preached, nor the history of Christ outwardly known.* To make this the easier, we have already shewn how that Christ hath dyed for all men, and consequently these are inlightened by Christ, and have a measur of Saving Light and Grace; yea that the Gospel, though not in any outward dispensation, is preached to them, and *in* them: so that thereby they are stated in a possibility of Salvation. From which I may thus argue,

To whom the Gospel, the Power of God unto Salvation, is manifest, they may be saved, whatever outward knowledg they want: Arg.

But this Gospel is preached *in* every creatur, in which is certainly comprehended many, that have not the outward knowledg:

Therefore of those, many may be saved.

But to those arguments, by which it hath been proved that all men have a measur of Saving Grace, I shall add one, and that very observable, not

yet mentioned, *viz.*, that excellent saying of the Apostle Paul to Titus, c. 2: v. 11. *The Grace of God, that brings Salvation, hath appeared to all men, teaching us, that denying ungodlyness and worldly lusts, we should live soberly, righteously, and godlyly in this present world.* Than which there can be nothing more clear, it comprehending both the parts of the controversy. First it testifys that it is no natural principle or light, but saith plainly, *it brings Salvation.* Secondly, it says not, that it hath appeared to a few, but unto *all* men. The fruit of it declares also how efficacious it is, seing it comprehends the whole duty of man. It both teacheth us first, to forsake evil, to deny ungodlyness and worldly lusts; and then it teacheth us our whole duty. First, to live *soberly*, that comprehends temperance, chastity, meekness, and those things, that relate unto a man's self. Secondly, *righteously*, that comprehends equity, justice, and honesty, and those things, which relate to our neighbours. And lastly, *godlyly*, which comprehends piety, faithfulness, and devotion, which are the dutys relating to God. So then there is nothing required of man, or needfull to man, which this Grace teacheth not. Yet I have heard a publick Preacher, one of those, that are accounted zealous men, to evite the strength of this text, deny *this Grace to be saving*, and say, *it was onely intended of common favours and graces, such as is the heat of the fire and outward light of the Sun* Such is the darkness and ignorance of those, that oppose the Truth, whereas the text saith expressly, that it is *Saving*. Others, that can not deny but it is saving, alledg this [*all*] comprehends not every individual, but onely all kinds. But is a bare negation, sufficient to overturn the strength of a positive assertion? If the Scripturs may be so abused, what so absurd as may not be pleaded for from them? or what so manifest as may not be denyed? But, we have not reason to be staggered by their denying, so long as our faith is found in expres termes of the Scriptur, they may as wel seek to perswade us that we do not intend that, which we affirm, though we know the contrary, as make us believe, that, when the Apostle speaks forth our doctrin in plain words, yet he intends theirs; which is the quite contrary, and indeed can there be any thing more absurd, than to say, where the word is plainly [*all*], *few* is onely intended. For they will not have [*all*] taken here, for the greater number. Indeed, as the case may be sometimes, by a figur, [*all*] may be taken, of two numbers, for the greater number, but let them shew us, if they can, either in Scriptur or profane or ecclesiastical writings, that any man, that wrote sense, did ever

ever use the word [*all*] to express, of two numbers, the lesser. Whereas they affirm, that the farr less number have received saving Grace, and yet will they have the Apostle by [*all*] to have signified so. Though this might suffice, yet to put it further beyond all question, I shall instance another saying of the same Apostle, that we may use him as his own commentator, Rom. 5: 18. *Therefore as by the offence of One, judgment came upon all men to condemnation, even so by the Righteousness of One, the Free Gift came upon all men to justification of life.* Here, no man of reason, except he will be obstinately ignorant, will deny but this similitive particle [*as*] makes the [*all*], which goes before, and comes after, to be of one and the same extent. Or else let them shew us one example, either in Scriptur, or elsewhere, among men, that speak proper language, where it is otherwise. We must then either affirm that this loss, which leads to condemnation, hath not come upon *all*, or say, that this Free Gift is come upon *all* by Christ. Whence I thus argue, First,

If *all* men have received a loss, from Adam, which leads to condemnation, then *all* men have received a Gift from Christ, which leads to Justification: Arg.

But the First is true:

Therefore also the Last.

From all which it naturally followes, that *all* men, even the Heathens, may be saved: for Christ was given, as a *Light, to inlighten the Gentiles*, Isa. 49: 6. Now, to say, that, though they might have been saved, yet none were, is to judg too uncharitably. I see not what reason can be alledged for it, yea, though it were granted, which never can be, that none of the Heathens were saved; it will not from thence follow, that they could not have been saved: or that none now in their condition can be saved. For, *à non esse ad non posse non datur sequela*, i. e. that consequence is false, that concludes a thing can not be, because it is not.

But if it be objected, which is the great objection, *That there is no name under heaven, by which Salvation is known, but by the Name JESUS:* Obj.

Therefore they (not knowing this) can not be saved.

I answer: though they know it not outwardly, yet, if they know it inwardly, by feeling the vertue and power of it, the Name *Jesus* indeed (which signifies a *Saviour*) to free them from sin and iniquity *in* their hearts, they are saved by it. I confess there is no other name to be saved by; but Salvation lieth not in the literal, but in the experimental knowledg, Answ.

ledg, albeit those, that have the literal knowledg, are not saved by it, without this real experimental knowledg. Yet those, that have the real knowledg, may be saved without the external; as by the arguments hereafter brought will more appear. For, if the outward distinct knowledg of him, by whose means I receive benefit, were necessary for me, before I could reap any fruit of it, then, by the rule of *Contrarys*, it would follow, that I could receive no hurt, without I had also the distinct knowledg of him, that had occasioned it; whereas, experience proves the contrary. How many are injured by Adam's fall, that know nothing of ever there being such a man in the world? or of his eating the forbidden fruit? why may they not then be saved by the Gift and Grace of Christ *in* them, making them righteous and holy, though they know not distinctly how that was purchased unto them by the death and sufferings of Jesus, that was crucified at Jerusalem; especially seing God hath made that knowledg simply impossible to them? As many men are killed by poison infused into their meat, though they neither know what the poison was, nor who infused it: so also on the other hand, how many are cured of their diseases by good remedys, who know not how the medicin is prepared, what the ingredients are, nor often times who made it? The like may also hold in Spiritual things, as we shall hereafter prove.

§ XXVI. First, If there were such an absolute necessity for this outward knowledg, that it were even of the essentials of Salvation, then none could be saved without it; whereas our adversarys deny not, but readily confess, that many infants and deaf persons are saved without it. So that, here they break that general rule, & make Salvation possible without it. Neither can they alledg, that it is, because such are free from sin, seing they also affirm, that all infants, because of Adam's sin, deserve eternal condemnation, as being really guilty in the sight of God; and of deaf people it is not to be doubted, and experience shewes us, that they are subject to many common iniquitys, as wel as other men.

Obj. If it be said, *that these children are the children of believing parents,*

Answ. What then? They will not say, that they transmitt grace to their children. Do they not affirm, that the children of believing parents are guilty of original sin, and deserve death, as wel as others? How prove they, that that makes up the loss of all explicit knowledg?

Obj. If they say, *Deaf people may be made sensible of the Gospel by signes,*

Answ. All the signes can not give them any explicit knowledg of the history of the death, sufferings, and resurrection of Christ. For what signes can inform a deaf man, that *the Son of God took on him man's natur? was born of a Virgin, and suffered under Pontius Pilat?*

Obj. And, if they should further alledg, *that they are within the bosome of the visible Church, and partakers of the Sacraments;*

Answ. All that gives no certainty of Salvation, for (as the Protestants confess) they confer not Grace *ex opere operato*. And will not they acknowledg, that many are in the bosom of the Church, who are visibly no members of it? But if this charity be extended towards such, who are where the Gospel is preached, so that they may be judged capable of Salvation, because they are under a simple impossibility of distinctly knowing the means of Salvation; what reason can be alledged, why the like charity may not be had to such, as though they can hear, yet are under a simple impossibility of hearing, because it is not spoken unto them. Is not a man in *China* or in *India* as much to be excused for not knowing a thing, which he never heard of, as a deaf man here, who can not hear? For, as the deaf man is not to be blam'd, because God hath been pleased to suffer him to lie under this infirmity, so is the *Chinees* or the *Indian* as excusable, because God hath with-held from him the opportunity of hearing. He, that can not hear a thing, as being necessarily absent, and he, that can not hear it, as being naturally deaf, are to be placed in the same category.

Secondly, this manifestly appears by that saying of Peter, Act. 10:34. *Of a truth I perceive that God is no respecter of persons: But in every nation, he, that feareth him, and worketh righteousness, is accepted of him.* Peter was before liable to that mistake, that the rest of the Jewes were in, judging that all were unclean except themselves, and that no man could be saved except they were proselyted to their religion, and circumcised. But God shewed Peter other wayes, in a vision, and taught him to call nothing common or unclean; and therefore, seing that God regarded the prayers of *Cornelius*, who was a stranger to the Law, and to Jesus Christ, as to the outward; yet Peter saw that God had accepted him. And he is said to fear God, before he had this outward knowledg, therefore Peter concluds that every one, that, in every nation, without respect of persons, feareth God, and worketh righteousness, is accepted of him. So he makes the fear of God and the working of righteousness, and not an outward historical knowledg, the qualification; They then, that have this, wherever they

they be, they are saved. Now we have already proved, that to every man that Grace is given, whereby he may live godlyly and righteously, and we see that by this Grace *Cornelius* did so, and was accepted, and his prayers came up for a memorial before God, before he had this outward knowledg. Also was not *Job a perfect and upright man, that feared God and eschewed evil?* Who taught Job this? how knew Job Adam's fall? And from what Scriptur learned he that excellent knowledg he had, and that faith, by which he knew his *Redeemer lived*? For, many make him as old as Moses, was not this by an inward Grace *in* the heart? was it not that inward Grace, that taught Job to eschew evil, and to fear God? and was it not by the workings thereof that he became a just and upright man? how doth he reprove the wickedness of men, chap. 2: 4? and, after he hath numbred up their wickedness, doth he not condemn them, vers 13. for *rebelling* against this *Light*, for not knowing the way thereof, nor abiding in the paths thereof? It appears then Job believed that men had a Light, and that because they rebelled against it, therefore they knew not its wayes, and abod not in its paths, even as the Pharisees, who had the Scripturs, are said to err, not knowing the Scripturs. And also Job's friends, though in some things wrong, yet who taught them all those excellent sayings, and knowledg, which they had? Did not God give it them in order to save them, or was it meerly to condemn them? Who taught Elihu that *the Inspiration of the Almighty giveth understanding, that the Spirit of God made him, and the Breath of the Almighty gave him life*? And did not the Lord accept a sacrifice for them? And who dare say that they are damned? But further, the Apostle puts this controversy out of doubt, for, if we may believe his plain assertions, he tells us, Rom. 2. that the *Heathens did the things contained in the Law.* From whence I thus argue,

Arg. In every nation, he, that feareth God, and worketh righteousness, is accepted:

But many of the Heathens feared God, and wrought righteousness:

Therefore they were accepted.

The *minor* is proved from the example of *Cornelius.* But I shall further prove it thus:

He, that doth the things contained in the Law, feareth God, and worketh righteousness:

But the Heathens did the things contained in the Law:

Therefore they feared God, and wrought righteousness.

Can

Can there be any thing more clear? For, if to doe the things contained in the Law be not to fear God and work righteousness, then what can be said to doe so, seing the Apostle calls the Law *spiritual, holy, just* and *good*? But this appears manifestly by another *medium* taken out of the same chapter, vers 13. So that nothing can be more clear. The words are, *The doers of the Law shall be justified*, from which I thus argue, without adding any word of my own:

The doers of the Law shall be justified:

But the Gentiles doe the things contained in the Law.

All, that know but a conclusion, do easily see what followes from these express words of the Apostle. And indeed, he, through that whole chapter, labours, as if he were contending now with our adversarys, to confirm this doctrin, ver. 9, 10, 11. *Tribulation and anguish upon every Soul of man, that doth evil; to the Jew first, and also to the Gentile. For there is no respect of persons with God.* Where the Apostle clearly homologats the sentence of Peter before mentioned, and shewes that Jew and Gentile, or, as he himself explains in the following verses, both they, that have an outward Law, and they, that have none, when they doe good, shall be justified. And, to put us out of doubt, in the very following verses, he tells, that *the doers of the Law are justified*, and that the *Gentiles did* the *Law.* So that, except we think he spake not what he intended, we may safely conclude, that such Gentiles were justified, and did partake of that *honour, glory* and *peace, which comes upon Every one that doth good*: even the Gentiles, that are without the Law, when they work good, seing with God there is no respect of persons; so, as we see that it is not the having of the outward knowledg that doth save, without the inward; so neither doth the want of it, to such, to whom God hath made it impossible, who have the inward, bring condemnation. And many, that have wanted the outward, have had a knowledg of this inwardly, by vertue of that inward Grace and Light given to *every* man, working *in* them, by which they forsook iniquity, and became just and holy, as is above proved; who, though they knew not the history of Adam's fall, yet were sensible *in* themselves of the loss, that came by it, feeling their inclinations to sin, and the body of sin in them: and, though they knew not the coming of Christ, yet were sensible of that inward Power and Salvation, which came by him, even before, as wel as since, his appearance in the flesh. For I question whether these men can prove that all the Patriarchs and Fathers before Moses

had a distinct knowledg either of the one or the other, or that they knew the history of the tree of knowledg of good and evil, and of Adam's eating the forbidden fruit: farr-less that Christ should be born of a Virgin, should be crucified, and treated in the manner he was. For it is justly to be believed that what Moses wrot of Adam, and of the first times, was not by tradition, but by revelation: yea we see that, not onely after the writing of Moses, but even of David and all the Prophets, who prophesied so much of Christ, how little the Jewes, that were expecting and wishing for the Messiah, could thereby discern him, when he came, that they crucified him as a blasphemer, not as the Messiah, by mistaking the prophecys concerning him; for Peter saith expressly, Act. 3: 17. to the Jewes, that both *they and their rulers did it through ignorance.* And Paul saith, 1 Cor. 2: 8. that *had they known it, they would not have crucified the Lord of Glory.* Yea Mary her self, to whom the Angel had spoken, and who had laid up all the miraculous things accompanying his birth, *in* her heart, she did not understand how, when *he disputed with the doctors in the temple*, that *he was about his Father's business.* And the Apostles, that had believed him, conversed daily with him, and saw his miracles, could not understand neither believe those things, which related to his death, sufferings, and resurrection, but were, in a certain respect, stumbled at them.

§ XXVII. So, we see how in it it is the inward work, and not the outward history and Scriptur, that gives the true knowledg, and by this inward Light many of the Heathen Philosophers were sensible of the loss received by Adam, though they knew not the outward history: Hence *Plato* asserted, that *man's Soul was faln into a dark cave, where it onely conversed with shaddowes. Pythagoras* saith, *man wandereth in this world, as a stranger, banished from the Presence of God.* And *Plotinus* compareth *man's Soul, faln from God, to a cinder, or dead coal, out of which the fire is extinguished.* Some of them said, that the *the wings of the Soul were clipped, or faln off, so that they could not flee unto God.* All which, and many more such expressions, that might be gathered out of their writings, shew they were not without a sense of this loss. Also they had a knowledg and discovery of Jesus Christ inwardly, as a remedy *in* them, to deliver them, from that evil seed, and the evil inclinations of their own hearts, though not under that particular denomination.

Some called him a *Holy Spirit*, as Seneca, Epist. 41. who said, *there is a Holy Spirit in us, that treateth us, as we treat him.* Cicero calleth it an *innate Light,*

Light, in his book *de Republica*, cited by *Lactantius*, 6. Instit. where he calls this; *Right Reason given unto all, constant and eternal, calling unto duty by commanding, and deterring from deceit, by forbidding. Adding, that it can not be abrogated; neither can any be freed from it, neither by Senat nor people; that it is one eternal, and the same always to all nations, so that there is not one at Rome, and another at Athens: who so obey it not, must flee from himself, and in this is greatly tormented, although he should escape all other punishment.* Plotinus also calls him *Light*, saying, that *as the Sun can not be known but by its own Light, so God can not be known but with his own Light: and as the eye can not see the Sun, but by receiving its image, so man can not know God, but by receiving his Image, and that it behoved man to come to purity of heart, before he could know God.* Calling him also *Wisdom*, a name frequently given him in Scriptur. See Prov. 1: v. 20. to the end and Prov. 8: 9, 34. where *Wisdom* is said to cry, intreat, and invite all, to come unto her, and learn of her. And what is this Wisdom, but Christ? hence such as came; among the Heathen, to forsake evil, and cleave to righteousness, were called *Philosophers*, that is lovers of Wisdom. They knew this *Wisdom* was *nigh* unto them, and that *the best knowledg of God and Divine Mysteries was by the Inspiration of the Wisdom of God*, Phocylides affirmed, that *the Word of the Wisdom of God was the best.* His words in the Greek are, Τῆς ϑεοπνεύστε σοφίας λόγος ἐστὶ ἄριστος.

In Sect.

And much more of this kind might be instanced, by which it appears they knew *Christ*, and by his work working *in* them, were brought from unrighteousness to righteousness, and to love that Power, by which they felt themselves redeemed; so that, as saith the Apostle, *they shew the work of the Law written in their hearts*, and *did the things contained in the Law*, and therefore, as *all doers of the Law are, were no doubt justified*, and saved thus by the Power of Christ *in* them. And, as this was the judgment of the Apostle, so was it of the primitive Christians. Hence Justin Martyr stuck not to call *Socrates a Christian*, saying, that *all such as lived according to the Divine Word in them, which was in all men, were Christians, such as Socrates and Heraclitus and others among the Grecks*, &c. That, *such as live with the Word, are Christians without fear or anxiety.*

Clemens Alexandrinus saith, Apol. 2. Strom. lib. 1. that *this Wisdom or Philosophy was necessary to the Gentiles, and was their school master to lead them unto Christ, by which of old the Greeks were justified.*

Nor do I think, saith Augustin, in his book of the City of God, lib. 18. cap. 47. *that the Jewes dare affirm that none belonged unto God, but the Israelits.*

clits. Upon which place Ludovicus Vives saith, that *thus the Gentiles not having a Law, were a Law unto themselves, and the Light of so living is the Gift of God, and proceeds from the Son: of whom it is written, that he inlighteneth every man, that cometh into the world.*

Augustin also testifys in his Confessions, lib. 7. cap. 9. that *he* had *read in the writings of the Platonists, though not in the very same words, yet that, which by many and multiplied reasons did perswade, that in the beginning was the Word, and the Word was with God, this was in the beginning with God, by which all things were made, and without which nothing was made, that was made: In him was Life, and the Life was the Light of men; and the Light shined in the darkness, and the darkness did not comprehend it. And albeit the Soul gives testimony concerning the Light, yet it is not the Light, but the Word of God, for GOD is the true LIGHT, which inlighteneth every man, that cometh into the world*; and so repeats to the 14 verse of the 1 chapter of John, adding, *these things have I there read.*

Yea there is a book translated out of the Arabick, which gives an account of one Hai Ebn Yokdan, who, without converse of man, living in an island alone, attained to such a profound knowledg of God, as to have immediate converse with him, and to affirm *that the best and most certain knowledg of God is not that, which is attained by premisses premised, and conclusions deduced, but that, which is enjoyed by conjunction of the mind of man with the Supream Intellect, after the mind is purified from its corruptions, and is separated from all bodily images, and is gathered into a profound stilness!*

§ XXVIII. Seing then it is by this inward Gift, Grace and Light that both those, that have the Gospel preached unto them, come to have Jesus brought forth *in* them, and to have the saving and sanctified use of all outward helps and advantages: and also by this same Light that all may come to be saved, and that God calls, invites, and strives with all, in a day, and saveth many, to whom he hath not seen meet to conveigh this outward knowledg; therefore we having the experience of the inward and powerfull work of this Light *in* our hearts, even *Jesus* revealed *in* us, can not cease to proclaim the day of the Lord, that it is arisen in it, crying-out with the woman of Samaria, *Come, and see One, that hath told me all, that ever I have done, Is not this the Christ?* that others may come and feel the same *in* themselves, and may know that that little small thing, that reproves them *in* their hearts, however they have despised it, and neglected it, is nothing less, than the Gospel preached *in* them, *Christ* the *Wis-*

Wisdom and *Power of God*, being *in* and *by* that Seed, seeking to save their Soules.

Of this *Light* therefore Augustin speaks, in his Confessions, lib. 11. cap. 9. *In this beginning, O God! thou madest the heaven and the earth, in thy Word, in thy Son, in thy Vertue, in thy Wisdom, wonderfully saying, and wonderfully doing, who shall comprehend it? who shall declare it? what is that, which shineth-in unto me, and smites my heart without hurt, at which I both tremble, and am inflammed, I tremble in so farr as I am unlike unto it, and I am inflammed in so farr as I am like unto it? It is Wisdom, which shineth-in unto me, and dispelleth my cloud, which had again cover'd me, after I was departed from that darkness and rampier of my punishments.* And again he saith, lib. 10. cap. 27. *It is too late that I have loved thee, O thou Beautifulness, so ancient, and so new; late have I loved thee, and behold thou wast within and I was without, and there was seeking thee, thou didst call, thou didst cry, thou didst break my deafness, thou glanzedst, thou didst shine, thou chasedst away my darkness.*

Of this also our countrey-man *George Buchanan* speaketh thus, in his book De Jure Regni apud Scotos: *Truely I understand no other thing at present, than that Light, which is divinely infused into our Soules, for, when God formed man, he not onely gave him eyes to his body, by which he might shun those things, that are hurtfull to him, and follow those things, that are profitable. But also hath set before his mind, as it were, a certain Light, by which he may discern things, that are vile, from things that are honest: Some call this Power, Natur, others the Law of Natur, I truely judg it to be Divine, and am perswaded that Natur and Wisdom never say different things. Moreover God hath given us a compend of the Law, which in few words comprehends the whole to wit, that we should love him from our hearts, and our neighbours as our selves. And of this Law all the books of the Holy Scripturs, which pertain to the forming of manners, contain no other, but an explication.*

This is that Universal, Evangelical Principle, in, and by which this Salvation of Christ is exhibited to *all* men, both Jew and Gentile, Schythian and Barbarian, of what soever countrey or kindred he be. And therefore God hath raised up unto himself, in this our age, faithfull witnesses and Evangelists to preach again his Everlasting Gospel, and to direct *all*, as wel the high Professors, who boast of the Law and the Scriptur, and the outward knowledg of Christ, as the Infidels and Heathens, that know not him that way, that they may all come to mind the Light *in* them, and know Christ *in* them, *the Just One, τὸν Δίκαιον, whom they have* so long *killed,*

ed, and made merry over, and he hath not resisted, Ja. 5:6. and give up their sins, iniquitys, false faith, professions and out-side righteousnes to be crucified by the Power of his Cross *in* them, so as they may know Christ *within*, to be the *Hope of Glory*, and may come to walk in his Light, and be, saved, who is that *True Light, that inlighteneth Every man that cometh into the world.*

The Seventh Proposition,

Concerning Justification.

As many as resist not this *Light*, but receive the same, it becomes *in* them, a Holy, Pure and Spiritual birth, bringing forth holyness, righteousness, purity, and all those other blessed fruits, which are acceptable to God, by which holy birth, to wit, *Jesus Christ formed within us*, and working his works *in* us, as we are sanctified, so are we justified in the sight of God, according to the Apostl's words; *But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. 6:11. Therefore it is not by our works, wrought in our will, nor yet by good works, considered as of themselves, but by *Christ*, who is both the *Gift* and the *Giver*, and the Cause produceing the effects *in* us, who, as he hath reconciled us, while we were enemies, doth also in his Wisdom save us, and justify us, after this manner, as saith the same Apostle elsewhere, *according to his mercy he hath saved us, by the washing of regeneration and the renewing of the Holy Ghost*, Tit. 3:5.

§ 1. THe doctrin of Justification comes wel in order after the discussing of the extent of Christ's death, and of the Grace thereby communicated; some of the sharpest contests concerning this having from thence their rise. Many are the disputs, among those called *Christians*, concerning this point; and indeed, if all were truely minding that, which justifieth, there would be les noyse about the notions of Justification. I shall briefly review this controversy, as it stands among others, and as I have often seriously observed it: then in short state the controversy, as to us, and open our sense and judgment of it: and lastly, prove it (if the Lord will) by some Scriptur testimonys, and the certain experience of all, ever were truely justified.

§ 11. That this doctrin of *Justification* hath been, and is greatly, vitiated, in the Church of Rome, is not by us questioned, though our adversarys, who, for want of better arguments, do often make lyes their refuge, have not spared, in this respect, to stigmatize us with Popery, but how untruely, will hereafter appear. For to speak little of their *meritum ex condigno*, which was, no doubt a very common doctrin of the Romish Church, especially before *Luther*, though most of their modern writers, especially in their controversys with Protestants, do partly deny it, partly qualify it, and seem to state the matter onely, as if they were propagators and pleaders for good works, by the others denyed. Yet, if we look to the effects of this doctrin among them, as they appear in the generality of their Church members, not in things disapproved, but highly approved, and commended by their father the *Pope*, and all his clients, as the most beneficial casuality of all his revenue, we shall find that *Luther* did not without great ground oppose himself to them in this matter, and, if he had not himself run into another extream (of which hereafter) his work would have stood the better. For in this, as in most other things, he is more to be commended for what he pulled down of Babylon, than for what he built of his own. Whatever then the Papists may pretend, or even some good men among them may have thought, experience sheweth, and it is more than manifest by the universal and approved practice of their people, that they place not their justification so much in works, that are truely and morally good, and in the being truely renewed and sanctified in the mind, as in such things as are either nor good nor evil, or may truely be called evil, and can no otherwayes be reckoned good, than because the *Pope* pleases to call them so. So that, if the matter be wel sifted, it will be found, that the greatest part of their justification depends upon the authority of his *Bulls*, and not upon the Power, Vertue, and Grace of Christ revealed *in* the heart, and renewing of it. As will appear, First, from their principle concerning their *Sacraments*, *which*, they say, *confer grace, ex opere operato*. So

that, if a man partake but of them, he thereby obtaines remission of sin, though he remain as he was; the vertue of the Sacraments making up the want, that is in the man. So that this act of submission and faith to the Lawes of the Church, and not any real inward change, is that, which justifieth him. As for example, if a man make use of the *Sacrament* (as they call it) *of Penance*, so as to tell over his sins to a priest, though he have not true *contrition*; which the Lord hath made absolutely necessary for penitent sinners, but onely *attrition*, a *figment* of their own, that is, If he be sorry he hath sinned, not out of any love to God, or his Law, which he hath transgressed, but for fear of punishment, yet doth the vertue of the Sacrament (as they affirm) procure to him remission of sins; so that, being absolved by the priest, he stands accepted and justified in the sight of God. This man's justification then proceedeth not from his being truely penitent, and in any measur inwardly changed and renewed by the working of God's Grace *in* his heart, but meerly from the authority of the priest, and vertue of the Sacrament, who hath pronounced him *absolved*, so that his justification is from somewhat without him, and not within him.

Secondly, this will yet more appear in the matter of *Indulgences*, where remission of all sins, not onely past, but for years to come, is annexed to the visiting such and such Churches and reliques, saying such and such prayers: so that the person, that so doth, is presently cleared from the guilt of his sin, and justified and accepted in the sight of God. As for example, he, that in the great Jubilee, will go to Rome, and present himself before the gate of Peter and Paul, and there receive the Pop's blessing, or he, that will go a pilgrimage to James's sepulchre in Spain, or to Mary of Lorreta, is, upon the performance of those things, promised forgiveness of sins. Now, if we ask them the reason, how such things, as are not morally good in themselves, come to have vertue, they have no other answer but because of the Church and Pop's authority; who, being the great treasurer of the magazin of Christ's merits, lets them out, upon such and such conditions. Thus also the invention of saying *Masse* is made a chief instrument of Justification; for in it they pretend to offer Christ daily to the Father, a Propitiatory Sacrifice for the sins of the living and the dead: so that a man, for money, can procure Christ thus to be offered for him, when he pleases, by which offering he is said to obtain remission of sins, and to stand justified in the sight of God.

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From all which, and much more of this natur, which might be mentioned, it doth appear, that the Papists place their justification, not so much in any work of holyness, really brought forth in them, and real forsaking of iniquity, as in the meer performance of some ceremonys, and a blind belief, which their teachers have begotten in them, that the Church and the Pope having the absolute dispensation of the merits of Christ, have power to make these merits effectual for the remission of sins, and justification of such as will perform those ceremonys. This is the true and real method of justification taken by the generality of the Church of Rome, and highly commended by their publick preachers, especially the Monks, in their sermons to the people, of which I my self have been an ear-and an eye-witness. However some of their modern writers have laboured to qualify it in their controversys. This doctrin *Luther* and the Protestants then had good reason to deny and oppose, though many of them ran into another extream, so as to deny *good works to be necessary to justification*, and to preach up *not onely remission of sins, but justification by faith alone, without all works however good.* So that men do not obtain their justification, according as they are inwardly sanctified and renewed, but are justified meerly by believing that Christ dyed for them, and so some may perfectly be justified, though they be lieing in gross wickedness, as appears by the example of David, whom they say was fully and perfectly justified, while he was lieing in the gross sins of murder and adultery. As then the Protestants have sufficient ground to quarrel and confute the Papists concerning those many abuses in the matter of justificarion, shewing how the doctrin of Christ is thereby vitiated and overturned, and the Word of God made voyd by many and useless traditions, the Law of God neglected, while foolish and needless ceremonys are prized and followed, through a false opinion of being justified by the performance of them; and the merits and sufferings of Christ (which is the *Onely Sacrifice* appointed of God for remission of sins) derogated from, by the seting up of a *daily sacrifice*, never appointed by God, and chiefly devised out of covetousness to get money by: so the Protestants, on the other hand, by not rightly establishing and holding forth the doctrin of Justification, according as it is delivered in the Holy Scripturs, have opened a door for the Papists to accuse them, as if they were neglecters of good works, enemies to mortificaton and holiness, such as esteem themselves justified, while lieing in great sins, by which

kind of accusations (for which too great ground hath been given out of the writings of some rigid Protestants) the Reformation hath been greatly defamed and hindered, and the Souls of many insnared. Whereas who will narrowly look into the matter, may observe these debates to be more *in specie*, than *in genere*, seing both do upon the matter land in one, and like two men in a circle, who, though they go sundry wayes, yet meet at last in the same centre.

For the *Papists*, they say, *they obtain remission of sins, and are justified by the merits of Christ, as the same are applyed unto them, in the use of the Sacraments of the Church: and are dispensed in the performance of such and such ceremonys, pilgrimages, prayers and performances, though there be not an inward renewing of the mind, nor knowing of Christ inwardly formed, yet they are remitted, and righteous*, ex opere operato, *because of the power and authority accompanying the Sacraments and the dispensators of them.*

So saith the West-minster confession of Faith, chap. 11. sect. 1.

The *Protestants* say, *that they obtain remission of sins, and stand justified in the sight of God, by vertue of the merits and sufferings of Christ, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: they resting on him and his righteousness by faith, which faith, the act of believing, is not imputed unto them for righteousness.*

So the justification of neither here is placed, in any inward renewing of the mind, or by vertue of any Spiritual birth or formation of Christ *in* them; but onely by a bare application of the death and sufferings of Christ outwardly performed for them: whereof the one lays hold on a faith resting upon them, and hoping to be justified by them alone; the other by the saying of some outward prayers and ceremonys, which they judg makes the death of Christ effectual unto them. I except here (being unwilling to wrong any) what things have been said as to the necessity of inward holyness, either by some modern Papists, or some modern Protestants, who, in so farr as they have laboured after a midst betwixt these two extreams, have come near to the Truth, as by some citations out of them, hereafter to be mentioned, will appear, though this doctrin hath not, since the apostasy, so farr as ever I could observe, been so distinctly and evidently held forth according to the Scripturs testimony, as it hath pleased God to reveal it, and preach it forth, in this day by the witnesses of his Truth, whom he hath raised to that end. which doctrin, though it be briefly held forth and comprehended in the *thesis* it self, yet I shall a little more fully explain the state of the controversy, as it stands betwixt us and those, that now oppose us.

§ III.

§ III. First then, as by the explanation of the former Thesis appears, we renounce all natural power, and ability in our selves, in order to bring us out of our lost and faln condition, and first natur: and confess, that of our selves we are able to doe nothing, that is good; so neither can we procure remission of sins, or justification, by any act of our own, so as to merit it, or draw it as a debt from God, due unto us, but we acknowledg all to be *of* and *from* his *Love*, which is the original and fundamental cause of our acceptance.

Secondly, God manifested this love towards us, in the sending of his Beloved Son the Lord Jesus Christ into the world, who gave himself for us an Offering and a Sacrifice to God, for a sweet smelling savour: and having made peace through the blood of his Cross, that he might reconcile us unto himself, and by the Eternal Spirit offered himself, without spot unto God, and suffered for our sins, the *just* for the *unjust*, that he might bring us unto God.

Thirdly then, forasmuch as all men, who have come to man's estate, (the Man Jesus onely excepted) have sinned, therefore all have need of this Saviour, to remove the wrath of God from them, due to their offences, in this respect, he is truely said to *have born the iniquitys of us all, in his body on the tree*; and therefore is the Onely Mediator, having qualified the wrath of God towards us, so that our former sins stand not in our way being, by vertue of his most satisfactory Sacrifice, removed and pardoned. Neither do we think that remission of sins is to be expected, fought, or obtained any other way, or by any works or sacrifice whatsomever: (though, as has been said formerly, they may come to partake of this remission, that are ignorant of the history) So then Christ by his death and sufferings hath reconciled us to God, even while we are enemies, that is, he offers reconciliation unto us, we are put into a capacity of being reconciled, God is willing to forgive us our iniquitys, and to accept us, as is wel expressed by the Apostle, 2 Cor. 5: 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath put in us the Word of reconciliation.* And therefore the Apostle, in the next verses, treats them *in Christ's stead to be reconciled to God*, intimating, that, the wrath of God being removed by the obedience of Christ Jesus, he is willing to be reconciled unto them, and ready to remitt the sins, that are past, if they repent.

We consider then our Redemption in a twofold respect or state, both

which in their own natur are perfect, though in their application to us; the one is not, nor can not be without respect to the other.

The first is the redemption performed and accomplished by Christ *for us*, in his crucified body, without us. The other is the redemption wrought by *Christ in us*, which no less properly is called and accounted a redemption than the former. The first then is that, whereby man, as he stands in the fall, is put into a capacity of Salvation, and hath conveighed unto him a measur of that Power, Vertue, Spirit, Life and Grace, that was in Christ Jesus: which, as the Free Gift of God, is able to counterballance, overcome and root-out the evil seed, wherewith we are naturally, as in the fall, leavened.

The second is that, whereby we witness, and know this pure and perfect redemption *in* our selves, purifying, cleansing and redeeming us from the power of corruption, and bringing us into unity, favour and friendship with God. By the first of these two, we, that were lost in Adam, plunged in the bitter and corrupt seed, unable, of our selves, to doe any good thing, but naturally joyned and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so farr reconciled to God by the death of his Son, while enemies, that we are put into a capacity of Salvation; having the glad tidings of the Gospel of peace offered unto us: and God is reconciled unto us, in Christ, calls and invites us to himself, in which respect,

* Eph. 2: vers 15. 1 Joh. 4: vers 10. Ezech. 16 vers 6. 1 Pet. 2: v. 22. 24 & 3: 18

we understand these Scripturs * *He slew the enmity in himself. He loved us first, seing us in our blood, he said unto us live, he, who did not sin his own self, bare our sins in his own body on the tree, and he dyed for our sins, the Just for the unjust.*

By the second we witness this capacity brought into act, whereby receiving, and not resisting, the purchase of his death, to wit, the Light, Spirit, and Grace of Christ revealed to us, we witness and possess a real true and inward redemption from the power and prevalency of sin, and so come to be truely and really redeemed, justified and made righteous, and to a sensible union and friendship with God. Thus he dyed *for us, that he might redeem us from all iniquity*, and thus, *we know him and the Power of his Resurrection, and the fellowship of his Sufferings, being made conformable to us.* This last followes the first in order, and is a consequençe of it, proçeeding from it, as an *effect* from its *cause*. So as none could have enjoyed the last, without the first had been, (such being the will of God) so also can none now partake of the first, but as he witnesseth the last. Wherefore,

Tit. 2: 14 Phil. 3: vers 10.

fore, as to us, they are both causes of our Justification. The first the *procuring, efficient*, the other the *formal cause*.

Fourthly, we understand not by *this justification by Christ*, barely the *good works, even as wrought by the Spirit of Christ*, for they, as Protestants truely affirm, are rather an *effect* of *justification*, than the *cause* of it. But we understand *the formation of Christ in us, Christ born and brought forth in us*, from which good works as naturally proceed, as fruit from a fruitfull tree. It is *this inward birth in us bringing forth righteousness and holyness in us, that doth justify us*, which, having removed and done away the contrary natur and spirit, that did bear rule, and bring condemnation, now is in dominion, over all, *in* our hearts. Those then, that come to know Christ thus formed *in* them, do enjoy him wholly and undivided, who is *The LORD our RIGHTEOUSNESS*, Jer. 23: 6. This is to be cloathed with Christ and to have put him on, whom God therefore truely accounteth righteous and just. This is so farr from being the doctrin of Papists, that, as the generality of them do not understand it, so the learned among them oppose it, and dispute against it, and particularly *Bellarmin.* Thus then, as I may say, the formal cause of justification is not the works, to speak properly, they being but an effect of it; but this inward birth, this Jesus brought forth *in* the heart, who is the Wel-beloved, whom the Father can not but accept, and all those, who thus are sprinkled with the *blood* of *Jesus*, and washed with it. By this also comes that communication of the goods of Christ unto us, *by which we come to be made partakers of the Divine natur*, as saith Peter, ep. 2. c. 1: v. 4. are made one with him, as the branches with the vine, and have a title and right to what he hath done and suffered for us. So that his obedience becomes ours, his righteousness ours, his death and sufferings ours. And by this nearness we come to have a sense of his Sufferings, and to suffer with his Seed, that yet lies pressed and crucified *in* the hearts of the ungodly, and so travel with it, and for its redemption, and for the repentance of those Soules, that in it are crucifiing as yet the *Lord of Glory*. Even as the Apostle Paul, *who by his sufferings* is said to *fill up that, which is behind of the afflictions of Christ for his Body, which is the Church*. Though this be a myttery sealed up from all the wise men, that are yet ignorant of this Seed *in* themselves, and oppose it, nevertheless some Protestants speak of this justification by Christ inwardly put-on, as shall hereafter be recited in its place.

Lastly, though we place remission of sins *in the righteousness and obedience*

ence of Christ performed by him, *in the flesh*, as to what pertaines to the remote procuring cause, and that we hold our selves *formally justified by Christ Jesus formed and brought forth in us*; yet can we not (as some Protestants have unwarily done) *exclude works from Justification*: for, though properly we be not justified *for them*, yet are we justified *in them*, and they are necessary, even as *causa sine quâ non*, i. e. *the cause, without which none are justified*. For the denying of this, as it's contrary to the Scripturs testimony, so it hath brought a great scandal to the Protestant Religion, opened the mouths of Papists, and made many too secure, while they have believed to be justified without good works. Moreover, though it be not so safe to say *they are meritorious*, yet, seing they are rewarded, many of those, called *the Fathers*, have not spared to use the word [*merit*] which some of us have perhaps also done, in a qualified sense, but no wayes to infer the Popish abuses above mentioned. And lastly, if we had that notion of *good works*, which most Protestants have, we could freely agree to make them, not onely not necessary, but reject them, as hurtfull: viz, *that the best works, even of the Saints, are defiled and polluted*. For though we judg so of the best works performed by man, endeavouring a conformity to the outward Law, by his own strength, and in his own will; yet we believe, that such *works* as naturally proceed from this Spiritual birth, and formation of Christ *in* us, are *pure* and *holy*, even as the *R*[illegible] from which they come, and therefore God accepts them, justifies *us in them*, and rewards us *for* them, of his own Free Grace. The state of the controversy being thus stated, these following positions do hencefrom arise, in the next place to be proved.

§ IV. First, *that the obedience, sufferings, and death of Christ is that, by which the Soul obtaines remission of sins, and is the procuring cause of that Grace, by whose inward workings Christ comes to be formed inwardly, and the Soul to be made conformable unto him, and so just and justified*. And that therefore, in respect of this capacity and offer of Grace, *God* is said to be *reconciled*, not as if he were actually reconciled, or did actually justify, or account any just, so long as they remain in their sins, really impure and unjust.

Secondly, *that it is by this inward birth of Christ in man, that man is made just, and therefore so accounted by God*, wherefore to be plain, we are thereby, and not till that be brought forth *in* us, *formally* (if we must use that word) justified in the sight of God: because *Justification* is, both more properly and frequently in Scriptur, taken in its proper signification,

tion, for making one just, and not reputing one meerly such, and is all one with *Sanctification*.

Thirdly, *that*, since *good works* as naturally follow from this birth, as heat from fire, therefore are they *of absolute necessity to justification*, as *causa sine quâ non*, i. e. though not as the cause *for which* yet as that, *in which* we are and without which we can not be, justified. And though they be *not meritorious*, and draw no debt upon God, yet he can not but accept and reward them, for it is contrary to his natur to deny his own: Since they may be perfect in their kind, as proceeding from a Pure, Holy birth and Root. Wherefore their judgment is false, and against the Truth, that say, that *the holyest works of the Saints are defiled and sinfull in the sight of God*: for these good works are not the works of the Law, excluded, by the Apostle, from justification.

§ V. As to the first, I prove it from Rom. 3: 25. *whom God hath set forth to be a Propitiation through faith in his blood, to declare his righteousnes for the remission of sins, that are past through the forbearance of God*. Here the Apostle holds forth the extent and efficacy of Christ's death shewing that thereby and by faith therein, remission of sins, that are past, is obtained: as being that, wherein the forbearance of God is exercised towards mankind. So that, though men for the sins, they daily committ, deserve eternal death, and that the wrath of God should lay hold upon them; yet, by vertue of that *most satisfactory Sacrifice* of *Christ Jesus*, the Grace and Seed of God moves in love towards them, during the day of their visitation: yet not so, as not to strick against the evil, for that must be burned-up and destroyed, but to redeem man out of the evil.

Secondly, if God were perfectly reconciled with men, and did esteem them just, while they are actually unjust, and do continue in their sins, Then should God have no controversy with them: * How comes he then so often to complain, to expostulat so much, throughout the whole Scriptur, with such as our adversarys confess to be justified, telling them, that *their sins separat betwixt him* and *them*? Isa. 59: 2. For, where there is a perfect and full reconciliation, there there is no separation. Yea from this doctrin it necessarily followes, either that such for whom Christ dy-

T ed,

* I do not onely speak concerning men before conversion, who afterwards are converted,

whom yet some of our antagonists, called *Antinomians*, do avow were justified from the beginning, but also touching those, who, according to the common opinion of Protestants have been converted; whom, albeit they confess they persist alwayes in some misdeeds and sometimes in hainous sins, as is manifest in David's adultery and murder, yet they assert to be perfectly and wholly justified.

ed, and whom he hath thus reconciled, never ſin, or that, when t ey ſo doe, they are ſtill reconciled, and their ſins make not the leaſt ſepa-ration from God, yea that they are juſtified in their ſins. From whence alſo would follow this abominable conſequence, that the good works and greateſt ſins of ſuch are all alike in the ſight of God, ſeing neither the one ſerves to juſtify them, nor the other to break their reconciliation, which occaſions great ſecurity, and opens a door to every lewd practice.

Thirdly, this would make void the whole practical doctrin of the Goſpel, and make faith it ſelf needleſs; for, if faith and repentance, and the other conditions, called for throughout the Goſpel, be a qualification upon our part, neceſſary to be performed, then, before this be performed by us, we are either fully reconçiled to God, or but in a capacity of being reconciled to God, he being ready to reconcile and juſtify us, as theſe conditions are performed: which latter, if granted, is according to the Truth we profeſs; and, if we are already perfectly reconciled and juſtified, before theſe conditions are performed, (which conditions are of that natur, that they can not be performed at one time, but are to be done all one's life time) then can they not be ſaid to be abſolutely needfull; which is contrary to the very expreſs teſtimony of Scriptur, which is acknowledged by all Chriſtians. *For without faith it is impoſſible to pleaſe God. They, that believe not, are condemn'd already, becauſe they believe not in the Onely-begotten Son of God. Except ye repent, ye cannot be ſaved. For, if ye live after the fleſh, ye ſhall dye.* And of thoſe, that were converted: *I will remove your candle-ſtick from you, and unleſs ye repent.* Should I mention all the Scripturs, that poſitively and evidently prove this, I might tranſcribe much of all the doctrinal part of the Bible. For, ſince Chriſt ſaid *It is finiſhed*, and did finiſh *his work* ſixteen hundred years agoe, and upwards, if he ſo fully perfected redemption then, and did then actually reconcile every one, that is to be ſaved, not ſimply opening a door of mercy for them, offering the Sacrifice of his Body, by which they may obtain remiſſion of their ſins, when they repent, and communicating unto them a meaſur of his Grace, by which they may ſee their ſins, and be able to repent: but really make them to be reputed as juſt, either before they believe, (as ſay the *Antinomians*) or after they have aſſented to the Truth of the hiſtory of Chriſt, or are ſprinkled with the baptiſm of water, while nevertheleſs they are actually unjuſt, ſo that no part of their redemption is to be wrought by him now, as to their reconciliation and juſtification, then

Heb. 11:6
Joh. 3: 18
Luc. 13:3
Apoc 2:5
Rom. 8: 13.

then the whole doctrinal part of the Bible is uſeleſs and of no profit; in vain were the Apoſtles ſent forth to preach repentance and remiſſion of ſins, and in vain do all the preachers beſtow their labour, ſpend their lungs, and give forth writings, yea much more in vain do the people ſpend their money, which they give them for preaching, ſeing it is all but *actum agere*, but a vain and uneffectual eſſay to doe that, which is already perfectly done, without them.

But laſtly, to pretermitt their humane labours, as not worth the diſputing, whether they be needfull or not, ſince (as we ſhall hereafter ſhew) themſelves confeſs the *beſt* of them is *ſinfull*; this alſo makes void the preſent interceſſion of Chriſt for men. What ſhall become of that great article of faith, by which *we affirm that he ſits at the right hand of God daily making interçeſſion for us, and for which end the Spirit it ſelf maketh interçeſſion for us with groanings which can not be uttered?* For Chriſt maketh not interceſſion for thoſe, that are not in a poſſibility of Salvation; that is abſurd. Our adverſarys will not admitt that he prayed for the world at all. And to pray for thoſe that are already reconciled, and perfectly juſtified, is to no purpoſe: to pray for remiſſion of ſins is yet more needleſs, if all be remitted paſt, preſent, and to come. Indeed there is not any ſolid ſolving of this, but by acknowledging, according to the Truth, that Chriſt by his death removed the wrath of God, ſo farr as to obtain remiſſion of ſins for as many as receive that *Grace* and *Light*, that he communicats unto them, & hath purchaſed for them by his *Blood*: which as they believe in, they come to know remiſſion of ſins paſt, and power to ſave them from ſin, and to wipe it away ſo often as they may fall into it by unwatchfulneſs or weakneſs, if, applying themſelves to this Grace, they truely repent: for *to as many as receive him he gives power to become the ſons of God.* So none are ſones, none are juſtified, none reconciled, untill they thus receive him *in* that little *Seed in* their hearts. *And life eternal is offered to thoſe, who by patient continuance in wel-doing ſeek glory, honour, and immortality. For, if the righteous man depart from his righteouſneſs, his righteouſneſs ſhall be remembred no more*; and therefore, on the other part, none are longer ſons of God, and juſtified, than they patiently continue in righteouſneſs and wel doing. And therefore Chriſt lives alwayes making interceſſion, during the day of every man's viſitation, that they may be converted: and, when men are in ſome meaſur converted, he makes interceſſion, that they may continue, and go-on, and not faint, nor go back again. Much more might be ſaid

to confirm this truth, but I go on to take notice of the common objections against it, which are the arguments made use of to propagat the *errors* contrary to it.

§ VI. The first and chief is drawn from that saying of the Apostle, before mentioned, 2 Cor. 5: 18, 19. *God hath reconciled us to himself by Jesus Christ: God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.*

Obj. From hence they seek to inferr *that Christ fully perfected the work of reconciliation, while he was on earth.*

Answ. I answer: If by [*Reconciliation*] be understood the removing of wrath, and the purchase of that Grace, by which we may come to be reconciled, we agree to it; but that that place speaks no more, appears from the place it self; for, when the Apostle speaks in the *perfect time*, saying, *He hath reconciled us*, he speaks of himself and the Saints, who, having received the Grace of God purchased by Christ, were, through faith in him, actually reconciled. But as to the *World*, he saith [*reconciling*,] not [*reconciled*,] which reconciling, though it denotat a time somewhat past, yet it is by the *imperfect time*, denoting that the thing begun was not perfected. For this work Christ began towards *all*, in the dayes of his flesh, yea and long before: for *he was the Mediator from the beginning, and the Lamb slain from the foundation of the world.* But in his flesh, after he had *perfectly fulfilled the Law*, and the *righteousness* thereof, and *rent the* vail, and made way for the more clear and universal revelation of the Gospel to *all*, both *Jew* and *Gentile*, he *gave up himself a most satisfactory Sacrifice* for *sin*, which becomes effectual to as many as receive him in his inward appearance in *his Light* in the heart. Again, this very place sheweth that no other reconciliation is intended, but the opening of a door of mercy, upon God's part, and a removing of wrath for sins, that are past, so as men, notwithstanding their sins, are stated in a capacity of Salvation. For the Apostle, in the following verse, saith, *Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.* For, if their reconciliation had already been perfectly accomplished, what need any intreating then to be reconciled? Ambassadors are not sent, after a peace already perfected, and reconciliation made, to intreat for a reconciliation, for that implies a manifest contradiction.

Secondly, they object, verse 21 of the same chapter, *For he hath made him to be sin, for us, who knew no sin, that we might be made the righteousness of God in him.*

From

From whence they argue; *that, as our sin is imputed to Christ, who had no sin, so Christ's righteousness is imputed to us, without our being righteous.* Obj.

But this interpretation is easily rejected, for, though *Christ bare our sins*, and *suffered for us*, and was, among men, *accounted a sinner*, and *numbred among transgressors*; yet that God reputed him a sinner, is no where proved. For it is said *he was found before him holy, harmeless, and undefiled, neither was there found any guile in his mouth.* That *We* deserved these things, and much more for our sins, which he endured in obedience to the Father, and, according to his counsel, is true, but that ever God reputed *Him* a sinner, is denyed. Neither did he ever dye, that we should be reputed righteous, though no more really such, than he was a sinner (as hereafter appears). For indeed, if this argument hold, it might be stretched that length, as to become very pleasing to wicked men, that love to abide in their sins: For, if we be made *righteous, as Christ was made a sinner, meerly by imputation, Then, as there was no sin, not in the least, in Christ*, so it would follow *that there needed no more righteousness, no more holyness, no more inward sanctification in us, than there was sin in him.* So then, by his [*being made sin for us*] must be understood his suffering for our sins, that we might be made partakers of the Grace purchased by him, by the workings whereof we are made the righteousness of God in him. For, that the Apostle understood here a being made really righteous, and not meerly a being reputed such, appears, by what followes, going in the 14, 15, and 16 verses of the following chapter he argues largely against any supposed *agrement of Light and darkness, righteousness and unrighteousness*, which must needs be admitted, if men be to be reckoned ingrafted *in* Christ, and real members of him, meerly by an imputative righteousness, wholly without them, while they themselves are actually unrighteous. And indeed it may be thought strange, how some men have made this so fundamental an article of their faith, which is so contrary to the whole strain of the Gospel. A thing Christ in none of all his sermons and gratious speeches ever willed any to relie upon, always recommending to us *works*, as instrumental in our justification; and the more 't is to be admired at, because that that sentence or term (so frequent in their mouths, and so often pressed by them, as the very *basis* of their hope and confidence) to wit, *the imputed righteousness of Christ*, is not to be found in all the Bible, at least as to my observation. Thus have I past through the first part, and that the more briefly, because many, who assert this justification by barc

Answ

Heb. 7: 26. 1 Pet. 2: 22.

imputation, do nevertheleſs confeſs, that even the elect are not juſtified, untill they be converted, that is, not, untill this imputative juſtification be applied to them by the Spirit.

§ VII. I come then to the ſecond thing propoſed by me, which is, *that it is by this inward birth, or Chriſt formed within, that we are*, ſo to ſpeak, *formally juſtified in the ſight of God.* I ſuppoſe I have ſaid enough already to demonſtrat how much we aſcribe to the death and ſufferings of Chriſt, as that, whereby ſatisfaction is made to the Juſtice of God, remiſſion of ſins obtained, and this *Grace* and *Seed* purchaſed, by and from which this birth proceeds. The thing now to be proved is, *that by Chriſt Jeſus formed in us we are juſtified, or made juſt.* Let it be marked I uſe *juſtification* in this ſenſe upon this occaſion.

Firſt then I prove this by that of the Apoſtle Paul, 1 Cor. 6: 11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* Firſt this [*juſtified*] here underſtood muſt needs be *a being really made juſt*, and not *a being meerly imputed ſuch*, elſe [*Sanctified*] and [*waſhed*] might be reputed a being eſteemed ſo, and not a being really ſo; and then it overturns the whole intent of the context. For the Apoſtle ſhewing them, in the preceeding verſes, how the unrighteous *can not inherit the Kingdom of God*, and deſcending to the ſeveral *ſpecies* of *wickedneſs*, ſubſumes, that they *were ſometimes ſuch, but now are not any more ſuch.* Wherefore, as they are now waſhed and ſanctified, ſo are they juſtified; For, if this juſtification were not real, then it might be alledged that the Corinthians had not forſaken theſe evils, but were, though ſtill they continued in them, notwithſtanding juſtified. Which, as in it ſelf, it is moſt abſurd, ſo it luculently overturneth the very import and intent of the place, as if the Corinthians turning Chriſtians had not wrought any real change *in* them, but had onely been a belief of ſome barren notions, which had wrought no alteration in their affections, will, or manner of life. For my own part, I neither ſee any thing, nor could ever yet hear or read any thing, that with any colour of reaſon did evince [*juſtified*] in this place to be underſtood any other ways, than in its own proper and genuin interpretation of being *made juſt.* And for the more clear underſtanding hereof let it be conſidered, that this word [*juſtify*] is derived either from the Subſtantive *juſtice*, or the Adjective *juſt.* Both which words import the Subſtantive, that true and real *vertue in the Soul*, as it is in it ſelf, to wit, it ſignifies really, and not

not ſuppoſitively, that excellent quality expreſſed and underſtood among men by the word [*juſtice*,] and the Adjective [*juſt*] as applied ſignifies a man or woman, who is juſt, that is, in whom this quality of *Juſtice* is ſtated; for it would not onely be great impropriety, but alſo manifeſt falſity, to call a man *juſt*, meerly by ſuppoſition, eſpecially if he were really unjuſt. Now this word [*juſtify*] formed or from *juſtice*, or *juſt*, doth beyond all queſtion ſignify *a making juſt*, it being nothing elſe, but a compoſition of the Verb *facio* and the Adjective *juſtus*, which is nothing elſe, than thus *juſtifico*, i. e. *juſtum facio*, to make juſt; and [*juſtified*] of *juſtus* and *fio*, as *juſtus fio*, I become *juſt*, & *juſtificatus* i. e. *juſtus factus* I am made juſt. Thus alſo is it with Verbs of this kind, as *ſanctifico*, from *ſanctus* holy, and *facio*; *honorifico* from *honos* and *facio*; *ſacrifico* from *ſacer* and *facio*: all which are ſtill underſtood of the Subject really and truely endued with that vertue and quality, from which the verb is derived. Therefore, as none are ſaid to be ſanctified, that are really unholy, while they are ſuch; ſo neither can any be truely ſaid to be juſtified, while they actually remain unjuſt. Onely this Verb *juſtify* hath, in a metaphorical and figurative ſenſe, been otherwayes taken, to wit, in a Law ſenſe; as when a man really guilty of a crime is freed from the puniſhment of his ſin, he is ſaid to be *juſtified*, that is, put in the place, as if he were *juſt*. For this uſe of the word hath proceeded from that true ſuppoſition, that none ought to be acquited but the innocent. Hence alſo that manner of ſpeaking, *I will juſtify ſuch a man*, or *I will juſtify this or that*, is uſed from the ſuppoſition, that the perſon and thing is really juſtifiable. And where there is an error and abuſe in the matter, ſo farr there is alſo in the expreſſion.

This is ſo manifeſt, and apparent, that *Parcus*, a chief Proteſtant, and a Calviniſt alſo in his opinion, acknowledges this, *We never at any time ſaid* (ſaith he) *nor thought that the Righteouſnes of Chriſt was imputed to us, that by him we ſhould be named formally juſt, and be ſo, as we have divers times already ſhewed; for that would no leſs foundly fight with right Reaſon, than if a guilty man abſolved in judgment ſhould ſay that he himſelf were formally juſt by the clemency of the judg granting him his life.* Now is it not ſtrange, that men ſhould be ſo facile in a matter of ſo great concernment, as to build the ſtreſs of their acceptance with God upon a meer borrowed and metaphorical ſignification, to the excluding, or at leſt eſteeming that not neceſſary; without which, the Scriptur ſaith expreſſly, *no man* ſhall *ever ſee God?* For, if *holyneſs* be requiſit and neceſſary, of which this is ſaid, then

De Juſt. con. Bell. lib. 2. cap. 7. pag. 469.

muſt

must *good works* also, unless our adversarys can shew us a holy man without good works. But moreover, [*justified*] in this figurative sense is used for *approved*, and indeed for the most part, if not always in Scriptur, when the word [*justify*] is used, it is taken in the worst part, that is, that, as the use of the word, that way, is an usurpation, so it is spoken of such as usurp the thing to themselves, while it properly doth not belong unto them, as will appear to those, that will be at the pains to examine these places, Exod. 23: 7. Job. 9: 20. 27: 5. Prov. 17: 15. Isa. 5: 23. Jer. 3: 11. Ezech. 16: 51, 52. Luk. 10: 29. 16: 15. which are all spoken of men *justifying the wicked*, or of *wicked men justifying themselves*, that is, approving themselves in their wickedness. If it be at any time in this signification taken in good part, it is very seldom comparatively, and that so obvious and plain by the context, as leaves no scruple. But the question is not so much the use of the word, where it is passingly or occasionally used, as where the very doctrin of *justification* is handled. Where indeed to mistake it, *viz.*, in its proper place, so as to content our selves with an *imaginary* justification, while God requires a *real*, is of most dangerous consequence, for the disquisition of which, let it be considered, that in all these places to the Rom. Corinth. Gal. and elsewhere, where the Apostle handles this theam, the word may be taken in its own proper signification, without any absurdity: as, where it is often asserted in the above mentioned epistles to the Rom. and Gal. that *a man can not be justified by the Law of Moses, nor by the works of the Law*, there is no absurdity nor danger in understanding it, according to its own proper signification, to wit, that a man can not be *made just* by the Law of Moses, seing this so wel agrees with that saying of the same Apostle, that *the Law makes nothing perfect*. And also where it is said *We are justified by faith*, it may very wel be understood of being *made just*, seing it is also said, that *faith purifies the heart*, and no doubt the *pure in heart* are *just*, and *The just live by faith*. Again, where it is said, *We are justified by Grace, We are justified by Christ, We are justified by the Spirit*, it is no wayes absurd to understand it of being *made just*, seing by his Spirit and Grace he doth make men *just*. But to understand it universally the other way, meerly for *acceptance* and *imputation*, would inferr great absurditys, as may be proved at large, but, because I judged it would be acknowledged, I forbear at present, for brevity's sake. But further, in the most weighty places, where this word *justify* is used in Scriptur with an immediate relation to the doctrin of *justification*, our adversary

versarys must needs acknowledg it to be understood of *making just*, and not barely in the legal acceptation, as first in that of the 1 Cor. 6: 11. *But ye are washed, but ye are sanctified, but ye are justified*, as I before have proved; which also many Protestants are forced to acknowledg. *Neither dissident we*, saith Thysius, *because of the most great and strict connexion, that justification doth sometimes seem also to comprehend sanctification, as a consequence*, as in Rom. 8: 30. Tit. 3: 7. 1 Cor. 6: 11. *And such sometimes were ye, but ye are washed*, &c. Zanchius having spoken concerning this sense of justification, adds, saying, *There is another signification of the word*, viz., *for a man from unjust to be made just, even as sanctified, signifys from unholy to be made holy. In which signification the Apostle said* (in the place above cited) *and such were some of you*, &c. that is, *of unclean ye are made holy, and of unjust ye are made just by the Holy Spirit, for Christ's sake, in whom ye have believed. Of this signification is that*, Rev. 22: 11. *Let him, that is just, be just still*, that is, *really from just become more just, even as from unjust he became just. And according to this signification the Fathers, and especially Augustin, have interpreted this* word. Thus farr he. H. Bullinger on the same place 1 Cor. 6. speaketh thus, *By divers words* (saith he) *the Apostle signifies the same thing, when he saith, ye are washed, ye are sanctified, ye are justified.*

Disp. de Iust. Thes. 3.

In cap. 2. ad Eph. ver. 4. loc. de Iust.

Second'y, in that excellent saying of the Apostle so much observed, Rom. 8: 30. *Whom he called, them he also justified, and whom he justified them he also glorified.* This is commonly called the *golden chain*, as being acknowledged to comprehend the method and order of Salvation. And therefore, if [*justified*] were not understood here in its proper signification, of being *made just*, sanctification would be excluded out of this chain. And truely it is very worthy of observation, that the Apostle, in this succinct and compendious account, makes the word [*justified*] to comprehend all betwixt *calling* and glorifying; thereby clearly insinuating that the being really *righteous* is that onely *medium*, by which from our *calling* we pass to glorification. All for the most part do acknowledg the word to be so taken in this place, and not onely so, but most of those, who oppose, are forced to acknowledg, that, as this is the most proper, so the most common, signification of it, thus divers famous Protestants do acknowledg. *We are not*, saith D. Chamierus, *such impertinent esteemers of words, as to be ignorant, nor yet such importunat Sophists, as to deny that the words of justification and sanctification do inferr one another, yea we know that the Saints are chiefly for this reason so called, because that in Christ they have receivid remission of sins: and*

Tom. 3. de Sanct. lib. 10. cap. 1.

we read in the Revelation, Let him, that is just, be just still; *which can not be understood, except of the fruit of inherent righteousnes. Nor do we deny but perhaps in other places they may be promiscuously taken, especially by the Fathers, I take,* saith Beza, *the name of justification largely, so as it comprehends whatsoever we acquire from Christ, as well by imputation, as by the efficacy of the Spirit in sanctifying us. So likewise is the word of justification taken,* Rom. 8: 30. Melanchthon saith that *to be justified by faith signifies in Scriptur not onely to be pronounced just, but also of unrighteous to be made righteous.* Also some chief Protestants, though not so clearly, yet in part, hinted at our doctrin, whereby we ascribe unto the death of Christ remission of sins, and the work of justification unto the Grace of the Spirit acquired by his death. *Martinus Boræus* explaining that place of the Apostle, Rom. 4. 25. *Who was given for our sins, and rose again for our justification,* saith: *There are two things beheld in Christ, which are necessary to our justification, the one is his death, the other is his arising from the dead. By his death, the sins of this world behoved to be expiated. By his rising from the dead, it pleased the same goodnes of God to give the Holy Spirit, whereby both the Gospel is believed, and the righteousnes lost by the fault of the first Adam is restored.* And afterwards he saith, *The Apostle expresseth both parts in these words,* who was given for our sins, &c. *In his death is beheld the satisfaction for sin; in his resurrection the Gift of the Holy Spirit, by which our justification is perfected.* And again the same man saith elsewhere, *both these kinds of righteousnes are therefore contained in justification, neither can the one be separat from the other. So that in the definition of justification, the merit of the blood of Christ is included both with the remission of sins and with the gift of the Holy Spirit of justification and regeneration.* Martinus Bucerus saith, *Seing by one sin of Adam the world was lost, the Grace of Christ hath not onely abolished that one sin, and death, which came by it, but hath together taken away those infinit sins, and also led into full justification as many as are of Christ, so that God now not onely remitts unto them Adam's sin and their own, but also gives them therewith the Spirit of a solid and perfect righteousnes, which renders us, comforme unto the Image of the First-Begotten.* And upon these words [*by Jesus Christ*] he saith, *We always judge that the whole benefit of Christ tends to this, that we might be strong through the Gift of righteousnes, being rightly and orderly adorned with all vertue, that is, restored to the Image of God.* And lastly, William Forbes our countrey-man, Bishop of Edinburgh, saith, *Whensoever the Scriptur makes mention of the justification before God, as speaketh Paul, and from him, besides others, Augustin, it appears that the word* [*justifie*] *necessarily signifies not onely to pronounce just, in a Law sense,*

In cap. 3. ad Tit. ver. 7.

In Apol. Confess. Aug. In Gen. cap. 15. ad verb. *Credidit Abraham Deo.* pag. 161.

lib. 5 Reg. cap. 9. ver 4. pag 681.

In Rom. 4 ad ver. 16

In considerat modest. de Just. lib. 2 Sect. 8.

sense, but also really and inherently to make just, because that God doth other wayes justify a wicked man, than earthly judges. For he, when he justifies a wicked or unjust man, doth indeed pronounce him, as these also do, but by pronouncing him just, because his judgment is according to Truth, he also makes him really, of unjust to become just. And again, the same man upon the same occasion answering the more rigid Protestants, who *say* that *God first justifies, and then makes just,* he adds, *But let them have a care, lest by too great and empty subtilty, unknown both to the Scripturs and the Fathers, they lessen and diminish the weight and dignity of so great and Divine a benefit, so much celebrated in the Scriptur, to wit, justification of the wicked. For, if to the formal reason of justification of the ungodly doth not at all belong his justification, (so to speak) i. e. his being made righteous, then in the justification of a sinner, although he be justified, yet the stain of sin is not taken away, but remaines the same in his Soul, as before justification. And so, notwithstanding the benefit of justification, he remaines, as before, unjust and a sinner, and nothing is taken away, but the guilt and obligation to pain, and the offence and enmity of God through non-imputation. But both the Scripturs and Fathers do affirm, that, in the justification of a sinner, their sins are not onely remitted, forgiven, covered, not imputed, but also taken away, blotted out, cleansed, washed, purged, and very farr removed from us, as appears from many places of the Holy Scripturs.* The same Forbes shewes us at length, in the following chapter, that this was the confessed judgment of the Fathers, out of the writings of those, who hold the contrary opinion, some whereof out of him I shall note, as First, Calvin saith, *that the judgment of Augustin, or at lest his manner of speaking, is not throughout to be received, who, although he took from man all praise of righteousnes, and ascribed all to the Grace of God, yet he refers Grace to Sanctification, by which we are regenerat through the Spirit unto newnes of life.* Chemnitius saith, *that they do not deny but that the Fathers take the word* [justify] *for renewing, by which, works of righteousnes are wrought in us by the Spirit.* And pag. 130. *I am not ignorant that the Fathers indeed often use the word* [justify] *in this signification, to wit, of making just.* Zanchius saith, *that the Fathers, and chiefly Augustin, interpret the word* [justify] *according to this signification, to wit, of making just, so that, according to them, to be justified was no other, than of unjust to be made just, through the Grace of God for Christ.* He mentioneth more, but this may suffice to our purpose.

Inst. lib. 3. cap. 11. Sect. 15. In exam. Concil. Trid de Just. pag. 129. In cap. 2. ad Eph. ver. 4. loc. de Just. Thes. 15.

§ VIII. Having thus sufficiently proved that by *justification* is to be understood a really being *made righteous*, I do boldly affirm, and that not onely from a notional knowledg, but from a real inward experimental

feeling of the thing, that the immediat, neareſt, or formal cauſe (if we muſt, in condeſcendence to ſome, uſe this word) of a man's juſtification, in the ſight of God, is the *revelation of Jeſus Chriſt in the Soul*, changing, altering and renewing the mind, by whom (even the Author of this inward work) thus formed and revealed, we are truely juſtified and accepted in the ſight of God. For it is as we are thus covered and cloathed with him, in whom the Father is always wel pleaſed, that we may *draw near to God*, and ſtand with confidence before his throne, being *purged* by the *blood* of *Jeſus* inwardly poured into our Souls, and cloathed with his life and righteouſneſs therein revealed. And this is that order and method of Salvation held forth by the Apoſtle in that Divine ſaying, Rom. 5: 10. *For, if, when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we ſhall be ſaved by his Life.* For the Apoſtle firſt holding forth the reconciliation wrought by the death of Chriſt, wherein God is near to receive and redeem man, holds forth his *Salvation* and *juſtification* to be by the *Life of Jeſus*. Now that this Life is an inward Spiritual thing revealed *in* the Soul, whereby it is renewed and brought forth out of death, where it naturally has been, by the fall; and ſo quickened and made alive unto God. The ſame Apoſtle ſhewes, Eph. 2: 5. *Even when we were dead in ſins and treſpaſſes, he hath quickened us together in Chriſt, (by whoſe Grace ye are ſaved) and hath raiſed us up together.* Now, this none will deny to be the inward work of renovation, and therefore the Apoſtle gives that reaſon of their being *ſaved by Grace*, which is the inward Vertue and Power of Chriſt *in* the Soul: but of this place more hereafter. Of the revelation of this inward Life the Apoſtle alſo ſpeaketh, 2 Cor. 4: 10. *That the Life alſo of Jeſus might be made manifeſt in our bodys*, and vers 11. *That the Live alſo of Jeſus might be made manifeſt in our mortal fleſh.* Now, this inward *Life* of *Jeſus* is that, *whereby*, as is before obſerved, he ſaith *We are ſaved.*

Secondly: *That it is by this revelation of Jeſus Chriſt, and the new creation in us, that we are juſtified*, doth evidently appear from that excellent ſaying of the Apoſtle included in the Propoſition it ſelf, Tit. 3: 5. *according to his mercy he hath ſaved us, by the waſhing of regeneration and renewing of the Holy Ghoſt*, &c. Now that, whereby we are ſaved, that we are alſo no doubt juſtified by, which words are, in this reſpect, ſynonimous. Here the Apoſtle clearly aſcribes the immediat cauſe of juſtification to this inward work of regeneration, which is Jeſus Chriſt revealed *in* the Soul, as being that, which formally ſtates us in a capacity of being reconciled with God, the waſhing or regeneration being that inward Power and Vertue, whereby the Soul is cleanſed and cloathed with the righteouſneſs of Chriſt, ſo as to be made fit to appear before God.

Thirdly, this doctrin is manifeſt from 2 Cor. 13: 5. *Examin your own ſelves whether ye be in the faith, prove your own ſelves, know ye not your own ſelves how that Jeſus Chriſt is in you, except ye be reprobats?* Firſt, it appears here how earneſt the Apoſtle was, that they ſhould know *Chriſt in them*, ſo that he preſſes this exhortation upon them, and inculcats it three times. Secondly, he makes the cauſe of reprobation or not-juſtification the want of Chriſt thus revealed and known *in* the Soul: whereby it neceſſarily followes by the rule of *Contrarys*, where the parity is alike, (as in this caſe it is evident) that, where Chriſt is inwardly known, there the perſons ſubjected to him are approved and juſtified. For there can be nothing more plain than this, that if we muſt know Chriſt *in* us, except we be reprobats or unjuſtified perſons, that, if we do know him in us, we are not reprobats, and conſequently juſtified ones. Like unto this is that other ſaying of the ſame Apoſtle, Gal. 4: 19. *My little children, of whom I travel in birth again untill Chriſt be formed in you*, and therefore the Apoſtle termes this *Chriſt within the hope of glory*, Col. 1: 27, 28. Now that, which is the hope of glory can be no other, than that, which we immediately and moſt nearly relie upon for our juſtification, and that, whereby we are really and truely made juſt. And, as we do not hereby deny, but the original and fundamental cauſe of our juſtification is the love of God manifeſted in the appearance of Jeſus Chriſt in the fleſh, who by his life, death, ſufferings and obedience made a way for our reconciliation, and became a Sacrifice for the remiſſion of ſins, that are paſt, and purchaſed unto us this *Seed* and *Grace*, from which this birth ariſes, and in which Jeſus Chriſt is inwardly received, formed and brought forth *in* us, in his own pure and holy Image of righteouſneſs; by which our Souls live unto God, and are cloathed with him, and have put him on, even as the Scriptur ſpeaks, Eph. 4: 23, 24. Gal. 3: 27. We ſtand *juſtified* and *ſaved in* and *by him* and by his *Spirit* and *Grace*, Rom. 3: 24. 1 Cor. 6: 11. Tit. 3: 7. So again reciprocally we are hereby made partakers of the fulneſs of his *merits*, and his cleanſing *blood* is near, to waſh away every ſin and infirmity, and to heal all our *back ſlidings*, as often as we turn towards him by unfeigned repentance, and become renewed by his Spirit. Thoſe then, that find him thus raiſed and ruling *in* them, have a true ground of hope to believe that they

they are *justified* by his *blood*. But let not any deceive themselves, so as to foster themselves in a vain hope and confidence, that by the death and sufferings of Christ they are justified, so long as *sin lies at* their *door*, Gen. 4: v. 7. iniquity prevailes, and they remain yet unrenewed and unregenerat, lest it be said unto them *I know you not*. Let that saying of Christ be remembred, *not every one, that saith Lord, Lord, shall enter, but he, that doth the will of my Father*, Matth. 7: 21. To which let these excellent sayings of the beloved disciple be added, *Little children, let no man deceive you, he, that doth righteousnes, is righteous, even as he is righteous. He, that committeth sin, is of the devil, because, if our heart condemn us, God is greater than our heart, and knoweth all things*, 1 Joh. 3: 7. & 20.

In Gen. pag 162. Many famous Protestants bear witness to this inward justification by Christ inwardly revealed and formed *in* man, as 1. *M. Borrhæus*, „ In „ the imputation (saith he) wherein Christ is ascribed and imputed to „ believers for righteousness, the merit of his blood, and the Holy „ Ghost given unto us, by vertue of his merits, are equally included. „ And so it shall be confessed that *Christ is our Righteousnes* as wel from „ his merit, satisfaction, and remission of sins obtained by him, as from „ the Gifts of the Spirit of righteousnes. And, if we doe this, we shall „ consider whole Christ, proposed to us for our Salvation, and not any „ single part of him. The same man, pag. 169. In our justification then „ Christ is considered, who breaths and lives *in* us, to wit, by his Spirit „ put-on by us, concerning which putting-on the Apostle saith, *Ye have „ put on Christ*. And again, pag. 171. We endeavour to treat, in justifi- „ cation, not of part of Christ, but him wholly, in so farr as he is our „ righteousnes every way. And a little after, As then blessed Paul, in „ our justification, when he saith, *whom he justified, them he glorified*, com- „ prehends all things, which pertain to our being reconciled to God the „ Father, and our renewing, which fits us for attaining unto glory, such „ as saith, righteousnes, Christ, and the gift of righteousnes exhibited „ by him, whereby we are regenerated to the fulfilling of the justifica- „ tion, which the Law requires; so we also will have all things com- „ prehended in this cause, which are contained in the recovery of righte- „ ousnes and innocency. And pag. 181. The form (saith he) of our „ justification is the Divine Righteousnes it self, by which we are formed just and good. This is Jesus Christ, who is esteem'd our Righteous- „ nes, partly from the forgivenes of sins, and partly from the renew- „ ing

„ ing and the restoring of that integrity, which was lost by the fault of „ the first Adam: so that this New and Heavenly Adam being put-on „ by us, of which the Apostle saith *Ye have put on Christ*, ye have put him „ on, I say, as the form, so the righteousnes, wisdom, and Life of God. So also affirmeth *Claudius Alberius Inuncanus*, see his orat. apodeict. Lausaniæ excus. 1587. orat. 2. pag. 86, 87. *Zuinglius* also in his epistle to the Princes of Germany, as cited by *Himelius*, c. 7. p. 60. saith, that *the Sanctification of the Spirit is true justification, which alone suffices to justify*. Essius, upon 1 Cor. 6: 11. saith, *Lest Christian righteousnes should be thought to consist in the washing alone, that is, in the remission of sins, he addeth the other degree or part, [but ye are sanctified,] that is, ye have attain'd to purity, so that ye are now truely holy before God. Lastly expressing the summe of the benefit received in one word, which includs both the parts, But ye are justified, the Apostle adds, in the Name of the Lord Jesus Christ*, that is, *by his merits, and in the Spirit of our God, that is the Holy Spirit proceeding from God, and communicated to us by Christ*. And lastly *Richard Baxter* a famous English Preacher, who yet liveth, in his book called Aphorisms of *justification*, pag. 80. saith, that *some ignorant wretches gnash their teeths at this doctrin, as if it were flat Popery, not understanding the nature of the righteousnes of the New Covenant, which is all out of Christ in our selves, though wrought by the Power of the Spirit of Christ in us.*

§ IX. The third thing proposed to be considered is, concerning *Good Works their necessity to Justification*. I suppose there is enough said before to clear us from any imputation of being Popish in this matter.

But if it be queried, *Whether we have not said, or will not affirm, that a man is justified by Works?* Quæst.

I answer, I hope none need, neither ought, to take offence, if in this matter we use the plain language of the Holy Scriptur; which saith expressly in answer hereunto, Ja. 2: 24. *Ye see then how that by works a man is justified, and not by faith onely*. I shall not offer to prove the truth of this saying, since what is said in this chapter by the Apostle is sufficient to convince any man, that will read and believe it, I shall onely from this derive this one argument, Answ.

If no man can be justified without faith, and no *faith* be *living*, nor yet available to justification without works, Then *works* are *necessary* to *justification*: Arg.

But the First is true:

Therefore also the Last.

For

For this Truth is so apparent and evident in the Scriptures, that, for the proof of it, we might transcribe most of the precepts of the Gospel. I shall instance a few, which, of themselves, do so clearly assert the thing in question, that they need no commentary, nor further demonstration. And then I shall answer the objections made against this, which indeed are the arguments used for the contrary opinion, Heb. 12: 14. *Without holyness no man shall see God.* Matth. 7: 21. *not every one, that saith unto me, Lord, Lord! shall enter into the Kingdom of heaven, but he, that doth the will of my Father, which is in heaven.* Joh. 13: 17. *If ye know these things, happy are ye, if ye doe them.* 1 Cor. 7: 19. *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* Rev. 22: 14. *Blessed are they, that doe his commandments, that they may have right to the Tree of Life, and through the gates may enter into the City*: and many more, that might be instanced; From all which I thus argue,

Arg. If those onely can *enter into the Kingdom*, that *doe the will of the Father*; If those be accounted onely the *wise builders* and *happy*, that *doe* the sayings of Christ; If no observations avail, but onely the *keeping* of the *Commandments*; and if they be blessed, that *doe* the *commandments*, and thereby have right to the *Tree of Life*, and entrance through the gate into the City, Then *works* are absolutely *necessary* to *Salvation* and *justification*:

But the First is true:

And *therefore* also the Last.

The *consequence* of the *antecedent* is so clear and evident, that I think no man of sound reason will call for a proof of it.

Obj. § X. But they object that works are not necessary to justification, First, because of that saying of Christ, Luk 17: 10. *When ye shall have done all these things, that are commanded you, say, We are unprofitable servants*, &c.

Answ. Answer, As to God, we are indeed unprofitable, for he needeth nothing, neither can we add any thing unto him; but as to our selves, we are not unprofitable, else it might be said, that it is not profitable for a man to keep God's commandments, which is most absurd, and would contradict Christ's doctrin throughout. Doth not Christ, Matth. 5. through all those beatitudes pronounce men blessed for their purity, for their meekness, for their peaceablness, &c? And is not then that, for which Christ pronounceth men blessed, profitable unto them? Moreover, Matth. 25: 21, 23, doth not Christ pronounce the men good and faithfull servants, that improved their talents? Was not their doing of that then profitable unto them? and vers 30. it is said of him, that hid his talent, and did not improve it, *cast ye the unprofitable servant into utter darkness.* If then their not improving of the talent made the man unprofitable, and he was therefore cast into utter darkness, it will follow by the Rule of *Contraries*, so farr at lest, that the improving made the other profitable; seing, if our adversarys will allow us to believe Christ's words, this is made a *reason*, and so at lest a *cause instrumental* of their acceptance, *Well done, good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.*

Secondly, they object those sayings of the Apostle, where he excluds the deeds of the Law from justification, as first, Rom. 3: 20. *because by the deeds of the Law there shall be no flesh justified in his sight.* and vers 28 *therefore we conclude that a man is justified by faith without the deeds of the Law.* Obj.

Answ: We have shewn already what place we give to *works*, even to the *best* of *works*, in *justification*, and how we ascribe its immediat and formal cause to the *worker* brought forth *in* us, but not to the *works*. But, in answer to this objection, I say, there is a great difference betwixt the *works* of the *Law*, and those of *Grace* or of the *Gospel*. The first are excluded, the second not, but are necessary. The first are those, which are performed in man's own will and by his strength, in a conformity to the outward Law and letter, and therefore are man's own imperfect works, or works of the *Law*, which *makes nothing perfect*. And to this belong all the ceremonys, purifications, washings, and traditions of the Jewes. The second are the works of the Spirit of Grace *in* the heart wrought in conformity to the Inward and Spiritual Law: which works are not wrought in man's will, nor by his power and ability, but in and by the Power and Spirit of Christ *in* us, and therefore are *pure* and *perfect* in their kind; as shall hereafter be proven: and may be called Christ's works, for that he is the immediat author and worker of them. Such *works* we affirm *absolutely necessary* to *justification*, so that a man can not be justified without them, and all *faith* without them is *dead* and useless, as the Apostle *James* faith. Now that such a distinction is to be admitted, and that the works excluded by the Apostle, in the matter of justification, are of the first kind, will appear, if we consider the occasion of the Apostle mentioning this, as wel here, as throughout in his epistle to the Galatians, where he speaks of this matter, and to this purpose, at large: which was this, That, whereas many of the Gentiles,

Answ.

tiles, that were not of the race nor seed of Abraham, as concerning the flesh, were come to be converted to the Christian faith, and believe in him, some of those, that were of the Jewish proselyts thought to subject the faithfull and believing Gentiles, to the legal ceremonys and observations as necessary to their justification. This gave the Apostle Paul occasion at length in his Ep. to the Rom. Gal. and elsewhere, to shew the use and tendency of the Law, and of its works, and to contradistinguish them from the faith of Christ and righteousness thereof; shewing how the former was ceased, and become ineffectual; the other remaining, and yet necessary. And that the works excluded by the Apostle are of this kind of works of the Law, appears by the whole strain of his epistle to the Galatians, chap. 1, 2, 3 & 4. for after, in the 4 chapter, he upbraideth them for their returning unto the observation of days and times, and that in the beginning of the 5 chapter he sheweth them their folly and the evil consequence of adhering to the ceremonys of circumcision, then he adds v. 6. *For in Christ Jesus neither circumcision nor uncircumcision availeth, but faith, which worketh by love*; and thus he concluds again, chap. 6: v. 15. *For in Christ Jesus neither circumcision availeth, nor uncircumcision, but a new creatur.* From which places appeareth that distinction of works afore-mentioned, whereof the one is excluded, the other necessary to justification. For the Apostle sheweth here that circumcision, which word is often used to comprehend the whole ceremonys and legal performances of the Jewes, is not necessary, nor doth avail. Here are then the works, which are excluded, by which *no man is justified*: but *faith*, which *worketh by love*, but *the new creatur*, this is that, which *availeth*, which is *absolutely necessary*; for *faith*, that *worketh by love*, can not be without *works*, for, as is said in the same 5 chapter, vers 22. *Love is a work of the Spirit.* Also the new creatur, if it avail and be necessary, can not be without works, seing it is natural for it to bring forth works of righteousness. Again, that the Apostle no wayes intends to exclude such good works, appears, in that in the same epistle he exhorts the Galatians to them, and holds forth the usefulness and nessity of them, and that very plainly, c. 6: v. 7, 8, 9. *Be not deceived*, saith he, *God is not mocked, for whatsoever man soweth, that shall he also reap: for he, that soweth to the flesh, shall of the flesh reap corruption; but he, that soweth in the Spirit, shall of the Spirit reap life everlasting. And let us not be weary of wel doing, for in due season we shall reap, if we faint not.* Doth it not hereby appear, how necessary the Apostle would have the Galatians know

know that he esteemed good works to be? to wit, not the outward ceremonys and traditions of the Law, but the fruits of the Spirit, mentioned a little before, by which Spirit he would have them to be led, and walk in those good works. As also how much he ascribeth to these good works, by which he affirms life everlasting is reaped. Now, that can not be useless to man's justification, which capacitats him to reap so rich a harvest.

But lastly, for a full answer to this objection, and for the establishing of this doctrin of *good works*, I shall instance another saying of the same Apostle Paul, which our adversarys also in the blindness of their minds make use of against us, to wit, Tit. 3: 5. *not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.* It is generally granted by all, that [*saved*] is here all one as is if it had been said [*justified*]. Now, there are two kinds of *works* here mentioned, one, by which we are not saved, that is, not justified, and another, by which we are saved, or justified. The first, the works of righteousness, which we have wrought, that is, which we in our first, faln natur, by our own strength, have wrought, our own legal performances; and therefore may be truely and properly called ours, whatever specious appearances they may seem to have. And that it must needs, and ought so to be understood, doth appear from the other part, *But by the washing of regeneration and renewing of the Holy Ghost*; seing regeneration is a work, comprehensive of many good works, even of all those, which are called *the fruits of the Spirit.*

Now, in case it should be objected that *these may also be called ours, because wrought in us, and also by us, many times as instruments.* Obj.

I answer, It is far otherwise than the former: for in the first we are yet alive in our own natural state, unrenewed, working of our selves, seeking to save our selves, by imitating and endeavouring a conformity to the outward letter of the Law, and so wrestling and striving, in the carnal mind, that is enmity to God, and in the cursed will not yet subdued. But in this second we are *crucified with Christ*, we are become *dead with him*, have *partaken of the fellowship of his sufferings*, are made *conformable to his death*, and our first man, our *old man with all his deeds*, as wel the openly wicked, as the seeming righteous, our legal endeavours and foolish wrestlings, are all buried and nailed to the cross of Christ, and so it is no more *we*, but *Christ alive in* us, the Worker *in* us. So that, though it be *we*, in a sense, yet it is according to that of the Apostle to the same Gal. Answ.

c. 2: v. 20. *I am crucified, yet nevertheless I live, yet not I, but Christ liveth in me, not I, but the Grace of Christ in me.* These works are especially to be ascribed to the Spirit of Christ, and Grace of God *in* us, as being immediately thereby acted and led in them, and enabled to perform them. And this manner of speech is not strained, but familiar to the Apostles, as appears, Gal. 2: 8. *For he, that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me,* &c. Phil. 2: 13. *For it is God, which worketh in you, both to will and to doe,* &c. So that it appears by this place, that, since the washing of regeneration is necessary to justification, and that regeneration comprehends works, works are necessary; and that these works of the Law, that are excluded, are different from these, that are necessary, and admitted.

Obj. § XI. Thirdly they object, that *no works, yea not the works of Christ in us, can have place in justification, because nothing, that is impure, can be usefull in it; and all the works wrought in us are impure.* For this they alledge that saying of the Prophet Isaiah c. 64: v. 6. *All our righteousnesse are as filthy rags,* adding this reason, *that, seing we are impure, so must our works be, which, though good in themselves, yet as performed by us, they receive a tincture of impurity, even as a clean water passing through an unclean pipe is defiled.*

Answ. That no impure works are usefull to justification is confessed, but that all the works wrought *in* the Saints are such is denyed. And for answer to this the former distinction will serve, We confess that the first sort of works, above mentioned, are impure; but not the second: because the first are wrought *in* the unrenewed state, but not the other. And as for that of Isaiah, it must relate to the first kind, for, though he saith *all our righteousnesse are as filthy rags,* yet that will not comprehend the righteousnes of Christ *in* us, but onely that, which we work *of* and *by* our selves. For, should we so conclud, then it would follow that we should throw away all holyness and righteousness, since that, which is filthy rags, and as a menstruous garment, ought to be thrown away; yea it would follow that all the fruits of the Spirit, mentioned Gal. 4. were as filthy rags: whereas, on the contrary, some of the works of the Saints are said to have *a sweet savour in the nostrils of the Lord,* are said to be an *ornament of great price in the sight of God,* are said to *prevail with him,* and to be *acceptable to him,* which filthy rags and a menstruous garment can not be. Yea many famous Protestants have acknowledged that this place is not, therefore, so to be understood. *Calvin* upon this place saith, that it is used to be cited by

„ by some, that they may prove there is so little merit in our works, that „ they are, before God, filthy and defiled; but this seemes to me to be „ different from the Prophet's mind, (saith he) seing he speaks not here „ of all mankind. *Musculus* upon this place saith, that it was usual for „ this people to presume much of their legal righteousnes, as if thereby „ they were made clean; nevertheless they had no more cleanness than „ the unclean garment of a man. Others expone this place concerning „ all the righteousnes of our flesh, that opinion indeed is true. Yet I „ think that the Prophet did rather accommodat these sayings to the im- „ purity of that people, in legal terms. The Author (commonly supposed *Bertius*) speaking concering the true sense of the 7 chapter of the epistle to the Romans, hath a digression touching this of Isaiah, saying, *This place is commonly corrupted by a pernicious wresting: for it is still alledged, as if the meaning thereof inferred the most excellent works of the best Christians,* &c. *James Coret* a French minister in the Church of *Basil*, in his Apology concerning Justification, against *Alescales*, saith, *Nevertheless, according to the counsil of certain good men, I must admonish the Reader, that it never come into our minds to abuse that saying of Isa.* 64: 6. *against good works, in which it is said, that* all our righteousnes are as filthy rags, *as if we would have that, which is good in our good works, and proceedeth from the Holy Spirit, to be esteemed as a filthy and unclean thing.*

Epistolæ præfixæ disserr. ann.

Impress. Paris ann. 1597 pag. 78.

§ XII. As to the other part, that, seing the best of men are still impure and imperfect, therefore their works must be so. It is to begg the question, and depends upon a proposition denyed, and which is to be discussed at further length in the next proposition. But, though we should suppose a man not throughly perfect in all respects, yet will not that hinder but good and perfect works in their kind may be brought forth *in* them by the Spirit of Christ; neither doth the example of water going through an unclean pipe hitt the matter: because, though water may be capable to be tinctured with uncleanness, yet the Spirit of God can not, whom we assert to be the immediat author of those works, that avail in justification; and therefore Jesus Christ his works in his children are pure and perfect, and he worketh in and through that pure thing of his own forming and creating *in* them. Moreover, if this did hold, according to our adversarys supposition, that no man ever was or can be perfect, it would follow that the very miracles and works of the Apostles, which Christ wrought *in* them, and they wrought *in* and *by* the Power, Spirit, and Grace of

Christ, were also impure and imperfect, such as their converting of the Nations to the Christian faith, their gathering of the Churches, their writing of the Holy Scriptures, yea and their offering up and sacrificing of their lives for the testimony of Jesus. What may our adversarys think of this argument, whereby it will follow that the Holy Scriptur, whose perfection and excellency they seem so much to magnify, are proved to be impure and imperfect, because they came through impure and imperfect vessels? It appears by the confessions of Protestants, that the Fathers did frequently attribut unto works of this kind, that instrumental work, which we have spoken, of, in justification, (albeit some ignorant persons cry out that it is *Popery*) and also divers, and that famous, Protestants, do of themselves confess it. *Amandus Polanus* in his symphonia catholica, cap. 27. de remissione peccatorum, pag. 651. places this These as the common opinion of Protestants most agreable to the doctrin of the Fathers. „ We obtain the remission of sins by repentance, confession, „ prayers and tears proceeding from faith, but do not merit, to speak „ properly, and therefore we obtain remission of sins, not by the merit „ of our repentance and prayers, but by the mercy and goodness of God. *Innocentius Gentiletus*, a Lawyer of great fame among Protestants in his examen of the Council of *Trent*, pag. 66, 67, of justification, having before spoken of faith and works, adds these words: *But seing the one can not be without the other, we call them both conjunctly instrumental causes.* Zanchius in his 5 book de Naturâ Dei, saith, *We do not simply deny that good works are the cause of Salvation, to wit, the instrumental, rather than the efficient cause, which they call [sine quâ non.]* And afterwards, *Good works are the instrumental cause of the possession of life eternal, for by these, as by a means and a lawfull way, God leads unto the possession of life eternal.* G. Amesius saith, that *our obedience, albeit it be not the principal and meritorious cause of life eternal, is nevertheless a cause, in some respect, administring, helping and advancing towards the possession of the life.* Also Richard Baxter in the book above çited, pag. 155. saith, that *we are justified by works in the same kind of causality, as by faith, to wit, as being both causes* sine quâ non, *or conditions of the New Covenant on our part requisit to justification.* And pag. 195. he saith, *It is needless to teach any scholar, who hath read the writings of Papists, how this doctrin differs from them.*

Impress. Genevæ 1586.

In medull. S. Theologiæ l. b. 2. cap 1 thesi 30.

But lastly, because it is fit here to say something of the *merit* and *reward* of *works*, I shall add something in this place of our sense and belief concerning that matter, We are farr from thinking or believing that man merits

merits any thing by his works, from God, all being of *Free Grace*, and therefore do we, and always have denyed that Popish notion of *meritum excondigno*, nevertheless we can not deny but that God out of his infinit goodness, wherewith he hath loved mankind, after he communicats to him his holy Grace and Spirit, doth, according to his own will, recompence and reward the good works of his children: and therefore this *merit of congruity* or *reward*, in so farr as the Scriptur is plain and positive for it, we may not deny; neither wholly reject the word, in so far as the Scriptur makes use of it. For the same Greek ἄξιον, which signifies [*merit*], is also in those places, where the translators expres it *worth*, or *worthy*, as Matth. 3: 8. 1 Thes. 2: 12. 2 Thes. 1: 5, 8. concerning which Richard Baxter saith, in the above cited book, pag. 8. *But in a larger sense as promise is an obligation, and the thing promised is said to be debt, so the performers of the conditions are called worthy, and that, which they perform, merit, although properly all be of Grace, and not of debt.* Also those, who are called the Fathers of the Church, frequently used this word of *merit*, whose sayings concerning this matter I think not needfull to insert, because it is not doubted, but evident, that many Protestants are not averse from this word, in the sense that we use it. The Apology for the Augustan confession, art. 20. hath these words, *We agree that works are truely meritorious, not of remission of sins, or justification, but they are meritorious of other rewards corporal and Spiritual, which are indeed as wel in this life, as after this life.* And further, *Seing works are a certain fulfilling of the Law, they are rightly said to be meritorious, it is rightly said that a reward is due to them.*

In the acts of the conference of Oldenburgh the Electoral Divines, pag. 110. & 265. say, In this sense our Churches *also are not averse from the word* [merit] *used by the Fathers, neither therefore do they defend the Popish doctrin of merit.*

G. Vossius, in his theological These concerning the merits of good works, saith, *We have not adventured to condemn the word* [merit] *wholly, as being that, which both many of the Antients use, and also the reformed Churches have used, in their confessions. Now that God judgeth and accepteth men, according to their works, is beyond doubt to those, that seriously will read and consider these Scripturs*, Matth. 17: 26. Rom. 2: 6, 7, 10. 2 Cor. 5: 10. Ja. 1: 25. Heb. 10: 35. 1 Pet. 1: 17. Rev. 22: 12.

§ XIII. And to conclude this theam, let none be so bold as to mock God, suposing themselves justified and accepted, in the sight of God, by vertue of

of Christ's death and sufferings, while they remain unsanctified and unjustified in their own hearts, and polluted in their sins, lest their *hope* prove
Job 8:13. that of the *hypocrit*, which *perisheth*. Neither let any foolishly imagin that they can, by their own works, or by the performance of any ceremonys or traditions, or by the giving of gold or money, or by afflicting their bodys, in will-worship and voluntary humility, or foolishly striving to conform their way to the outward letter of the Law, flatter themselves that they merit before God, or draw a debt upon him, or that any man, or men, have power to make such kind of things effectual to their justification, lest they be found foolish boasters, and strangers to Christ and his righteousness indeed. But blessed for ever are they, that having truely had a sense of their own unworthyness and sinfulness, and having seen all their own endeavours and performances fruitless and vain, and beheld their own emptyness, and the vanity of their vain hopes, faith, and confidence, while they remained inwardly pricked, pursued and condemned by *God's Holy Witness in* their *hearts*, and so having applied themselves thereto, and suffered his *Grace* to work *in* them; are become changed and *renewed in the spirit of* their *minds*, *past from death to Life*, and know *Jesus* arisen *in* them, *working both the will and the deed*: and so having *put on the Lord Jesus Christ*, in effect are cloathed with him, and partake of his righteousness and natur, such can draw near to the Lord with boldness, and know their acceptance *in*, and *by* him, *in whom*, and in as many as are found in him, *the Father is wel-pleased*.

The Eighth Proposition,

Concerning Perfection.

In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified, and removed, and their hearts united and subjected to the Truth: so as not to obey any suggestions or temptations of the Evil one, to be free from actual sinning and transgressing of the Law of God, and, in that respect, perfect: yet doth this perfection still admitt of a growth, and there remaineth always, in some part, a possibility of sinning, where the mind doth not most deligently and wathfully attend unto the Lord.

§ I. Since

§ I. SInce we have placed justification in the revelation of Jesus Christ formed and brought forth *in* the heart, there working his works of righteousness, and bringing forth the fruits of the Spirit. The question is how farr he may prevail *in* us, while we are in this life, or we over our Soul's enemies, *in* and *by* his strength? Those, that plead for justification wholly without them, meerly by imputative righteousness, denying the necessity of being cloathed with real and inward righteousness, do consequently affirm, that it is *impossible* for a man, even *the best of men*, *to be free of sin in this life*, *which*, they say, *no man ever was*, but on the contrary, that *none* can *neither of himself*, *nor by any Grace received in this life* (O! wicked saying against the power of God's Grace!) *keep the commandments of God perfectly*, *but that every man doth break the commandments in thought*, *word*, *and deed*. Whence they also affirm, as was a little before observed, *That the very best* actions *of the Saints*, *their prayers*, *their worships*, *are impure and polluted*. We, on the contrary, though we freely acknowledg this of the natural, faln man, in his first state, whatever his profession or pretence may be, so long as he is unconverted and unregenerat: yet we do believe that those, in whom Christ comes to be formed, and the new man brought forth, and born of the incorruptible Seed, as that birth, and man in union therewith naturally doth the will of God; so it is possible so farr to keep to it, as not to be found daily transgressors of the Law of God. And for the more clear stating of the controversy, let it be considered.

These are the words of the Westm. larger Catechism.

§ II. First, that we place not this possibility *in man's own will and capacity*, *as he is a man*, the son of faln Adam, or as he is in his natural state, however wise or knowing, or however much enduced with a notional and literal knowledg of Christ, thereby endeavouring a conformity to the letter of the Law, as it is outward.

Secondly, that *we attribut it wholly to man*, *as he is born again*, renewed in his mind, raised by Christ, knowing Christ alive reigning and ruling *in* him, and guiding and leading him by his Spirit, and revealing *in* him the Law of the Spirit of Life, which not onely manifests and reproves sin, but also gives power to come out of it.

Thirdly, that by this we understand not *such a perfection as may not daily admitt of a growth*, and consequently mean not, *as if we were to be as pure*,

holy, and perfect, as God in his Divine attributs of Wisdom, Knowledg, and Purity; but onely *a perfection proportionable and answerable to man's measur*, whereby we are kept from transgressing the Law of God, and enabled to answer what he requires of us, even as he, that improved his two talents, so as to make four, of them, perfected his work, and was so accepted of his Lord; as to be called a *good and faithfull servant* nothing less than he, that mad his five ten. Even as a little gold is perfect gold in its kind, as wel as a great mass, and a child hath a perfect body as wel as a man, though it daily grow more and more. Thus *Christ* is said, Luk 2:52. to have *increased in wisdom and statur, and in favour with God and man*, though before that time he had *never sinned*, and was (no doubt) *perfect*, in a true and proper sense.

Fourthly, though a man may witness this for a season, and therefore all ought to press after it, yet we do not affirm but *those, that have attained it in a measur, may, by the wiles and temptations of the Enemy, fall into iniquity, and lose it sometimes, if he be not watchfull, and diligently attend not to that of God in the heart.* And we doubt not but many good and holy men, who have not arrived to everlasting life, have had divers ebbings and flowings of this kind, for, though every sin weaken a man in his spiritual condition, yet it doth not so as to destroy him altogether, or render him uncapable of rising again.

Lastly, though I affirm, that, after a man hath arrived to such a condition in which a man may not sin, he yet may sin; I will nevertheless not deny but there may be a state attainable in this life, in which to doe righteousness may become so natural to the regenerat Soul, that in the stability of this condition they can not sin. Others may perhaps speak more certainly of this state, as having arrived to it. For me, I shall speak modestly, as acknowledging my self not to have arrived at it, yet dare I not deny it, for that it seems so positively to be asserted by the Apostle, in these words, 1 Joh. 3:9. *He, that is born of God, sinneth not, neither can he, because the Seed of God remaineth in him.*

The controversy being thus stated, which will serve to obviat objections, I shall proceed first to shew the absurdity of that doctrin, that pleads for *sin, for term of life*, even in the Saints.

Secondly, prove this doctrin of *perfection* from many pregnant testimonys of the Holy Scriptur.

And lastly, answer the arguments and objections of our opposers.

§ III.

§ III. First then, this doctrin, viz, that the *Saints nor can, nor ever will be free of sinning in this life, is inconsistent with the Wisdom of God*, and *with his glorious Power and Majesty, Who is of purer eyes than to behold iniquity*, who, having purposed in himself to gather to him, that should worship him, and be witnesses for him, on earth, a chosen people, doth also no doubt sanctify and purify them. For God hath no delight in iniquity, but abhorres transgression, and, though he regard man in transgression, so far as to pitty him, and afford him means to come out of it, yet he loves him not, neither delights in him, as he is joyned thereunto. Wherefore, if man must alwayes be joyned to sin, then God should always be at a distance with them, as it is written, Isa. 59:2. *your iniquitys have separated between you and your God, and your sins have hid his face from you*; whereas, on the contrary, the Saints are said to *partake*, even while here, *of the Divine Nature*, 2 Pet. 1:4. and to be *one spirit with the Lord*, 1 Cor. 6:17. now no unclean thing can be so. It is expressly written, that *there is no communion betwixt Light and darkness*, 2 Cor. 6:14. But *God is Light*, and every *sin* is *darkness* in a measur. What greater stain then can there be, than this, upon God's Wisdom? as if he had been wanting to prepare a means, whereby his children might perfectly serve and worship him; or had not provided a way, whereby they might serve him in any thing, but that they must withall still serve the devil, no less, yea more, than himself. For *he, that sinneth, is the servant of sin*, Rom. 6:16. and every sin is an act of service and obedience to the devil. So then, if the Saints sin daily, in thought, word and deed, yea, if the very service they offer to God, be sin, surely they serve the devil more than they do God. For, besides that they give the devil many intire services without mixtur of the least grain to God, they give God not the least service, in which the devil hath not a large share; and, if their prayers, and all their spiritual performances be sinfull, the devil is as much served by them, in these, as God, and in most of them much more: Since they confess that many of them are performed, without the leadings and influence of God's Spirit. Now, who would not account him a foolish master, among men, who, being able to doe it, and also desirous that it might be so, yet would not provide a way, whereby his children and servants might serve him more intirely than his avowed enemy, or would not guard against their serving of him; but be so imprudent, and unadvised in his contrivance, that, whatever way his servants and children served him, they should no less,

yea often much more serve his enemy? What may we then think of that doctrin, that would inferr this folly upon the *Omnipotent* and *Onely Wise GOD*?

§ IV. Secondly, *It is inconsistent with the Justice of God.* For, since he requires purity from his children, and commands them to abstain from every iniquity, so frequently and precisely, as shall hereafter appear; and, since his *wrath is revealed against all ungodlyness and unrighteousness of men*, it must needs follow, that he hath capacitated man to answer his will, or else that he requires more than he has given power to perform: which is to declare him openly unjust, and with the slothfull servant, to be a *hard master*. We have elsewhere spoken of the injustice these men ascribe to God, *in making him to damn the wicked, to whom* they alledg *he never afforded any means of being good.* But this is yet an aggravation more irrational and inconsistent, to say, *that God will not afford to those, whom he has chosen to be his own*, (whom they confess he loveth) *the means to please him.* What can follow then from so strange a doctrin? This imperfection in the Saints either proceeds from God, or from themselves. If it proceed from them, it must be, because they are short in improving or making use of the Power given them, whereby they are capable to obey; and so it is a thing possible to them, (as indeed it is by the help of that Power) but this our adversaries deny, they are then not to be blamed for their imperfection and continuing in sin, since it is not possible to them to doe otherwise. If it be not of themselves, it must be of God, who hath not seen meet to allow them Grace in that degree to produce that effect. And what is this but to attribut to God the heighth of injustice, to make him require his children to forsake sin, and yet not to afford them sufficient means for so doing? Surely this makes God more unrighteous than wicked men, *who, if*, as Christ saith, *their children require bread of them, will not give them a stone, or in stead of a fish a serpent.* But these men confess, we ought to seek of God power to redeem us from sin, and yet believe they are never to receive such a power: such prayers then can not be in faith, but are all vain. Is not this to make God as unjust to his children, as Pharaoh was to the Israelits, in requiring brick and not giving them straw? But blessed be God, he deals not so with those, that truely trust in him, and wait upon him, as these men vainly imagin: For such faithfull ones find of a truth, that his Grace is sufficient for them, and know how by his power and Spirit to overcome the Evil one.

§ V. Third-

§ V. Thirdly, This evil doctrin is *highly injurious to Jesus Christ, and greatly derogats from the Power and Vertue of his Sacrifice, and renders his coming and ministery*, as to the great end of it, *ineffectual*. For Christ (as for other ends) so principally he appeared, for the removing of sin, for gathering a righteous generation, that might serve the Lord, in purity of mind, and walk before him, in fear, and bring-in everlasting righteousness, and that evangelik perfection, which the Law could not doe. Hence he is said, Tit. 2: 14. to *have given himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works.* This is certainly spoken of the Saints, while upon earth. But contrary thereunto, these men affirm that we *are never redeemed from all iniquity*, and so make Christ's giving of himself for us, void and ineffectual, and give the Apostle Paul the lye plainly by denying that *Christ purifieth to himself a peculiar people, zealous of good* works. How are they zealous of good works, who are ever committing evil ones? how are they a purified people, that are still in impurity, as are they, that daily sin, unless sin be accounted no impurity? Moreover, it is said expressely, 1 Joh. 3. 5: 8. that *For this purpose the Son of God was manifested, that he might destroy the works of the devil, and ye know that he was manifested to take away our sins.* But these men make this purpose of none effect, for they will not have the Son of God to *destroy the works of the devil in his children* in this world. Neither will they at all believe that he was manifest to take away our sins, seing they plead a necessity of always living in them. And lest any should wrest this place of the Apostle, as if it were spoken onely of taking away the guilt of sin, as if it related not to this life, the Apostle, as of purpose to obviat such an objection, adds, in the two following verses, *whosoever abideth in him sinneth not*, &c. I hope then they sin not daily in thought, word and deed. *Let no man deceive you, he, that doth righteousness, is righteous, even as he is righteous, he, that committeth sin is of the devil.* But he, that sinneth daily, in thought, word, and deed, committeth sin. How comes such a one then to be the child of God? And, if Christ was manifest to take away sin, how strangely do they overturn the doctrin of Christ, that deny that it is ever taken away here? And how injurious are they to the efficacy and power of Christ's appearance? Came not Christ to gather a people out of sin into righteousness, out from the kingdom of Satan, into the *Kingdom of the Dear Son of God*? and are not they, that are thus gathered by him, his servants, his children, his brethren, his friends? *Who, as he was, so are they to be in this world, holy, pure,*

and undefiled. And doth not Christ still watch over them, stand by them; pray for them, preserve them by his Power and Spirit, walk in them, and dwell among them; even as the devil, on the other hand, doth among the reprobat ones? How comes it then that the servants of Christ are less his servants, than the devils are his? or is Christ unwilling to have his servants throughly pure? which were gross blasphemy to assert, contrary to many Scriptures. Or is he not able by his Power to preserve, and enable his children to serve him? which were no less blasphemous to affirm of him, concerning whom the Scriptures declare that he has *overcome sin, death, hell,* and the *grave,* and *triumphed* over them openly, and that *all power in heaven and earth is given to him.* But certainly, if the Saints sin daily, in thought, word and deed, as these men assert, they serve the devil daily, and are subject to his power, and so he prevails more than Christ doth, and holds the servants of Christ in bondage, whether Christ will, or not. But how greatly then doth it contradict the end of Christ's coming? as it is expressed by the Apostle, Eph. 5: 25, 26, 27. *even as Christ also 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 to himself a glorious Church, not having spot or wrinkle,* or any such thing; *but that it should be holy and without blemish.* Now, if Christ hath really thus answered the thing he came for, then the members of this Church are not always sinning, in thought, word, and deed. Or there is no difference betwixt being sanctified and unsanctified, clean & unclean, holy and unholy, being daily blemished with sin and being without blemish.

§ VI. Fourthly, this doctrin renders *the work of the ministery, the preaching of the word, the writing of the Scriptures, and the prayers of the holy men, altogether useless and ineffectual.* As to the first, Eph. 4: 11. *Pastors* and *teachers* are said to be *given for the perfection of the Saints,* &c. *till we all come in the unity of the faith and of the knowledg of the Son of God, unto a perfect man, unto a measur of the stature of the fulness of Christ.* Now, if there be a necessity of sinning daily, and in all things, then there can be no perfection. For such, as doe so, can not be esteemed perfect. And, if, for effectuating this perfection in the Saints, the ministery be appointed and disposed of God, do not such, as deny the possibility hereof, render the ministery useless, and of no profit? seing there can be no other true use assigned but to lead people out of sin into righteousness. If so be these ministers assure us, that we need never expect to be delivered from it do not they render their own work needless? what needs preaching against sin, for the

the reproving of which all preaching is, if it can never be forsaken? Our adversarys are exalters of the Scriptures, in words, much crying up their usefulness and perfection. Now the Apostle tells us, 2 Tim. 3: 17. that the *Scriptures are for making the man of God perfect.* And, if this be denyed to be attainable in this life, then the Scriptures are of no profit, For in the other life we shall not have use for them. It renders the prayers of the Saints altogether useless, seing themselves do confess they ought to pray daily *that God would deliver them from evil, and free them from sin, by the help of his Spirit and Grace, while in this world.* But, though we might suppose this absurdity to follow, that *their prayers* are *without faith,* yet were not that so much, if it did not infer the like upon the holy Apostles, who prayed earnestly for this end, and therefore (no doubt) believed it attainable, Col. 4: 12. *labouring fervently for you in prayers, that ye may stand perfect,* &c. 1 Thess. 3: 13. & 5: 23. &c.

§ VII. But fifthly, this doctrin is *contrary to common reason and sense.* For the two opposit principles, whereof the one rules, in the children of *darkness,* the other in the children of *Light,* are, *sin* and *righteousness.* And, as they are respectively leavened and acted by them, so they are accounted either as reprobated, or justified: seing it is *abomination in the sight of God either to justifie the wicked, or condemn the just.* Now to say that men can not be so leavened with the one as to be delivered from the other, is, in plain words, to affirm that sin and righteousness are consistent, and that a man may be truely termed righteous, though he be daily sinning in every thing he doth. And then, what difference betwixt *good* and *evil*? Is not this to fall into that great abomination of *puting Light for darkness,* and *calling good evil, and evil good*? since they say *the very best actions of God's children are defiled and polluted,* and that *those, that sin daily, in thought, word, and deed, are good men and women, the Saints and holy servants of the Holy Pure God.* Can there be any thing more repugnant, than this to common Reason? Since the *subject* is still denominated from that *accident,* that doth most influence it, as a wall is called white, when there is much whiteness, and black, when there is much blackness, and such like. But, when there is more unrighteousness in a man, than righteousness, that man ought rather to be denominated unrighteous than righteous. Then surely, if every man sin daily, in thought, word, and deed, and that in his sins there is no righteousness at all, and that all his righteous actions are polluted and mixed with sin, then there is in every man more unrighteousness than righteousness, and

Prov. 17. ver. 15.

and so no man ought to be called *righteous*, no man can be said to be sanctified, or washed. *Where are then the children of God? where are the purified ones? where are they, who were sometimes unholy, but now holy? that sometimes were darkness, but now are Light in the Lord?* There can none such be found then at this rate, except that unrighteousness be esteemed so. And is not this to fall into that abomination above mentioned of justifiing the ungodly? This certainly lands in that horrid blasphemy of the *Ranters*, that affirm *there is no difference betwixt good and evil*, and that *all is one in the sight of God*. I could shew many more gross absurditys, evil consequences, and manifest contradictions plied in this *sinfull doctrin*, but this may suffice at present, by which also, in a good measur, the probation of the Truth we affirm is advanced. Yet nevertheless, for the further evidencing of it, I shall proceed to the second thing proposed by me, to wit, to prove this from several testimonies of the Holy Scriptures.

§ VIII. And first, I prove it from the peremptory positive command of Christ and his Apostles, seing this is a maxime ingraven in every man's heart naturally, that *no man is bound to that, which is impossible*: since then Christ and his Apostles have commanded us to keep *all* the commandments, and to be perfect in this respect, it is possible for us so to doe. Now that this is thus commanded without any commentary or consequence, is evidently apparent from these plain testimonies, Matth. c. 5: v. 48. 7: 21. Joh. 13: 17. 1 Cor. 7: 19. 2 Cor. 13: 11. 1 Joh. c. 2: v. 3, 4, 5, 6. & c. 3: v. 2, 3, 4, 5, 6, 7, 8, 9, 10. These Scripturs intimat a positive command for it, they declare the absolut necessity of it, and therefore, as if they had purposely been written to answer the objections of our opposers, they shew the folly of those, that will esteem themselves children or friends of God, while they doe otherwise.

Secondly, it is possible, because we receive the Gospel and Law thereof, for that effect, and it's expressly promised to us, as we are under grace, as appears by these Scripturs, Rom. 6: 14. *Sin shall not have dominion over you: for ye are not under the Law, but under Grace.* and Rom. 8: 3. *For what the Law could not doe, in that it was weak through the flesh, God sending his own Son,* &c. *That the righteousness of the Law might be fulfilled in us,* &c. For, if this were not a condition, both requisit, necessary and attainable, under the Gospel, there were no difference betwixt *the bringing-in of a better hope* and the *Law, which made nothing perfect*, neither betwixt those, which are under the Gospel, or who, under the Law, enjoyed and walked in the Life

Life of the Gospel, and meer Legalists. Whereas the Apostle throughout that whole sixth to the Romans, argues not onely the possibility, but necessity of being free from sin, from their being under the Gospel, and under Grace, and not under the Law, and therefore states himself and those, to whom he wrot, in that condition, in these verses 2, 3, 4, 5, 6, 7. and therefore, i. the 11, 12, 13, 16, 17, 18 verses, he argues both the possibility and necessity of this freedom from sin, almost in the same manner we did a little before: and in the 22 he declares them in measur to have attained this condition, in these words, *But now being made free from sin, and become servants to God, ye have your fruit unto holyness, and the end everlasting life.* And, as this perfection or freedom from sin is attained and made possible, where the Gospel and inward Law of the Spirit is received and known, so the ignorance hereof has been, and is, an occasion of opposing this Truth. For man not minding the *Light* and *Law within in his heart*, which not onely discovers sin, but leads out of it, and so being a stranger to the new Life and Birth, that is born of God, which naturally doeth his will, and can not, of its own natur, transgress the commandments of God, doth, I say, in his natural state, look at the commandments, as they are without him, in the letter, and, finding himself reproved and convicted, is by the letter killed, but not made alive. So man, finding himself wounded, and not applying himself inwardly to that, which can heal, labours in his own will after a conformity to the Law, as it is without him, which he can never obtain, but finds, the more he wrestles, the more he falleth short. So this is the Jew still, in effect, with his carnal commandment, with the *Law* without, in the first covenant state, which *makes not the comers thereunto perfect, as pertaining to the Conscience*, Heb. 9: 9. though they may have here a notion of Christianity, and an external faith in Christ. This hath made them strain and wrest the Scripturs for an *imputative righteousness*, wholly without them, to cover their impuritys, and this hath made them imagin an acceptance with God possible, though they suppose it impossible ever to obey Christ's commands. But alas! O deceived Soules! that will not avail in the day, wherein *God will judg every man according to his works, whether good or bad.* It will not save thee to say it was necessary for thee to sin daily, in thought, word, and deed; for such as doe so, have certainly obeyed unrighteousness. And what is provided for such, but *tribulation and anguish, indignation and wrath*, even as *glory, honour, and peace, immortality and eternal life to such as have done good, and patiently*

continued in wel-doing. So then, if thou desirst to know this perfection and freedom from sin possible for thee, turn thy mind to the *Light* and *Spiritual Law* of *Christ in the heart*, and suffer the reproofs thereof, bear the judgment and indignation of God upon the unrighteous part in thee, as therein it is revealed; which Christ hath made tolerable for thee; and so suffer *judgment in thee* to be *brought forth into victory*, and thus come to *partake* of the *fellowship* of *Christ's sufferings*, and be *made conformable unto his death*, that thou maist feel thy self *crucified with him to the world*, *by the Power of his cross in thee*, so that that life, that sometimes was alive in thee to this world, and the love and lusts thereof, may dye, and a new life be raised, by which thou mayst live hence-foreward to God, and not to, or for, thy self, and with he Apostle thou mayst say, Gal. 2:20. *It is no more I, but Christ alive in me*; and then thou wilt be a Christian indeed, and not in name onely, as too many are. Then thou wilt known what it is to have *put off the old man with his deeds*, who indeed sins daily, in thought, word, and deed; and to have *put on the New Man*, *that is renewed in holyness after the Image of him*, *that hath created him*, Eph. 4:24. and thou wilt witness thy self to be *God's workmanship created in Christ Jesus unto good works*, and so not to sin always. And to this New Man *Christ's yoak is easy*, *and* his *burthen is light*, though it be heavy to the old Adam, yea the *commandments of God are not* unto this *grievous*, For it is his *meat* and *drink* to be found *fulfilling the will of God*.

Matth. 11 vers 30. 1 Joh. 5: vers 3.

Lastly, this perfection or freedom from sin is possible, because many have attained it, according to the expres testimony of the Scriptur. Some before the Law, and some under the Law, through witnessing and partaking of the benefit and effect of the Gospel, and much more many under the Gospel. As first, it is written of Enoch, Gen. 5:22, 24. that he *walked with God*, which no man, while sinning, can, nor doth the Scriptur record any feeling of his. It is said of Noah, Gen. 6:9. and of Job. 1:8. and of Zachrias and Elizabeth, Luk. 1:6. that *they were perfect*. But under the Gospel, besides that of the Rom. above mentioned, see what the Apostle saith of many Saints in general. Eph. 2:4 5, 6. *But God, who is rich in mercy, for his great love, wherewith he hath loved us, Even when we were dead in sins, hath quickened us together with Christ (By Grace ye are saved) And hath raised us up together, and made us sit together in heavenly* places *in Christ Jesus*, &c. I judg, while they were sitting in these heavenly places, they could not be daily sinning, in thought, word, and deed, neither were all their works, which they did there, as *filthy rags*, or as a *menstruous garment*. See what is further said to the Hebrewes 12:22, 23, *Spirits of just men made perfect*. And to conclud, let that of the *Revelation* 14:1, 2, 3, 4, 5. be considered. Where, though their being found without fault be spoken in the present time, yet is it not without respect to their innocency while upon earth; and their being *redeemed from among men*, *and no guile found in their mouth* is expressly mentioned in the time past. But I shall proceed now, in the third place, to answer the objections, which indeed are the arguments of our oppossers.

§ IX. I shall begin with their chief and great argument, which is the words of the Apostle, 1 Joh. 1:8. *If we say that we have no sin, we deceive our selves, and the Truth is not in us*, This they think invincible. Obj.

But is it not strange to see men so blinded with partiality? How many Scripturs, tenfold more plain, do they reject, and yet stick so tenaciously to this, that can receive so many answers? As first, [*If we say we have no sin*, &c.] will not import the Apostle himself to be included. Sometimes the Scriptur useth this manner of expression, when the person speaking can not be included, which manner of speech the Grammarians call *Metaschematismos*. Thus Ja. 3:9, 10. speaking of the tongue, saith, *therewith bless we God*, *and therewith curse we men*, *adding*, *these things ought not so to be*: who from this will conclude that the Apostle was one of those cursers? But secondly, this objection hitteth not the matter, he saith not *we sin daily*, *in thought*, *word*, *and deed*, far less that *the very good works*, *which God works in us by his Spirit*, *are sin*; yea the next verse clearly shewes, that upon *confession* and *repentance* we are not onely *forgiven*, but also *cleansed*. *He is faithfull to forgive us our sins*, *and to cleanse us from all unrighteousness*. Here is both a forgiveness & removing of the guilt, and a cleansing or removing of the filth; for to make forgiveness and cleansing to belong both to the removing of the guilt, as there is no reason for it, from the text, so it were a most violent forceing of the words, and would imply a needless tautology. The Apostle having shewn how that not the guilt onely, but even the filth also of sin, is removed, subsumes his words in the time past, in the 10 verse, *If we say we have not sinned*, *we make him a liar*. Thirdly, as *Augustin* wel observed in his exposition upon the Epistle to the Galatians, *It is one thing not to sin*, *another thing not to have sin*. The Apostl's words are not, *If we say we sin not*, *or commit not sin daily*, but *if we say we have no sin*. And betwixt these two there is a manifest difference, for in respect all have sinned, as we freely acknowledg, all may be said, in a sense to have sin. Again, *Sin* may be taken for the *seed of sin*, which may be in those, that Answ.

are redeemed from actual sinning: but as to the temptations, and provocations proceeding from it, being resisted by the servants of God, and not yeelded to, they are the devil's sin, that tempteth, not the man's, that is preserved. Fourthly, this being considered, as also how positive and how plain, once and again, the same Apostle is, in the very same epistle, as in divers places above cited, is it equal, or rational to strain this one place, presently after so qualified, and subsumed in the time past, to contradict, not onely other positive expressions of his, but the whole tendency of his Epistle, and of the rest of the holy commands and precepts of the Scriptur.

Obj. Secondly, Their second objection is from two places of Scriptur much of one signification. The one is, 1 Kings 8:46. *For there is no man, that sinneth not.* The other is Eccles. 7: 20. *for there is not a just man upon earth, that doeth good, and sinneth not.*

Answ. I answer, first; These affirm nothing of a daily and continual sinning, so as never to be redeemed from it, but onely that all have sinned, or that there is none, that doth not sin, though not always, so as never to cease to sin: and in this lies the question. Yea, in that place of the Kings, he speaks, within two verses, of the returning of such *with all* their *Souls* and *hearts*, which implies a possibility of leaving off sin. Secondly there is a respect to be had to the seasons and dispensations; for, if it should be granted that in Solomon's time there was none, that sinned not, it will not follow that there are none such now, or that it is a thing is not now attainable by the Grace of God under the Gospel, for *à non esse ad non posse non valet sequela.* And lastly, this whole objection hangs upon a false interpretation, for the Hebrew word יחטאו may be read in the *potential mood*, thus, *There is no man, who may not sin*, as wel as in the *Indicative*: so both the old Latin, *Junius* and *Tremellius* and *Vatablus* have it, and the same word is so used, Psal. 119:11. *I have hid thy Word in my heart,* למען לא אחטא־לך׃ that is to say, *that I may not sin against thee*, in the potential mood, and not in the indicative, as it is in the English; which being more answerable to the universal scope of the Scripturs, the testimony of the Truth, and the sense almost of all interpreters, doubtless ought to be so understood, and the other interpretation rejected as spurious.

Obj. Thirdly, they *object* some expressions of the Apostle Paul, Rom. 7: 19. *for the good, that I would, I doe not; but the evil, which I would not, that I doe.* And vers 24. *O wretched man that I am! who shall deliver me from the body of this death?*

Ans. I answer, This place infers nothing, unless it were apparent that the Apostle here were speaking of his own condition, and not rather in the person of others, or what he himself had sometimes born, which is frequent in Scriptur, as in the case of cursing in *James*, before mentioned. But there is nothing, in the text, that doth clearly signify the Apostle to be speaking of himself, or of a condition he was then under, or was always to be under; yea, on the contrary, in the former chapter, as afore is at large shewn, he declares they were *dead to sin*, demanding how such should yet live any longer therein? Secondly, it appears that the Apostle onely personated one not yet come to a Spiritual condition, in that he saith, vers 14. *but I am carnal, sold under sin.* Now, is it to be imagined that the Apostle Paul, as to his own proper condition, when he wrot that epistle, was a carnal man, who in the 1 chapter testifies of himself, that he was *separated to be an Apostle, capable to impart to the Romans Spiritual gifts?* and chapter 8. vers 2. that *the Law of the Spirit of Life in Christ Jesus* had *made* him *free from the Law of sin and death*, so then he was not carnal. And seing there are Spiritual men in this life, as our adversarys will not deny, and is intimated through this whole 8 chapter to the Romans, it will not be denyed but the Apostle was one of them. So then, as his calling himself *carnal*, in the 7 chap. can not be understood of his own proper state, neither can the rest of what he speaks there of that kind be so understood; yea after verse 24, where he makes that exclamation, he adds, in the next verse, *I thank God through Jesus Christ our Lord*, signifiing that by him he witnessed deliverance, and so goeth on, shewing how he had obtained it, in the next chapter, viz; 8: v. 35. *Who shall separat us from the love of Christ?* and vers 37. *But in all these things we are more than conquerors.* And in the last verse, *nothing shall be able to separat us*, &c. But wherever there is a continuing in sin, there there is a separation, in some degree, seing every *sin* is *contrary* to *God*, and ἀνομία, i. e. a *transgression of the Law*, 1 Joh. 3: 4. and whoever committeth the least sin is overcome of it, and so, in that respect, is not a conqueror, but conquered. This condition then, which the Apostle plainly testified, he with some others had obtained, could not consist with continual remaining and abiding in sin.

Obj. Fourthly, they object the *faults and sins of several eminent Saints, as Noah, David*, &c.

Ans. I answer, that doth not at all prove the case, for the question is not *whether good men may not fall into sin*, which is not denyed, but *whether it be*

not possible for them not to sin? It will not follow, because these men sinned, that therefore they were never free of sin, but always sinned. For, at this rate of arguing it might be urged according to this rule, *contrariorum par ratio*, i. e. *the reason of contraries is alike*, that, if, because a good man hath sinned, once, or twice, he can never be free from sin, but must always be daily and continually a sinner, all his life long, then by the rule of *Contraries*, if a wicked man have done good once or twice, he can never be free from righteousnes, but must always be a righteous man all his life time, which, as it is most absurd in it self, so it is contrary to the plain testimony of the Scriptur, Ezech 33: 12. to the 18.

Obj. Lastly they *object*, that, if perfection or freedom from sin be attainable, this will render mortification of sin useless, and make the blood of Christ of no service to us, neither need we any more pray for forgiveness of sins.

Answ. I answer, I had almost omitted this objection, because of the manifest absurdity of it; for can mortification of sin be useless, where the end of it is obtained? seing there is no attaining of this perfection but by mortification, doth the hope and belief of overcoming render the fight unnecessary? Let rational men judg which hath most sense in it, to say, as our adversaries do, *It is necessary that we fight and wrestle, but we must never think of overcoming. We must resolve still to be overcome.* Or to say, Let us fight, because we may overcome. Whether do such as believe they may be cleansed by it, or those, that believe they can never be cleansed by it render the *Blood* of *Christ* most *effectual*? If two men were both grievously diseased, and applied themselves to a physician for remedy, which of those do most commend the physician and his cure, he, that believeth he may be cured by him, and as he feels himself cured, confesseth that he is so, and so can say This is a skilfull physician, this is good medicin, behold! I am made whole by it? or he, that never is cured, nor ever believes that he can, so long as he lives? As for praying for forgiveness, we deny it not, for that *all have sinned*, and therefore all need to pray that their sins past may be blotted out, and that they may be daily preserved from sinning. And, if hoping or believing to be made free from sin, hinders praying for forgiveness of sin, it would follow by the same inference, that men ought not to forsake murder, adultery, or any of these gross evils, seing the more men are sinfull, the more plentifull occasion there would be of asking forgiveness of sin, and the more work for mortification. But the Apostle hath sufficiently refuted such sin-pleasing cavills, in these words, Rom. 6: 1, 2. *Shall we continue in sin, that Grace may abound? God forbid.* But

But lastly, it may be easily answered, by a retorsion, to those, that press this, from the words of the Lord's prayer, *forgiven us our debts*, that this militats no less against perfect justification, than against perfect sanctification. For, if all the saints, the least, as wel as the greatest, be perfectly justified in that very hour wherein they are converted, as our adversarys will have it, then they have remission of sins, long before the dye. May it not then be said to them, What need have ye to pray for remission of sin, who are already justified, whose sins are long ago forgiven, both past and to come?

§ X. But this may suffice; concerning this possibility *Jerom* speaks clearly enough, lib. 3. adver. Pelagium. *This we also say that a man may not sin, if he will, for a time and place, according to his bodily weakness, so long as his mind is intent, so long as the cords of the cythar relax not by any vice*, and again in the same book, *which is that, that I said, that it is put in our power, (to wit, being helped by the Grace of God) either to sin, or not to sin.* For this was the *error* of *Pelagius*, which we indeed reject and abhorr, and which the *Fathers* deservedly withstood, that *man by his natural strength, without the help of God's Grace, could attain to that state, so as not to sin.* And *Augustin* himself, a great opposer of the Pelagian heresy, did not deny this possibility, as attainable by the help of God's Grace, as in his book *de Spiritu & litera*, cap. 2. and his book *de naturâ & Gratiâ* against Pelagius, cap. 42. 50, 60, & 63 *de gestis concilii Palæstini*, cap. 7. & 11. and *de peccatô originali*, lib. 2. cap. 11. *Gelasius* also, in his disputation against *Pelagius*, saith, *But if any affirm that this may be given to some Saints in this life, not by the Power of man's strength, but by the Grace of God, he doth wel to think so confidently, and hope it faithfully: for by the Gift of God all things are possible.* That this was the common opinion of the *Fathers*, appears from the words of the Aszanisk council, canon last, *We believe also this, according to the catholik faith, that all, that are baptized through Grace by baptism received, and Christ helping them, and co-working, may and ought to doe whatsoever belongs to Salvation, if they will faithfully labour.*

§ XI. Blessed then are they, that believe in him, who is both able and willing to deliver as many as come to him through true repentance, from all sin, and do not resolve, as these men do, to be the devil's servants all their life time, but daily go on forsaking unrighteousnes, and forgeting those things, that are behind, *press forwards towards the Mark, for the Prize of the high calling of God, in Christ Jesus*: such shall not find their faith and Phil 3: vers 14.

and confidence to be in vain, but in due time shall be made conquerors, through him, in whom they have believed, and so, overcoming, *shall be established as pillars in the house of God, so as they shall go no more out*, Rev. 3. ver. 12.

The Ninth Proposition,

Concerning Perseverance, and the possibility of falling from Grace.

Although this Gift, and inward Grace of God be sufficient to work out Salvation, yet in those, in whom it is resisted, it both may, and doth, become their condemnation. Moreover, they, in whose hearts it hath wrought in part to purify and sanctify them, in order to their further perfection, may by disobedience fall from it, *turn it to wantoness*, 1 Tim. 1:19. *make shipwrack of faith, and after having tasted the heavenly Gift, and been made partakers of the Holy Ghost, again fall away*, Heb. 6:4, 5, 6, yet such an increase and stability in the Truth may, in this life, be attained, from which there can not be a total apostasy.

§ 1. THe first sentence of this Proposition hath already been treated of, in the 5 and 6 Propositions, where it hath been shewn that that *Light*, which is given for Life, and Salvation, becomes the condemnation of those, that refuse it, and therefore is already proved in those places, where did demonstrat the possibility of man's resisting the Grace and Spirit of God; and indeed it is so apparent in the Scriptures, that it can not be denyed, by such as will but seriously consider these testimonies, Prov. 1:24, 25, & 26. Joh. 3:18, 19, 2 Thess. 2:11, 12. Act. 7. 51. & 13:46 Rom. 1: v. 18. As for the other part of it, that, *they, in whom this Grace may have wrought in a good measur, in order to purifie and sanctifie them, tending to their further perfection, may afterwards through disobedience fall away*, &c. The testimonies of the Scriptur included in the Proposition it self are sufficient to

to prove it, to men of unbyassed judgments. But, because, as to this part, our cause is common with many other Protestants, I shall be the more brief in it. For it is not my design to doe that, which is done already, neither do I covet to appear knowing, by writing much, but simply purpose to present to the world a faithfull account of our principles, and briefly to let them understand what we have to say for our selves.

§ 11. From these Scriptures then included in the Proposition (not to mention many more, which might be urged) I argue thus.

If men may turn the Grace of God into wantonness, then they must once have had it: Arg. 1.

But the First is true:

Therefore also the Second.

If men may make shipwrack of faith, they must once have had it, neither could they ever have had true faith without the Grace of God: Arg. 2.

But the First is true:

Therefore also the last.

If men may have tasted of the heavenly Gift, and been made partakers of the Holy Spirit, and afterwards fall away, they must needs have known in measur the operation of God's Saving Grace and Spirit, without which no man could tast the heavenly Gift, nor yet partake of the Holy Spirit: Arg. 3.

But the first is true:

Therefore also the last.

Secondly, Seing the contrary doctrin is built upon this false *hypothesis*, that *Grace is not given for Salvation to any, but to a certain elect number, which can not lose it, & that all the rest of mankind, by an absolut decree, are debarred from Grace and Salvation*, that being destroyed, this falls to the ground. Now as that doctrin of theirs is wholly inconsistent with the daily practice of those, that preach it, in that they exhort people to believe and be saved; while in the mean time, if they belong to the decree of reprobation, it is simply impossible for them so to doe, and, if to the decree of Election, it is needless; seing it is as impossible to them to miss of it, as hath been before demonstrated: so also in this matter of *perseverance*, their practice and principle are no less inconsistent and contradictory, for, while they daily exhort people, to be *faithful to the end*, shewing them, if they continue not, they shall be *cut-off*, and fall short of the *reward*: which is very true; but no less inconsistent with that doctrin, that affirmes *there is no hazard, because no possibility of departing from the least measur of true Grace*. Which if true,

it is to no purpose, to beseech them to stand, to whom God hath made it impossible to fall. I shall not longer insist upon the probation of this, seing what is said may suffice to answer my design, and that the thing is also abundantly proved by many of the same judgment. That this was the doctrin of the primitive Protestants, thence appears, that the *Augustan* confession condemns it as an error of the *Anabaptists*, to say, *that who once are justified, they can not lose the Holy Spirit.* Many such like sayings are to found in the common places of *Philip Melanchon.* *Vossius*, in his Pelagian history, lib 6. testifies, that this was the common opinion of the *Fathers*, in the confirmation of the 12 These, pag. 587. he hath these words, *that this, which we have said, was the common sentiment of antiquity, those at present can onely deny, who other ways perhaps are men not unlearned, but nevertheless in antiquity altogether strangers*, &c. These things thus observed, I come to the objections of our opposers.

Obj. § 111. First they *alledg*, that those places mentioned of *making shipwrack of faith* is onely understood of seeming faith, and not of a real true faith.

Answ. This objection is very weak, and apparently contrary to the text, 1 Tim. 1: 19. where the Apostle addeth *to faith a good Conscience*, by way of complaint; whereas, if their faith had been onely seeming and hypocritical, the men had been better without it, than with it, neither had they been worthy of blame, for losing that, which in it self was evil. But the Apostle expressly adds [*and of a good Conscience*], which shewes it was real, neither can it be supposed, that men could truely attain a *good Conscience*, without the operation of God's *Saving Grace*: far less that a good Conscience doth consist with a seeming, false, and hypocritical faith. Again, these places of the Apostle, being spoken by way of regret, clearly import that these attainments, they had faln from, were good and real, not false and deceitfull, else he would not have regreted their falling from them. And so he saith positively, *they tasted of the heavenly Gift, and were made partakers of the holy Ghost*, &c. not that they seem'd to be so, which sheweth this objection is very frivolous.

Obj. Secondly they *alledg*, Phil. 1: 6. *Being confident of this very thing, that he, which hath begun a good work in you, will perform it, untill the day of Jesus Christ*, &c. and 1 Pet. 1: 5. *who are kept by the Power of God through faith unto Salvation.*

Answ. These Scripturs, as they do not affirm any thing positively contrary to

to us, so they can not be understood otherwise than as the condition is performed upon our part, seing Salvation is no other ways proposed there, but upon certain necessary conditions to be performed by us, as hath been above proved, and as our adversaries also acknowledg, as Rom 8: v. 13. *For, if ye live after the flesh, ye shall dye: but, if ye, through the Spirit, do mortifie the deeds of the body, ye shall live.* And Heb. 3: 14. *We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.* For, if these places of the Scriptur, upon which they build their objection, were to be admitted without these conditions, it would manifestly overturn the whole tenor of their exhortations throughout all their writings. Some other objections there are of the same nature, which are solved by the same answers, which also, because largely treated of by others, I omitt, to come to that testimony of the Truth, which is more especially ours in this matter, and is contained in the latter part of the Proposition, in these words, *yet such an increase and stability in the Truth may in this life be attained, from which there can not be a total apostasy.*

§ 1V. As, in the explanation of the fifth and sixth Propositions, I observed that some, that had denyed the errors of others concerning *reprobation*, and affirmed the *universality of Christ's death*, did notwithstanding fall short in sufficiently holding forth the Truth, and so gave the contrary party an occasion, by their defects, to be strengthened in their errors: so may it be said in this case. As, upon the one hand, they err, that affirm that the least degree of true and Saving Grace can not be faln from, so do they err, upon the other hand, that deny any such stability to be attained, from which there can not be a total and final apostasy. And betwixt these two extrems lieth the Truth, apparent in the Scripturs, which God hath revealed unto us by the testimony of his Spirit, and which also we are made sensible of, by our own sensible experience. And, even as in that former controversy was observed, so also in this the defence of Truth will readily appear, to such as seriously weigh the matter: for the arguments upon both hands, rightly applied, will, as to this, hold good, and the objections, which are strong, as they are respectively urged against the two opposit false opinions, are here easily solved by the establishing of this Truth. For all the arguments, which these alledg, that affirm *there can be no falling away*, may wel be received upon the one part, as of these, who have attained to this stability & establishment, and their objections solved by this concession: so, upon the other hand, the arguments alledged,

from Scriptur testimonies, by those, that affirm *the possibility of falling* away, may wel be received of such as are not come to this establishment, though having attained a measur of true Grace. Thus then the contrary batterings of our adversaries, who miss the Truth, do concurr the more strongly to establish it, while they are destroying each other. But, lest this may not seem to suffice to satisfie such as judg it *always possible for the best of men, before they dye, to fall away*, I shall add, for the proof of it, some brief considerations, from some few testimonies of the Scriptur.

§ V. And first, I freely acknowledg, that it is good for all to be humble, and in this respect, not over confident, so as to lean to this, to foster themselves in iniquity, or lie down in security, as if they had attained this condition, seing *watchfulness* and *diligence* is of *indispensible necessity* to all mortal men, so long as they breath in this world: for God will have this to be the constant practice of a Christian, that thereby he may be the more fit to serve him, and the better armed against all the daily temptations of the Enemy. For, since *the wages of sin is death*, there is no man, while he sinneth, and is subject thereunto, but may lawfully suppose himself capable of perishing. Hence the Apostle Paul himself saith, 1 Cor. 9: 27. *But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I my self should be a cast-away.* Here the Apostle supposeth it possible for him to be a cast-away, and yet it may be judged he was far more advanced in the inward work of regeneration, when he wrot that epistle, than many, who, now adays, too presumptuously suppose they can not fall away, because they feel them selves to have attained some small degree of true Grace. But the Apostle makes use of this supposition, or possibility of his being a *cast away* (as I before observed) as an inducement to him to be watchfull, *I keep under my body, lest*, &c. Nevertheless the same Apostle at another time, in the sense and feeling of God's Holy Power, and in the dominion thereof, finding himself a conqueror therethrough over sin and his Soul's enemies, maketh no difficulty to affirm, Rom. 8: 38. *For I am perswaded, that neither death nor life*, &c. which clearly sheweth that he had attained a condition, from which he knew he could not fall away.

But secondly, it appears such a condition is attainable, because we are exhorted to it, and, as hath been proved before, the Scriptur never proposeth to us things impossible. Such an exhortation we have from the Apostle, 2 Pet. 1: 10. *Wherefore the rather, brethren, give diligence to make your calling and election sure.* And though there be a condition here proposed, yet since we have already proved that it is possible to fulfill this condition, then also the promise, annexed thereunto, may be attained. And since, where assurance is wanting, there is still a place left for doubtings and despairs, if we should affirm it never attainable, then should there never be a place known by the Saints in this world, wherein they might be free of doubting and despair: Which, as it is most absurd in it self, so it's contrary to the manifest experience of thousands.

Thirdly, God hath given to many of his Saints and children, and is ready to give unto *all*, a *full* and *certain assurance*, that they are his, and that no power shall be able to pluck them out of his hand. But this assurance would be no assurance, if those, who are so *assured* were not *established* and *confirmed* beyond all doubt and hesitation. If so, then surely there is no possibility for such to miss of that, which God hath assured them of. And that there is such *assurance*, *attainable* in this life, the Scriptur abundantly declareth, both in general, and as to particular persons. As first, Rev. 3: v. 12. *him, that overcometh, will I make a pillar in the temple of my God, and he shall go no more out*, &c. which containeth a general promise unto all. Hence the Apostle speaks of some, that are sealed, 2 Cor. 1: 22. *Who hath also sealed us, and given the earnest of his Spirit in our hearts*: wherefore the *Spirit* so *sealing* is called the *earnest* or *pledg of our inheritance*, Eph. 1: 13. *In whom ye were sealed by the Holy Spirit of promise.* And therefore the Apostle Paul, not onely in that of the Romans above noted, declareth himself to have attained that condition, but 2 Tim. 4: 7. he affirmeth in these words, *I have fought a good fight*, &c. which also many good men have, and do witness. And therefore, as there can be nothing more manifest, than that, which the manifest experience of this time sheweth, and therein is found agreable to the experience of former times, so we see there have been, both of old, and of late, that have *turned the Grace of God into wantonness*, that have *fain from* their *faith* and integrity, thence we may safely conclud such a *falling away possible.* We also see that some of old and of late have attained a certain assurance, sometime before they departed, that they should *inherit eternal life*, and have accordingly dyed in that good hope. Of and concerning whom the Spirit of God testified, that they are saved. Wherefore we also see that such a state is attainable in this life, from which there is not a falling away. For, seing the Spirit of God did so testify, it was not possible that they should perish, concerning whom *he, who can not lye*, thus bare witness.

The Tenth Propoſition,

Concerning the Miniſtery.

As by this Light or Gift of God all true knowledg in things Spiritual is received and revealed, ſo by the ſame, as it is manifeſted and received in the heart, by the ſtrength and power thereof, every true *Miniſter* of the Goſpel is ordained, prepared, and ſupplied in the work of the *Miniſtery*: and by the leading, moving and drawing hereof, ought every *Evangeliſt* and Chriſtian *paſtor* to be led and ordered in his labor and work of the Goſpel, both as to the place; *where*, as to the perſons, *to whom*, and as to the time, *wherein* he is to *miniſter*. Moreover, who have this *authority*, may and ought to *preach* the *Goſpel*, though *without human commiſſion* or literatur, as, on the other hand, who want the Authority of this Divine Gift, however learned or authorized by the commiſſion of men and Churches, are to be eſteemed, but as deceivers, and not true miniſters of the Goſpel. Alſo, who have received this holy and unſpotted Gift, *as they have freely received it, ſo are they freely to give it*, without hire or barganing, far leſs to uſe it as a trade to get money by; yet, if God hath called any one from their employments or trades, by which they acquire their lively-hood, it may be lawfull for ſuch, according to the liberty, which they feel given them in the Lord, to receive ſuch temporals (to wit, what may be needfull for them for meat and cloathing) as are given them freely, and cordially by thoſe, to whom they have communicated Spirituals.

Matth. 10: vers 8.

§ 1. Hitherto I have treated of thoſe things, which relate to the Chriſtian faith, and Chriſtians, as they ſtand, each in his privat and particular condition, and how and what way every man may be a Chriſtian indeed, and ſo abide. Now I come in order to ſpeak of thoſe things, that relate to Chriſtians,

as they are ſtated in a joynt fellowſhip and communion, and come under a viſible and outward ſociety, which ſociety is called the *Church of God*, and in Scriptur compared to a body, and therefore named the *Body of Chriſt*. As then in the natural body there be divers members, all concurring to the common end of preſerving and confirming the whole body; ſo in this *Spiritual* and *myſtical Body* there are alſo divers, according to the different meaſurs of *Grace*, and of the *Spirit* diverſly adminiſtred unto *each member*; and from this diverſity ariſeth that diſtinction of perſons in the viſible ſociety of Chriſtians, as of *Apoſtles*, *Paſtors*, *Evangeliſts*, *Miniſters*, &c. That, which in this Propoſition is propoſed, is, *What makes or conſtitutes any a Miniſter of the Church, what his qualifications ought to be, and how he ought to behave himſelf?* But becauſe it may ſeem ſomewhat prepoſterous, to ſpeak of the diſtinct *offices* of the Church, untill ſomething be ſaid concerning the *Church* in general, though nothing poſitively be ſaid of it in the Propoſition, yet, as here implied, I ſhall briefly premiſe ſome thing thereof, and then proceed to the particular members of it.

§ 11. It is not in the leaſt my deſign to meddle with thoſe tedious and many controverſies, wherewith the Papiſts and Proteſtants do tear one another, concerning this thing, but onely, according to the Truth manifeſted to me, and revealed *in* me, by the teſtimony of the Spirit, according to that proportion of wiſdom given me, briefly to hold forth, as a neceſſary introduction both to this matter of the *Miniſtery*, and of *Worſhip*, which followeth, thoſe things, which I, together with my brethren, do believe, concerning the Church.

The [*Church*] then, according to the grammatical ſignification of the word, as it is uſed in the Holy Scriptur, ſignifies an *aſſembly* or *gathering* of *many* into one place, for the ſubſtantive ἐκκλησία comes from the word ἐκκαλέω *I call out of*, and originally from καλέω *I call*, and indeed as this is the grammatical ſenſe of the word, ſo alſo it is the real and proper ſignification of the thing, the *Church* being no other thing, but the *ſociety*, *gathering*, or *company of ſuch as God hath called out of the world, and worldly ſpirit, to walk in his* LIGHT *and* LIFE. The *Church* then ſo deſigned is to be conſidered, as it comprehends all, that are thus *called* and *gathered* truely *by God*, both ſuch as are yet in this inferior world, and ſuch as, having already laid down the earthly tabernacle, are paſſed into their heavenly manſions, which together do make up the One catholik Church, (concerning which there is ſo much controverſy) out of which Church we freely

ly acknowledg there can be no Salvation, becauſe under this Church and its denomination are comprehended all, and as many, of whatſoever nation, kindred, tongue, or people, they be, (though outwardly ſtrangers and remote from thoſe, who profeſs Chriſt and Chriſtianity in words, and have the benefit of the Scriptur) as become obedient to the Holy Light and teſtimony of God *in* their hearts, ſo as to become ſanctified by it, and cleanſed from the evils of their wayes. For this is the univerſal or catholik Spirit, by which many are called from *all the four corners of the earth, and ſhall ſit down with Abraham, Iſaak, and Jacob.* By this the ſecret Life and Vertue of Jeſus is conveyed into many, that are a farr off, even as by the blood, that runs into the veins and arteries of the natural body, the Life is conveyed from the head and heart unto the extremeſt parts. There may be members therefore of this catholik Church both among Heathens, Turks, Jewes, and all the ſeveral ſorts of Chriſtians, men and women of integrity and ſimplicity of heart, who, though blinded in ſomething in their underſtanding, and perhaps burthened with the ſuperſtitions and formality of the ſeveral ſects, in which they are ingroſſed, yet being upright in their hearts before the Lord, chiefly aiming and labouring to be delivered from iniquity, and loving to follow righteouſneſs, are by the ſecret touches of this Holy Light *in* their Souls, inlivened and quickened, thereby ſecretly united to God, and there through become true members of this catholik Church. Now the Church, in this reſpect, hath been in being in all generations, for God never wanted ſome ſuch witneſſes for him, though many times ſlighted, and not much obſerved by this world. And therefore this Church, though ſtill in being, hath been oftentimes, as it were, inviſible, in that it hath not come under the obſervation of the men of this world, being, as ſaith the Scriptur, Jer 3: 14. *one of a city, and two of a family.* And yet, though the Church thus conſidered, may be, as it were, hid from wicked men, as not then gathered into a viſible fellowſhip, yea and not obſerved even by ſome, that are members of it, yet may there notwithſtanding many belong to it, as when Elias complained he was *left alone*, 1 Kings 19: 18. God anſwered unto him, *I have reſerved to my ſelf ſeven thouſand men, who have not bowed their knees to the image of Baal*, whence the Apoſtle, argues, Rom. 11. the being of a remnant in his day.

§ III. Secondly the Church is to be conſidered, as it ſignifies a certain number of perſons gathered by God's Spirit, and by the teſtimony of ſome

ſome of his ſervants, raiſed up for that end, unto the belief of the true principles and doctrines of the Chriſtian faith, who, through their hearts being united by the ſame love, and their underſtanding informed in the ſame truths, gather, meet, and aſſemble together, to *wait upon* God, to worſhip him, and to bear a joynt teſtimony for the *Truth* againſt error, ſuffering for the ſame, and ſo becoming, through this fellowſhip, as one family and houſhold in certain reſpects, do each of them watch over, teach, inſtruct, and care for one another, according to their ſeveral meaſurs and attainments. Such were the Churches of the primitive times, gathered by the Apoſtles, whereof we have divers mentioned in the Holy Scripturs. And as to the *viſiblity* of the *Church*, in this reſpect, there hath been a great interruption ſince the Apoſtles days, by reaſon of the *apoſtaſy*, as ſhall hereafter appear.

§ IV. To be a *member* then of the *catholik Church*, there is need of the *inward calling of God*, by his *Light in the heart*, and a being leavened into the natur and Spirit of it, ſo as to forſake unrighteouſneſs, and be turned to righteouſneſs, and, in the inwardneſs of the mind to be cut out of the wild olive tree of our own firſt faln natur, and ingrafted into Chriſt, by his *Word* and *Spirit in the heart.* And this may be done in thoſe, who are ſtrangers to the hiſtory (God not having pleaſed to make them partakers thereof) as in the 5 and 6 Propoſitions hath already been proved.

To be a *member* of a *particular* Church of Chriſt, as this inward work is indiſpenſibly neceſſary, ſo is alſo the outward profeſſion of and belief in Jeſus Chriſt, and thoſe holy Truths delivered by his Spirit in the Scripturs, ſeing the teſtimony of the Spirit, recorded in the Scripturs, doth anſwer the teſtimony of the ſame Spirit *in* the *heart*, even as *face anſwereth face in a glaſs.* Hence it followes that the inward work of Holineſs, and forſaking iniquity, is neceſſary, in every reſpect, to the being a member in the Church of Chriſt; and that the outward profeſſion is neceſſary to be a member of a particular gathered Church, but not to the being a member of the catholik Church; yet it is abſolutely neceſſary, where God affords the opportunity of knowing it: the outward teſtimony is to be believed, where it is preſented and revealed, the ſumme whereof hath upon other occaſions been already proved.

§ V. But contrary hereunto, the devil, that worketh, and hath wrought, in the *myſtery of iniquity*, hath taught his followers, to affirm, *that no man, however holy, is a member of the Church of Chriſt, without the out-*

ward profession, and that he be initiated thereunto by some outward ceremonies. And again, *that men, who have this outward profession, though inwardly unholy, may be members of the true Church of Christ, yea and ought to be so esteemed.* This is plainly to put *Light for darkness*, and *darkness for Light*, as if God had a greater regard to words, than actions, and were more pleased with vain professions, than with real holiness: But these things I have sufficiently refuted heretofore. Onely from hence let it be observed, that upon this false and rotten foundation Antichrist hath builded his Babylonish structur, and the anti-Christian Church in the apostasy hath hereby reared her self up to that heighth and grandeur she hath attained, so as to exalt her self above *all*, *that is called God*, and *sit in the Temple of God, as God.*

For the particular Churches of Christ, gathered in the Apostles dayes, soon after beginning to decay, as to the inward Life, came to be overgrown with several errors, and the hearts of the professors of Christianity to be leavened with the old spirit and conversation of the world. Yet it pleased God, for some centuries, to preserve that *life in* many, whom he imboldned with zeal, to stand and suffer for his Name, through the ten *persecutions*. But these being over, the meekness, gentlness, love, long-suffering, goodness, and temperance of Christianity came to be lost. For, after that the princes of the earth came to take upon them that profession, and that it ceased to be a reproach *to be a Christian*, but rather became a means to preferment, men became such by birth and education, and not by conversion, and renovation of spirit: then there was none so vile, none so wicked, none so profane, who became not a member of the Church. And the teachers and pastors thereof becoming the companions of princes, and so being inriched by their benevolense, and geting vast treasurs and estats, became puffed up, and, as it were, drunken with the vain pomp and glory of this world, and so marshalled themselves in manifold orders, and degrees, not without innumerable contests and altercations *who should have the* * precedency. So the vertue, life, substance, and kernel of the Christian religion came to be lost, and nothing remained but a shaddow and image, which dead image, or carcase of Christianity (to make it take the better with the superstitious multitud of Heathens, that became ingrossed in it, not by any inward conversion of their hearts, or by becoming less wicked or superstitious, but by a little change in the object of their superstition) not having the inward ornament and life of the Spirit, became decked with many outward and visible orders, and beautified with

* As was betwixt the Bishop of *Rome* and the Bishop of *Constantinople*.

with the gold, silver, precious stones, and the other splendid ornaments of this perishing world; so that this was no more to be accounted the Christian Religion and Christian Church, notwithstanding the outward profession, than the dead body of man is to be accounted a living man, which, however cunningly embalmed, and adorned with ever so much gold, or silver, or most precious stones, or sweet ointments, is but a dead body still, without sense, life or motion. For that *Apostat* Church of *Rome* has introduced no less ceremonys and superstitions into the Christian profession, than was either among Jewes, or heathens; and that there is, and hath been, as much, yea and more pride, covetousness, unclean lust, luxury, fornication, profanity and atheism among her teachers and chief Bishops, as ever was among any sort of people, none need doubt, that have read their own authors, to wit, *Platina*, and others.

Now though *Protestants* have reformed from her in some of the most gross points, and absurd doctrines, relating to the Church and Ministery, yet (which is to be regreted) they have but lopt the branches, but retain and plead earnestly for the same root, from which these abuses have sprung, so that even among them, though all that mass of superstition, ceremonys and orders be not again established, yet the same prid, covetousness and sensuality is found to have overspread and leavened their Churches and ministery; and the *life*, *power*, and *vertue* of *true religion* is lost among them, and the very same death, barrenness, dryness, and emptyness is found in their ministery, so that in effect they differ from Papists but in form and some ceremonys, being with them apostatized from the life and power the true primitive Church and her pastors were in, so that of both it may be said truely (without breach of charity) that having onely a form of godlyness (and many of them not so much as that) they are denyers of, yea enemies to the power of it. And this proceeds, not simply from their not walking answerable to their own principles, and so degenerating that way, (which also is true) but, which is worse, their setting down to themselves and adhering to certain principles, which naturally, as a cursed root, bring forth these bitter fruits: these therefore shall afterwards be examined and refuted, as the contrary positions of Truth, in the Proposition are explained and proven.

For, as to the natur and constitution of a Church (abstract from their dispurs concerning its constant visibility, infallibility, and the primacy of the Church of Rome) the Protestants, as in practice, so in principles, differ

differ not from Papists, for they ingross within the compass of their Church whole nations, making their infants members of it, by sprinkling a little water upon them, so that there is none so wicked or profane, who is not a fellow-member, no evidence of holiness being required to constitut a member of the Church; and look through the Protestant nations, and there shall no difference appear in the lives of the generality of the one, more than of the other, but he, who *ruleth in the children of disobedience*, reigning in both, so that the reformation, through this defect, is but in holding some less gross errors, in the notion, but not in having the heart reformed and renewed, in which mainly the life of Christianity consisteth.

§ VI. But the Popish errors concerning the *ministery*, which they have retained, are most of all to be regreted, by which chiefly the life and power of Christianity is barred out among them, and they kept in death, barrenness and dryness: there being nothing more hurtfull, than an error in this respect, for, where a false and corrupt ministery entreth, all other manner of evils followes upon it, according to that Scripturs adage, *like people, like priest*. For by their influence, in stead of ministring life and righteousness, they minister death and iniquity. The whole back-slidings of the Jewish congregations of old is hereto ascribed. *The leaders of my people have caused them to err.* The whole writings of the Prophets are full of such complaints; and for this cause, under the New Testament, we are so often warned and guarded to *beware of false prophets and false teachers*, &c. What may be thought then, where all, as to this, is out of order, where both the foundation, call, qualifications, maintainance, and whole disciplin is different from, and opposit to, the *ministery* of the primitive Church, yea and necessarily tends to the shuting out a *Spiritual ministery*, and the in-bringing and establishing a carnal? This shall appear by paris.

Hos. 4: 9.

§ VII. That then, which comes first to be questioned in this matter, is concerning *the Call of a Minister*, to wit, *what maketh, or how cometh a man to be a minister, pastor, or teacher in the Church of Christ?*

Quest.

We *answer*, by the *inward power* and *vertue* of the *Spirit* of *God*. For, as faith our proposition, *having received the true knowledg of things Spiritual by the Spirit of God*, (*without which they can not be known*) *and being by the same in measur purified and sanctified, he comes thereby to be called and moved to minister to others*, being able to speak from a living experience, of what he himself is a witness, and therefore *knowing the terror of the Lord, he is fit to perswade men*,

Answ.

men, &c. 2 Cor. 5: 11. and his words and ministery, proceeding from the inward power and vertue, reaches to the heart of his hearers, and makes them approve of him, and be subject unto him. Our adversarys are forced to confess that this were indeed desirable, and best, but this they will not have to be absolutely necessary. I shall first prove the necessity of it; and then shew how much they err in that, which they make more necessary than this Divine and Heavenly call.

First, That, which is necessary to make a man a Christian, so as without it he can not be truely one, must be much more necessary to make a man a minister of Christianity, seing the one is a degree above the other, and has it included in it, nothing less than he, that supposeth a *master*, supposeth him first to have attained the knowledg and capacity of a scholar. They, that are not Christians, can not be Teachers or ministers among Christians: Arg.

But this inward call, power and vertue of the Spirit of God is necessary to make a man a Christian, as we have abundantly proven before in the second Proposition, according to these Scripturs, *He, that hath not the Spirit of Christ, is none of his. As many as are led by the Spirit of God, are the sons of God.*

Therefore this call, moving, and drawing of the Spirit must be much more necessary to make a minister.

Secondly, all *ministers of the New Testament* ought to be *ministers of the Spirit, and not of the letter*, according to that 2 Cor. 3: 6. and as the old Latine hath it, *not by the letter, but by the Spirit*. But how can a man be a minister of the Spirit, who is not inwardly called by it, and who looks not upon the operation and testimony of the Spirit as essential to his call? As he could not be a minister of the letter, who had thence no ground for his call, yea that were altogether a stranger to, and unacquainted with it, so neither can he be a minister of the Spirit, who is a stranger to it, and unacquainted with the motions thereof, and knowes it not to draw, act, and move him, and go before him in the work of the *Ministery*. I would willingly know, how those, that take upon them to be ministers (as they suppose) of the Gospel, meerly from an outward vocation, without so much as being any ways sensible of the work of the Spirit, or any inward call therefrom, can either satisfy themselves or others, that they are *ministers of the Spirit*, or wherein they differ from the *ministers of the Letter*. For

Thirdly, if this inward call or testimony of the Spirit were not essential and necessary to a minister, then the ministery of the *New Testament* should

not onely be no ways preferable to, but in divers respects far worse than that of the *Law*: for, under the *Law*, there was a certain tribe alloted for the ministery, and of that tribe certain families set apart for the priesthood and other offices, by the immediat command of God to *Moses*, so that the people needed not be in any doubt, who should be priests and ministers of the holy things: yea and besides this, God called forth, by the immediat testimony of his Spirit, severals, at divers times, to teach, instruct, and reprove his people, as Samuel, Nathan, Elias, Elisa, Jeremiah, Amos, and many more of the Prophets: But now under the *New Covenant*, where the *ministery* ought to be more *spiritual*, the *way* more *certain*, and the *accesse* more *easy* unto the Lord, our adversarys, by denying the necessity of this inward and Spiritual vocation, make it quite other ways; for there being now no certain family or tribe, to which the ministery is limited, we are left in uncertainty, to chuse and have pastors at a ventur, without all certain assent of the will of God, having neither an outward rule nor certainty, in this affair, to walk by; for that the Scriptur can not give any certain rule in this matter, hath, in the third Proposition concerning it, been already shewn.

Fourthly, Christ proclames them all *thieves and robbers, that enter not by him the door into the sheep-fold, but climb up some other way. whom the sheep ought not to hear*, but such as come in without the *Call*, *movings*, and *leadings* of the *Spirit* of *Christ* wherewith he leads his children into all truth, come-in certainly not by *Christ*, who is the *Door*, but some other way, and therefore are not true shepherds. Joh. 10: 1

§ VIII. To all this they object *the succession of the Church*, alledging, *that, since Christ gave a call to his Apostles and disciples, they have conveighed that call to their successors, having power to ordain pastors and teachers, by which power the authority of ordaining and making ministers and pastors is successively conveighed to us, so that such, who are ordained and called by the pastors of the Church, are therefore true and lawfull ministers, and others, who are not so called, are to be accounted but intruders.* Hereunto also some Protestants add *a necessity*, though they make it *not as a thing essential, that, besides this calling of the Church, every one being called ought to have the inward call of the Spirit, inclining him, so chosen, to his work*, but this they say is *subjective*, and not *objective*, of which before. Obj.

As to what is subjoyned of the inward call of the Spirit, in that they make it not essential to a true call, but a supererogation as it were, it shew- Answ.

sheweth, how little they set by it, since those, they admitt to the ministery, are not so much as questioned, in their trials, whether they have this or not. Yet, in that it hath been often mentioned, especially by the primitive Protestants in their treatises of this subject, it sheweth, how much they were secretly convinced in their minds, that this inward call of the Spirit was most excellent, and preferable to any other; and therefore in the most noble and heroïk acts of the reformation they laid claim unto it, so that many of the primitive Protestants did not scruple both to despise and disown this outward * call, when urged by the Papists against them. But now Protestants having gon from the testimony of the Spirit, plead for the same succession, &, being pressed by those, whom God now raiseth up by his Spirit to reform these many abuses that are among them, with the example of their forefathers practice against Rome, they are not at all ashamed utterly to deny that their fathers were called to their work by the inward and immediat vocation of the Spirit, cloathing themselves with that call, which they say their fore-fathers had, as pastors of the Roman Church. For thus (not to go further) affirmeth * *Nicolaus Arnoldus*, in a pamphlet, written against the same Propositions, called a *Theologik Exercitation*, sect. 40. averring, that *they pretended not to an immediat act of the Holy Spirit, but reformed by the vertue of the ordinary vocation, which they had in the Church, as it then was*, to wit, *that of Rome*, &c.

* succession.

* Who gives himself out Doctor and Professor of the Sacred Theology at *Franeker*.

§ IX. Many absurditys do Protestants fall into, by deriving their ministery thus through the Church of Rome. As first they must acknowledg her to be a true Church of Christ, though onely erroneous in some things, which contradicts their fore-fathers so frequently, and yet truely, calling her *anti-Christ*. Secondly, they must needs acknowledg that the priests and bishops of the Romish church are true ministers and pastors of the Church of Christ, as to the essential part, else they could not have been fit subjects, for that power, and authority to have resided in, neither could they have been vessels capable to receive that power, and again transmitt it to their successors. Thirdly, it would follow from this, that the priests & bishops of the Romish Church are yet really true pastors and teachers; for, if Protestant ministers have no authority, but what they received from them, & since the Church of Rome is the same, she was at that time of the reformation, in doctrin and manners, and she has the same power now, she had then, and if the power lie in the succession, then these priests of the Romish Church now, which derive their ordination from those bishops,

that ordained the first reformers, have the same authority, which the successors of the reformed have, and consequently are no less Ministers of the Church than they are. But how shall this agree with that opinion, which the primitive Protestants had of the Romish priests and clergy, to whom *Luther* did not onely deny any power or authority, but contrariwise affirmed, that it was wickedly done of them, to assume, to themselves onely, this authority to teach, and be priests and ministers, &c. For he himself affirmed, *that every good Christian (not onely men, but even women also) is a preacher.*

§ X. But against this vain succession, as asserted either by Papists or Protestants, as a necessary thing to the call of a minister, I *answer*, that such as plead for it, as a sufficient or necessary thing to the call of a minister, do thereby sufficiently declare their ignorance of the natur of Christianity, and how much they are strangers to the Life and Power of a Christian ministery, which is not entail'd to succession, as an outward inheritance: and herein, as hath been often before observed, they not onely make the Gospel not better than the Law, but even far short of it; for Jesus Christ, as he regardeth not any distinct particular family, or nation, in the gathering of his children, but onely such as are joyned to, and leavened with his own *pure* and *righteous Seed*, so neither regards he a bare outward succession, where his pure, immaculat, and righteous Life is wanting; for that were all one. He took not in the Nations within the New Covenant, that he might suffer them to fall into the old errors of the Jewes, or to approve them in these errors; but that he might gather unto himself a pure people out of the earth. Now, this was the great error of the Jewes, to think *they* were the Church and People of God, because they could derive their outward succession from Abraham, whereby they reckoned themselves the children of God, as being the off-spring of Abraham, who was *the father of the faithfull*. But how severely doth the Scriptur rebuke this vain and frivolous pretence? Telling them, *that God is able of the stones to raise children unto Abraham*, and that not the outward seed, but those, that were found in the faith of Abraham, are the true children of faithfull Abraham. Far less then can this pretence hold among Christians, seing Christ rejects all outward affinity of that kind; *These*, saith he, *are my mother, brethren, and sisters, who doe the will of my Father which is in heaven.* And again: *He looked round about him, and said, who shall doe the will of God, these* (said he) *are my brethren.* So then such as doe not the com-

Matth. 12 v. 48. &c. Mark 3: ver 33, &c

commands of Christ, as are not found cloathed with his righteousness, are not his disciples; and that, which a man hath not, he can not give to another; and it's clear, that no man, nor church, though truely called of God, and, as such, having the authority of a Church and minister, can any longer retain that authority, than they retain the power, life, and righteousness of Christianity; for the form is entailed to the power and substance, and not the substance to the form. So that, when a man ceaseth inwardly in his heart to be a Christian, (where his Christianity must lie) by turning to Satan, and becoming a reprobat, he is no more a Christian, though he retain the name and form, than a dead man is a man, though he have the image and representation of one, or than the pictur or statue of a man is a man; and, though a dead man may serve to a painter to retain some imperfect representation of the man, that sometimes was alive, and so one pictur may serve to make another by, yet none of those can serve to make a true living man again, neither can they conveigh the life and spirit of the man, it must be God, that made the man at first, that alone can revive him. As death then makes such interruption of an outward natural succession, that no art, nor outward form can up-hold; and as a dead man, after he is dead, can have no issue, neither can dead images of men make living men, so that it is the living that are onely capable to succeed one another, and such as dye, so soon as they dye, cease to succed, or to transmitt succession. So it is in Spiritual things, it is the life of Christianity, taking place in the heart, that makes a Christian, and so it is a number of such being alive, joyned together in the life of Christianity, that make a Church of Christ, and it is all those, that are thus alive and quickened, considered together, that make the catholik Church of Christ: therefore where this life ceaseth in one, then that one ceaseth to be a Christian, and all power, vertue, and authority, which he had as a Christian, ceaseth with it; so that, if he hath been a minister or teacher, he ceaseth to be so any more; and though he retain the form, and hold to the authority in words, yet that signifies no more, nor is it of any more real vertue or authority, than the meer image of a dead man: and, as this is most agreable to Reason, so is it to the Scripturs testimony, for it is said of Judas, Act. 1: 25. *that Judas fell from his ministery and apostleship by transgression.* So his transgression caused him cease to be an apostle any more; whereas had the apostleship been entailed to his person, so that transgression could not cause him to lose it, untill he had

had been formally degraded by the Church, (which Judas never was, so long as he lived) Judas had been as really an Apostle, after he betrayed Christ, as before: and as it is of one, so of many, yea of a whole Church; for, seing nothing makes a man truely a Christian, but the life of Christianity inwardly ruling *in* his heart, so nothing makes a Church, but the gathering of several true Christians into one body. Now, where all these members lose this life, there the Church ceaseth to be, though they still uphold the form, and retain the name; for when that, which made them a Church, and for which they were a Church, ceaseth, then they cease also to be a Church: and therefore the Spirit speaking to the Church of Laodicea, because of her luke-warmness, Rev. 3: 16. threateneth to *spue* her *out of* his *mouth*. Now, suppose the Church of Laodicea had continuin that luk warmness, and had come under that condemnation and judgment, though she had retained the name and form of a Church, and had had her pastors and ministers, as no doubt she had at that time, yet surely she had been no true Church of Christ, nor had the authority of her pastors and teachers been to be regarded because of any outward succession, though perhaps some of them had it immediatly from the Apostles. From all which I inferr, that, since the authority of the Christian Church and her pastors is always united, and never separated from the inward power, vertue, and righteous life of Christianity, where this ceaseth, that ceaseth also. But our adversarys acknowledg, that many, if not most of those, by and through whom they derive this authority, were altogether destitut of this life and vertue of Christianity. Therefore they could neither receive, have, nor transmitt any Christian authority.

Obj. But if it be *objected*, that, *though the generality of the Bishops and Priests of the Church of Rome during the apostasy were such wicked men, yet Protestants affirm and thou thy self seem'st to acknowledg, that there were some good men among them, whom the Lord regarded, and who were true members of the catholik Church of Christ: might not they then have transmitted this authority?*

Answ. I answer: This saith nothing, in respect Protestants do not at all lay claim to their ministery as transmitted to them by a direct line of such good men, which they can never shew, nor yet pretend to, but generally place this succession as inherent in the whole pastors of the apostat church, neither do they plead their call to be good and valid, because they can derive it through a line of good men, separat and observable distinguishable from the rest of the bishops and clergy of the Romish church, but they

they derive it, as an authority residing in the whole; for they think it heresy to judg that the quality or condition of the administrator any ways invalidats or prejudiceth his work.

This vain then and pretended succession not onely militats against, and fights with the very manifest purpose and intent of Christ, in the gathering and calling of his Church, but makes him (so to speak) more blind and less prudent, than natural men are in conveighing and establishing their outward inheritances: for where an estate is entailed to a certain name and family, when that family weareth out, and there is no lawfull successor found of it, that can make a just title appear, as being really of blood & affinity to the family, it is not lawfull for any one of another race or blood, because he assumes the name or armes of that family, to possess the estate, and claime the superioritys and priviledges of the family, but by the law of Nations the inheritance devolves into the Prince, as being *ultimus heres*, and so he giveth it again immediatly to whom he seeth meet, and makes them bear the name and armes of the family, who then are entitled to the priviledges and revenues thereof. So in like manner the *true name* and *title* of a *Christian*, by which he *hath right* to the *heavenly inheritance*, and is a member of Jesus Christ, is *inward Righteousness* and *Holyness*, and the *mind redeemed from the vanitys*, *lusts*, and *iniquitys* of this *world*. And a gathering or company made up of such members makes a Church; where this is lost, the title is lost, and so the true Seed, to which the promise is, and to which the inheritance is due, becomes extinguished in them, and they become dead as to it, and so it retires, and devolves it self again into *Christ*, who is the *righteous heir of Life*, and he gives the title and true right again immediatly, to whom it pleaseth him, even to as many as being turned to his *Pure Light in* their *Consciences*, come again to walk in his *righteous* and *innocent life*, and so become true members of his *body*, *which is the Church*. So the authority, power and heirship is not annexed to persons, as they bear the bare names or retain a form, holding the meer shell or shaddow of Christianity: But the promise is to Christ, and to the Seed, in whom the authority is inherent, and in as many as are one with him, and united unto him, by purity and holyness, and by the inward renovation and regeneration of their minds.

Moreover, this pretended succession is contrary to Scriptur, definitions and natur of the Church of Christ, and of the true members. For first, *the Church is the house of God*, *the pillar and ground of Truth*, 1 Tim. 3: 15.

But according to this doctrin, the house of God is a polluted nest of all sort of wickedness and abominations, made up of the most ugly, defiled, and perverse stones, that are in the earth, where the devil rules in all manner of unrighteousness. For so our adversarys confess, and history informes, the Church of Rome to have been, as some of their historians acknowledg; and, if that be truely the house of God, what may we call the house of Satan? or may we call it therefore the house of God, notwithstanding all this impiety, because they had a bare form and that vitiated many ways also, and because they pretended to the name of Christianity, though they were anti-Christian, devilish, and atheistical in their whole practice and spirit, and also in many of their principles? Would not this inferr yet a greater absurdity, as if they had been something to be accounted of, because of their hypocrisy and deceit, and false pretences? Whereas the Scriptur looks upon that as an aggravation of guilt, and calls it blasphemy, Rev. 2: 9. Of two wicked men, he is most to be abhorred, who covereth his wickedness with a vain pretence of God and righteousness; even so these *abominable beasts*, and *fearfull monsters*, who look upon themselves to be *bishops* in the *apostat church*, were never a whit the better, that they falsly pretended to be the successors of the Holy Apostles, unless to lye be commendable, and that hypocrisy be the way to heaven. Yea were not this to fall into that evil, condemned among the Jewes? Jer. 7: 4. *Trust ye not in lying words, saying, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord* are *these, throughly amend your ways*, &c. as if such outward names and things were the thing the Lord regarded, and not inward holiness? or can that then be the pillar and ground of Truth, which is the very sink and pit of wickedness, from which so much error, superstition, idolatry, and all abomination springs? Can there be any thing more contrary both to Scriptur and Reason?

Secondly, The *Church* is defined *to be the Kingdom of the Dear Son of God, into which the Saints are translated, being delivered from the power of darkness. It is called the Body of Christ, which from him by joynts and bands having nourishment ministred, and knit together increaseth with the increase of God*, Col. 2: 19. But can such members, such a gathering, as we have demonstrated that Church and members to be, among whom they alledg their pretended authority to have been preserved, and through which they derive their call, can such, I say, be the body of Christ, or the members thereof? or is Christ the Head of such a corrupt, dead, dark, abominable, stinking carcase? If so, then might we not as wel affirm against the Apostle, 2 Cor. 6: 14. *that righteousness hath fellowship with unrighteousness, that Light hath communion with darkness, that Christ hath concord with Belial, that a believer hath part with an infidel, and that the temple of God hath agrement with idols?* Moreover, no man is called the temple of God, nor of the Holy Ghost, but as his vessel is purified, and so he fitted and prepared for God to dwell in, and many, thus fitted by Christ, become his body, in and among whom he dwells and walks, according as it is written, *I will dwell in them, and walk in them, and I will be their God and they shall be my people.* It is therefore that we may become the temple of Christ, and people of God, that the Apostle in the following verse exhorts, saying out of the Prophet, *Wherefore come out from among them, and be ye separat, saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* But to what purpose all this exhortation, and why should we separat from the unclean, if a meer outward profession, and name be enough to make the true Church, and if the unclean and polluted were both the Church and lawfull successors of the Apostles, inheriting their authority, and transmitting it to others? Yea how can the Church be the Kingdom of the Son of God, as contradistinguished from the kingdom and power of darkness? and what need, yea what possibility of being translated out of the one into the other, if those, that make up the kingdom and power of darkness, be real members of the true Church of Christ, and not simple members onely, but the very pastors and teachers of it? But how do they *increase in the increase of God, and receive Spiritual nourishment from Christ the Head*, that are enemies of him in their hearts, by wicked works, and openly go into perdition? Verily as no metaphysical and nice distinctions, (that, though they were practically, as to their own privat stats, enemies to God and Christ, and so servants of Satan, yet they were, by vertue of their office, members and ministers of the Church, and so able to transmitt the succession) I say, as such invented and frivolous distinctions will not please the Lord God, neither will he be deluded by such, nor make up the glorious body of his Church with such meer out-side hypocritical shewes, nor be beholden to such painted sepulchres for to be members of his body, which is found, pure and undefiled; and therefore he needs not such false and corrupt members to make up the defects of it; so neither will such distinctions satisfie truely tender and Christian Consciences, especially considering the Apostle

2 Cor. 6: v. 17, 18.

is so far from desiring us to regard that, as that we are expressly commanded to turn away from such as *have a form of godliness, but deny the Power of it.* For we may wel *object* against these, as the poor man did against the proud Prelat, that went about to cover his vain and unchristian like sumptuousness, by distinguishing that *it was not as Bishop, but as Prince, he had all that splendor.* To which the poor rustik wisely is said to have answered, *When the Prince goeth to hell, what shall become of the Prelat?* And indeed this were to suppose the body of Christ to be defective, and, that to fill up these defective places, he puts counterfeit and dead stuff, in stead of real living members; like such as lose their eyes, armes, or legs, make counterfeit ones of timber or glass, in stead of them. But we can not think so of Christ, neither can we believe, for the reasons above adduced, that either we are to account, or that Christ doth account, any man, or men, a whit the more members of his body, because, though they be really wicked, they hypocritically and deceitfully cloath themselves with his Name pretended to it, for this is contrary to his own doctrin, where he saith expresly, Joh. 15: 1, 2, 3, 4, 5, 6, &c. that *he is the Vine, and his Disciples are the Branches, that except they abide in him, they can not bear fruit, and, if they be unfruitfull, they shall be cast forth, as a branch, and wither.* Now I suppose these cut and withered branches are no more true branches, nor members of the Vine, they can draw no more sap nor nourishment from it, after that they are cut-off, and so have no more vertue, sap, nor life. What have they then to boast or glory of any authority, seing they want that life, vertue and nourishment, from which all authority comes? So such members of Christ, as are become dead to him through unrighteousness, and so derive no more vertue nor life from him, are cut-off by their sins, and wither, and have no more any true or real authority, and their boasting of any is but an aggravation of their iniquity by hypocrisy and deceit. But further, would not this make Christ's body a meer shaddow and phantam? Yea would it not make him the head of a lifeless, rotten, stinking carcase, having onely some little outward false shew, while inwardly full of rottenness and dirt? and what a monster would these men make of Christ's body, by assigning it a real, pure, living, quick Head, full of vertue and life, and yet tied to such a dead, lifeless body, as we have already described these members to be, which they alledg to have been the Church of Christ. Again, the members of the *Church of Christ* are specified by this definition, to wit, as being *the sanctified in Christ Jesus*, 1 Cor. 1: 2. But this notion of succes-

succession supposeth not onely some unsanctified members to be of the Church of Christ, but even the whole to consist of unsanctified members, yea that such as were professed necromancers, and open servants of Satan, were the true successors of the Apostles, and in whom the Apostolik authority resided, these being the vessels, through whom this succession is transmitted, though many of them, as all Protestants, and also some Papists, confess, attained these offices in the (so called) Church, not onely by such means as *Simon Magus* sought it, but by much worse, even by witchcraft, murcher, traditions, money, and treachery, which Platina himself confesseth * of divers Bishops of *Rome*.

* In the life of Benedict. 4. Of Joh. 16 of Silvester 3. of Boniface 8. of Steph 5 of Jean 8. Also Onuphrius annotations upon this Papists towards the end.

§ XI. But such as *object* not this succession of the Church, (which yet most Protestants begin now to do) distinguish in this matter, affirming, *that, in a great apostasy, such as was that of the Church of Rome, God may raise up some singularly, by his Spirit, who, from the testimony of the Scripture, perceiving the errors, into which such as bear the name of Christians are faln, may instruct and teach them, and then become authorized by the people's joyning with, and accepting of their ministery onely.* Most of them also will affirm *that the Spirit herein is subjective, and not objective.*

But they say, that, *where a Church is reformed*, such as they pretend the Protestants Churches are, *there an ordinary orderly call is necessary; and that of the Spirit, as extraordinary, is not to be sought after*, alledging that *res aliter se habet in ecclesiâ constituendâ, quàm in ecclesiâ constitutâ*, that is, *there is a difference in the constituting of a Church, and after it is constitut.* Obj.

I answer, this *objection* as to us saith nothing, seing we accuse, and are ready from the Scripture to prove the Protestants guilty of gros errors, and needing reformation, as wel as they did, and do the Papists; and therefore we may justly lay claim, if we would, to the same extraordinary call, having the same reason for it, and as good evidence, to prove ours, as they had for theirs. As for that maxim, viz, *that the case is different in a constituting Church, and a Church constituted*, I do not deny it, and therefore there may be a greater measur of power required to the one, than to the other, and God in his Wisdom distributs the same, as he seeth meet, but that the same immediat assistance of the Spirit is not necessary for ministers in a gathered Church as wel as in gathering one, I see no solid reason alledged for it. For sure Christ's promise was to be *with his children to the end of the world*; and they need him no less to preserve and guide his Church and children, than to gather and beget them. Natur taught the Gentiles this maxim, Answ.

Non

Non minor est virtus, quam quærere parta tueri.

Englished thus,

For to defend what you attain
Requires no less strength, than to gain.

For it is by this inward and immediat operation of the Spirit (which *Christ* hath promised to *lead his children* with *into all Truth*, and to *teach them all things*) that Christians are to be led in all steps (as wel last as first) which relate to God's Glory and their own Salvation, as we have heretofore sufficiently proven, and therefore need not now repeat it. And truely this device of Satan, whereby he has got people to put the immediat guidings and leadings of God's Spirit, as an extraordinary thing, afar off, which their fore-fathers had, but which they now are neither to wait for, nor expect, is a great cause of the growing apostasy upon the many gathered Churches, and is one great reason why a dry, dead, barren, lifeless, spiritless ministery, which leavens the people into the same death, doth so much abound, and is so much overspreading even the Protestant nations, that their preachings and worships, as wel as whole conversation, is not to be discerned from Popish by any fresh living zeal, or lively Power of the Spirit accompanying it, but meerly by the difference of some notions and opinions.

Obj. § XII. Some unwise and unwary Protestants do sometimes *object* to us, *that, if we have such an immediat call, as we lay claim to, we ought to confirm it by miracles.*

Answ. But this being an objection once and again objected to the primitive Protestants by the Papists, we need but short return the answer to it, that they did to the Papists, to wit, that *we need not miracles, because we preach no new Gospel, but that, which is already confirmed by all the miracles of Christ and his Apostles, and that we offer nothing, but that, which we are ready and able to confirm by the testimony of the Scriptures, which both already acknowledg to be true.* And that John the Baptist, and divers of the Prophets did none, that we hear of, and yet were both immediatly and extraordinarily sent. This is the common Protestant answer, therefore may suffice in this place, though, if need were, I could say more to this purpose, but that I study brevity.

§ XIII. There is also another sort of Protestants, to wit, the *English Independents*, who, differing from the *Calvinistical Presbyterians*, and denying the necessity of this succession, or the authority of any *National Church*, take another way, affirming, *that such as have the benefit of the Scriptures, any company of people, agreing in the principles of Truth, as they find them there declared, may constitut among themselves a Church, without the authority of any other, and may chuse to themselves a pastor, who by the Church thus constitut and consenting, is authorized*, requiring onely the assistance and concurrence of the pastors of the neighbouring Churches, (if any be) not so much as absolutely necessary to authorize, as decent for order's sake. Also they go so far as to affirm, that, in a Church so constitut, any *gifted brother*, as they call them, if he find himself qualified thereto, may instruct, exhort, and preach in the Church, though, as not having the pastoral office, he can not administer that they call their *Sacraments*.

To this I answer, that this was a good step out of the Babylonish darkness, and, no doubt, did proceed from a real discovery of the Truth, and from the sense of a great abuse of the promiscuous National gatherings. Also this preaching of the *Gifted Brethren* (as they called them) did proceed at first from certain lively touches and movings of the Spirit of God upon many. But, (alas!) because they went not fore-ward, that is much decayed among them, and the motions of God's Spirit begin to be denyed and rejected among them now, as much as by others.

But as to their *pretended call from the Scriptur*, I Answer: The Scriptur gives a meer declaration of true things, but no call to particular persons, so that though I believe the things there written to be true, and deny the errors, which I find there testified against, yet, as to these things which may be my particular duty, I am still to seek, and therefore I can never be resolved in the Scriptur, whether I such a one by name ought to be a minister. And for the resolving this doubt, I must needs recurr to the inward and immediat testimony of the Spirit, as in the Proposition concerning the Scriptures more at large is shewn.

§ XIV. From all this then we do firmly conclude, that not onely in a general apostasy it is needfull, men be extraordinarily called, and raised up by the Spirit of God, but that even when severall assemblys or Churches are gathered by the Power of God, not onely into the belief of the principles of Truth, so as to deny errors and heresies, but also into the life, Spirit, and Power of Christianity, so as to be the body and house of Christ indeed, and a fit spouse for him, that he who gathers them, doth also, for the preserving them in a lively, fresh, and powerfull condition, raise up, and move among them, by the inward immediat operation of his own Spirit, ministers and teachers to instruct and teach, and watch over them,

who, being thus called, are manifeſt in the hearts of their brethren, and their call is thus verified in them, who, by the feeling of that life and power, that paſſeth through them, being inwardly builded up by them daily in the *moſt holy faith* become the ſeals of their apoſtleſhip, and this is anſwerable to another ſaying of the ſame Apoſtle Paul, 2 Cor. 13: 3, *Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-wards is not weak, but is mighty in you.* So this is that, which gives a *true ſubſtantial call* and *title* to a *miniſter*, whereby he is a real ſucceſſor of the vertue, life, and power, that was in the Apoſtles, and not of the bare name; and to ſuch miniſters we think the outward ceremony of ordination, or laying-on of hands, not neceſſary, neither can we ſee the uſe of it, ſeing our adverſarys, who uſe it, acknowledg that the vertue and power of communicating the Holy Ghoſt by it is ceaſed among them. And is it not then fooliſh and ridiculous for them, by an apiſh imitation, to keep up the ſhaddow, where the ſubſtance is wanting? And may not they by the ſame rule, where they ſee blind and lame men, in imitation of Chriſt and his Apoſtles, bid them ſee and walk? yea is it not in them a mocking of God and men, to put-on their hands, and bid men *receive the Holy Ghoſt*, while they believe the thing impoſſible, and confeſs that that ceremony hath no real effect? Having thus far ſpoken of the *Call*, I ſhall proceed next to treat of the qualifications and work of a true miniſter.

§ XV. As I have placed the *true call* of a *miniſter* in the *motion* of this *Holy Spirit*, ſo is the *power*, *life*, and *vertue* thereof, and the *pure Grace of God*, that comes therefrom, the *chief* and *moſt neceſſary qualification*, without which he can no ways perform his duty, neither acceptably to God, nor beneficially to men. Our adverſarys in this caſe affirm that three things go to the making up of a miniſter, viz, 1. *natural parts*, that he be not a fool. 2. *acquired parts*, that he be learned in the languages, in Philoſophy, and ſchool-Divinity. 3. *the Grace of God.*

The two firſt they reckon neceſſary to the being of a Miniſter, ſo as a man can not be one without them: the third they ſay goeth to the wel-being of one, but not to the being; ſo that a man may truely be a lawfull miniſter without it, and ought to be heard and received as ſuch. But we (ſuppoſing a natural capacity, that one be not an idiot) judg the Grace of God indiſpenſibly neceſſary to the very being of a miniſter, as that, without which any can neither be a true, nor lawfull, nor good miniſter. As for letter-learning, we judg it not ſo much neceſſary to the wel-being of

of one, though accidentally ſometimes in certain reſpects it may concurr, but more frequently it is hurtfull than helpfull, as appeared in the example of *Taulerus*, who, being a learned man, and who could make an eloquent preaching, needed nevertheleſs to be inſtructed in the way of the Lord, by a poor laik. I ſhall firſt ſpeak of the *neceſſity of Grace*, and then proceed to ſay ſomething of that literatur, which they judg ſo needfull.

Firſt then, as we ſaid in the *Call*, ſo may we much more here. If the *Grace of God* be a neceſſary qualification to make one a true Chriſtian, it muſt be a *qualification* much more neceſſary to conſtitut a true miniſter of Chriſtianity. That Grace is neceſſary to make up a true Chriſtian, I think will not be queſtioned, ſince it is *by Grace* we *are ſaved*, Eph. 2: 8. it is *the Grace of God*, *that teacheth us to deny ungodlyneſs, and the luſts of this world, and to live godlily and righteouſly*, Tit 2: 11. yea Chriſt ſaith expreſſly, that *without* him we can doe nothing, Joh. 15: 5. and the way, whereby Chriſt helpeth, aſſiſteth, and worketh with us, is by his Grace. Hence ſaith to Paul, *my Grace is ſufficient for thee.* A Chriſtian without Grace is indeed no Chriſtian, but an hypocrit, and a falſe pretender. Then I ſay, *If Grace be neceſſary to a privat Chriſtian, far more to a teacher among Chriſtians, who muſt be as a father and inſtructor of others, ſeing this dignity is beſtowed upon ſuch as have attained a greater meaſur, than their brethren. Even Natur it ſelf may teach us that there is more required in a teacher, than in thoſe, that are taught, and that the maſter muſt be above and before the ſcholar in that art or ſcience, which he teacheth others. Since then Chriſtianity can not be truely enjoyed, neither any man denominated a Chriſtian without the true Grace of God, Therefore neither can any man be a true nor lawfull teacher of Chriſtianity without it.*

Secondly, No man can be a miniſter of the *Church* of *Chriſt*, which is his *body*, unleſs he be a member of the body, and receive of the vertue and life of the *Head*; Arg.

But he, that hath not true Grace, can neither be a member of the body, neither receive of that life and nouriſhment, which comes from the Head:

Therefore far leſs can he be a miniſter to edify the body.

That he can not be a miniſter, who is not a member, is evident, becauſe who is not a member is ſhut out, and cut-off, and hath no place in the body, whereas the miniſters are counted among the moſt eminent members of the body; But no man can be a member, unleſs he receive of the vertue, life, and nouriſhment of the Head: for the members, that receive

not this life and nourishment, decay, and wither, and then are cut-off. And that every true member doth thus receive nourishment and life from the Head, the Apostle expressly affirmeth, Eph. 4:16. *From whom the whole body being fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measur of every part, makes increase of the body, unto the edifying of it self in love.* Now this, that thus is communicated, and which thus uniteth the whole, is no other than the Grace of God, and therefore the Apostle in the same chapter, vers 7, *But unto every one of us is given Grace according to the measur of the gift of Christ*, and v. 11. he sheweth how that *by this Grace and Gift both Apostles, Prophets, Evangelists, pastors, and teachers are given for the work of the ministery and edifying of the body of Christ.* And certainly then no man, destitut of this Grace, is fit for this work, seing that all, that Christ gives, are so qualified; and these, that are not so qualified, are not given, nor sent of Christ, are not to be heard, nor received, nor acknowledged as ministers of the Gospel, because his sheep neither ought, nor will hear the voyce of a stranger. This is also clear from 1 Cor. 12. throughout, for the Apostle, in that chapter, treating of the diversity of gifts and members of the body, sheweth how by the working of the same Spirit in different manifestations or measurs in the several members the whole body is edified, saying, v. 13. that *we are all baptized by the One Spirit into one body*, and then v. 28. he numbers out the several dispensations thereof, which by God are set in the Church through the various working of his Spirit, for the edification of the whole. Then, if there be no true member of the body, which is not thus baptized by this Spirit, neither any thing, that worketh to the edifying of it, but according to a measur of Grace received from the Spirit, surely without Grace none ought to be admitted to work or labour in the body, because their labor and work, without this Grace and Spirit, would be but ineffectual.

§ XVI. Thirdly, that this *Grace* and *Gift* is a *necessary qualification* to a *minister*, is clear from that of the Apostle Peter, 1 Pet. 4:10, 11. *As every man hath received the Gift, even so minister the same one to another, as good stewards of the manifold Grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him doe it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.* From which it appears, that these, that minister, must minister according to the Gift and Grace received, but they, that have not such a Gift, can not minister according thereunto.

Secondly,

Secondly, *as good stewards of the manifold Grace of God*: but how can a man be a good steward of that, which he hath not? Can ungodly men, that are not gracious themselves, be good stewards of the manifold Grace of God? and therefore in the following verses he makes an exclusive limitation of such as are not thus furnished, saying, *if any man speak, let him speak as the oracles of God; and if any man minister, let him doe it as of the ability that God giveth*, which is as much, as if he had said, They, that can not thus speak, and thus minister, ought not to doe it: for this [*If*] denotats a necessary condition. Now what this ability is, is manifest by the former words, to wit, the Gift received, and the Grace, whereof they are stewards, as by the immediat context and dependency of the words doth appear: neither can it be understood of a meer natural ability, because man in this condition is said *not to know the things of God*, and so he can not minister them to others. And the following words shew this also, in that he immediately subjoyneth, *that God in all things may be glorified*: but surely God is not glorified, but greatly dishonoured, when natural men from their meer natural ability meddle in Spiritual things, which they neither know nor understand.

Fourthly, that Grace is a most necessary qualification for a minister, appears by these qualifications, which the Apostle expressly requires, 1 Tim. 3:2. Tit. 1:&c. where he saith, *a bishop must be blameless, vigilant, sober, of good behaviour, apt to teach, patient, a lover of good men, just, holy, temperat, as the steward of God, holding fast the faithfull Word, as he hath been taught.* Upon the other hand, *he must neither be given to wine, nor a striker, nor covetous, nor proud, nor self-willed, nor soon angry.* Now I ask, If it be not impossible, that a man can have all these above named vertues, and be free of all these evils, without the Grace of God? If then these vertues (for the produceing of which in a man Grace is absolutely necessary) be necessary to make a true minister of the Church of Christ, according to the Apostles judgment, surely Grace must be necessary also.

Concerning this thing a learned man, and wel skilled in *Antiquity*, about the time of the reformation, writeth thus, *Whatsoever is done in the Church, either for ornament or edification of religion, whether in chusing magistrats, or instituting ministers of the Church, except it be done by the ministery of God's Spirit, which is, as it were, the Soul of the Church, it is vain and wicked. For whoever hath not been called by the Spirit of God to the great office of God, and dignity of Apostleship, as Aaron was, and hath not entred in by the door which is*

Christ,

* Franciſcus Lambertus Avenionenſis, in his book concerning Prophecy, learning, tongues, and the Spirit of Prophecy. Argentorat. excuſ. annō 1516 de provi: cap. 24.

Chriſt, but hath other ways riſen in the Church by the window, by the favours of men, &c. truely ſuch a one is not the vicar of Chriſt and the Apoſtles, but a thief and a robber, and the vicar of Judas Iſcariot, and Simon the Samaritan. Hence it was ſo ſtrictly appoynted concerning the election of Prelats (which holy Dionyſius calls the Sacrament of Nomination) that the biſhops and apoſtles, who ſhould overſee the ſervice of the Church, ſhould be men of moſt intire manners and life, powerfull in ſound doctrin to give a reaſon for all things. So alſo * another about the Same time writeth thus, *Therefore it can never be, that by the tongues or learning any can give a ſound judgment concerning the Holy Scriptures and the Truth of God. Laſtly* (ſaith he) *the ſheep of Chriſt ſeeketh nothing but the voice of Chriſt, which he knoweth by the holy Spirit, wherewith he is filled: he regards not learning, tongues, or any outward thing, ſo as therefore to believe this or that to be the voice of Chriſt his true ſhepherd, he knoweth that there is need of no other thing, but the teſtimony of the Spirit of God.*

§ XVII. Againſt this abſolut neceſſity of grace they object, *that, if all miniſters had the ſaving Grace of God, then all miniſters ſhould be ſaved, ſeing none can fall away from, or loſe Saving Grace.*

Obj.

Anſw. But this objection is built upon a falſe *hypotheſis*, purely denyed by us, and we have, in the former Propoſition concerning *Perſeverance*, already refuted it.

Obj. Secondly, it may be objected to us, *that, ſince we affirm that every man hath a meaſur of true and Saving Grace, there needs no ſingular qualification neither to a Chriſtian, nor miniſter, for, ſeing every man hath this Grace, then no man needs forbear to be a miniſter, for want of Grace.*

Anſw. I anſwer, we have above ſhewn, that there is neceſſary, to the making a miniſter, a ſpecial and particular call from the Spirit of God, which is ſomething beſides the univerſal diſpenſation of Grace to *all*, according to

Heb. 5: 4. that of the Apoſtle, *No man taketh this honor unto himſelf, but he, that is called of God, as was Aaron.* Moreover, we underſtand by Grace, as a qualification to a miniſter, not the meer meaſur of Light, as it is given to reprove, and call him to righteouſneſs: but we underſtand *Grace*, as it hath converted the Soul, and operateth powerfully in it, as hereafter, concerning the *work* of *miniſters*, will further appear. So we underſtand not men ſimply, as having *Grace in* them, as a *Seed*, (which we indeed affirm *all* have, in a meaſur) but we underſtand *men*, that are *gratious*, leavened by it, into the natur thereof, ſo as thereby to bring forth theſe good fruits of a blameleſs converſation, and of juſtice, holyneſs, patience, and temperance,

perance, which the Apoſtle requires as neceſſary in a true Chriſtian Biſhop and miniſter.

* So Nic. Arnoldus ſect. 32. upon the 4 Theſe.

Thirdly, they * object the *example of the falſe Prophets, of the Phariſees, and of Judas.*

But firſt, As to the falſe Prophets; there can nothing be more fooliſh and ridiculous, as if, becauſe there were falſe Prophets, truely falſe, without the Grace of God, therefore Grace is not neceſſary to a true Chriſtian miniſter. Indeed, if they had proven that true Prophets wanted this Grace, they had ſaid ſomething. But what have falſe Prophets common with true miniſters? but that they pretend falſely that, which they have not. And, becauſe falſe Prophets want true Grace, will it therefore follow, that true Prophets ought not to have it, or need it not? yea doth it not much rather follow, that they ought to have it, that they may be true, and not falſe? The example of the Phariſees and Prieſts under the Law will not anſwer to the Goſpel times, becauſe God ſet apart a particular tribe for that ſervice, and particular families, to whom it belonged by a lineal ſucceſſion; and alſo their ſervice and work was not purely Spiritual, but onely the performance of ſome outward and carnal obſervations and ceremonys, which were but a ſhaddow of the Subſtance, that was to come, and therefore their work *made not the comers thereunto perfect as pertaining to the Conſcience*, ſeing they were appoynted onely according to the Law of a carnal commandment, and not according to the power of an endleſs life. Notwithſtanding, as in the figur they behoved to be *without blemiſh*, as to their outward man, and, in the performance of their work, th y behoved to be waſhed, and purified from their outward pollutions; ſo now under the Goſpel times the *miniſters* in the anti-typ muſt be inwardly *without blemiſh in their Soules and ſpirits*, being, as the Apoſtle requires, blameleſs, and in their work and ſervice muſt be pure, and undefiled, from their inward pollutions, and ſo clean and holy, *that they may offer up Spiritual ſacrifices, acceptable to God by Jeſus Chriſt*, 1 Pet. 2: 5. As to Judas, the ſeaſon of his miniſtery was not wholly Evangelical, as being, before the *work* was *finiſhed*, and while Chriſt, himſelf, and his Diſciples were yet ſubject to the Jewiſh obſervances and conſtitutions, and therefore his commiſſion, as wel as that, which the reſt received with him at that time, was *onely to the houſe of Iſraël*, Matth. 10: 5, 6. which made that by vertue of that commiſſion the reſt of the Apoſtles were not impowered to go forth and preach after the reſurrection, untill they had wait-

waited at Jeruſalem for the pouring-forth of the Spirit. So that it appears, Judas's miniſtery was more Legal, than *Evangelical*. Secondly, Judas's caſe, as all will acknowledg, was ſingular, and extraordinary, he being immediatly called by Chriſt himſelf, and accordingly furniſhed and impowered by him to preach, and doe miracles, which immediat commiſſion our adverſaries do not ſo much as pretend to, and ſo fall ſhort of Judas, who truſted in Chriſt's words, and therefore went forth and preached, *without gold or ſilver, or ſcrip for his journey, giving freely*, as he had *freely received*, which our adverſaries will not do, as hereafter ſhall be obſerved; Alſo, that Judas at that time had not the leaſt meaſur of God's Grace, I have not as yet heard proved. But is it not ſad, that even Proteſtants ſhould lay aſide the eleven good and faithfull Apoſtles, and all the reſt of the holy diſciples and miniſters of Chriſt, and betake them to that one, of whom it wasteſtified that he was a devil, for a pattern, and example to their miniſtery? Alas! it is to be regreted that too many of them reſemble this pattern over much.

*Ibid Nic. Arnoldus.

Obj. Another objection is uſually made againſt the neceſſity of Grace,* *that, in caſe it were neceſſary, then ſuch as wanted it could not truely adminiſter the Sacraments, and conſequently the people would be left in doubts and infinit ſcruples, as not knowing certainly whether they had truely received them, becauſe not knowing infallibly whether the adminiſtrators were truely gratious men.*

Anſw. But this objection hitteth not us at all, becauſe the natur of that Spiritual and Chriſtian worſhip, which we, according to the Truth, plead for, is ſuch as is not neceſſarily attended with theſe carnal and outward inſtitutions, from the adminiſtring of which the objection ariſeth, and ſo hath not any ſuch abſurdity following upon it, as will afterwards more clearly appear

§ XVIII. Though then we make not human learning neceſſary, yet we are far from excluding true learning, to wit, that learning, which proceedeth from the inward teachings and inſtructions of the Spirit, whereby the Soul learneth the ſecret wayes of the Lord, becomes acquainted with many inward travels and exerciſes of the mind, and learneth by a living experience how to overcome evil and the temptations of it, by *following the Lord*, and *walking in his Light*, and *waiting daily for wiſdom and knowledg immediatly from the revelation thereof*, and *ſo layeth up* theſe heavenly and Divine leſſons *in the good treaſur of the heart*, as honeſt *Mary* did the ſayings, which ſhe heard, and things, which ſhe obſerved; and alſo out

out of this treaſur of the Soul, as the good Scribe, brings forth things new and old, according as the ſame Spirit moves, and gives a true liberty, and as need is for the Lord's glory, whoſe the Soul is, and for whom, and with an eye to whoſe glory, ſhe, which is the Temple of God, learneth to doe all things. This is that good learning, which we think neceſſary to a true Miniſter, by and through which learning a man can wel inſtruct, teach, and admoniſh in due ſeaſon, and teſtify for God from a certain experience, as did David, Solomon, and the holy Prophets of old, and the bleſſed Apoſtles of our Lord Jeſus Chriſt, *who teſtified of what they had ſeen, heard, felt, and handled of the Word of Life*, 1 Joh. 1: 1. *miniſtring the Gift, according as they had received the ſame, as good ſtewards of the manifold Grace of God*, and preached not the uncertain rumors of others, by hearſay, which they had gathered meerly in the comprehenſion, while they were ſtrangers to the thing in their own experience in themſelves: as to teach people how to believe, while themſelves were unbelieving, or how to overcome ſin, while themſelves are ſlaves to it, as all ungracious men are, or to believe and hope for an eternal reward, which themſelves have not as yet arrived at, &c.

§ XIX. But let us examin this literatur, which they make ſo neceſſary to the being of a miniſter; as in the firſt place, the knowledg of the *tongues*, at leſt of the *Latine*, *Greek*, and *Hebrew*. The reaſon for this is, that they may read the Scripturs, which is their onely Rule, in the original languages, and thereby be the more capable to comment upon it, and interpret it, &c. That alſo, which made this knowledg be the more prized by the primitive Proteſtants, was indeed that dark Barbarity, that was over the world, in the centurys immediately preceeding the reformation; the knowledg of the tongues being about that time, untill it was even then reſtored by *Eraſmus* and ſome others, almoſt loſt and extinct. And this barbarity was ſo much the more abominable, that the whole worſhip and prayers of the people was in the Latine tongue, and, among that vaſt number of prieſts, monks and friers, ſcarçe one of a thouſand underſtood his breviary, or that maſs, that he daily read and repeated. The Scripturs being not onely to the people, but to the greater part of the Clergy, even as to the literal knowledg of it, as a ſealed book. I ſhall not at all diſcommend the zeal, that the firſt Reformers had, againſt this Babyloniſh darkneſs, nor their pious endeavours to tranſlate the Holy Scripturs, but I do truely believe, according to their knowledg, that they

did it candidly: and therefore, to anſwer the juſt deſires of thoſe, that deſire to read them, and for other very good reaſons, as maintaining a commerçe and underſtanding among divers nations by theſe common languages and other of that kind, we judge it neçeſſary and commendable, there be publik ſchools, for the teaching and inſtructing youth, as are inclinable thereunto, in the languages. And, although that *Papal ignorance* deſerved juſtly to be abhorred and abominated, we ſee nevertheleſs that the true reformation conſiſts not in that knowledg, becauſe, although, ſince that time, the Papiſts, ſtirred up through emulation of the Proteſtants, have more applied themſelves unto literatur, and it now more flouriſheth in their univerſitys, and cloyſters, than before, eſpecially in the Ignatian or Jeſuitik ſect, they are as far now, as ever, from a true reformation, and more obdured in their pernicious doctrines. But all this will not make this a neçeſſary qualification to a miniſter, far leſs a more neçeſſary qualification, than the Graçe of God and his Spirit, becauſe the Spirit and Graçe of God can make up this want in the moſt ruſtik and ignorant. But this knowledg can no ways make up the want of the Spirit in the moſt learned and eloquent. For all that, which man by his own induſtry, learning, and knowledg in the languages, can interpret of the Scripturs, or find out, is nothing without the Spirit, he can not be certain of it, and may ſtill miſs of the ſenſe of it; but a poor man, that knoweth not a letter, when he heareth the Scripturs read, by the ſame Spirit, he can ſay this is true, and by the ſame Spirit he can underſtand, open, and interpret it, if need be: yea he, finding his condition to anſwer the condition and experience of the Saints of old, knoweth and poſſeſſeth the Truths there delivered, becauſe they are ſealed and witneſſed in his own heart by the ſame Spirit. And this we have plentifull experience of, in many of thoſe illiterat men, whom God hath raiſed up to be miniſters in his Church in this day, ſo that ſome ſuch by his Spirit have corrected ſome of the *errors* of the *Tranſlators*, as in the third Propoſition, concerning the Scripturs, I before obſerved. Yea I know my ſelf a poor ſhoe-maker, that can not read a word, who, being aſſaulted with a falſe citation of Scriptur, from a publik Profeſſor of Divinity, before the Magiſtrat of a City, when he had been taken preaching to ſome few, that came to hear him, I ſay, I know ſuch a one, and he yet liveth, who, though the Profeſſor (who alſo is eſteemed a learned man) conſtantly aſſerted his ſaying to be a Scriptur ſentence, yet affirmed, not through any certain letter

letter knowledg he had of it, but from the moſt *certain evidence of the Spirit in himſelf*, that the Profeſſor lyed, and that the Spirit of God never ſaid any ſuch thing as the other affirmed, and the Bible being brought, it was found as the poor ſhoe-maker had ſaid.

§ XX. The ſecond part of their Literatur is *Logik* and *Philoſophy*, an art ſo little needfull to a true miniſter, that, if one, that comes to be a true miniſter, hath had it, it is ſafeſt for him to forget and loſe it; for it is the root and ground of all contention and debate, and the way to make a thing a great deal darker, than clearer. For under the pretence of regulating man's Reaſon into a certain order and rules, that he may find out, as they pretend, the Truth, it leads into ſuch a labyrinth of contention, as is far more fit to make a *Sceptik* than a Chriſtian, far leſs a miniſter of Chriſt; yea it often hinders man from a clear underſtanding of things, that his own Reaſon would give him: and therefore, through its manifold rules and divers inventions, it often gives occaſion for a man, that hath little reaſon, fooliſhly to ſpeak much to no purpoſe. Seing a man, that is not very wiſe, may notwithſtanding be a perfect Logician, and then, if ye would make a man a fool to purpoſe, that is not very wiſe, do but teach him *Logik* and *Philoſophy*, and, whereas before he might have been fit for ſomething, he ſhall then be good for nothing, but to ſpeak none-ſenſe, for theſe notions will ſo ſwim in his head, that they will make him extreamly buſy about nothing. The uſe, that wiſe men and ſolid make of it, is, to ſee the emptyneſs thereof; therefore ſaith one, *It is an art of contention and darkneſs, by which all other ſciences are rendered more obſcure, and harder to be underſtood.*

If it be *urged*, that *thereby the Truth may be maintained and confirmed, and heretiks confuted*, Inſt.

I anſwer, the Truth, in men truely rational, needeth not the help thereof, and ſuch as are obſtinat, this will not convince, for by this they may learn twenty tricks and diſtinctions, how to ſhut out the Truth; and the Truth proceeding from an honeſt heart, and ſpoken forth from the Vertue and Spirit of God will have more influence, and take ſooner and more effectually, than by a thouſand demonſtrations of *Logik*, as that * Heathen Philoſopher acknowledged, who, diſputing with the Chriſtian Biſhops in the counſil of *Nice*, was ſo ſubtile, that he could not be overcome by them, but yet by a few words, ſpoken by a ſimple old ruſtik, was preſently convinced by him, and converted to the Chriſtian faith, and Anſw.

* Lucæ Oſiandri epit. hiſt. Eccleſ. lib. 2. cap. 5. cent. 4.

being inquired how he came to yeeld to that ignorant old man, and not to the Bishops, he said, that *they contended with him in his own way, and he could still give words for words, but there came from the old man that vertue, which he was not able to resist.* This *secret vertue* and *power* ought to be the *Logik* and *Philosophy*, wherewith a true Christian minister ought to be furnished, and for which they need not be beholden to *Aristotel.* As to *natural Logik*, by which rational men, without that art and rules, or sophistical learning, deduce a certain conclusion out of true Propositions, which scarce any man of Reason wants, we deny not the use of it, and I have sometimes used it in this Treatise, which also may serve without that *Dialectical* art. As for the other part of *Philosophy*, which is called *Moral*, or *Ethicks*, it is not so necessary to Christians, who have the rules of the holy Scripturs, and the Gift of the Holy Spirit, by which they can be much better instructed. The *Physical* and *Metaphysical* part may be reduced to the arts of *Medicin* and the *Mathematiks*, which have nothing to doe with the essence of a Christian minister. And therefore the Apostle Paul, who wel understood what was good for Christian ministers, and what hurtfull, thus exhorted the Colossians, Col. 2: 8. *Beware lest any man spoil you through Philosophy and vain deceit.* And to his beloved disciple Timothy he writs also thus, 1 Tim. 6: 20. *O Timothy, keep that which is committed to thy trust, avoiding profane and vain bablings, and oppositions of science, falsly so called.*

§ XXI. The third and main part of their literatur is *school Divinity*, a *monster* made up betwixt some Scriptural notions of Truth, and the Heathenish terms and maxims, being, as it were, the *Heathenish Philosophy Christianized*, or rather the *literal external knowledg of Christ Heathenized*; it is man in his first faln natural state, with his devilish wisdom, pleasing himself with some notions of Truth, and adorning them with his own serpentin and worldly wisdom, because he thinks the simplicity of the Truth too low and mean a thing for him, and so despiseth that simplicity, wheresoever it is found, that he may set up and exalt himself, puffed up with this his monstrous birth; it is the devil darkening, obscuring, and vailing the knowledg of God with his sensual and carnal wisdom, that so he may the more securely deceive the hearts of the simple, and make the Truth, as it is in it self, despicable and hard to be known and understood, by multiplying a thousand hard and needless questions, and endless contentions and debats, all which whoso perfectly knoweth, he is not a whit less

less the servant of sin, than he was, but ten times more, in that he is exalted and proud of iniquity, and so much the further from receiving, understanding or learning the Truth, as it is in its own naked simplicity, because he is full, learned, rich, and wise in his own conceit; and so those, that are most skilled in it, wear out their day, and spend their pretious time about the infinit and innumerable questions they have feigned and invented concerning it. A certain learned man called it *a two-fold disciplin, as of the race of the centaurs, partly proceeding from Divine sayings, partly from Philosophical reasons.* A thousand of their questions they confess themselves to be no ways necessary to Salvation, and yet many more of them they could never agree upon, but are and still will be in endless janglings about them. The volums, that have been written about it, a man in his whole age, though he lived very old, could scarce read, and when he has read them all, he has but wrought himself a great deal more vexation and trouble of spirit, than he had before. These certainly are the *words multiplied without knowledg, by which counsil hath been darkened*, Job. c. 38: v. 2. They make the Scriptur the text of all this mass, and it's concerning the sense of it that their voluminous debats arise. But a man of a good upright heart may learn more in half an hour, and be more certain of it by waiting upon *God* and his *Spirit in the heart*, than by reading a thousand of their volums, which by filling his head with many needless imaginations may wel stagger his faith, but never confirm it; and indeed those, that give themselves most to it, are most capable to fall into error, as appeareth by the example of *Origen*, who, by his learning, was one of the first, that, falling into this way of interpreting the Scripturs, wrot so many volums, and in them so many errors, as very much troubled the Church. Also *Arius* led by this curiosity and humane scrutiny, despising the simplicity of the Gospel, fell into his *error*, which was the cause of that horrible heresy, which so much troubled the Church; me thinks the simplicity, plainness, and brevity of the Scripturs themselves should be a sufficient reproof for such a science; and the Apostles being honest, plain, illiterat men, may be better understood by such kind of men now, than with all that mass of scholastik stuff, which neither Peter, nor Paul, nor John ever thought of.

§ XXII. But this invention of Satan, wherewith he began the apostasy, hath been of dangerous consequence, for thereby he at first spoiled the simplicity of Truth, by keeping up the Heathenish learning, which occa-

occasioned such uncertainty even among those, called *Fathers*, and such debate, that there are few of them to be found, who, by reason of this mixtur, do not onely frequently contradict one another, but themselves also. And therefore, when the *apostasy* grew greater, he, as it were, buried the Truth with this vail of darkness, wholly shuting out people from true knowledg, and making the *Learned*, so accounted, busy themselves with idle and needless questions, while the weighty Truths of God were neglected, and, as it were, went into desuetud. Now, though the grossest of these abuses be swept away by Protestants yet the evil root still remaines, and is nourished and upheld, and upon the growing hand, that this science is still kept up, and deemed necessary for a minister; for, while the pure learning of the *Spirit of Truth* is despised and neglected, and made ineffectual, man's faln, earthly wisdom is upheld, and so in that he labours and works with the Scripturs, being out of the *Life* and *Spirit*, those that wrot them, were in, by which they are onely rightly understood, and made use of. And so he, that is to be a *minister*, must learn this *art* or *trade* of *merchandizing* with the *Scripturs*, and be that, which the Apostle would not be, to wit, a trader with them, 2 Cor. 2: 17. That he may acquire a trick from a verse of Scriptur, by adding his own barren notions and conceptions to it, and his uncertain conjecturs, and what he hath stoln out of books, (for which end he must have of necessity a good many by him) and may each Sabbath day, (as they call it) or oftener make a discourse for an hour long, and this is called *the preaching of the word*, whereas the Gift, Grace, and Spirit of God, to teach, open, and instruct, and to preach a word in season, is neglected; and so man's *arts* and *parts*, and *knowledg* and *wisdom*, which is *from below*, set up and established in the Temple of God, yea and above the little *Seed*: which in effect is anti-Christ working in the mystery; and so the devil may be as good and able a minister, as the best of them, for he has better skill of languages, and more Logik, Philosophy and school Divinity, than any of them, and knowes the Truth in the notion, better than they all, and can talk more eloquently, than all those preachers. But what availeth all this? Is it not all but as death, as a painted sepulchre, and dead carcase without the Power, Life, and Spirit of Christianity, which is the marrow and substance of a Christian ministery, and he, that hath this, and can speak from it, though he be a poor shepherd, or a fisher man, and ignorant of all that learning, and of all those questions and notions,

See also 2 Pet. 2: vers 3.

notions, yet speaking from the Spirit, his ministery will have more influence towards the converting of a sinner unto God, than all of them, learned after the flesh, as in that example of the old man at the Council of *Nice* did appear.

§ XXIII. And if in any age, since the Apostles days, God hath purposed to shew his Power by weak instruments, for the battering down of that carnal and Heathenish wisdom, and restoring again the antient simplicity of Truth, this is it; for in our day God hath raised up witnesses for himself, as he did fisher men of old, many, yea most of whom are labouring and mechanik men, who altogether, without that learning, have by the Power and Spirit of God struk at the very root and ground of Babylon, and in the strength and might of this Power have gathered thousands, by reaching their Consciences, into the same Power and Life; who, as to the outward part, have been far more knowing than they, yet not able to resist the vertue, that proceeded from them. Of which I my self am a true witnes, and can declare from a certain experience, because my heart hath been often greatly broken and tendered by that vertuous Life, that hath proceeded from the powerfull ministery of those illiterat men; so that by their very countenance, as wel as words, I have felt the evil in me often chained down, and the good reached to, and raised. What shall I then say to you, who are lovers of learning, and, admirers of knowledg? Was not I also a lover and admirer of it, who also fought after it, according to my age and capacity? But it pleased God in his unutterable love early to withstand my vain endeavours, while I was yet but eighteen years of age, and made me seriously to consider (which I wish also may befall others) that *without holiness and regeneration no man can see God*, and that *the fear of the Lord is the beginning of wisdom, and to depart from iniquity a good understanding.* And how *much knowledg puffeth* up, and leadeth away from that inward quietness, stilness, and humility of mind, where the Lord appears, and his heavenly wisdom is revealed. If ye consider these things, then will ye say with me that all this learning, wisdom, and knowledg gathered in this faln natur is but as *dross* and *dung*, *in comparison of the Cross of Christ*, especially being destitut of that Power, Life, and Vertue, which I perceived these excellent, though despised, because illiterat, Witnesses of God to be filled with; and therefore, seing that, in and among them, I with many others have found the *heavenly food*, that gives contentment, let my Soul seek after this learning, and wait for it for ever.

Job 28: vers 28.

§ XXIV.

§ XXIV. Having thus spoken of the *Call* and *qualifications* of a *Gospel minister*, that, which comes next to be considered, is, *What his proper work is, how, and by what rule, he is to be ordered.* Our *adversaries* do all along go upon *outwards*, and therefore have certain prescribed rules and methods contrived, according to their human and earthly wisdom. We, on the contrary, walk still upon the same foundation, and lean always upon the immediat assistance and influence of that Holy Spirit, which God hath given his children to teach them all things, and lead them in all things; which Spirit, being the *Spirit of order* and *not of confusion*, leads us, and as many as follow it, into such a comely and decent order, as becometh the Church of God. But our adversaries, having shut themselves out from this immediat counsil and influence of the Spirit, have run themselves into many confusions and disorders, seeking to establish an order in this matter. For some will have first a chief Bishop or *Pope* to rule and be Prince over all, and under him by degree *Cardinals, Patriarchs, arch-Bishops, Priests, deacons, sub-deacons*, and besides these, *acoluthi, tonsorati, ostiarii*, &c. And in their Theology, as they call it, *Professors, bachelors, doctors*, &c. And others are to have every nation *independent* of another, having its own *metropolitan*, or *patriarch*, and the rest in order subject to him, as before. Others again are against all *precedency* among *pastors*, and constitut their subordination not of persons, but of powers, as first the *consistory*, or *session*, then the *classe*, or *presbytery*, then the *provincial*, and then the *national synod* or *assembly*. Thus do they tear one another, and contend among themselves concerning the ordering, distinguishing, and making their several orders and offices, concerning which there hath been no less contest, not onely by way of verbal disput, but even by fighting, tumults, wars, vastations, and blood-shed, than about the conquering, overturning, and establishing of kingdoms. And the historys of late times are as full of the various tragedys, acted upon the account of this *Spiritual* and *Ecclesiastik Monarchy* and *common-wealth*, as the historys of old times, that gave account of the wars and contests, that fell out both in the *Assyrian, Persian, Greek*, and *Roman* impires. These last upon this account, though among those, that are called Christians, have been no less bloody and monstrous, than the former among Heathens, concerning their outward impires and governments. Now all this, both among Papists and Protestants, proceedeth, in that they seek in imitation to uphold a form and shaddow of things, though they want the Power, Vertue, and Sub-

Substance, though for many of their orders and forms they have not so much as the name in the Scriptur. But, in opposition to all this mass of formality and heap of orders, rules and governments, we say, *the Substance is chiefly to be sought after, and the Power, Vertue, and Spirit is to be known, and waited for, which is One* in all the different names and offices the Scriptur makes use of, as appears by 1 Cor. 12. often before mentioned, *There are diversitys of gifts, but the same Spirit.* And after the Apostle throughout the whole chapter hath shewn how one and the self same Spirit worketh *in*, and quickeneth, each member, then in the 28 verse he sheweth how thereby God hath set in the Church, first *Apostles*, secondly *Prophets, teachers*, &c. And likewise to the same purpose, Eph. 4. he sheweth *how by these Gifts he hath given some Apostles, some Prophets, some Evangelists, some pastors, some teachers*, &c. Now it was never Christ's purpose nor the Apostles, that Christians should without this Spirit and Heavenly Gift, set up a shaddow and form of these orders, and so make several ranks and degrees, to establish a carnal ministery of mens making, without the Life, Power, and Spirit of Christ: this is that work of anti-Christ and mystery of iniquity, that hath got up in the dark night of apostasy; but in a true Church of Christ, gathered together by God, not onely unto the belief of the principles of Truth, but also into the Power, Life, and Spirit of Christ, the Spirit of God is the Orderer, Ruler, and Governour, as in each particular, so in the general: and when they assemble together, to wait upon God and worship and adore him, then such as the Spirit sets apart to the ministery by its Divine Power and influence, opening their mouths, and giving them to exhort, reprove, and instruct with vertue and power, these are thus of God ordained and admitted into the ministery, and their brethren can not but hear them, receive them, and also *honour them for their work's sake*, and so this is not monopolized to a certain kind of men, as the Clergy (who are to that purpose educated and brought up, as other carnal artists) and the rest to be despised as laïks: but it is left to the *free Gift of God*, to chuse any, whom he seeth meet thereunto, whether rich, or poor, servant, or master, young, or old, yea male, or female. And such as have this call, verify the Gospel, by *preaching not in speech onely, but also in power, and in the Holy Ghost, and in much fulness*, 1 Thess. 1: 5. and can not but be received and heard by the sheep of Christ.

vers 4. vers 11.

§ XXV. But if it be objected here, *that I seem hereby to make no distinction* Obj.

tion at all betwixt ministers and others, which is contrary to the Apostle, saying, 1 Cor. 12:29. *Are all Apostles? are all Prophets? are all Teachers?* &c. from thence they insinuat, *that I also contradict his comparison, in that chapter, of the Church of Christ with a humane body, as where he saith,* verse 17. *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling,* &c.? *Also the Apostle not onely thus distinguisheth the ministers of the Church in general, from the rest of the members, but also among themselves, as naming them, distinctly and separatly; Apostles, Prophets, Evangelists, Pastors and Teachers,* &c.

Answ. As to the last part of this objection, to which I shall first answer, it is apparent, that this deversity of names is not for to distinguish separat offices, but to denotat the different and various operations of the Spirit, a manner of speech frequent with the Apostle Paul, wherein he sometimes expatiats to the illustrating of the glory and praise of God's Grace, as in particular, Rom. 12: 6. *Having then gifts, differing according to the Grace, that is given to us, whether prophecy, let us prophesie according to the proportion of faith; Or ministery,* let us wait *on* our *ministring; or he that teacheth, on teaching; Or he that exhorteth, on exhortation.* Now none will say from all this that these are distinct *offices*, or do not or may not coïnside in one person, as may all these others things mentioned by him, in the subsequent verses, viz, *of loving, being kindly affectioned, fervency of spirit, hospitality, diligence, blessing, rejoycing,* &c. Which yet he numbers forth as different gifts of the Spirit. And, according to this objection, might be placed as distinct and separat offices, which were most absurd.

Secondly, in these very places mentioned it is clear, that it is no real distinction of separat offices, because all acknowledg, that pastors and teachers, which the Apostle there no less separateth and distinguisheth, than pastors and prophets or Apostles, are one and the same, and coïncide in the same office and person, and therefore so may be said of the rest. For [*Prophecy*,] as it signifieth *the foretelling of things to come*, is indeed a distinct gift, but no distinct office, and therefore our adversarys do not place it among their several orders, neither will they deny but that both may be and have been given of God to some, that not onely have been pastors and teachers, and that there it hath coïncided in one person with these other offices, but also to some of the laïks, and so it hath been found, according to their own confession, without the limits of their Clergy. *Prophecy*, in the other sense, to wit, as it signifieth *a speaking from the Spirit*

Spirit of Truth, is not only peculiar to pastors and teachers, who ought so to prophesie, but even a common priviledg to the Saints: for, though to instruct, teach and exhort be proper to such, as are more particularly called to the work of the ministery, yet it is not so proper to them, as not to be, when the Saints are met together, as any of them are moved by the Spirit, common to others: for some acts belong to all in such a relation, but not onely to those within that relation; *competunt omni, sed non soli:* thus to *see* and *hear* are *proper acts* of a *man*: seing it may be properly predicated of him, that he heareth and seeth, yet are they common to other creatures also. So to *prophesie*, in this sense, is indeed proper to ministers and teachers, yet not so, but that it is also common and lawfull to other Saints, when moved thereunto, though it be not proper to them by way of relation, because, notwithstanding that motion, they are not particularly called to the work of the ministery, as appears by 1 Cor. 14. where the Apostle at large declaring the order and ordinary method of the Church, saith, ver. 30, 31. *But, if* any thing *be revealed to another, that sitteth by, let the first hold his peace. For ye may all prophesie one by one, that all may learn, and all may be comforted*; which sheweth that none is here excluded. But yet that there is a subordination according to the various measurs of the Gift received, the next verse sheweth, *And the spirits of the Prophets are subject to the Prophets. For God is not the* author *of confusion, but of peace.* Now that *prophecying*, in this sense, may be *common to all Saints*, appears by the 39 verse of the same chapter, where, speaking to [*all*] in general, he saith, *Therefore, brethren, covet to prophesie*: and verse 1. he exhorts them, saying, *covet Spiritual* gifts, *but the rather that ye may prophesie.*

Secondly, as to Evangelists, the same may be said; for whoever preacheth the Gospel, is really an Evangelist, and so consequently every true minister of the Gospel is one, else what proper office can they assign to it, unless they should be so foolish, as to affirm, that none were Evangelists, but *Matthew, Mark, Luk*, and *John*, who wrot the account of Christ's life and sufferings? And then it were neither a particular office, seing John & Matthew were Apostles, Mark and Luk pastors and teachers, so that there they coïncided in one, and indeed it is absurd to think, that, upon that particular account the Apostle used the word [*Evangelist*] *Calvin* acknowledgeth, that *such, as preach the Gospel in purity after some time of apostasy, may be truely called Evangelists*, and therefore saith, that *there were Apostles in his time*; and hence the Protestants, at their first coming forth, termed themselves *Evangelici*, or *Evangeliks*.

Lastly, an *Apostle*, if we look to the etymology of the word, signifies one, that is sent, and in respect *every true minister is sent of God*, in so far he is an Apostle, though these twelve, because of their being specially *sent* of Christ, were therefore called *Apostles*, κατ' ἐξοχήν, or *per eminentiam*, i. e: by way of excellency. And yet that there was no limitation to such a number, as some foolishly imagin, it appears, because, after that number was filled up, the Apostle Paul was afterwards so called; therefore we judg that these are no distinct separat offices, but onely names, used upon occasions, to express the more eminent arising and shining forth of God's Grace, as if any minister of Christ should now proselyt or turn a whole nation to the Christian faith, though he had no distinct office, yet I doubt not but both Papists and Protestants would judg it tolerable, to call such an one an Apostle, or an Evangelist. For some of the Jesuits call of their sect *Apostles*, of *India* and of *Japon*, upon this alledged account. And *Calvin* testifies that there were Apostles and Evangelists in his time, upon the account of the Reformation, upon which account we have known *John Knox* often called *the Apostle of Scotland*, so that we conclud that *ministers*, *pastors*, or *teachers*, doth comprehend *all*, and that the *office* is but *one*, and therefore in that respect we judg there ought to be no precedency among them; to prove which I shall not insist, seing it is shewn largely and treated of by such as have denyed the *diocesian episcopacy*, as they call it.

§ XXVI. As to the first part of the objection, viz, that I seem to make no distinction betwixt the *minister* and people, I *answer*, If it be understood of a liberty to speak or prophesie by the Spirit, I say all may doe that, when moved thereunto, as above is shewn; but we do believe and affirm that some are more particularly called to the work of the ministery, and therefore are fitted of the Lord for that purpose, whose work is more constantly and particularly to instruct, exhort, admonish, oversee, and watch over their brethren; and that as there is something more incumbent upon them, in that respect, than upon every common believer, so also, as in that relation, there is due to them from the flock such obedience and subjection, as is mentioned in these testimonys of the Scriptur, Heb. 13:17. 1 Thes. 5:12, 13. 1 Tim. 5.17. 1 Pet. 5:5: Also besides these, who are thus particularly called to the ministery, and constant labor in the Word and doctrin, there are also the elders, who, though they be not moved to a frequent testimony by way of declaration in

in words, yet, as such as are grown up in the experience of the blessed work of Truth *in* their hearts, watch over, and privatly admonish the young, care for the widdows, the poor and fatherless, and care and look that nothing be wanting, but that peace, love, unity, concord and soundness be preserved in the Church of Christ, and this answers to the *deacons* mentioned, Act. 6.

That, which we oppose, is the distinction of *Laity* and *Clergy* (which in the Scriptur is not to be found) whereby none are admitted unto the work of the ministery, but such as are educated at schools on purpose, and instructed in *Logik* and *Philosophy*, &c. and so are at their apprentiship to learn the *art* and *trade of preaching*, even as a man learns any other art, whereby all other honest *mechanik* men, who have not got this *Heathenish art*, are excluded from having this priviledge; and so he, that is a scholar, thus bred up, must not have any honest trade whereby to get him a lively-hood, if he once intend for the ministery, but he must see to get him a place, and then he hath his *set hire* for a *lively-hood* to him, he must also be distinguished from the rest by the color of his cloaths, for he must onely wear *black*, and must be a *master of arts*: but more of this hereafter.

§ XXVII. As this manner of separating men for the ministery is nothing like the Church in the Apostles dayes, so great evils have and do follow upon it; for first, parents seing both the honor and profit, that attends the Clergy, do allot their children sometimes from their infancy to it, and so breed them up on purpose: and others, come to age, upon the same account betake them to the same trade, and having these natural and acquired parts, that are judged the necessary qualifications of a minister, are thereby admitted, and so are bred up in idleness and pleasur, thinking it a disgrace for them to work with their hands, onely if they study a little out of their books to make a discourse once or twice in a week, during the running of an hour glass. Whereas the Gift, Grace and Spirit of God to call, gift and qualify for the ministery, is neglected and overlooked. And many *covetous*, *corrupt*, *earthly*, *carnal* men, having a meer shew and form, but strangers to and utterly ignorant of the inward work of Grace upon their hearts, are brought in, and intrude themselves, and so, through them, death, barrenness and darkness, and by consequence superstition, error and idolatry hath entred, and leavened the Church; and they, that will narrowly observe, shall find that it was thus the apostasy came to take place; of the truth of which I could

give many examples, which, for brevity's sake, I omitt. For so the office, reverence, and respect due to it, was annexed to the meer name, so that, when once a man was ordain'd a Bishop or a Priest, he was heard and believed, though he had nothing of the Spirit, Power, and Life, that the true Apostles and ministers were in, that in a short time the succession came to be of the name and title, and the office was thereto annexed, and not of the natur, vertue and life. Which in effect made them to cease to be the ministery and ministers of Christ, but onely a shaddow and vain image of it, which also decaying was in some ages so metamorphosed, that not onely the Substanye was lost, but the very form wholly vitiated, alterated and marred, that it may be far better said of the pretended Christian Church, as was disputed of *Theseus*'s boat, (which by the piecing of many new pieces of timber was wholly altered) whether indeed it were the same or another. But in case that the first had been of oak, & the last pieces put in but of rotten fir, and that also the form had been so far changed, as to be nothing like the first, I think it would have suffered no disput, but might have easily been concluded to be quite another, retaining nothing but the name, and that also unjustly. Secondly, from this distinction of *Laity* and *Clergy* this abuse also followes, that good honest mechanik men, and others, who have not learned the art and trade of preaching, and so are not licentiated according to these rules they prescribe unto themselves, such, I say, being possessed with a false opinion, that it is not lawfull for them to meddle with the Ministery, nor that they are any wayes fit for it, because of the defect of that literatur, do thereby neglect the Gift *in* themselves, and *quench* many times the *pure breathings* of the *Spirit* of *God in* their *hearts*; which, if given way to, might have proved much more for the edification of the Church, than many of the cunned sermons of the learned. And so by this means the Apostles command and advice is slighted, who exhorteth, 1 Thess. 5: 19, 20. *not to quench the Spirit, nor despise prophecying*: and all this is done by men pretending to be Christians, who glory that the first preachers and propagators of their religion were such kind of plain mechanik men, and illiterat. And even Protestants do no less than Papists exclude such kind of men from being ministers among them, and thus limit the Spirit and Gift of God, though their fathers, in opposition to Papists, asserted the contrary; and also their own historys declare, how that kind of illiterat men did, without learning, by the Spirit of God, greatly contribut in divers places to the Reformation.

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By this it may appear, that, as in calling and qualifiing, so in preaching and praying, and the other particular steps of the ministery, every true minister is to know the Spirit of God, by its vertue and life to accompany and assist him. But, because this relats to worship, I shall speak of it more largely in the next Proposition, which is concerning *Worship*. The last thing to be considered and inquired into is, concerning the maintainance of a Gospel minister. But before I proceed, I judg it fit to speak something in short concerning the *preaching of women*, and to declare what we hold in that matter.

Seing *male and female are one in Christ Jesus*, and that he gives his Spirit no less to the one, than to the other, when God moveth by his Spirit *in a woman*, we judg it no wayes unlawfull for her to preach in the assemblys of Gods people. Neither think we that of Paul, 1 Cor. 14: 34. to reprove the inconsiderat and talkative women among the Corinthians, who troubled the Church of Christ with their unprofitable questions, or that, 1 Tim. 2: 11. that *women ought to learn, in all silence, not usurping authority over the man*, any wayes repugnant to this doctrin, because it's clear, that *women* have *prophesied* and *preached* in the Church, else had the saying of *Joël* been badly applied by *Peter*, Act. 2: 17. And, seing Paul himself, in the same epistle to the Corinthians, giveth rules, how women should behave themselves in their publik preaching and praying, it would be a manifest contradiction, if that place were other wayes taken in a larger sense, and the same Paul speaks of a woman, that laboured with him in the work of the Gospel: and it is written that *Philip* had four *daughters*, Act. 21: 9. that prophesied; and lastly it hath been observed, that *God* hath *effectually* in this day *converted many Soules* by the *ministery* of *women*, and by them also frequently comforted the Soules of his children, which manifest experience puts the thing beyond all controversy: but now I shall proceed to speak of the maintainance of Ministers.

§ XXVIII. We freely acknowledg, as the Proposition holds forth, that there is an obligation upon such, to whom God sends, or among whom he raiseth up a minister, that, if need be, they minister to his necessitys. Secondly, that it is lawful for him to receive what is necessary & convenient. To prove this, I need not insist, for our adversaries will readily grant it to us, for the thing we affirm, is, that this is all that these Scriptur testimonys relating to this thing do grant, Gal. 6: 6. 1 Cor. 9: 11, 12, 13, 14. 1 Tim. 5: 16. That, which we then oppose in this matter, is

first,

first, that it should be constrained and limited. Secondly, that it should be superfluous, chargeable, and sumptuous. And thirdly, the manifest abuse hereof, of which I shall also briefly treat.

As to the first, our adversarys are forced to recurr to the example of the *Law*, a refuge they use in defending most of their errors and superstitions, which are contrary to the natur and purity of the Gospel.

Obj. They say, *God appointed the Levits the tithes, therefore they belong also to such as minister in holy things under the Gospel.*

Answ. I answer, all that can be gathered from this, is, that, as the Priests had a maintainance allowed them under the *Law*, so also the ministers and preachers under the *Gospel*, which is not denyed: but the comparison will not hold, that they should have the very same, since, First, there is no express Gospel command for it, neither by Christ, nor his Apostles. Secondly, the parity doth no wayes hold betwixt the *Levits* under the *Law*, and the *preachers* under the *Gospel*, because the *Levits* were one of the tribes of *Israël*, and so had a right to a part of the inheritance of the land, as wel as the rest of their brethren, and having none, had this alloted to them in lieu of it. Next, the tenth of the tithes was onely allowed to the Priests that served at the Altar, the rest being for the Levits, and also to be put up in storehouses for entertaining of the widows and strangers. But these preachers, notwithstanding they inherit what they have by their parents, as wel as other men, yet claim the whole tithes, allowing nothing either to widow, or stranger. But as to the *tithes*, I shall not insist; because divers others have clearly and learnedly treated of it apart, and also divers Protestants do confess them not to be *jure Divino*, and the parity, as to the *quota*, doth not hold, but onely in general as to the *obligation of a maintainance*. Which maintainance, though the hearers be obliged to give, and fail of their duty, if they do not, yet that it ought neither to be received nor yet forced, I prove, because Christ, when he sent forth his Apostles, said, *Freely ye have received, freely give*, Matth. 10: 8. and yet they had liberty to receive meat and drink from such as offered them to supply their need. Which shewes that they were not to seek or require any thing by force, or to stint, or make a bargain before hand, as the preachers, as wel among Papists as Protestants, do in these days, who will not preach to any, untill they be sure first of so much a year; but, on the contrary, these were to doe their duty and freely to communicat (as the Lord should order them) what they had received, without seeking or expecting a reward. The

The answer of this, given by *Nicolaus Arnoldus*, Exercit. Theolog. Sect. 42, 43. is not to be forgotten, but indeed to be kept upon record for a perpetual remembrance of him and his brethren, for he frankly answers after this manner, *We have not freely received, and therefore are not bound to give it freely.* The answer I confess is ingenuous and good. For, if those, that receive freely, are to give freely, it would seem to follow by the rule of *Contrarys*, that those, who receive not freely, ought not to give freely, and I shall grant it. Onely they must grant me, that they preach not by and according to the Gift and Grace of God received, nor can they be good stewards of the *manifold Grace of God*, as every true minister ought to be, or then they have gotten this gift or grace by money, as *Simon Magus* would have been compassing it, since they think themselves not bound to give it without money again. But, to be plain, I believe he intended not that it was from the Gift or Grace of God they were to preach, but from their acquired arts and studys, which hath cost them much labor and also some money at the University; and therefore, as he, that puts his stock in the publik bank, expects interest again, so these scholars having spent some money, learning the art of preaching, think they may boldly say, they have it not freely, for it hath cost them both money and pains, and therefore they expect both money and ease again. And therefore as *Arnoldus* gets money for teaching his young students the art and trade of preaching, so he intends they should be repayed, before they give it again to others. It was of old said, *Omnia venalia Romæ*, i. e. *All things are set out to sale at Rome*, but now the same proverb may be applyed to *Franequer*. And therefore *Arnoldus*'s students, when they go about to preach, may safely seek and require hereby, telling their hearers their master's maxim, *Nos gratis nm accepimus, ergo neque gratis dare tenemur.* But then they may answer again, that they find them, and their master to be none of his ministers, who, when he senth forth his disciples, gave them this command, *Freely ye have received, freely give*, and therefore we will have none of your teaching, because we perceive you to be of the number of those, *that look for their gain from their quarter.* Jes. 56: vers 11.

§ XXIX. Secondly, the Scriptur testimonys, that urge this, are in the same natur of these, that press charity and liberality towards the poor, and command hospitality, &c. But these are not, nor can be stinted to a certain quantity, because they are deeds meerly voluntary, where the obedience to the command lieth in the good-will of the giver, and

not in the matter of the thing given, as Christ shew in the example of the widow's *mite*. So that, though there be an obligation upon Christians to minister of outward things to their ministers, yet there can be no definition of the quantity, but by the givers own consents, and a little from one may more truely fulfill the obligation, than a great deal from another. And therefore as acts of charity and hospitality can neither be limited nor forced, so neither can this.

Obj. If it be *objected*, that *ministers may and ought to exhort, perswade, yea and earnestly press Christians (if they find them defective therein) to acts of charity and hospitality, and so may they do also to the giving of maintainance.*

Answ. I answer: All this saith nothing for a stinted and forced maintainance, (for which there can not so much as the shew of one solid argument be brought from Scriptur) I confess, ministers may use exhortation in this, as much as in any other case, even as the Apostle did to the Corinthians, shewing them their duty: but it were fit for ministers, that doe so, that their testimony might have the more weight, and be the freer of all suspicion of covetousness and self-interest, that they might be able to say truely, in the sight of God, that, which the same Apostle subjoyns upon the same occasion, 1 Cor. 9: 15, 16, 17, 18. *But I have used none of these things. Neither have I written these things, that it should be so done unto me; For it were better for me to dye, than that any man should make my glorying void. For, though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me, yea wo is unto me, if I preach not the Gospel. For, if I doe this thing willingly, I have a reward; but, if against my will, a dispensation* of the Gospel *is committed unto me. What is my reward then? Verily, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.*

Thirdly, As there is neither precept nor example for this forced and stinted maintainance in the Scriptur, so the Apostle, in his solemn farewel to the Pastors and Elders of the Church of *Ephesus*, guards them against it, Act. 20: 33, 34, 35. But, if the thing had been either lawfull, or practised, he would rather have exhorted them to be content with their stinted hire, and not to covet more; whereas he sheweth them first by his own example, that they were not to *covet or expect any man's silver or gold*. Secondly, that they ought to *work with* their *hands* for an honest lively-hood, as he had done. And lastly, he exhorts them so to doe from the words of Christ, *because it is a more blessed thing to give, than to receive*; shewing that it is so far from a thing that a true minister ought to aim at, or

expect, that it is rather a burthen to a true minister, and cross to him, to be brought upon necessity, so to lack.

§ XXX. Fourthly, If a forced and stinted maintainance were to be supposed, it would make the ministers of Christ just one with those hirelings, whom the Prophets cryed out against. For certainly, if a man make a bargain to preach to people for so much a year, so as to refuse to preach, unless he have, and seek to force the people to give it by violence, it can not be denyed, that such a one preacheth for hire, and so *looks for his gain from his quarter*, yea and *prepares war against such as put not into his mouth*: Mich. 3: 5 but this is the particular special mark of a false Prophet, and a hireling, and therefore can no ways compet to a true minister of Christ.

Next, that a superfluous maintainance, that is, more than in reason is needfull ought not to be received by Christian ministers, will not need much proof, seing the more moderat and sober, both among Papists and Protestants, readily confess it, who with one voyce exclame against the excessive revenues of the Clergy: and that it may not want a proof from Scriptur, what can be more plain than that of the Apostle to Timothy? 1 Tim. 6: 7, 8, 9, 10. where he both shewes wherewith we ought to be content, and also the hazard of such as look after more; and indeed, since that very obligation of giving maintainance to a minister is founded upon their need, and such as have opportunity to work, are commended rather in not receiving than in receiving, it can no ways be supposed lawfull for them to receive more than is sufficient, and indeed, were they truely pious and right, though necessitat, they would rather incline to take too little than to be gaping after too much.

§ XXXI. Now that there is great excess and abuse hereof among Christians, the vast revenues, which the Bishops and Priests have, both Papist and Protestant, do declare, since I judg it may be said without any *hyperbole*, that some particular persons have more paid them yearly, than Christ and his Apostles made use of, their whole life time, who yet wanted not what was needfull as to the outward man, and no doubt deserved it far better, than those that enjoy that fulness. But it is manifest these *Bishops* and *Priests love their fat benefices, and the pleasur and honor, that attend them, so wel, that they purpose neither to follow Christ nor his Apostles example, nor advice in this matter.*

But it's usually *objected*; that *Christians are become so hard-hearted, and generally so little heed Spiritual things, that, if ministers had not a settled and* Obj.

stinted maintainance secured them by Law, they and their families might starve for want of bread.

Answ. I answer, This objection might have some weight as to a carnal ministery, made up of natural men, who have no life, power, nor vertue with them, and so may insinuat some need of such a maintainance for such a ministery: but it saith nothing, as to such, as are called and sent of God, *who sends no man away faring upon his own charges*, and so go forth in the Authority and Power of God, to turn people from *darkness* to *Light*, for such can trust to him, that sendeth them, and do believe that he will *provide* for them, knowing that he requireth nothing of any, but what he giveth power to perform, and so, when they return, if he inquire, can say they wanted nothing. And such also, when they stay in a place, (being immediately furnished by God, and not needing to borrow and steal what they preach from books, and take up their time that way) fall a working of their lawfull imployments, and labour with their hands, as *Paul* did, when he gathered the Church of Corinth. And indeed, if this objection had any weight, the Apostles and primitive pastors should never had gone forth to convert the nations, for fear of want. Doth not the doctrin of Christ teach us to ventur all, and part with all, to serve God? Can they then be accounted ministers of Christ, who are afraid to preach him, lest they get not money for it, or will not do it, untill they be sure of their payment? What for serves the ministery, but to perfect the Saints, and so to convert them from that hard-heartedness?

Obj. But thou wilt say *I have laboured and preached to them, and they are hard-hearted still, and will not give me any thing.*

Answ. Then surely thou hast either not been sent to them of God, and so thy ministery and preaching hath not been among them in the Power, Vertue, and Life of Christ, and so thou deserv'st nothing: or else they have rejected thy testimony, and so are not worthy, and from such thou ought'st not to expect, yea nor yet to receive any thing, if they would give thee, but thou ought'st to *shake off the dust from thy feet*, and leave them. And how frivolous this objection is, appears, in that in the darkness and most superstitious times the Priests revenues increased most, and they were most richly rewarded, though they deserved least. So that he, that is truely sent of God, as he needs not, so neither will he be afraid of want, so long as he serves so good a master, neither will he ever forbear to do his work for that cause. And indeed such as make this objection,

Matth 10 vers 14.

ction, shew truely that they *serve not the Lord Christ*, but their own belly, and that makes them so anxious for want of food to it.

§ XXXII. But lastly, as to the *abuses* of this kind of *maintainance*, indeed he, that would go through them all, though he did it passingly, might make of it alone an huge volumn, they are so great and numerous. For this abuse, as others, crept-in with the apostasy, there being nothing of this in the primitive times, then the ministers claimed no tithes, neither sought they a stinted or forced maintainance, but such as wanted, had their necessity supplied by the Church, and others wrought with their hands. But the persecutions being over, and the Emperours and Princes coming under the name of Christians, the zeal of those great men was quickly abused by the *covetousness* of the *Clergy*, who soon learned to change their cottages with the palaces of Prinçes, and rested not, untill by degrees some of them came to be Prinçes themselves, nothing inferior to them in splendor, luxury and magnificence, a method of living, that honest *Peter* and *John*, the *fisher men*, and *Paul*, the *tentmaker*, never coveted. And perhaps as little imagined, that men, pretending to be their successors, should have arrived to these things; and so soon as the Bishops were thus seated and constitut, forgeting the Life and work of a Christian, they went usually by the ears together about the *precedency* and *revenues*, each *coveting* the *chiefest* and *fattest benefice*. It is also to be regreted to think how soon this *mischief* crept-in among *Protestants*, who had scarce wel appeared, when the *Clergy* among them began to speak at the old rate, and shew, that, though they had forsaken the *Bishop* of *Rome*, they were not resolved to part with their old benefices, and therefore so soon as any Princes or States shook off the Pop's authority, and so demolished the *abbeys*, *nunnerys*, and other *monuments* of *superstition*, the reformed *Clergy* began presently to cry out to the Magistrats, to beware of meddling with the Churches patrimony, severely exclaming against making a lawfull use of those vast revenues, that had been superstitiously bestowed upon the Church (so called) to the good and benefit of the commonwealth, as no less than sacrilege.

But by keeping up of this kind of maintainance for the *ministery* and *Clergy men*, so called, there is first a bait laid for *covetousness*, *which is idolatry*, and of all things most hurtfull: so that, for covetousness sake, many, being led by the desire of *filthy lucre*, do apply themselves to be ministers, that they may get a lively-hood by it; if a man have several children, he will

will allot one of them to be a minister, which if he can get him to be, he reckons it as good as a patrimony, so that a fat benefice hath always many expectants, and then what bribing, what courting, what industry, and shamefull actions are used to acquire these things, is too openly known, and needs not be proven.

The *scandal*, that herethrough is raised among Christians, is so manifest, that it is become a proverb that *the KIRK is always GREEDY*. Whereby the Gift and Grace of God being neglected, they have for the most part no other motive or rule, in applying themselves to one Church more than another, but the greater benefice. For, though they hypocritically pretend, at their accepting of and entring unto their Church, that they have nothing before them, but the Glory of God, and the Salvation of Soules, yet, if a richer benefice offer it self, they presently find it more for God's Glory, to remove from the first, and go thither. And thus they make no difficulty often to change, while notwithstanding they accuse us, that we allow ministers to go from place to place, and not to be tied to one place, but we allow this not, for the gaining of money, but as moved of God; for, if a minister be called to minister in a particular place, he ought not to leave it, except God call him from it, and then he ought to obey, for we make *the will of God inwardly revealed*, and *not* the *love of money* and more *gain*, the *ground* of *removing*.

Secondly, From this abuse hath proceeded that *luxury* and *idleness*, that most of the *Clergy* live in, even among Protestants as wel as Papists, to the great scandal of Christianity. For not having lawfull trades, to work with their hands, and being so superfluously and sumptuously provided for, they live in *idleness* and *luxury*: and there doth more *pride*, *vanity*, and *worldly glory* appear in their *wives* and *children*, than in most others, which is open and evident to all.

Thirdly, They become hereby so *glued* to the *love* of *money*, that there is none like them in *malice*, *rage*, and *cruelty*, if they be denyed their *hire*, they rage like drunken men, fret, fume, and, as it were, go mad. A man may sooner satisfy the severest creditor, than them, the *general* voyce of the poor doth confirm this, for indeed they are far more *exact* in taking up the *tithes* of *sheep*, *geese*, *swine*, and *eggs*, &c. and look more narrowly to it, than to the members of their flock; they will miss the least mite, and the poorest widow can not escape their avaritious hands: twenty lyes they will hear unreproved, and as many oaths a man may swear in their hearing

hearing without offending them, and greater evils than all this they can overlook. But, if thou ow'st them ought & refuse to pay it, then nothing but *war* will they thunder against thee, and they will stigmatize thee with the horrible title of sacrilege, & send thee to hell without mercy, as if thou hadst committed the sin against the Holy Ghost. Of all people we can best bear witness to this: for God having shewn us this corrupt and anti-Christian ministery, and called us out from it, and gathered us unto his own Power and Life, to be a *separat people*, so that we dare not joyn with, nor hear these anti-Christian hirelings, neither yet put into their mouths, or feed them. O! what malice, envy, and fury hath this raised in their hearts against us? that, though we get none of their wares, neither will buy them, as knowing them to be nought, yet will they force us to give them money, and because we can not for Conscience sake do it, our sufferings have upon that account been unutterable. Yea to give account of their cruelty and several sorts of inhumanity used against us, would make no small history. These avaritious hirelings have come to that degree of malice and rage, that several poor labouring men have been carried hundreds of miles from their own dwellings, and shut up in prison, some two, some three, yea some 7 years, together, for the value of one pound sterling, and less. I know my self a poor widow, that for the tithes of her geese, which amounted not to five shillings, was about four years kept in prison, thirty miles from her house. Yea they by violence for this cause have plundered of mens goods the hundredfold, and prejudiced much more, yea hundreds have hereby spilt their innocent blood, by dying in the filthy noisom holes and prisons, and some have the Priests have been so inraged, that goods thus ravished could not satisfie them, but they must also satisfie their fury by beating, knocking, and wounding with their hands innocent men and women, for refusing (for Conscience sake) to put into their mouths.

The onely way then soundly to reform and remove all these abuses, and take away the ground and occasion of them, is to take away all stinted and forced maintainance and stipend: and, seing those things were anciently given by the people, that they return again into the publik treasur, and thereby the people may be greatly benefited by them, for that they may supply for these publik taxations, and impositions, that are put upon them, and may ease themselves of them. And whoever call or appoint teachers to themselves, let them accordingly entertain them. And for such as are called and moved to the ministery by the Spirit of God, those,

those, that receive them, and taste of the good of their ministery, will no doubt provide things needfull for them, and there will be no need of a Law to force a hire for them; for he, that sends them, will take care for them, and they also *having food and raiment*, will *therewith be content*.

1 Tim. 6: vers 8.

§ XXXIII. The sum then of what is said, is, that *The ministery, that we have pleaded for, and which also the Lord hath raised up among us, is in all its parts like the true ministery of the Apostles and primitive Church. Whereas the ministery our adversarys seek to uphold and plead for, as it doth in all its parts differ from them, so, on the other hand, it is very like the false prophets and teachers, testified against and condemned in the Scriptur*, as may be thus briefly illustrated.

1. *The ministery and ministers, we plead for, are such as are immediately called and sent forth by Christ and his Spirit unto the work of the ministery*, so were the holy Apostles and Prophets, as appears by these places, Matth 10: verse 1, 5. Eph. 4: 11. Heb. 5: 4.

1. *But the ministery and ministers, our opposers plead for, are such as have no immediat call from Christ, to whom the leading and motion of the Spirit is not reckoned necessary: but who are called, sent forth, and ordained by wicked and ungodly men*, such were of old the false Prophets and teachers, as appears by these places Jer. 14: 14, 15. item chap. 23. 21. and 27: 15.

2. *The ministers we plead for, are such, as are acted and led by God's Spirit, and by the Power and operation of his Grace in their hearts, are in some measur converted and regenerate, and so are good, holy, and gratious men*, such were the Holy Prophets and Apostles, as appears from 1 Tim. 3: 2, 3, 4, 5, 6. Tit. 1: 7, 8, 9.

2. *But the ministers, our adversarys plead for, are such, to whom the Grace of God is no needfull qualification, and so may be true ministers according to them, though they be ungodly, unholy, and prostigate men*, such were the false prophets and apostles, as appears from Mic. 3: 5, 11. 1 Tim 6: 5, 6, 7, 8, &c. 2 Tim. 3: 2. 2 Pet. 2: 1, 2, 3.

3. *The ministers, we plead for, are such, as act, move and labour in the work of the ministery, not from their own meer natural strength and ability, but as they are acted, moved, under-proped, assisted, and influenced by the Spirit of Christ, and minister according to the Gift received, as good stewards of the manifold Grace of God*, such were the holy Prophets and Apostles, 1 Pet. 4. 10, 11. 1 Cor. 1: 17. 1 Cor. 2: 3, 4, 5, 13. Act, 2: 4. Matth. 10: 20. Mark. 13: 11. Luk. 12: v. 12 1 Cor. 13: 2.

3. *But the ministers our adversarys plead for, are such as wait not for, nor expect, nor need the Spirit of God, to act and move them in the work of the ministery, but what they do, they do from their own meer natural strength and ability, and what they have gathered and stoln from the letter of the Scriptur, and other books, and so speak it forth in the strength of their own wisdom and eloquence, and not in the evidence and demonstration of the spirit and of power*: Such were the false prophets and apostles, as appears, Jer. 23: 30, 31, 32, 34, &c. 1 Cor. 4: 18. Jud. 16.

4. *The ministers we plead for, are such as being holy and humble contend not for precedency and priority, but rather strive to prefer one another, and serve one another in love, neither desire to be distinguished from the rest by their garments and large phylacteries, nor seek the greetings in the market places, nor uppermost rooms at feasts, nor the chief seats in the synagogues, nor yet to be called of men MASTER*, &c. Such were the holy Prophets and Apostles, as appears from Matth. 23: 8, 9, 10. and 20: 25, 26, 27.

4. *But the ministers our adversarys plead for, are such as strive and contend for superiority, and claim precedency over one another, affecting and ambitiously seeking after the forementioned things*, such were the false prophets and apostles in time past, Matth. 23: 5, 6, 7.

5. *The ministers we plead for, are such as having freely received, freely give, who covet no man's silver, gold, or garments, who seek no man's goods, but seek them, and the Salvation of their Soules, whose hands supply their own necessitys, working honestly for bread to themselves and their families: and, if at any time they be called of God, so as the work of the Lord hinder them from the use of their trades, take what is freely given them by such, to whom they have communicated Spirituals, and having food and raiment, are therewith content*; such were the holy Prophets and Apostles, as appears from Matth. 10: 8. Act. 20: 33, 34, 35. 1 Tim. 6: 8.

5. *But the ministers our adversarys plead for, are such as not having freely received, will not freely give, but are covetous, doing that, which they ought not, for filthy lucr's sake, as to preach for hire, and divine for money, and look for their gain from their quarter, and prepare war against such as put not into their mouths*, &c. *Greedy dogs, which can never have enough. Shepherds, who feed themselves, and not the flock, eating the fat, and cloathing themselves with the wool, making merchandise of Soules, and following the way of Balaam, that loved the wages of unrighteousness.* Such were the false prophets and apostles, Isa. 56, 11. Ezech. 34: 2, 3, 8. Mic. 3: 5, 11. Tit. 1: 10, 11. 2 Pet. 2: verses 1, 2, 3: 14, 15.

And in a word, *We are for a holy, Spiritual, pure and living miniſtery, where the miniſters are both called, qualified, and ordered, acted and influenced in all the ſteps of their miniſtery by the Spirit of God, which being wanting,* we judg *ceaſe to be the miniſters of Chriſt.*

But they judging this Life, Graçe and Spirit no eſſential part of their miniſtery, are therefore for the upholding of an humane, carnal, dry, barren, fruitleſs and dead miniſtery, of which (alas!) we have ſeen the fruits in the moſt part of their Churches, of whom that ſaying of the Lord is certainly verified, Jer. 23: 32. ---- *I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the* LORD.

The Eleventh Propoſition,

Concerning VVorſhip.

All true and acceptable Worship to God is offered in the inward and immediat moving and drawing of his own Spirit, which is neither limited to places, times, nor perſons: for, though we be to worship him always, and that we are continually to fear before him, yet, as to the outward ſignification thereof in prayers, praiſes or preachings, we ought not to do it in our own will, where and when we will; but where and when we are moved thereunto by the ſtirring and ſecret inſpiration of the Spirit of God *in* our hearts; which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himſelf is the alone proper Judge. All other worship then, both praiſes, prayers or preachings, which man ſets about in his own will and at his own appointment, which he can both begin and end at his pleaſur, do, or leave undone, as himſelf ſeeth meet, whether they be a *preſcribed form*, as a *Liturgy*, &c. or prayers conceived *extempore* by the natural ſtrength and faculty of the mind, they are all but

but ſuperſtitions, *will-VVorſhip*, and abominable idolatry in the ſight of God, which are now to be denyed and rejected, and ſeparated from, in this day of his Spiritual ariſing, however it might have pleaſed him (*who winked at the times of ignorance*, with a reſpect to the ſimplicity and integrity of ſome, and of his own innocent *Seed*, which lay, as it were, buried *in* the *hearts* of men under that maſs of ſuperſtition) to *blow upon the dead and dry bones*, and to raiſe ſome breathings of his own and anſwer them; and that untill the day should more clearly dawn and break forth.

§ 1. THe *duty* of man towards *God* lieth chiefly in theſe two generals. 1. *In an holy conformity to the pure Law and Light of God, ſo as both to forſake the evil, and be found in the practiçe of theſe perpetual and moral precepts of righteouſneſs and equity.* And 2. *In rendering that reverence, honor and adoration to God, that he requires, and demands of us*, which is comprehended under *Worſhip*. Of the former we have already ſpoken, as alſo of the different relations of Chriſtians, as they are diſtinguiſhed by the ſeveral meaſurs of Graçe received, and given to every one, and in that reſpect have their ſeveral offiçes in the *body of Chriſt*, *which is the Church*. Now I come to ſpeak of *Worſhip*, or of thoſe acts, whether privat, or publik, general, or particular, whereby man renders to God that part of his duty, which relates immediately to him; and as *obedience is better than ſacrifiçe*, ſo neither is any ſacrifiçe acçeptable, but that, which is done according to the will of him, to whom it is offered. But men, finding it eaſier to ſacrifiçe in their own wills, than obey God's will, have heaped up ſacrifiçes without obedience, and thinking to deceive God, as they do one another, give him a ſhew of reverençe, honor and worſhip, while they are both inwardly eſtranged and alienated from his holy and righteous life, and wholly ſtrangers to the pure breathings of his Spirit, in which the acceptable Sacrifice and worſhip is onely offered up. Hence it is, that there is not any thing, relating to man's duty towards God, which among all ſorts of people hath been more vitiated, and in which the devil hath more prevailed, than in abuſing man's mind concerning this thing: and, as

among many others, so among those called *Christians*, nothing hath been more out of order, and more corrupted, as some Papists, and all Protestants do acknowledg. As I freely approve whatsoever the Protestants have reformed from Papists in this respect, so I meddle not at this time with their controversys about it; onely it suffices me with them to deny, as no part of the true worship of God, that abominable superstition and idolatry the *Popish mass*, *the adoration of Saints and Angels*, *the veneration of reliques*, *the visitation of sepulchres*, and all these other superstitious ceremonys, *confraternitys*, and *endless pilgrimages of the* Romish *synagogue*. Which all may suffice to evince to Protestants, that anti-Christ hath wrought more in this, than in any other part of the Christian religion, and so it concerns them narrowly to consider whether herein they have made a clear and perfect reformation, as to which stands the controversy betwixt them, and us. For we find many of the branches lopped off by them, but the root yet remaining, to wit, a worship acted in and from man's will and spirit, and not by and from the Spirit of God; for the true Christian and Spiritual worship of God hath been so early lost, and man's wisdom and will hath so quickly and throughly mixed it self herein, that both the apostasy in this respect hath been greatest, and the reformation herefrom, as to the evil root, most difficult. Therefore let not the Reader suddenly stumble at the account of our Proposition in this matter, but hear us patiently in this respect explain our selves, and I hope (by the assistance of God) to make it appear, that, though our manner of speaking and doctrin seem most singular and different from all other sorts of Christians, yet it is most according to the purest Christian Religion, and indeed most needfull to be observed and followed; and that there be no ground of mistake (for that I was necessitat to speak in few words, and therefore more obscurely and dubiously in the Proposition it self) it is fit in the first place to explain and hold forth our sense, and clear the state of the controversy.

§ II. And first, let it be considered, that what is here affirmed is spoken of the *worship of God in Gospel times*, and not of the worship, that was under or before the *Law*: For the particular commands of God to men then, are not sufficient to authorize us now to do the same things; else we might be supposed at present acceptably to offer sacrifice, as they did, which all acknowledg to be ceased. So that what might have been both commendable and acceptable under the *Law*, may justly now be charged

charged with superstition, yea and idolatry. So that impertinently in this respect doth *Arnoldus* rage, against this Proposition, (*Exercit. Theolog. sect.* 44.) saying, *that I deny all publik worship, and that, according to me, such as in Enoch's time publikly began to call upon the Name of the Lord, and such as at the command of God went twice up to Jerusalem to worship, and that Anna, Simeon, Mary, &c. were idolaters, because they used the publik worship of these times.* Such a consequence is most impertinent, and no less foolish and absurd, than if I should inferr from Paul's expostulating with the Galatians for their returning to the Jewish ceremonys, that he therefore condemned *Moses* and all the Prophets as foolish and ignorant, because they used those things: the forward man, not heeding the different dispensations of times, ran into this impertinency. Though a *Spiritual worship* might have been, and no doubt was practised by many under the *Law* in great simplicity, yet will it not follow that it were no superstition to use all those ceremonys, that they used, which were by God dispensed to the Jewes, not as being essential to true worship, or necessary as of themselves for transmitting and entertaining an holy fellowship, betwixt him and his people, but in condescension to them, who were inclinable to idolatry: albeit then in this, as in most other things, the Substançe was enjoyed under the Law by such as were Spiritual indeed, yet was it vailed and surrounded with many rites and ceremonys, which is no wayes lawfull for us to use now under the Gospel.

§ III. Secondly, albeit I say, that this worship is neither limited to times, places, nor persons, yet I would not be understood, as if I intended the putting away of all set times and places to worship. God forbid I should think of such an opinion. Nay, we are none of those, that *forsake the assembling of our selves together*, but have even certain times and places, in which we carefully meet together (nor can we be driven therefrom by the threats or persecutions of men) to *wait upon God*, and worship him. To meet together we think necessary for the people of God, because, so long as we are cloathed with this outward tabernacle, there is a necessity to the entertaining of a joynt and visible fellowship, and bearing of an outward testimony for God, and seing of the faces one of another, that we concurr with our persons, as wel as spirits. To be accompanyed with that inward love and unity of spirit, doth greatly tend to encourage and refresh the Saints.

But the *limitation*, we condemn, is, that, whereas the Spirit of God should

ſhould be the immediat actor, mover, perſwader and influencer of man in the particular acts of worſhip, when the Saints are met together, this Spirit is limited in its operations, by ſeting up a particular man, or men to preach and pray in man's will, and all the reſt are excluded from ſo much as believing that they are to wait for God's Spirit to move them in ſuch things, and ſo they neglecting that, which ſhould quicken them *in* themſelves, and not waiting to feel the pure breathings of God's Spirit, ſo as to obey them, are led meerely to depend upon the preacher, and hear what he will ſay.

Secondly, in that theſe peculiar men come not thither to meet with the Lord, and to wait for the inward motions and operations of his Spirit, and ſo to pray, as they feel the Spirit to breath *through* them, and *in* them, and to preach, as they find themſelves acted and moved by God's Spirit, and as he gives utterance, ſo as to ſpeak a word in ſeaſon, to refreſh weary Soules, and as the preſent condition and ſtate of the peoples hearts requires, ſuffering God by his Spirit both to prepare peoples hearts, and alſo give the preacher to ſpeak what may be fit and ſeaſonable for them. But *he* hath hammered together in his cloſet, according to his own will, by his humane wiſdom and literatur, and by ſtealing the words of Truth from the letter of the Scriptors, and patching together other mens writings and obſervations, ſo much as will hold him ſpeaking an hour, while the glaſs runns, and without waiting or feeling the inward influence of the Spirit of God, he declames that by hap-hazard, whether it be fit or ſeaſonable for the peoples condition or no; and when he has ended his ſermon, he ſaith his prayer alſo in his own will and *ſo there is an end of the buſineſs*. Which cuſtomary worſhip, as it is no wayes acceptable to God, ſo how unfruitfull it is and unprofitable to thoſe, that are found in it, the preſent condition of the Nations doth ſufficiently declare. It appears then that we are not againſt ſet times for worſhip, as *Arnoldus* againſt this Propoſition, *ſect.* 45. no leſs impertinently alledgeth, offering needleſly to prove that, which is not denyed: onely theſe times being appointed for outward conveniency, we may not therefore think with the Papiſts that theſe *dayes* are holy, and lead people into a ſuperſtitious obſervation of them, being perſwaded that *all days are alike holy in the ſight of God*. And, albeit it be not my preſent purpoſe to make a long digreſſion concerning the debates among Proteſtants concerning the firſt day of the Week, commonly called *the Lord's day*, yet, forasmuch as it comes fitly in here, I ſhall briefly ſignifie our ſenſe thereof. § IV.

§ IV. We, not ſeing any ground in Scriptur for it, can not be ſo ſuperſtitious, as to believe that either the Jewiſh ſabbath now continues, or that the firſt day of the week is the anti-typ thereof, or the true Chriſtian ſabbath, which with *Calvin* we believe to have a more Spiritual ſenſe, and therefore we know no moral obligation, by the fourth command or elſewhere, to keep the firſt day of the Week more as any other, or any holineſs inherent in it. But firſt, forasmuch as it is moſt neceſſary, that there be ſome time ſet apart for the Saints to meet together to *wait upon God*. And that, ſecondly, it is fit at ſome times they be freed from their other outward affairs. And that thirdly, Reaſon and Equity doth allow that ſervants and beaſts have ſome time allowed them, to be eaſed from their continual labor. And that fourthly, it appears that the Apoſtles and primitive Chriſtians did uſe the firſt day of the week for theſe purpoſes. We find our ſelves ſufficiently moved for theſe cauſes to do ſo alſo, without ſuperſtitiouſly ſtraining the Scriptors for another reaſon, which that it is not to be there found, many Proteſtants, yea *Calvin* himſelf, upon the fourth command hath abundantly evinced. And though we therefore meet, and abſtain from working upon this day, yet doth not that hinder us from having meetings alſo for worſhip at other times.

§ V. Thirdly, though according to the knowledg of God, revealed unto us by the ſpirit, through that more full diſpenſation of Light, which we believe the Lord hath brought about in this day, we judg it our duty to hold forth that *Pure* and *Spiritual worſhip*, which is acceptable to God, and anſwerable to the teſtimony of Chriſt and his Apoſtles, and likewiſe to teſtifie againſt, and deny not onely manifeſt ſuperſtition and idolatry, but alſo all formal will-worſhip, which ſtands not in the Power of God, yet, I ſay, we do not deny the whole worſhip of all thoſe, that have born the name of *Chriſtians* even in the apoſtaſy, as if God had never heard their prayers, nor accepted any of them. God forbid we ſhould be ſo void of charity. The latter part of the Propoſition ſheweth the contrary; and, as we would not be ſo abſurd on the one hand to conclude, becauſe of the errors and darkneſs, that many were covered and ſurrounded with, in Babylon, that none of their prayers were heard, or accepted of God, ſo will we not be ſo unwary on the other, as to conclude, that, becauſe God heard and pityed them ſo, we ought to continue in theſe errors and darkneſs, and not come out of Babylon, when it is by God diſcovered unto us. The *Popiſh maſs*, and *veſpers*, I do believe to be, as to the matter of

of them, *abominable idolatry* and *superstition*, and so also believe the Protestants; yet will either I, or they, affirm, that in the darkness of Popery no upright-hearted men, though zealous in these abominations, have been heard of God, or accepted of him? Who can deny, but that both *Bernard* and *Bonaventur*, *Thaulerus*, *Thomas à Kempis*, and divers others have both known and tasted of the love of God, and felt the Power and Vertue of God's Spirit working with them for their Salvation? And yet ought we not to forsake and deny those superstitions, which they were found in? The Calvinistical Presbyterians do much upbraid (and I say, not without reason) the formality and deadness of the Episcopalian and Lutheran liturgys, and yet, as they will not deny but there have been some good men among them, so neither dare they refuse, but that, when that good step was brought in by them of turning the publik prayers into the vulgar tongues, though continued in a liturgy, it was acceptable to God, & sometimes accompanyed with his Power & Presence: yet will not the Presbyterians have it from thence concluded, that the common prayers should still continue; so likewise, though we should confess, that, through the mercy and wonderfull condescension of God, there have been upright in heart both among Papists and Protestants, yet can we not therefore approve of their way in the general, or not go on to the upholding of that *Spiritual worship*, which the Lord is calling all to, and so to the testifying against whatsoever stands in the way of it.

§ VI. Fourthly, to come then to the state of the controversy, as to the publik worship, we judge it the duty of all, to be diligent in the assembling of themselves together, (and what we have been, and are, in this matter, our enemies in Great *Britan*, who have used all means to hinder our assembling together to worship God, may bear witness) and when assembled, the great work of one and all ought to be to wait upon God, and, returning out of their own thoughts and imaginations, to feel the Lord's presence, and know a *gathering into his Name* indeed, where he is *in the midst* according to his promise. And as every one is thus gathered, and so met together inwardly in their spirits, as wel as outwardly in their persons, there the secret Power and Vertue of Life is known to refresh the Soul, and the pure motions and breathings of God's Spirit are felt to arise, from which as words of declaration, prayers, or praises arise, the acceptable worship is known, which edifies the Church, and is wel-pleasing to God, and no man here limits the Spirit of God, nor bringeth

bringeth forth his own cunned and gathered stuff, but every one puts that forth, which the Lord puts into their hearts, and it's uttered forth not in man's will and wisdom, but *in the evidence and demonstration of the Spirit and of Power*. Yea though there be not a word spoken, yet is the true Spiritual worship performed, and the body of Christ edified; yea it may and hath often fain out among us, that divers meetings have past without one word, and yet our Soules have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's Power and Spirit, which without words hath been ministred from one vessel to another. This is indeed strange and incredible to the meer natural and carnally-minded man, who will be apt to judge all time lost, where there is not something spoken, that's obvious to the outward senses; and therefore I shall insist a little upon this subject, as one, that can speake from a certain experience, and not by meer hear-say of this wonderfull and glorious dispensation, which hath so much the more of the wisdom and glory of God in it, as it's contrary to the natur of man's spirit, will, and wisdom.

§ VII. As there can be nothing more opposit to the natural will and wisdom of man, than this silent waiting upon God, so neither can it be obtained nor rightly comprehended by man, but as he layeth down his own wisdom and will, so as to be content to be throughly subject to God. And therefore it was not preached, nor can be so practised, but by such as find no outward ceremony, no observations, no words, yea not the best and pureſt words, even the words of Scripture, able to satisfie their weary and afflicted Soules, because where all these may be, the life, power, and vertue, which make such things effectual, may be wanting. Such, I say, were necessitat to cease from all outwards, and to be silent before the Lord, and being directed to that inward principle of *Life* and *Light in* themselves, as the most excellent teacher, which *can never be removed into a corner*, came thereby to be learned to wait upon God in the measur of Life and Grace received from him, and to cease from their own forward words and actings in the natural willing and comprehension, and feel after this inward Seed of Life, that, as it moveth, they may move with it, and be acted by its Power, and influenced, whether to pray, preach or sing. And so from this principle of man's being silent, and not acting in the things of God, of himself, untill thus acted by God's *Light* and *Grace in the heart*, did naturally spring that manner

Isa. 30: vers 20.

ner of sitting silent together, and waiting together upon the Lord. For many thus principled, meeting together in the pure fear of the Lord, did not apply themselves presently to speak, pray, or sing, &c. being afraid to be found acting forwardly in their own wills, but each made it their work to retire inwardly to the measur of Grace in themselves, not onely being silent as to words, but even abstaining from all their own thoughts, imaginations, and disires, so watching in a holy dependence upon the Lord, and meeting together not onely outwardly in one place, but thus inwardly in *One Spirit*, and in *One Name of Jesus*, which is his Power and Vertue. They come thereby to enjoy and feel the arisings of this *Life*, which, as it prevails *in* each particular, becomes as a flood of refreshment, & overspreads the whole meeting, for man and man's part and wisdom being denyed and chained down in every individual, and God exalted, and his Grace in dominion *in* the heart, thus his *Name* comes to be *One in all*, and his Glory breaks forth, and covers all, and there is such a holy aw and reverence upon every Soul, that, if the natural part should arise *in* any, or the wise part, or what is not one with the Life, it would presently be chained down and judged out. And when any are through the breaking forth of this Power constrained to utter a sentence of exhortation or praise, or to breath to the Lord in prayer, then all are sensible of it, for the same Life *in* them answers to it, *as in water face* answereth *to face*. This is that *Divine* and *Spiritual worship*, which the world neither knoweth, nor understandeth, which the vulture eye seeth not into. Yet many and great are the advantages, which my Soul with many others hath tasted of hereby, and which would be found of all such as would seriously apply themselves hereunto. For, when people are gathered thus together, not meerly to hear men, nor depend upon them, but *all* are *inwardly taught* to *stay their minds upon the Lord*, and *wait for his appearance in their hearts*, thereby the forward working of the spirit of man is stayed and hindered from mixing it self with the worship of God; and the form of this worship is so naked and void of all outward and worldly splendor, that all occasion for man's wisdom to be exercised in that superstition and idolatry hath no lodging here; and so there being also an inward quietness and retiredness of mind, the *Witness of God* ariseth *in the heart*, and the *Light of Christ* shineth, whereby the Soul cometh to see its own condition. And there being many joyned together in this same work, there is an inward travel and wrestling, and also, as the measur of Grace is abode in, an overcoming of the power and spirit

Prov. 27: vers 19.

Isa. 10:20. & 26:3.

spirit of darkness; and thus we are often greatly strengthened and renewed in the spirits of our minds without a word, and we enjoy and possess the holy fellowship and *communion of the body and blood of Christ*, by which our inward man is nourished and fed. Which makes us not to dote upon outward water and bread and wine in our Spiritual things. Now as many thus gathered together, grow up in the strength, power, and vertue of Truth, and as Truth comes thus to have victory & dominion in their Soules, then they receive an utterance, & speak steadily to the edification of their brethren, and the *pure Life* hath a free passage through them, and, what is thus spoken, edifieth the body indeed. Such is the evident certainty of that Divine strength, that is communicated by thus meeting together, and waiting in silence upon God, that sometimes, when one hath come in, that hath been unwatchfull, and wandering in his mind, or suddenly out of the hurry of outward business, & so not inwardly gathered with the rest, so soon as he retires himself inwardly, this Power, being in a good measur raised in the whole meeting, will suddenly lay hold upon his spirit, & wonderfully help to raise up the good *in* him, and beget him into the sense of the same Power, to the melting and warming of his heart, even as the warmth would take hold upon a man, that is cold, coming into a stove, or as a flame will lay hold upon some little combustible matter lieing near unto it; yea if it fall out, that severals met together, be straying in their minds, though outwardly silent, and so wandering from the measur of Grace *in* themselves, (which through the working of the enemy, and negligence of some may fall out) if either one come in, or may be in, who is watchfull, and *in* whom the *Life* is raised in a great measur, as that one keeps his place, he will feel a secret travel for the rest, in a sympathy with the *Seed*, which is oppressed *in* the other, and kept from arising by their thoughts and wanderings; and as such a faithfull one waits in the *Light*, and keeps in this Divine work, God often-times answers the secret travel and breathings of his own Seed through such a one, so that the rest will find themselves secretly smitten without words, and that one will be as a midwife, through the secret travel of his Soul, to bring forth the life *in* them, just as a little water, thrown into a pump brings up the rest, whereby *Life* will come to be raised *in* all, and the vain imaginations brought down, and such a one is felt by the rest to minister life unto them without words; yea sometimes, when there is not a word in the meeting, but all are silently waiting, if one come in, that is rude and wicked, and in whom the power

Eph. 4: vers 23.

of darkneſs prevaileth much, perhaps with an intention to mock, or do miſchief, if the whole meeting be gathered into the *Life*, and it be raiſed in a good meaſur, it will ſtrike terror into ſuch an one, and he will feel himſelf unable to reſiſt, but by the ſecret ſtrength and vertue thereof the power of darkneſs in him will be chained down, and, if the day of his viſitation be not expired, it will reach to the meaſur of Grace *in* him, and raiſe it up to the redeeming of his Soul, and this we often bear witneſs of, ſo as we had hereby frequent occaſion, in this reſpect, ſince God hath gathered us to be a people, to renew this old ſaying, of many, *Is Saul alſo among the Prophets?* For not a few have come to be convinced of the Truth, after this manner, of which I my ſelf in a part am a true witneſs, who not by ſtrength of arguments, or by a particular diſquiſition of each doctrin, and convincement of my underſtanding thereby, came to receive and bear witneſs of the Truth, but by being ſecretly reached by this *Life*: for, when I came into the ſilent aſſemblys of God's people, I felt a ſecret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me, and the good raiſed up, and ſo I became thus knit and united unto them, hungering more and more after the increaſe of this Power and Life, whereby I might feel my ſelf perfectly redeemed: and indeed this is the ſureſt way to become a Chriſtian; to whom afterwards the knowledg and underſtanding of principles will not be wanting, but will grow up, ſo much as is needfull, as the natural fruit of this good root, and ſuch a knowledg will not be barren nor unfruitfull after this manner. We deſire therefore all, that come among us, to be proſelyted, knowing, that, though thouſands ſhould be convinced in their underſtandings of all the Truths we maintain, yet, if they were not ſenſible of this inward Life, and their Soules not changed from unrighteouſneſs to righteouſneſs, they could add nothing to us; for this is that cement, whereby we are *joyned* as *to the Lord*, ſo to one another, and without this none can worſhip with us. Yea if ſuch ſhould come among us, and from that underſtanding and convincement they have of the Truth, ſpeak ever ſo true things, and utter them forth with ever ſo much excellency of ſpeech, if this Life were wanting, it would not edify us at all: but be as *ſounding braſs, or a tinkling cymbal.* 1 Cor. 13:1.

1 Sam. 10 vers 12.

1 Cor. 6: vers 17.

§ VIII. Our work then and worſhip is, when we meet together for *every* one to *watch*, and *wait upon God in themſelves*, & to be *gathered* from all viſibles thereinto. And as every one is thus ſtated, they come to find the

the *good* ariſe over the *evil*, and the *pure* over the *impure*, in which *God reveals* himſelf, and *draweth near* to *every individual*, and ſo he in the midſt in the general. Whereby each not onely partakes of the particular refreſhment and ſtrength, which comes from the good *in* himſelf, but is a ſharer of the whole body, as being a living member of the body, having a joynt fellowſhip and communion with all; and as this worſhip is ſtedfaſtly preached, and kept to, it becomes eaſy, though it be very hard at firſt to the natural man, whoſe roving imaginations, and running worldly deſires are not ſo eaſily brought to ſilence; and therefore the Lord oftentimes, when any turn towards him, and have true deſires thus to wait upon him, and find great difficulty through the unſtayedneſs of their minds, doth in condeſcenſion and compaſſion cauſe his Power to break forth in a more ſtrong and powerfull manner; and when the mind ſinks down, and waits for the appearance of Life, and that the power of darkneſs in the Soul wreſtles and works againſt it, then the good Seed, as it ariſeth, will be found to work, as phyſik, in the Soul, eſpecially if ſuch a weak one be in the aſſembly of divers others, in whom the Life is ariſen in greater dominion, and through the contrary workings of the power of darkneſs there will be found an inward ſtriving in the Soule, as really in the myſtery, as ever *Eſau* and *Jacob* ſtrove in *Rebekkah*'s womb. And from this inward travel, while the *darkneſs* ſeeks to obſcure the *Light*, and the *Light* break through the darkneſs (which always it will do, if the Soul give not its ſtrength to the darkneſs) there will be ſuch a painfull travel found in the Soul, that will even work upon the outward man; ſo that often-times through the working thereof the body will be greatly ſhaken, and many groans and ſighs and tears, even as the pangs of a woman in travel, will lay hold upon it, yea and this not onely as to one, but when the enemy (who, when the children of God aſſemble together, is not wanting to be preſent, to ſee if he can let their comfort) hath prevailed in any meaſur in a whole meeting, and ſtrongly worketh againſt it, by ſpreading and propagating his dark power, and by drawing out the minds of ſuch as are met, from the Life *in* them, as they come to be ſenſible of this power of his, that works againſt them, and to wreſtle with it by the *armour of Light*, ſometimes the Power of God will break forth into a whole meeting, and there will be ſuch an inward travel, while each is ſeeking to overcome the evil *in* themſelves, that by the ſtrong contrary workings of theſe oppoſit powers, like the going of two contrary tides, every individual will

will be strongly exercised, as in a day of battel; and thereby trembling, and a motion of body will be upon most, if not upon all, which, as the power of Truth prevailes, will from pangs and groans end with a sweet sound of thanksgiving and praise, and from this the name of *Quakers*, i. e. *Tremblers*, was first reproachfully cast upon us, which, though it be none of our choosing, yet in this respect we are not ashamed of it, but have rather reason to rejoyce therefore, even that we are sensible of this Power, that hath often-times laid hold upon our adversarys, and made them yeeld unto us, and joyn with us, and confess to the Truth, before they had any distinct or discursive knowledg of our doctrines, so that sometimes many at one meeting have been thus convinced, and this Power would sometimes also reach to, and wonderfully work even in little children, to the admiration and astonishment of many.

§ IX. Many are the blessed experiences, which I could relate of this *silence* and manner of worship; yet do I not so much commend and speak of *silence*, as if we had a law in it to shut out praying or preaching, or tied our selves thereunto; not at all: for, as our worship consisteth not in the words, so neither in silence, as silence, but in an holy dependence of the mind upon God, from which dependence silence necessarily followes in the first place, untill words can be brought forth, which are from God's Spirit; and God is not wanting to move *in* his children to bring forth words of exhortation or prayer, when it is needfull, so that of the many gatherings and meetings of such, as are convinced of the Truth, there is scarce any, *in* whom God raiseth not up some or other to minister to his brethren, that there are few meetings, that are altogether silent. For, when many are met together in this one Life and Name, it doth most naturally and frequently excite them to pray to, and praise God, and stirr up one another by mutual exhortation and instructions; yet we judge it needfull there be, in the first place, some times of silence, during which, every one may be gathered inward to the Word and Gift of Grace, from which he, that ministreth, may receive strength to bring forth what he ministreth, and that they, that hear, may have a sense to discern betwixt the *pretious* and the *vile*, and not to hurry into the exercise of these things, so soon as the bell rings, as other Christians do; yea and we doubt not, but assuredly know that the meeting may be good and refreshfull, though, from the sitting down to the rising up thereof, there hath not been a word as outwardly spoken; and yet Life may have been known

known to abound in each particular, and an inward growing up therein, and thereby, yea so as words might have been spoken acceptably, and from the life: yet there being no absolute necessity laid upon any so to do, all might have chosen rather quietly and silently to possess and enjoy the Lord *in* themselves, which is very sweet and comfortable to the Soul, that hath thus learned to be gathered out of all its own thoughts and workings, to feel the Lord to bring forth both the will and the deed, which many can declare by a blessed experience, though indeed it can not but be hard for the natural man to receive or believe this doctrin; and therefore it must be rather by a sensible experience, and by coming to make proof of it, than by arguments that such can be convinced of this thing, seing it is not enough to believe it, if they come not also to enjoy and possess it; yet in condescension to, and for the sake of such as may be the more willing to apply themselves to the practice and experience hereof, that they found their understandings convinced of it, and that it is founded upon Scriptur and Reason, I find a freedom of mind to add some few considerations of this kind, for the confirmation hereof, besides what is before mentioned of our experience.

§ X. That *to wait upon God*, and *to watch before him*, is *a duty incumbent upon all*, I suppose none will deny; and that this also is *a part of worship* will not be called in question, since there is scarce any other so frequently commanded in the Holy Scripturs, as may appear from Psal. 27: 14. 37: v. 7 & 34. Prov: 20. 22. Isa. 30: 18. Hoseæ 12: 7. Zach. 3: 8. Matth. 24: 42. 25: 13. 26: 41. Marc. 13: 33, 35 & 37. Luc. 21: 36. Act. 1: 4. 20: 31. 1 Cor. 16: 13. Col. 4: 2. 1 Thess. 5: 6. 2 Tim. 4: 5. 1 Pet. 4: 7. Also this duty is often recommended with very great and precious promises, as, Psal. 25: 3. 37: 9. 69: 7. Isa. 40: 31. Lam. 3: 25, 26. *they, that wait upon the Lord, shall renew their strength*, &c. Now, how is this waiting upon God or watching before him, but by this *silence*, of which we have spoken? Which, as it is in it self a *great and principal duty*, so it necessarily in *order* both of *nature* and *time* preceedeth all other. But, that it may be the better and more perfectly understood, as it is not onely an *outward silence* of the *body*, but an *inward silence* of the *mind* from all its own imaginations and self-cogitations, let it be considered according to Truth and to the principles and doctrines heretofore affirmed and proven, that man is to be considered in a twofold respect, to wit, in his *natural, unregenerat, and faln state*: and in his *Spiritual and renewed condition*,

tion, from whence ariseth that distinction of *the natural* and *Spiritual man*, so much used by the Apostle, and heretofore spoken of, also these two births of the mind proceed from the two *Seeds* in man respectively, to wit, the *good Seed* and the *evil*. And from the evil seed doth not onely proceed all manner of gross and abominable wickedness and profanity, but also hypocrisy, and these *wickednesses*, which the Scriptur calls *spiritual*, because it is the *serpent* working *in* and *by* the natural man in things that are spiritual, which having a shew and appearance of good are so much the more hurtfull and dangerous, as it is *Satan transformed* and *transforming himself into an Angel of Light*; and therefore doth the Scriptur so pressingly and frequently (as we have heretofore had occasion to observe) shut out and exclude the natural man from meddling with the things of God, denying his endeavours therein, though acted and performed by the most eminent of his parts, as of wisdom and utterance.

Also this *spiritual wickedness* is of two sorts, though both one in kind, as proceeding from one root, yet different in their degrees, and in the subjects also sometimes. The one is, when as the natural man is meddling in, and working in the things of Religion, doth from his own conceptions and divinations affirm or propose wrong and erroneous notions and opinions of God and things spiritual, and invent superstitions, ceremonys, observations, and rites in worship, from whence have sprung all the heresies and superstitions, that are among Christians. The other is, when as the natural man, from a meer conviction of his understanding, doth in the forwardness of his own will, and by his own natural strength, without the influence and leading of God's Spirit, go about either in his understanding to imagin, conceive, or think of the things of God, or actually to perform them by preaching or praying. The first is a missing both in matter and form. The second is a retaining of the form without the Life and Substance of Christianity, because Christian Religion consisteth not in a meer belief of true doctrines, or a meer performance of acts good in themselves, or else the bare letter of the Scriptur, though spoken by a drunkard or a devil, might be said to be spirit and life, which I judge none will be so absurd as to affirm: and also it would follow, that, where the form of godlyness is, there the power is also, which is contrary to the expres words of the Apostle. For the form of godlyness can not be said to be, where either the notions and opinions believed are erroneous and ungodly, or the acts performed evil and wicked, for then it would

would be the form of ungodlyness and not of godlyness. But of this further hereafter, when we shall speak particularly of preaching and praying. Now, though this last be not so bad, as the former, yet hath it made way for it; for men having first departed from the Life and Substance of true Religion and worship, to wit, from the inward Power and Vertue of the Spirit, so as therein to act, and thereby to have all their actions enlivened, have onely retained the form and shew, to wit, the true words and appearance, and so acting in their own natural and unrenewed wills in this form; the form could not but quickly decay and be vitiated, for the working and active spirit of man could not contain it self within the simplicity and plainness of Truth, but giving way to his own numerous inventions and imaginations began to vary in the form, and adapt it to his own inventions, untill by degrees the form of godlyness, for the most part came to be lost, as wel as the Power. For this kind of idolatry, whereby man loveth, idolizeth and huggeth his own conceptions, inventions, and product of his own brain, is so incident unto him, and seated in his faln natur, that, so long as his natural spirit is the first author and actor of him, and is that, by which he onely is guided and moved in his worship towards God, so as not first to wait for another Guide to direct him, he can never perform the pure Spiritual worship, nor bring forth any thing, but the fruit of the first, faln, natural, and corrupt root. Wherefore the time appointed of God being come, wherein by Jesus Christ he hath been pleased to restore the true Spiritual Worship, and the outward form of worship, which was appointed by God to the Jewes, and whereof the manner and time of its performance was particularly determined by God himself, being come to an end, we find that Jesus Christ, the Author of the Christian Religion, prescribes no set form of worship to his children under the more pure administration of the New Covenant; * save that he onely tells

* *If any object here, that the Lord's prayer is a prescribed form of Prayer, and therefore of Worship, given by Christ to his children.* Obj.

I answer, first, This can not be objected by any sort of Christians, that I know, because there are none, who use not other prayers, or that limit their worship to this. Secondly, this was commanded to the Disciple, while yet weak, before they had received the dispensation of the Gospel, not that they should onely use it in praying, but that he might shew them by one example, how that their prayers ought to be short, and not like the long prayers of the Pharisee; and that this was the use of it, appears by all the prayers, which divers Saints afterwards made use of, whereof the Scriptur makes mention, for none made use of Answ.

thus, neither repeated it, but used other words, according as the thing required, and as the Spirit gave utterance. Thirdly, that this ought so to be understood, appears from Rom. 8: 26. *of which afterwards mention shall be made at greater length, where the Apostle saith,* We know not what we should pray for as we ought: but the Spirit it self maketh intercession for us, &c. *But if this prayer had been such a prescribed form of prayer to the Church, that had not been true, neither had they been ignorant what to pray, nor should they have needed the help of the Spirit to teach them.*

tells them, that the *worship, now to be performed*, is *Spiritual*, and *in the Spirit*; and it's especially to be observed, that in the whole New Testament there is no order, nor command given in this thing, but to follow the revelations of the Spirit, save onely that general, of meeting together; a thing dearly owned and diligently practised by us, as shall hereafter more appear. True it is, mention is made of the dutys of praying, preaching, and singing, but what order or method should be kept in so doing, or that presently they should be set about so soon as the Saints are gathered, there is not one word to be found, yea these dutyes (as shall afterwards be made appear) are alwayes annexed to the assistance, leadings and motions of God's Spirit. Since then man in his natural state is thus excluded from acting or moving in things Spiritual, how or what way shall he exercise this first and previous duty of waiting upon God, but by silence, and by bringing that natural part to silence? Which is no other wayes, but by abstaining from his own thoughts and imaginations, and from all the self-workings and motions of his own mind, as wel in things materially good, as evil, that, he being silent, *God* may *speak in him*, and the *Good Seed* may arise. This, though hard to the natural man, is so answerable to Reason and even natural experience in other things, that it can not be denyed. He, that cometh to learn of a master, if he expect to hear his master, & be instructed by him, must not continually, be speaking of the matter to be taught, and never be quiet, otherwise how shall his master have time to instruct him? yea though the scholar were never so earnest to learn the science, yet would the master have reason to reprove him, as untoward & indocile, if he would alwayes be meddling of himself, and still speaking, and not wait in silence patiently to hear his master instructing and teaching him, who ought not to open a mouth, untill by his master he were commanded and allowed so to do. So also, if one were about to attend a great Prince, he would be thought an impertinent and imprudent servant, who, while he ought patiently and readily to wait, that

that he might answer the King, when he speaks, and have his eye upon him to observe the least motions and inclinations of his will, and to do accordingly, would be still deafening him with discourse, though it were in praises of him, and running to and fro, without any particular and immediat order to do things, that perhaps might be good in themselves, or might have been commanded at other times to others. Would the Kings of the Earth accept of such servants, or service? Since then we are commanded to *wait upon God diligently*, and in so doing it is promised, that our *strength shall be renewed*, this waiting can not be performed but by a silence, or cessation of the natural part on our side, since God manifests himself not to the outward man or senses so much as to the inward, to wit, to the Soul and spirit, if the Soul be still thinking and working in her own will, and busily exercised in her own imaginations, though the matters, as in themselves, may be good concerning God, yet thereby she incapacitats her self from discerning the *still small voyce of the Spirit*, and so hurts her self greatly, in that she neglects her *chief business* of *waiting upon the Lord*; nothing less then if I should busy my self crying out and speaking of a business, while in the mean time I neglect to hear one, who is quietly whispering into my ear, and informing me in these things, which are most needfull for me to hear and know concerning that business. And since it is the chief work of a Christian to know the natural will, in its own proper motions, crucified, that God may both move in the act and in the will, the Lord chiefly regards this profound subjection and self-denial. For some men please themselves as much, and gratifie their own sensual wills and humors in high and curious speculations of religion, affecting a name and reputation that way, or because those things by custom, or other wayes, are become pleasant and habitual to them, though not a white more regenerated, or inwardly sanctified in their spirits, as others gratifie their lusts in actions of sensuality; and therefore both are alike hurtfull to men and sinfull in the sight of God, it being nothing but the meer fruit and effect of man's natural and unrenewed will and spirit. Yea should one (as many no doubt do) from a sense of sin and fear of punishment seek to terrifie themselves from sin, by multiplying thoughts of death, hell and judgment, and by presenting to their imaginations the happyness and joyes of heaven, and also by multiplying prayers and other religious performances, as these things could never deliver him from one iniquity without the secret and inward

Power of God's Spirit and Grace, so would they signifie no more, than the fig-leaves, wherewith *Adam* thought to cover his nakednes; and seing it is onely the product of man's own natural will, proceeding from a self-love, and seeking to save himself, and not arising purely from that *Divine Seed of Righteousnes*, which is given of God to *all* for *Grace* and *Salvation*, it is rejected of God, and no wayes acceptable unto him, since the natural man, as natural, while he stands in that state, is with all his arts, parts, and actings reprobated by him. This great duty then of waiting upon God must needs be exercised in man's denying *self*, both inwardly and outwardly in a still and meer dependence upon God, in abstracting from all the workings, imaginations and speculations of his own mind, that, being emptyed, as it were, of himself, and so throughly crucified to the natural products thereof, he may be fit to receive the Lord, who will have no copartner nor corrival of his Glory and Power. And man being thus stated, the little Seed of Righteousnes, which God hath planted *in* his Soul, and Christ hath purchased for him, even the measur of Grace and Life, (which is burthened and crucified by man's natural thoughts and imaginations) receives a place to arise, and becometh a holy birth, and genitur *in* man, and is that *Divine air*, in, and by which man's Soul and spirit comes to be leavened. And by waiting therein he comes to be accepted in the sight of God, to stand in his presence, hear his voyce, and observe the motions of his Holy Spirit. And so man's place is, to wait in this; and as hereby there are any objects presented to his mind concerning God or things relating to Religion, his Soul may be exercised in them without hurt, and to the great profit both of himself and others, because those things have their rise not from his own will, but from God's Spirit. And therefore, as in the arisings and movings of this, his mind is still to be exercised in thinking and meditating, so also in the more obvious acts of preaching and praying. And so it may hence appear, we are not against meditation, as some have sought falsely to inferr from our doctrin; but we are against the thoughts and imaginations of the natural man in his own will, from which all errors and heresies concerning the Christian Religion, in the whole world, have proceeded. But if it please God at any time, when one or more are waiting upon him, not to present such objects, as gives them occasion to exercise their minds in thoughts and imaginations, but purely to keep them in this holy dependence, and, as they persist therein,

in, to cause his secret refreshment and the pure incomes of his holy Life to flow in upon them, then they have good reason to be content, because by this (as we know by good and blessed experience) the Soul is more strengthened, renewed, and confirmed in the love of God, and armed against the power of sin, than any wayes else: this being a fore-taste of that real and sensible enjoyment of God, which the Saints in heaven daily possess, which God frequently affords to his children here, for their comfort and encouragment, especially when they are assembled together to wait upon him.

§ XI. For there are *two contrary powers* or *spirits*, to wit, *the power and spirit of this world*, in which the Prince of darkness bears rule, and over as many as are acted by it and work from it, and *the Power or Spirit of God*, in which God worketh and beareth rule, and over as many as act in and from it. So whatever be the things, that a man thinketh of, or acteth in, however Spiritual or religious, as to the notion or form of them, so long as he acteth and moveth in the natural and corrupt spirit, and will, and not from, in, and by the Power of God, he sinneth in all, and is not accepted of God. For hence both *the ploughing* and praying *of the wicked is sin*: as also whatever a man acts in and from the Spirit and Power of God, having his understanding and will influenced and moved by it, whether it be actions religious, civil, or even natural, he is accepted in so doing in the sight of God, and is *blessed in them*. From what is said it doth appear, how frivolous and impertinent their objection is, that say, they *wait upon God in praying and preaching*, since *waiting* doth of it self imply *a passive dependence* rather, than an *acting*; and since it is, and shall yet be more shewn, that preaching and praying without the Spirit is an offending of God, not a waiting upon him, and that praying and preaching by the Spirit presupposes necessarily a silent waiting, for to feel the motions and influence of the Spirit to lead thereunto. And lastly, that in several of these places, where praying is commanded, as Matth. 26: 41. Mark. 13: 33. Luk. 21: 36. 1 Pet. 4: 7. watching is specially prefixed, as a previous preparation thereunto. So that we do wel and certainly conclude, that, since waiting and watching is so particularly commanded and recommended, and this can not be truely performed, but in this inward silence of the mind from mens own thoughts and imaginations, this silence is, and must necessarily be, a special and principal part of God's worship.

Prov. 21: vers 4.

Ja. 1: 25.

§ XII. But secondly: The excellency of this silent waiting upon God doth appear, in that it is impossible for the enemy, viz, the devil, to counterfeit it, so as for any Soul to be deceived or deluded by him in the exerçise thereof. Now, in all other matters he may mix himself in with the natural mind of man, and so, by transforming himself, he may deceive the Soul, by busying it about things perhaps innocent in themselves, while yet he keeps them from beholding the *Pure Light of Christ*, and so from knowing distinctly his duty, and doing of it. For that envious spirit of man's eternal happyness knoweth wel, how to accommodat himself, and fit his snares for all the several dispositions and inclinations of men; if he find one not fit to be engaged with gross sins or worldly lusts, but rather averse from them, and religiously inclined, he can fit himself to beguile such an one, by suffering his thoughts and imaginations to runn upon Spiritual matters, and so hurry them to work, act, and meditat in their own wills: for he wel knoweth, that, so long as *self* bears rule, and the Spirit of God is not the principal and chief actor, man is not put out of his reach, so therefore he can accompany the priest to the altar, the preacher to the pulpit, the Zelot to his prayers, yea the Doctor and Professor of Divinity to his study, and there he can chearfully suffer him to labour and work among his books, yea and help him to find out and invent subtile distinctions and quiddity's, by which both his mind, and others through him, may be kept from heeding *God's Light in the* Conscience, and waiting upon him. There is not any exercise whatsoever, wherein he can not enter and have a chief place, so as the Soul many times can not discern it, except in this alone; for he can onely work in and by the natural man, and his faculty's, by secretly acting upon his imaginations and desires, &c. and therefore, when he, to wit, the natural man, is silent, there he must also stand. And therefore, when the Soul comes to this silence, and, as it were, is brought to nothingness, as to her own workings, then the devil is shut out, for the *Pure Presence of God*, and *shining* of his *Light* he can not abide, because so long as a man is thinking and meditating as of himself, he can not be sure, but the devil is influencing him therein, but when he comes wholly to be silent, as the *Pure Light* of *God* shines in upon him, then he is sure that the devil is shut out, for beyond the imaginations he can not go, which we often find by sensible experience. For he, that of old is said to have come to the gathering together of the children of God, is not wanting to come to our assemblys, and indeed he can wel

wel enter and work in a meeting, that's silent onely as to words, either by keeping the minds in various thoughts and imaginations, or by stupifying them, so as to overwhelm them with a spirit of heavyness and slothfulness; but, when we retire out of all and are turned in, both by being diligent and watchfull upon the one hand, and also silent and retired out of all our thoughts upon the other, as we abide in this sure place, we feel our selves out of his reach; yea often-times the Power and Glory of God will break forth and appear, just as the bright sun through many clouds and mists, to the dispelling of that power of darkness, which will also be sensibly felt seeking to cloud and darken the mind, and wholly to keep it from purely waiting upon God.

§ XIII. Thirdly: The *excellency* of this *worship* doth appear, in that it can neither be stopped, nor interrupted by the malice of men or devils, as all other can. Now interruptions and stoppings of worship may be understood in a twofold respect, either as we are hindered from meeting, as being outwardly by violence separated one from another; or, when permitted to meet together, as we are interrupted by the tumult, noise and confusion, which such as are malitious may use, to molest or distract us. Now in both these respects this worship doth greatly overpass all others; for how far so ever people be separate or hindred from coming together, yet as every one is inwardly gathered to the measur of Life *in* himself, there is a secret unity and fellowship enjoyed, which the devil and all his instruments can never break or hinder. But secondly, it doth as wel appear, as to these molestations, which occur, when we are met together, what advantage this true and Spiritual Worship gives us, beyond all others, seing in despite of a thousand interruptions and abuses, one of which were sufficient to have stopped all other sorts of Christians, we have been able, through the natur of this worship, to keep it uninterrupted as to God, and also at the same time to shew forth an example of our Christian patience towards all, even oftentimes to the reaching and convincing of our opposers; for there is no sort of worship used by others, which can subsist, (though they be permitted to meet) unless they be either authorized and protected by the Magistrate, or defend themselves with the arme of flesh, but we at the same time exercise worship towards God, and also patiently bear the reproaches and ignominys, which Christ prophesied should be so incident and frequent to Christians; for how can the *Papists* say their *Mass*, if there be any there to disturb

disturb and interrupt them? Do but take away the Mass book, the calice, the host, or the Priest's garments; yea do but spill the water or the wine, or blow out the candles, (a thing quickly done) and the whole business is marred, and no sacrifice can be offered. Take from the *Lutherans* or *Episcopalians* their *Liturgy*, or common prayer book, and no service can be said. Remove from the *Calvinists*, *Arminians*, *Socinians*, *Independents* or *Anabaptists* the pulpit, the Bible, and the hour-glass, or make but such a noise, as the voice of the preacher can not be heard, or disturb him but so, before he come, or strip him of his Bible and his books, and he must be dumb: for they all think it an heresy, to wait to speak as the Spirit of God giveth utterance; and thus easily their whole worship may be marred. But when people meet together, and their worship consisteth not in such outward acts, and they depend not upon any ones speaking, but meerly sit down to wait upon God, and to be gathered out of all visibles, and to feel the Lord in Spirit, none of these things can hinder them; of which we may say of a truth, we are sensible witnesses; for when the Magistrates, stirred up by the malice and envy of our opposers, have used all means possible, and yet in vain, to deter us from meeting together, and that openly and publikly in our own hired houses, for that purpose; both death, banishments, imprisonments, finings, beatings, whippings, and other such devilish inventions have proven ineffectual to terrifie us from our holy assemblys, I say, and we having thus oftentimes purchased our liberty to meet by deep sufferings, our opposers have then taken another way, by turning in upon us the worst & wickedest people, yea the very off-scourings of men, who by *all manner of inhumane, beastly*, and *brutish behaviour* have sought to provoke us, weary us, and molest us, but in vain. It would be almost incredible to declare, and indeed a shame, that, among men pretending to be Christians, it should be mentioned, what things of this kind mens eyes have seen, and I my self, with others, have shared of in suffering, there they have often beaten us, and cast water and dirt upon us; there they have danced, leaped, sung, and spoken all manner of profane and ungodly words, offered violence, and shamefull behaviour to grave women and virgins, jeared, mocked, and scoffed, asking us, *if the Spirit was not yet come*, and much more, which were tedious here to relate; and all this, while we have been seriously and silently sitting together, and waiting upon the Lord, so that by these things our inward and spiritual fellowship with God

God and one with another in the *pure life* of *Righteousness* hath not been hindered. But on the contrary, the Lord, knowing our sufferings and reproaches for his testimony's sake, hath caused his Power and Glory more to abound among us, and hath mightily refreshed us by the sense of his love, which hath filled our Soules, and so much the rather as we found our selves gathered into *the Name of the Lord*, which is the *strong tower of the righteous*, whereby we felt our selves sheltered from receiving any inward hurt through their malice; and also that he had delivered us from that vain name and profession of Christianity, under which our opposers were not ashamed to bring forth these bitter and cursed fruits; yea sometimes in the midst of this tumult and opposition God would powerfully move some or other of us by his Spirit, both to testifye of that joy, which, notwithstanding their malice, we enjoyed, and powerfully to declare in the evidence and demonstration of the Spirit against their folly and wickedness, so as the Power of Truth hath brought them to some measur of quietness and stilness, and stopped the impetuous streams of their fury and madness: that as ever of old Moses by his rod divided the waves of the red sea, that the Israelits might pass, so God hath thus by his Spirit made a way for us in the midst of this raging wickedness, peaceably to enjoy and possess him, and accomplish our worship to him. So that sometimes upon such occasions several of our opposers and interrupters have hereby been convinced of the Truth, and gathered from being persecutors to be sufferers with us. And let it not be forgotten, but let it be inscribed and abide for a constant remembrance of the thing, that in these beastly and brutish pranks, used to molest us in our Spiritual meetings, none have been more busy, than the young students of the Universitys, who were learning Philosophy, and Divinity, so called, and many of them preparing themselves for the ministery. Should we committ to writing all the *abominations* committed in this respect by the *young fry* of the *Clergy*, it would make no small volumn, as the Churches of Christ, gathered into his Pure worship in *Oxford* and *Cambridge* in *England*, and *Edinburgh* and *Aberdeen* in *Scotland*, where the universitys are, can wel bear witness. Prov. 18: 10.

§ XIV. Moreover, in this we know, that we are partakers of the New covenant's dispensation, and disciples of Christ indeed, sharing with him of that Spiritual worship, which is performed in the Spirit and in Truth, because, as he was, so are we in this world. For the old Covenant worship had an outward glory, temple, and ceremonys, and was

full of outward splendor, and majesty, having an outward tabernacle, and altar beautified with gold, silver and precious stones, and their sacrifices were tied to an outward particular place, even the outward mount *Zion*, and those, that prayed, behoved to pray with their faces towards that outward Temple, and therefore all this behoved to be protected by an outward arm, nor could the Jewes peaceably have enjoyed it, but when they were secured from the violence of their outward enemies, and therefore when at any time their enemies prevailed over them, their glory was darkened, and their sacrifices stopped, & the face of their worship marred; hence they complain, lament, and bewail the destroying of the Temple, as a loss irreparable. But Jesus Christ, the Author and Institutor of the New Covenant worship, testifies, that God is neither to be worshipped in this nor that place, but in the Spirit and in Truth; and forasmuch as his *Kingdom is not of this world*, neither doth his worship consist in it, or need either the wisdom, glory, riches or splendor of this world, to beautifie or adorn it, nor yet the outward power or arm of flesh to maintain, uphold or protect it; but it is and may be performed by those, that are spiritually minded, notwithstanding all opposition, violence, and malice of men; because, it being purely Spiritual, it is out of the reach of natural men to interrupt or molest it; even as Jesus Christ, the Author thereof, did enjoy and possess his *Spiritual Kingdom*, while oppressed, persecuted, and rejected of men, and as, in despite of the malice and rage of the devil, *he spoiled principalitys and powers, triumphing over them, and, through death, destroyed him, that had the power of death, that is, the devil*; so also all his followers both can and do worship him, not onely without the arm of flesh to protect them, but even when oppressed. For their worship, being spiritual, is by the Power of the Spirit defended and maintained: but such worships as are carnal and consist in carnal and outward ceremonys and observations, need a carnal and outward arm to protect them, and defend them, else they can not stand and subsist. And therefore it appears, that the several worships of our opposers both Papists and Protestants are of this kind, and not the true Spiritual and New Covenant worship of Christ, because, as hath been observed, they can not stand without the protection or countenance of the outward Magistrate, neither can be performed, if there be the least opposition: for they are not in the patience of Jesus, to serve and worship him with sufferings, ignominies, calumnies, and reproaches; And from hence have sprung

Joh. 18: vers 36.

Col. 2: vers 15.

sprung all those warrs, fightings, and blood-shed among Christians, while each by the arm of flesh endeavoured to defend & protect their own way and worship; and from this also sprung up that monstrous opinion of *persecution*, of which we shall speak more at length hereafter.

§ XV. But fourthly, The nature of this worship, which is performed by the Operation of the Spirit, the natural man being silent, doth appear from these words of Christ, Joh. 4:23, 24. *But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* This testimony is the more specially to be observed, for that it is both the first, chiefest and most ample testimony, which Christ gives us, of his Christian worship, as different and contradistinguished from that under the *Law*. For First, he sheweth, that the season is now come, wherein the *Worship* must be *in Spirit and in Truth, for the Father seeketh such to worship him*: so then it is no more a worship consisting in outward observations, to be performed by man at set times or opportunitys, which he can do in his own will, and by his own natural strength, for else it would not differ in matter, but onely in some circumstances, from that under the *Law*. Next, as for a reason of this worship, we need not to give any other, and indeed none can give a better, than that, which Christ giveth, which I think should be sufficient to satisfie every Christian, to wit, *GOD is a SPIRIT, and they, that worship him, must worship him in Spirit and in Truth*. As this ought to be received, because it is the words of Christ, so also it is founded upon so clear a demonstration of *Reason*, as sufficiently evidenceth its verity. For Christ excellently argues from the analogy, that ought to be betwixt the *Object* and the *worship* directed thereunto:

Arg.

God is a Spirit:

Therefore he must be worshipped in Spirit.

This is so certain, that it can suffer no contradiction, yea and this analogy is so necessary to be minded, that, under the *Law*, when God instituted and appointed that ceremonial worship to the Jewes, because that worship was outward, that there might be an analogy, he saw it necessary to condescend to them, as in a special manner, to dwell betwixt the Cherubims within the tabernacle, and afterwards to make the Temple of Jerusalem in a sort his habitation, and cause something of an outward

and majesty to appear, by causing fire from heaven to consume the sacrifices, and filling the Temple with a cloud, through and by which mediums, visible to the outward eye, he manifested himself proportionably to that outward worship, which he had commanded them to perform. So now under the New Covenant, he seing meet in his heavenly wisdom to lead his children in a path more heavenly and Spiritual, and in a way both more easy and familiar, and also purposing to disappoynt carnal and outward observations, that his may have an eye more to an *inward glory* and *Kingdom*, than to an outward, he hath given us, for an example hereof, the appearance of his Beloved Son the Lord Jesus Christ, who (in stead that Moses delivered the Israëlits out of their outward bondage, and by outwardly destroying their enemies) hath delivered and doth deliver us by suffering, and dying by the hands of his enemies, thereby triumphing over the devil, and his, and our inward enemies, and delivering us therefrom: he hath also instituted an inward and Spiritual worship, so that God now tieth not his people to the temple of Jerusalem, nor yet unto outward ceremonies and observations, but taketh the *heart* of every Christian for a *Temple* to dwell in, and there immediately appeareth, and giveth him directions, how to serve him in any outward acts. Since, as Christ argueth, *God is a Spirit*, he will now be worshipped in the Spirit, where he reveals himself, and dwelleth with the contrite in heart: Now, since it is the heart of man, that now is become the Temple of God, in which he will be worshipped, and no more in particular outward temples, (since, as blessed *Stephen* said, out of the Prophet, to the professing Jewes of old, *the Most High dwelleth not in temples made with hands*) as, before the glory of the Lord descended to fill the outward temple, it behoved to be purified and cleansed, and all polluted stuff removed out of it, yea and the place for the tabernacle was overlaid with gold, the most pretious, clean, and clearest of metalls; so also, before God be worshipped in the inward temple of the heart, it must also be purged of its own filth, and all its own thoughts and imaginations, that so it may be fit to receive the Spirit of God, and to be acted by it, and doth not this directly lead us to that inward silence, of which we have spoken, and exactly pointed out? And further, This worship must be *in truth*; intimating, that this Spiritual worship thus acted is onely and properly a true worship, as being that, which, for the reasons above observed, can not be counterfeited by the enemy, nor yet performed by the hypocrit.

Actor. 7: 48.

§ XVI.

§ XVI. And though this worship be indeed very different from the divers established invented worships among Christians, and therefore may seem strange to many, yet hath it been testified of, commended, and practised by the most pious of all sorts, in all ages, by many evident testimonies might be proved, so that from the professing and practiceing thereof the name of *Mystiks* hath arisen, as of a certain sect generally commended by all, whose writings are full both of the explanation and of the commendation of this sort of worship, where they plentifully assert this *inward introversion*, and *abstraction of the mind*, as they call it, *from all images and thoughts*, and the *prayer of the will*, yea they look upon this as *the heighth of Christian perfection*, so that some of them, though professed Papists, do not doubt to affirm, that, such as have attained this method of worship, or are aiming at it, (as in a book, called *Sancta Sophia*, put out by the English Benedictins, printed at *Douay*, anno 1657. Tract. 1. Sect. 2. cap. 5.) *need not, nor ought to trouble or busy themselves with frequent and unnecessary confessions, with exercising corporal labors and austerity, the using of vocal voluntary prayers, the hearing of a number of masses, or set devotions, or exercises to Saints, or prayers for the dead, or having solicitous and distracting cares to gain indulgences, by going to such and such Churches, or adjoyning ones self to confraternitys, or intangling ones self with vowes and promises, because such kind of things hinder the Soul from observing the operations of the Divine Spirit, in it, and from having liberty to follow the Spirit, whither it would draw her.* And yet who knowes not, but that in such kind of observations the very substance of the Popish religion consisteth? Yet nevertheless it appears by this and many other passages, which out of their *Mystik* writers might be mentioned, how they look upon this worship as excelling all other, and that such as arrived hereunto had no absolute need of the others; yea (see the life of *Balthazar Alvares*, in the same *Sancta Sophia*, Tract. 3 sect. 1. cap. 7.) such as tasted of this, quickly confessed that the other formes and ceremonies of worship were useless as to them, neither did they perform them as things necessary, but meerly for order or exampl's sake; and therefore though some of them were so overclouded with the common darkness of their profession, yet could they affirm that this Spiritual worship was still to be retained and sought for, though there be a necessity of omitting their outward ceremonys. Hence *Bernard*, as in many other places, so in his epistle to one *William*, Abbot of the same order, saith, *Take heed to the rule of God, the Kingdom of God is within you*: and afterwards, say-

saying that their outward orders and rules should be observed, he adds, *but otherwise when it shall happen, that one of those two must be omitted in such a case, these are much rather to be omitted, than those former; for by how much the Spirit is more excellent and noble than the body, by so much are Spiritual exercises more profitable than corporal.* Is not that then the best of worships, which the best of men in all ages and of all sects have commended, and which is most suteable to the doctrin of Christ, I say, is not that worship to be followed and performed? And so much the rather as God hath raised a people to testifie for it, and preach it to their great refreshment and strengthening, in the very face of the world, and notwithstanding much oppolition, who do not, as these *Mystiks*, make of it a mystery onely to be attained by a few men or women in a cloyster, or, as their mistake was, after wearying themselves with many outward ceremonyes and observations, as if it were the consequence of such a labor. But who in the free love of God (who respects not persons, and was near to hear and reveal himself as wel to *Cornelius* a centurion and a Roman, as to *Simeon* and *Anna*, and who discovered his glory to Mary a poor handmaid, and to the poor shepherds rather than to the high-priests and devout proselyts among the Jewes) in and according to his free love finding that God is revealing and establishing this worship, and making many poor tradesmen, yea young boyes and girles, witnesses of it, do intreat and beseech all to lay aside all their own will-worships and voluntary acts performed in their own wills, and by their own meer natural strength and power, without retiring out of their own vain imaginations and thoughts, or feeling the *pure Spirit of God* to move and stir *in* them, that they may come to practise this acceptable worship, which is *in Spirit and in Truth.* But against this worship they *object*

Obj. § XVII. First, *It seemes to be an unprofitable exerçise for a man to be doing or thinking nothing, and that one might be much better imployed either in meditating upon some good subject, or otherwise praying to or praising God.*

Answ. I *answer*, That is not unprofitable, which is of absolute necessity, before any other duty can be acceptably performed, as we have shewn this waiting to be. Moreover, those have but a carnal and grosse apprehension of God, and of the things of his Kingdom, that imagin that men please him by their own workings and actings, whereas as hath been shewn, the first step for man to fear God is to cease from his own thoughts and imaginaIsa. 1: 16, 17. tions, and suffer God's Spirit to work in him: for we must *cease to do evil*, ere

ere we *learn to do wel*; and this meddling in things Spiritual by man's own natural understanding is one of the greatest and most dangerous evils, that man is incident to, being that, which occasioned our first parents fall, to wit, a forwardness to desire to know things, and a meddling with them, both without and contrary to the Lord's command.

Secondly some *object*, *if your worship meerly consist in inwardly retiring to the Lord, and feeling of his Spirit arise in you, and then to do outward acts, as ye are led by it, what need ye have publik meetings at set times and places, since every one may enjoy this at home? or should not every one stay at home, untill they be particularly moved to go to such a place at such a time; since to meet at set times and places seemes to be an outward observation and ceremony contrary to what ye at other times assert?* Obj.

I *answer* first, To meet at set times and places is not any religious act, or part of worship, in it self, but onely an outward conveniency, necessary for our seing one another, so long as we are cloathed with this outward tabernacle; and therefore our meeting at set times and places is not a part of our worship, but a preparatory accommodation of our outward man, in order to a publik visible worship, Since we set not about the visible acts of worship, when we meet together, untill we be led thereunto. Secondly, God hath seen meet, so long as his children are in this world, to make use of the outward senses, as a means, to convey Spiritual Life, as by speaking, praying, praising, &c, which can not be done to mutual edification, but when we hear and see one another, but also for to entertain an outward visible testimony for his Name in the world: he causeth the inward Life (which is also many times not conveyed by the outward senses) the more to abound, when his children assemble themselves diligently together to wait upon him; that, *as iron sharpeneth iron*, so the seing of the face one of another, when both are inwardly gathered unto the *Life*, giveth occasion for the *Life* secretly to arise, and pass from vessel to vessel; and as many candles lighted and put in one place do greatly augment the light, and makes it more to shine forth; so when many are gathered together into the same Life, there is more of the Glory of God, and his Power appears to the refreshment of each individual, for that he partakes not onely of the *Light* and *Life*, raised *in* himself, but in all the rest; and therefore Christ hath particularly promised a blessing to such as assemble together *in* his *Name*, seing he will be *in the midst of them*, Matth. 18: 20. and the author to the Hebrewes Answ. Prov. 27: vers 17.

doth

doth precisely prohibite the neglect of this duty, as being of very dangerous and dreadfull consequence, in these words, Heb. 10: 24. *And let us consider one another to provoke unto love, and to good works: Not forsaking the assembling of our selves together, as the manner of some is; ---- For if we sin willfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins.* And therefore the Lord hath shewn, that he hath a particular respect to such as thus assemble themselves together, because that thereby a publik testimony for him is upheld in the earth, and his Name is thereby glorified; and therefore such as are right in their spirits are naturally drawn to keep the meetings of God's people, and never want a Spiritual influence to lead them thereunto. And if any do it in a meer customary way, they will no doubt suffer condemnation for it. Yet can not the appoynting of places and times be accounted a ceremony and observation done in man's will in the worship of God, seing none can say that it is an act of worship, but onely a meer presenting of our persons in order to it, as is above said. Which that it was practised by the primitive Church and Saints all our adversarys do acknowledg.

Obj. Lastly, some object, *That this manner of Worship in silence is not to be found in all the Scriptur.*

Answ. I *answer*, we make not silence to be the sole matter of our worship, since, as I have above said, there are many meetings, which are seldom, if ever, altogether silent, some or other are still moved either to preach, pray, and praise, and so, in this, our meetings can not be but like the meetings of the primitive Churches recorded in Scriptur, since our adversarys confess that they did preach and pray by the Spirit. And then, what absurdity is it to suppose that at some times the Spirit did not move them to these outward acts, and that then they were silent, since we may wel conclude, they did not speak, untill they were moved, and so no doubt had sometimes silence, Act. 2: 1. before the Spirit came upon them, it is said, ---- *they were all with one accord in one place*: and then it is said, *the Spirit suddenly came upon them*: but no mention is made of any one speaking at that time, and I would willingly know what absurdity our adversarys can inferr, should we conclude they were a while silent.

Inst. But if it be urged, that *a whole silent meeting can not be found in Scriptur.*

Ans. I *answer*, supposing such a thing were not recorded, it will not therefore follow that it is not lawfull, seing it naturally followeth from other Scriptur precepts, as we have proven this doth, for seing the Scriptur commands to meet together, and, when met, the Scriptur prohibits prayers or preachings, but as the Spirit moveth thereunto: if people meet together, and the Spirit move not to such acts, it will necessarily follow, that they must be silent. But further, there might have been many such things among the Saints of old, though not recorded in Scriptur, and yet we have enough in Scriptur, signifying that such things were. For *Job* sat silent seven dayes with his friends together; Job. 2: 13 here was a long silent meeting. See also *Ezra* c. 9: 4. and *Ezechiel* c. 1: 14. & 20: 1. Thus having shewn the excellency of this worlhip, proven it from Scriptur and Reason, and answered the objections, which are commonly made against it, which, though it might suffice to the explanation and probation of our Proposition: yet I shall add something more particularly of *preaching*, *praying*, and *Singing*, and so proceed to the following Proposition.

§ XVIII. *Preaching*, as it's used both among Papists and Protestants, is for one man to take some place or verse of Scriptur, and thereon speak for an hour or two, what he hath studyed and premeditated in his closet, and gathered together from his own inventions, or from the writings and observations of others, and then having got it by heart, as a school boy doth his lesson, he brings it forth and repeats it before the people: and how much the fertiler and stronger a man's invention is, and the more industrious and laborious he is in collecting such observations, and can utter them with the excellency of speech and humane eloquence, so much the more is he accounted an able and excellent preacher.

To this we oppose, that, when the Saints are met together, and every one gathered to the *Gift* and *Grace of God in themselves*, he, that ministreth, being acted thereunto by the arising of the Grace *in* himself, ought to speak forth what the Spirit of God furnisheth him with, not minding the eloquence and wisdom of words, but the demonstration of the Spirit and of Power, and that either in the interpreting some part of Scriptur, in case the *Spirit*, which is the *good Remembrancer*, lead him so to do, or otherwise words of exhortation, advice, reproof, and instruction, or the sense of some Spiritual experiences, all which will still be agreable to the Scriptur, though perhaps not relative to, nor founded upon any particular chapter or verse, as a text. Now let us examin and consider which of these two sorts of preaching be most agreable to the precepts and practice of Christ and his Apostles, and the primitive Church, record-

recorded in Scriptur. For First, as to their preaching upon a text, if it were not meerly customary or premeditated, but done by the immediat motion of the Spirit, we should not blame it, but to do it, as they do, there is neither precept nor practice, that ever I could observe in the New Testament, as a part of the instituted worship thereof.

Obj. But they *alledge*, that *Christ took the book of Isaiah, and read out of it, and spake nearefrom, and that Peter preached from a sentence of the Prophet Joel.*

Answ. I *answer* that Christ and Peter did it not, but as immediatly acted and moved thereunto by the Spirit of God, and that without premeditation, which I suppose our adversarys will not deny; in which case we willingly approve of it: but what is this to their customary conned way, without either, waiting for or expecting the movings, or leadings of the Spirit? Moreover, that neither Christ nor Peter did it, as a settled custom or form, to be constantly practised by all the ministers of the Church, appears, in that most of all the sermons recorded by Christ and his Apostles in Scriptur, were without this, as appears from Christ's sermon upon the mount, Matth. 5: 1, *&c.* Mark. 4: 1, *&c.* and Paul's preaching to the Athenians and to the Jewes, *&c.* As then it appears that this method of preaching is not grounded upon any Scriptur precept, so the nature of it is contrary to the preaching of Christ under the New Covenant, as expreſt and recommended in Scriptur: for Christ, in sending forth his Disciples, expreſsly mentioneth, that they are not to speak of or from themselves, or to fore-cast before hand, but that, which *the Spirit in the same hour shall teach* them, as is particularly mentioned in the three Evangelists, Matth. 10: 20. Mark. 13: 11. Luk. 12: 12. Now, if Christ gave this order to his Disciples, before he departed from them, as that, which they were to practise, during his abode outwardly with them, much more were they to do it, after his departur, since then they were more specially to receive the *Spirit* to *lead* them *in all things*, and to *bring all things to* their remembrance, Joh. 14: 26. And, if they were to do so, when they appeared before the Magistrates and Princes of the earth, much more in the worship of God, when they stand specially before him, seing, as is above shewn, his worship is to be performed in Spirit, and therefore, after their receiving of the Holy Ghost, it is said, Act. 2: 4. *they spake, as the Spirit gave them utterance*, not what they had studyed, and gathered from books in their closets in a premeditated way. *Franciscus*

Franciscus Lambertus, before cited, speaketh wel, and sheweth their hypocrisy; Tract. 5. of *Prophecy*, chap. 3. saying, *Where are they now, that glory in their inventions, who say A brave invention, a brave invention! this they call invention, which themselves have made up, but what have the faithfull to do with such kind of inventions? It is not figments, nor yet inventions, that we will have, but things that are solid, invincible, eternal and heavenly, not which men have invented, but which God hath revealed; for, if we believe the Scriptur, our invention profiteth nothing, but to provoke God to our ruin.* And afterwards, *Beware* (saith he) *that thou determine not precisely to speak what before thou hast meditated, whatsoever it be, for, though it be lawfull to determine the text, which thou art to expound, yet not at all the interpretation; lest, if thou so dost, thou take from the Holy Spirit, that, which is his, to wit, to direct thy speech, that thou mayst prophesie in the Name of the Lord, denuded of all learning, meditation and experience, and as if thou hadst studyed nothing at all; committing thy heart, thy tongue, and thy self wholly unto his Spirit, and trusting nothing to thy former studying or meditation, but saying with thy self, in great confidence of the Divine promise, the Lord will give a word with much power unto those, that preach the Gospel. But above all things be carefull thou follow not the manner of hypocrits, who have written almost word by word what they are to say, as if they were to repeat some verses upon a theatre have learned all their preaching, as they do, that act tragedys, and afterwards, when they are in the place of prophesieing, pray the Lord, to direct their tongue: but in the mean time shuting up the way of the Holy Spirit, they determin to say nothing, but what they have written. O unhappy kind of Prophets, yea and truely cursed, which depend not upon God's Spirit, but upon their own writings or meditation! Why prayst thou to the Lord, thou false prophet, to give thee his holy Spirit, by which thou mayst speak things profitable, and yet thou repell'st the Spirit? why prefer'st thou thy meditation or study to the Spirit of God? otherwise why committ'st thou not thy self to the Spirit?*

§ XIX. Secondly, this manner of preaching, as used by them, considering that they also affirm, that it may be and often is performed by men, who are wicked or void of true Grace, can not onely not edifie the Church, beget or nourish true faith, but is destructive to it, being directly contrary to the nature of the Christian and Apostolik ministery, mentioned in the Scripturs: *for the Apostles preached the Gospel not in the wisdom of words, lest the Cross of Christ should be of none effect*, 1 Cor. 1: 17. But this preaching, not being done by the actings and movings of God's Spirit but by man's invention and eloquençe in his own will, and through

his natural and acquired parts and learning, is in the wisdom of words, and therefore the Cross of Christ is thereby made of none effect. The Apostle's *speech and preaching* was *not with enticing words of man's wisdom, but in demonstration of the Spirit and of Power. That the faith of their hearers should not stand in the wisdom of men, but in the Power of God*, 1 Cor. 2: 3, 4, 5. But this preaching having nothing of the Spirit and Power in it, both the preachers and hearers confessing they wait for no such thing, nor yet are often-times sensible of it, must needs stand in the enticing words of man's wisdom, since it is by the meer wisdom of man it is sought after and the meer strength of man's eloquence and enticing words it is uttered, and therefore no wonder, if the faith of such as hear and depend upon such preachers and preachings stand in the wisdom of men, and not in the Power of God. The Apostles declared that *they spake not in the words, which man's wisdom teacheth, but which the Holy Ghost teacheth*, 1 Cor. 2: 13. But these preachers confess that they are strangers to the Holy Ghost his motions and operations, neither do they wait to feel them, and therefore they speak in the words, which their own natural wisdom and learning teacheth them, mixing them in and adding them to such words as they steal of the Scriptur and other books, and therefore speak not what the Holy Ghost teacheth.

Thirdly, this is contrary to the method and order of the primitive Church, mentioned by the Apostle, 1 Cor. 14: 30, &c. where in preaching every one is to wait for his revelation, and to give place one unto another, according as things are revealed. But here there is no waiting for a revelation, but the preacher must speak, and not that, which is revealed unto him, but what he hath prepared and premeditated before hand.

Lastly, By this kind of preaching, the Spirit of God, which should be the chief instructor and teacher of God's people, and whose influence is that onely, which makes all preaching effectual and beneficial for the edifying of Soules, is shut out, and man's natural wisdom, learning and parts set up and exalted, which (no doubt) is a great and chief reason, why the preaching among the generality of Christians is so unfruitfull and unsuccessfull; yea according to this doctrin the devil may preach, and ought to be heard also, seing he both knoweth the Truth, and hath as much eloquence as any. But what availes excellency of speech, if the demonstration and Power of the Spirit be wanting, which toucheth the Con-

Conscience? We see, that, when the devil confessed to the Truth, yet Christ would have none of his testimony. And as these pregnant testimonys of the Scriptur do prove this part of preaching to be contrary to the doctrin of Christ, so do they also prove that of ours, before affirmed, to be conforme thereunto?

XX. But if any *object* after this manner, *Have not many been benefited, yea & both converted and edified by the ministery of such as have premeditated their preachings? yea and hath not the Spirit often concurred, by its Divine influence, with preachings thus premeditated, so as they have been powerfully born in upon the Souls of the hearers, to their advantage?* Obj.

I *answer*, though that be granted, which I shall not deny, it will not infer that the thing was good in it self, more than, because Paul was met with by Christ, to the converting of his Soul, riding to *Damascus* to persecut the Saints, that he did wel in so doing; neither particular actions nor yet whole congregations (as we above observed) are to be measured by the acts of God's condescension, in times of ignorance. But besides, it hath often-times faln out, that God, having a regard to the simplicity and integrity either of the preacher or hearers, hath faln in upon the heart of a preacher by his Power and holy influence, and thereby hath led them to speak things, which were not in his premeditated discourse, and which perhaps he never thought of before: and those passing ejaculations, and unpremeditated, but living, exhortations, have proved more beneficial and refreshfull both to preacher and hearers, than all their premeditated sermons. But all that will not allow them to continue in these things, which in themselves are not approved, but contrary to the practice of the Apostles, when God is raising up a people to serve him according to the primitive purity and spirituality; yea such acts of God's condescension in times of darkness and ignorance should ingage all more and more to follow him, according as he reveals his most perfect and Spiritual way. Answ.

§ XXI. Having hitherto spoken of *Preaching*, now it is fit to speak of *Praying*, concerning which the like controversy ariseth. Our adversarys, whose *religion* is all, for the most part, *outside*, and such, whose acts are the meer products of man's natural will and abilitys, as they can preach, so can they pray, when they please, and therefore have their set particular prayers. I meddle not with the controversys, among themselves concerning this, some of them being for set prayers, as a *liturgy*, others

others for such as are *ex tempore* conceived; it suffices me, that all of them agree in this, that the motions and influence of the Spirit of God are not necessary to be previous thereunto; and therefore they have set times in their publik worship, as before and after preaching, and in their privat devotion, as morning and evening, and before and after meat, and other such occasions, at which they precisely set about the performing of their prayers, by speaking words to God, whether they feel any motions or influence of the Spirit or not; so that some of the chiefest have confessed that they have thus prayed without the motions or assistance of the Spirit, acknowledging that they sinned in so doing, yet they said they look upon it as their duty to do so, though to pray without the Spirit be sin. We freely confess, that prayer is both very profitable, and a necessary duty, commanded, and fit to be practised frequently by all Christians; but as we can do nothing without Christ, so neither can we pray without the concurrence and assistance of his Spirit. But that the state of the controversy may be the better understood, let it be considered, First, that *Prayer* is twofold, *inward*, and *outward*. *Inward Prayer* is that *secret turning of the mind towards God*, whereby, being secretly touched and awakened by the *Light* of *Christ in* the *Conscience*, and so bowed down under the sense of its iniquitys, unworthyness, and misery, it looks up to God, and joyning issue with the secret shinings of the *Seed* of God it breaths towards him, and is constantly breathing forth some secret desires and aspirations towards him. It is in this sense that we are so frequently in Scriptur commanded to *pray continually*, Luk. 18: 1. 1 Thess. 5: 17. Eph. 6: 18. Luk. 21: 36. which can not be understood of outward prayer, because it were impossible that men should be alwayes upon their knees, expressing words of prayer, and this would hinder them from the exercise of those dutys, no less positively commanded. *Outward Prayer* is when as the spirit (being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully *in* the Soul) receives strength and liberty, by a superadded motion and influence of the Spirit, to bring forth either audible sighs, groans, or words, and that either in publik assemblys, or in privat, or at meat, &c.

As then *inward prayer* is *necessary at all times*, so, so long as the day of every man's visitation lasteth, he never wants some influence, less or more for the practice of it. Because he no sooner retires his mind, and considers himself in God's presence, but he finds himself in the practice of it.

The

The outward exercise of Prayer as needing a greater and superadded influence and motion of the Spirit, as it can not be continually practised, so neither can it be so readily, so as to be effectually performed, untill his mind be sometime acquainted with the inward; therefore such as are diligent and watchfull in their minds, and much retired in the exercise of this inward prayer, are more capable to be frequent in the use of the outward, because that this holy influence doth more constantly attend them, and they being better acquainted with, and accustomed to the motions of God's Spirit, can easily perceive and discern them: and indeed as such, who are most diligent, have a near access to God, and he taketh most delight to draw them by his Spirit, to approach and call upon him. So, when many are gathered together in this watchfull mind, God doth frequently poure forth the Spirit of Prayer among them, and stir them thereunto, to the edifying and building up of one another in love. But, because this outward prayer depends upon the inward, as that, which must follow it, and can not be acceptably performed, but as attended with a superadded influence and motion of the Spirit, therefore can not we prefix set times to pray outwardly, so as to lay a necessity to speak words at such and such times, whether we feel this heavenly influence and assistance, or no; for that we judge were a tempting of God, and a coming before him without due preparation. We think it fit for us to present our selves before him by this inward retirement of the mind, and so to proceed further, as his Spirit shall help us and draw us thereunto, and we find that the Lord accepts of this, yea and seeth meet sometimes to exercise us in this silent place, for the trial of our patience, without allowing us to speak further, that he may teach us not to relie upon outward performances, or satisfie our selves, as too many do, with the saying of our prayers, and, that our dependence upon him may be the more firm and constant, to wait for the holding out of his scepter, and for his allowance to draw near unto him, and with greater freedom and enlargement of Spirit upon our hearts towards him; yet nevertheless we do not deny but sometimes God, upon particular occasions, very suddenly, yea upon the very first turning-in of the mind, may give power and liberty to bring forth words or acts of outward prayer, so as the Soul can scarce discern any previous motion, but the influence and bringing forth thereof may be, as it were, *simul & semel*; nevertheless that saying of *Bernard* is true, that *All prayer is tepid, which hath not an inspiration preveening* it.

Though

Though we affirm, that none ought to go about prayer without this motion, yet we do not deny but such sin, as neglect prayer; but their sin is in that they come not to that place, where they may feel that, that would lead them thereunto; And therefore we question not but many, through neglect of this inward watchfulness and retiredness of mind, miss many precious opportunitys to pray, and thereby are guilty in the sight of God, yet would they sin, if they should set about the act, untill they first felt the influence. For, as he grossly offends his master, that lieth in his bed, and sleeps, and neglects to do his master's business, yet, if such a one should suddenly get up, without puting on his cloaths, or taking along with him those necessary tools and instruments, without which he could not possibly work, should forwardly fall a doing, to no purpose, he would be so far, thereby from repairing his former fault, that he would justly incurr a new censur: and, as one, that is careless, and other wayes busied, may miss to hear one speaking unto him, or even not hear the bell of a clock, though striking hard by him, so may many through negligence, miss to hear God often-times calling upon them, and giving them access to pray unto him, yet will not that allow them, without his liberty, in their own wills to fall to work.

And lastly, though this be the onely true, and proper method of prayer, as that, which is alone acceptable to God, yet shall we not deny, but he often-times answered the prayers, and concurred with the desires of some, especially in the times of darkness, who have greatly erred herein, so that some, that have sit down in formal prayers, though far wrong in the *matter*, as wel as *manner*, without the assistance or influence of God's Spirit, yet have found him to take occasion there-through to break in upon their Soules, and wonderfully tender and refresh them; yet, as in preaching and elsewhere hath afore been observed, that will not prove any such practices, or be a just let to hinder any from coming to practise that pure Spiritual and acceptable prayer, which God is again restoring and leading his people into, out of all superstitious and meer empty formalitys. The state of the controversy, and our sense thereof being thus clearly stated, will both obviat many objections, and make the answer to others more brief and easy, I shall first prove this Spiritual prayer, by some short considerations from Scriptur, and then answer the objections of our opposers, which will also serve to refute their method and manner thereof.

§ XXII.

§ XXII. And first, that there is a necessity of this inward retirement of the mind, as previous to prayer, that the Spirit may be felt to draw thereunto, appears, for that in most of those places, where *Prayer* is commanded, *watching* is prefixed thereunto as necessary to go before, as Matth. 24: 42. Mark 13: 33. 14: 38. Luk 21: 36. from which it is evident that this *watching* was to go before *prayer*. Now to what end is this *watching*, or what is it, but a waiting to feel God's Spirit to draw unto prayer, that so it may be done acceptably? For, since we are to *pray always in the Spirit*, and can not pray, of our selves, without it, acceptably, this watching must be, for this end, recommended to us as preceeding prayer, that we may watch and wait for the seasonable time to pray, which is when the Spirit moves thereunto. Eph. 6: 18

Secondly, this necessity of the Spirits moving and concurrence appears abundantly from that of the Apostle Paul, Rom. 8: 26, 27. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings, which can not be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to* the will *of God*. Which *first*, holds forth the incapacity of men, as of themselves, to pray or call upon God in their own wills, even such as have received the faith of Christ, and are, in measur, sanctified by it, as was the Church of Rome, to whom the Apostle then wrot. *Secondly*, it holds forth that, which can onely help and assist men to pray, to wit, the Spirit, as that, without which they can not do it acceptably to God, nor beneficially to their own Soules. *Thirdly*, the manner and way of the Spirits intercession, *with sighs and groans, which are unutterable*. And *fourthly*, that God receiveth gratiously the prayers of such, as are presented and offered unto himself by the Spirit, *knowing it to be according to his will*. Now, it can not be conceived, but this order of prayer, thus asserted by the Apostle, is most consistent with those other testimonys of Scriptur commending and recommending to us the use of prayer. From which I thus argue,

If man know not how to pray, neither can do it, without the help of the Spirit, then it is to no purpose for him, but altogether unprofitable, to pray without it: Arg.

But the first is true:

Therefore also the last.

Though we affirm, that none ought to go about prayer without this motion, yet we do not deny but such sin, as neglect prayer; but their sin is in that they come not to that place, where they may feel that, that would lead them thereunto; And therefore we question not but many, through neglect of this inward watchfulness and retiredness of mind, miss many precious opportunitys to pray, and thereby are guilty in the sight of God, yet would they sin, if they should set about the act, untill they first felt the influence. For, as he grosly offends his master, that lieth in his bed, and sleeps, and neglects to do his master's business, yet, if such a one should suddenly get up, without puting on his cloaths, or taking along with him those necessary tools and instruments, without which he could not possibly work, should forwardly fall a doing, to no purpose, he would be so far, thereby from repairing his former fault, that he would justly incurr a new censur: and, as one, that is careless, and other wayes busied, may miss to hear one speaking unto him, or even not hear the bell of a clock, though striking hard by him, so may many through negligence, miss to hear God often-times calling upon them, and giving them access to pray unto him, yet will not that allow them, without his liberty, in their own wills to fall to work.

And lastly, though this be the onely true, and proper method of prayer, as that, which is alone acceptable to God, yet shall we not deny, but he often-times answered the prayers, and concurred with the desires of some, especially in the times of darkness, who have greatly erred herein, so that some, that have sit down in formal prayers, though far wrong in the *matter*, as wel as *manner*, without the assistance or influence of God's Spirit, yet have found him to take occasion there-through to break in upon their Soules, and wonderfully tender and refresh them; yet, as in preaching and elsewhere hath afore been observed, that will not prove any such practices, or be a just let to hinder any from coming to practise that pure Spiritual and acceptable prayer, which God is again restoring and leading his people into, out of all superstitious and meer empty formalitys. The state of the controversy, and our sense thereof being thus clearly stated, will both obviat many objections, and make the answer to others more brief and easy, I shall first prove this Spiritual prayer, by some short considerations from Scriptur, and then answer the objections of our opposers, which will also serve to refute their method and manner thereof.

§ XXII.

§ XXII. And first, that there is a necessity of this inward retirement of the mind, as previous to prayer, that the Spirit may be felt to draw thereunto, appears, for that in most of those places, where *Prayer* is commanded, *watching* is prefixed thereunto as necessary to go before, as Matth. 24: 42. Mark 13: 33. 14: 38. Luk 21: 36. from which it is evident that this *watching* was to go before *prayer*. Now to what end is this *watching*, or what is it, but a waiting to feel God's Spirit to draw unto prayer, that so it may be done acceptably? For, since we are to *pray alwayes in the Spirit*, and can not pray, of our selves, without it, acceptably, this watching must be, for this end, recommended to us as preceeding prayer, that we may watch and wait for the seasonable time to pray, which is when the Spirit moves thereunto. Eph. 6:18

Secondly, this necessity of the Spirits moving and concurrence appears abundantly from that of the Apostle Paul, Rom. 8: 26, 27. *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings, which can not be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to* the will *of God*. Which *first*, holds forth the incapacity of men, as of themselves, to pray or call upon God in their own wills, even such as have received the faith of Christ, and are, in measur, sanctified by it, as was the Church of Rome, to whom the Apostle then wrot. *Secondly*, it holds forth that, which can onely help and assist men to pray, to wit, the Spirit, as that, without which they can not do it acceptably to God, nor beneficially to their own Soules. *Thirdly*, the manner and way of the Spirits intercession, *with sighs and groans, which are unutterable*. And *fourthly*, that God receiveth gratiously the prayers of such, as are presented and offered unto himself by the Spirit, *knowing it to be according to his will*. Now, it can not be conceived, but this order of prayer, thus asserted by the Apostle, is most consistent with those other testimonys of Scriptur commending and recommending to us the use of prayer. From which I thus argue,

If man know not how to pray, neither can do it, without the help of the Spirit, then it is to no purpose for him, but altogether unprofitable, to pray without it: Arg.

But the first is true:

Therefore also the last.

Thirdly, this neceſſity of the Spirit to true Prayer, appears from Eph. 6: verſe 18. and Jude ver. 20. where the Apoſtle commands *to pray always in the Spirit*, and *watching thereunto*; which is as much, as if he had ſaid, that we were never to pray without the Spirit, or watching thereunto. And *Jude* ſheweth us that ſuch prayers, as are *in the Holy Ghoſt*, onely tend to the *building up of our ſelves in our moſt holy faith.*

Fourthly, the Apoſtle Paul ſaith expreſſly, 1 Cor. 12: 3. that *no man can ſay that Jeſus is the Lord; but by the Holy Ghoſt.* If then Jeſus can not be thus rightly named, but by the Holy Ghoſt, far leſs can he be acceptably called upon. Hence the ſame Apoſtle declares, 1 Cor. 14: 15. that he *will pray with the Spirit*, &c. A clear evidence, that it was none of his method to pray without it!

But Fifthly, all *prayer* without the Spirit is *abomination*, ſuch as are *the praye's of the wicked*, Prov. 28: 9. and the *confidence*, that the Saints have, that *God will hear them*, is, if they *aſk any thing according to his will*, 1 Joh. 5: verſe 14. So, if the prayer be not according to his will, there is no ground of confidence that he will hear. Now our adverſarys will acknowledge, that prayers without the Spirit are not according to the will of God; and therefore ſuch, as pray without it, have no ground to expect an anſwer: for indeed to bid a man pray, without the Spirit, is all one, as to bid one ſee without eyes, work without hands, or go without feet. And to deſire a man to fall to prayer, ere the Spirit, in ſome meaſur, leſs or more, move him thereunto, is to deſire a man to ſee, before he open his eyes, or to *walk*, before he riſe up, or to work with his hands, before he move them.

§ XXIII. *But laſtly*, from this falſe opinon of praying without the Spirit, and *not judging it neceſſary to be waited for*, as that, which may be felt to move us thereunto, hath proceeded all the ſuperſtition and idolatry, that is among thoſe, called Chriſtians, and thoſe many abominations, wherewith the *Lord* is *provoked*, and his *Spirit grieved*; ſo that many deceive themſelves now, as the Jewes did: ſold, thinking it ſufficient, if they pay their daily ſacrifices, and offer their cuſtomary oblations, from thence thinking all is wel, and creating a falſe peace to themſelves, as the whore in the Proverbs, becauſe they have offered up their *Sacrifices* of morning and evening prayers. And therefore it's manifeſt, that their conſtant uſe of things doth not a whit influence their lives and converſations, but they remain, for the moſt part, as bad as ever, yea it is frequent both among Papiſts and Proteſtants for them

Prov. 7: verſ 14.

them firſt to leap, as it were, out of their vain, light, and profane converſations, at their ſet houres and ſeaſons, and fall to their cuſtomary devotion, and then, when it is ſcarce finiſhed, and the words to God ſcarce out, the former profane talk comes after it, ſo that the ſame wicked profane ſpirit of this world acts them in both. If there be any ſuch thing, as vain oblations, or prayers, that are abomination, which God heareth not, (as is certain there are, and the Scriptur teſtifies, Iſa. 66: 3. Jer. 14: 12.) certainly ſuch prayers, as are acted in man's will, and by his own ſtrength, without God's Spirit, muſt be of that number.

§ XXIV. Let this ſuffice for probation. Now, I ſhall proceed to anſwer their objections, when I have ſaid ſomething concerning *joyning in prayer with others*: Thoſe, that pray together with one accord, uſe not onely to concurr in their ſpirits, but alſo in the geſtur of their body, which we alſo willingly approve of. It becometh thoſe, who approach before God to pray, that they do it with bowed knees, and with their heads uncovered, which is our practice.

But here ariſeth a controverſy, *Whether it be lawfull to joyn with others*, (*by thoſe external ſignes of reverence, albeit not in heart*) *who pray formally, nor waiting for the motion of the Spirit, nor judging it neceſſary.* Obj.

We anſwer, Not at all: and for our teſtimony in this thing we have ſuffered not a little, for, when it hath faln out, that either accidentally, or to witneſs againſt their worſhip, we have been preſent, during the ſame, and have not found it lawfull for us to bow with them thereunto, they have often perſecuted us not onely with reproaches, but alſo with ſtroaks and cruel beatings; for this cauſe they uſe to accuſe us of pride, profanity and madneſs, as if we had no reſpect or reverence to the worſhip of God, and, as if we judged none could pray, or were heard of God, but our ſelvs. Unto all which and many more reproaches of this kind we *anſwer* briefly and modeſtly, that it ſufficeth us, that we are found ſo doing neither through pride, nor madneſs, nor profanity, but meerly leſt we ſhould hurt our Conſciences: the reaſon of which is plain and evident, for, ſince our principle and doctrin obligeth us to believe that the *prayers* of thoſe, who themſelves confeſs they are *not acted by the Spirit*, are *abominations*, how can we, with a ſafe Conſcience, joyn with them? Anſw.

If they urge, *that this is the heighth of uncharitablneſs and arrogancy, as if we judged* Obj.

judged our selves alwayes to pray by the Spirits motion, but they never; as if we were never deceived by praying without the motion of the Spirit, and that they were never acted by it: seing, albeit they judge not the motion of the Spirit always necessary, they confess nevertheless that it is very profitable and comfortable, and they feel it often influencing them, which that it sometimes falls out we can not deny.

Answ. To all which I answer distinctly, if it were their known and avowed doctrin, not to pray without the motion of the Spirit, and that seriously holding thereunto they did not bind themselves to pray at certain prescribed times precisely (at which times they determin to pray, though without the Spirit) then indeed we might be accused of uncharitableness and pride, if we never joyned with them; and if they so taught and practised, I doubt not but it should be lawfull for us so to do, unless there should appear some manifest and evident hypocrisy or delusion. But, seing they profess that *they pray without the Spirit*, and seing God hath perswaded us that such prayers are abominable, how can we, with a safe Conscience, joyn with an abomination? That God sometimes condescends to them, we do not deny, (albeit now, when the Spiritual worship is openly proclaimed, and all are invited unto it, the case is otherwise, than in those old times of Apostasy and darkness) and therefore, albeit any should begin to pray in our presence, not expecting the motion of the Spirit, yet, if it manifestly appear, that God in condescension did concurr with such a one, then, according to God's will, we should not refuse to joyn also; but this is rare, lest thence they should be confirmed in their false principle. And albeit this seem hard in our profession, nevertheless it is so confirmed, by the authority both of Scriptur and right Reason, that many, convinced thereof, have embraced this part before other, among whom is memorable of late years *Alexander Skein*, a Magistrate of the City of Aberdeen, a man very modest, and very averse from giving offence to others, who nevertheless, being overcome by the Power of Truth in this matter, behoved for this cause to separat himself from the publik assemblys and prayers, and joyn himself unto us; Who also gave the reason of his change, and likewise succinctly, but yet substantially, comprehended this controversy concerning Worship in some short questions, which he offered to the publik Preachers of the City, which I think meet to insert in this place.

Query 1. *Whether or not should any act of God's worship be gone about, without the motions, leadings and actings of the Holy Spirit?*

2. *If*

2. *If the motions of the Spirit be necessary to every particular duty, whether should he be waited upon, that all our acts and words may be, according as he gives utterance and assistance?*

3. *Whether every one, that bears the name of a Christian, or professes to be a Protestant, hath such an uninterrupted measur thereof, that he may, without waiting, go immediately about the duty?*

4. *If there be an indisposition and unsitness, at some times, for such exercises, at least as to the Spiritual and lively performance thereof, whether ought they to be performed in that case and at that time?*

5. *If any duty be gone about, under pretence that it is in obedience to the external command, without the Spiritual Life and motion necessary, whether such a duty, thus performed, can in faith be expected to be accepted of God, and not rather reckoned as a bringing of strange fire before the Lord, seing it is performed (at best) by the strength of natural and acquired parts, and not by the strength and assistance of the Holy Ghost, which was typified by the fire, that came down from heaven, which alone behoved to consume the sacrifice and no other?* Levit. 10. vers 1.

6. *Whether duty, gon about in the meer strength of natural and acquired parts, (whether in publik or in privat) be not as really, upon the matter, an image of man's invention, as the Popish worship, though not so gross in the outward appearance? And therefore whether it be not as real superstition to countenance any worship of that nature, as it is to countenance Popish worship, though there be a difference in the degree?*

7. *Whether it be a ground of offence, or just scandal, to countenance the worship of those, whose professed principle it is, neither to speak for edification, nor to pray, but as the Holy Ghost shall be pleased to assist them, in some measur, less or more, without which they rather chuse to be silent, than to speak without this influence?*

Unto these they answered but very coldly and faintly, whose answers likewise long ago he refuted.

Seing then God hath called us to his Spiritual worship, and to testifie against the humane and voluntary worships of the apostasy, if we did not, this way, stand immoveable to the Truth revealed, but should joyn with them, both our testimony for God would be weakened and lost, and it would be impossible steadily to propagat this worship in the world, whose progress we dare neither retard nor hinder by any act of ours, though therefore we shall lose not onely worldly honor, but even our lives. And truely many Protestants, through their unsteadiness in this thing, for

politik ends, complying with the Popish abominations, have greatly scandalized their profession, and hurt the Reformation; as appeared in the example of the Elector of *Saxony*, who, in the convention at *Ausburg*, in the year 1530, being commanded by the Emperour *Charles* the Fifth, to be present at the *Mass*, that he might carry the sword before him, according to his place; which when he justly scrupled to perform, his preachers, taking more care for their Princes honor, than for his Conscience, perswaded him that it was lawfull to do it, against his Conscience, which was both a very bad example, and great scandal to the Reformation, and displeased many, as the Author of the history of the Council of *Trent*, in his first book, wel observes. But now I hasten to the objections of our adversarys against this method of praying.

Obj. § XXV. First. They object, that, *if such particular influences were needfull to outward acts of worship, then they should also be needfull to inward acts, as to wait, desire and love God:*

But this is absurd:

Therefore also that from whence it followes.

Answ. I answer, that, which was said in the state of the controversy, clareth this, because, as to those general dutys, there never wants an influence, so long as the day of a man's visitation lasteth, during which time *God* is *alwayes near* to him, and *wrestling* with him by his Spirit, to turn him to himself, so that, if he do but stand still, and cease from his evil thoughts, the Lord is near to help him, *&c.* But as to the outward acts of Prayer, they need a more special motion and influence, as hath been proven.

Obj. Secondly, they object, *that it might be also alledged, that men ought not to do Moral dutys, as children to honor their parents, men to do right to their neighbours, except the Spirit moved them to it.*

Answ. I answer, there is a great difference betwixt these general dutys betwixt man and man, and the particular expres acts of worship towards God: the one is meerly Spiritual, and commanded by God to be performed by his Spirit; the other answer their end, as to them, whom they are immediatly directed to, and concern, though done from a meer natural principle of self-love, even as beasts have natural affections one to another, and therefore may be thus performed, though I shall not deny but that they are not works accepted of God, or beneficial to the Soul, but as they are done in the fear of God, and in his blessing, in which his children do all

all things, and therefore are accepted and blessed in whatsoever they do.

Obj. Thirdly, they object, *that, if a wicked man ought not to pray without a motion of the Spirit, because his prayer would be sinfull, neither ought he to plough by the same reason, because the ploughing of the wicked, as wel as his praying is sin.* Prov. 21 vers 4.

Answ. This objection is of the same nature with the former, and therefore may be answered the same way, seing there is a great difference betwixt *natural acts*, such as *eating, drinking, sleeping*, and *seeking for sustenance for the body*, which things man hath common with beasts, and spiritual acts. And it doth not follow, because man ought not to go about Spiritual acts without the Spirit, that therefore he may not go about natural acts without it: The analogy holds better thus, and that for the proof of our affirmation, that, as man, for the going about natural acts, needs his natural Spirit, so to perform Spiritual acts, he needs the Spirit of God. That the natural acts of the wicked and unregenerat are sinfull, is not denyed, though not as in themselves, but in so far as man in that state is in all things, reprobated in the sight of God.

Obj. Fourthly, they *object*, that *wicked men may, according to this doctrin, forbear to pray for years together, alledging they want a motion to it.*

Answ. I answer, the false pretences of wicked men do nothing invalidat the truth of this doctrin: for at that rate there is no doctrin of Christ, which men might not turn by. That they ought not to pray without the Spirit is granted, but then they ought to come to that place of watching, where they may be capable to feel the Spirits motion. They sin indeed, in not praying, but the cause of this sin is their not watching; so their neglect proceeds not from this doctrin, but from their disobedience to it: seing, if they did pray without this, it would be a double sin, and no fulfilling of the command to pray, nor yet would their prayer, without this Spirit, be usefull unto them, and this our adversarys are forced to acknowledg in another case: for they say, *it is a duty incumbent on Christians to frequent the Sacrament of the Lord's supper.* (as they call it) Yet they say, *No man ought to take it unworthily*, yea they plead that such, as find themselves unprepared, must abstain, and therefore do usually excommunicat them from the Table. Now, though, according to them, it be necessary to partake of this Sacrament, yet it is also necessary, that those, that do it, do first examin themselves, lest they eat and drink their own condemnation, and, though they reckon it sinfull for them to forbear, yet they account it more sinfull for them to do it without this examination.

Fifthly,

Obj. Fifthly, they *object* Act. 8: 22. where *Peter commanded Simon Magus, that wicked sorçerer, to pray*, from thence inferring that *wicked men may and ought to pray.*

Answ. I *answer*, that, in the citing of this place, as I have often observed, they omitt the first and chiefest part of the verse, which is thus, Act. 8: verse 22. *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.* So here he bids him first *repent*, now the least measur of true repentance can not be without somewhat of that inward retirement of the mind, which we speak of, and indeed where true repentance goeth first, we do not doubt but the Spirit of God will be near to concurr, with and influence such, to pray to, and call upon God.

Obj. And lastly, they *object*, that *many prayers, begun without the Spirit, have proved effectual, and that the prayers of wicked men have been heard and found acceptable, as Achab's.*

Answ. This objection was before solved: for the acts of God's compassion and indulgence, at some times, and to some persons, upon singular extraordinary occasions, are not to be a rule of our actions. For if we should make that the measur of our obedience, great inconveniençys would follow, as is evident, and will be acknowledged by all. Next, we do not deny but wicked men are sensible of the motions and operations of God's Spirit often-times, before their day be expired; from which they may at times pray acceptably, not as remaining altogether wicked, but as entring into piety, from whence they afterwards fall away.

§ XXVI. As to the *singing* of *Psalmes*, there will not be need of any long discourse, for that the case is just the same, as in the two former of *preaching* and *prayer*. We confess this to be a part of God's worship, and very sweet and refreshfull, when it proceeds from a true sense of God's love *in* the heart, and arises from the Divine influence of the Spirit, which leads Soules to breath forth either a sweet harmony, or words sutable to the present condition, whether they be words formerly used by the Saints, and recorded in Scriptur, such as the Psalmes of David, or other words, as were the hymnes and songs of *Zacharias*, *Simeon* and the *blessed Virgin Mary*. But as for the formal customary way of singing, it hath in Scriptur no foundation, nor any ground in true Christianity: yea besides all the abuses incident to prayer and preaching, it hath this more peculiar, that often-times great and horrid lyes are said in the sight

sight of God, for all manner of wicked profane people take upon them to personat the experiences and conditions of blessed David, which are not onely false, as to them, but also as to some of more sobriety, who utter them forth: as, where they will sing sometimes, Psal. 22: 14. --- *my heart is like wax, it is melted in the midst of my bowels.* and verse 15. *My strength is dried up like a pot-sherd: and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.* and Psal. 6: 6. *I am vveary vvith my groaning, all the night make I my bed to swim: I vvater my couch vvith my tears.* And many more, which those, that speak, know to be false, as to them. And sometimes will confess, just after, in their prayers, that they are guilty of the vices, opposit to those vertues, which but just before they have asserted themselves endued with. Who can suppose that God accepts of such jugling? And indeed such singing doth more please the carnal ears of men, than the pure ears of the Lord, who abhorrs all lying and hypocrisy.

That singing then, that pleaseth him, must proceed from that, which is *PURE in* the *heart*, (even from the *Word of Life* therein) in and by which richly dwelling *in* us, spiritual songs and hymns are returned to the Lord, according to that of the Apostle, Col. 3: 16.

But as to their artificial musik, either by organs, or other instruments, or voice, we have neither example nor precept for it in the New Testament.

§ XXVII. But lastly, the great advantage of this true worship of God, which we profess and practise, is, that it consisteth not in man's wisdom, arts, or industry, neither needeth the glory, pomp, riches, nor splendor of this world to beautifie it, as being of a Spiritual and heavenly nature, and therefore too simple and contemptible to the natural mind and will of man, that hath no delight to abide in it, because he finds no room there for his imaginations and inventions, and hath not the opportunity to gratifie his outward and carnal senses; so that this form being observed, is not like to be long kept pure, without the Power: for it is, of it self, so naked, without it, that it hath nothing in it to invite and tempt men to dote upon it, further than it is accompanyed with the Power. Whereas the worship of our adversarys, being performed in their own wills, is *self-pleasing*, as in which they can largely exercise their natural parts & invention: and (as to most of them) having somewhat of an outward and worldly splendor, delectable to the carnal and worldly senses, they can

pleasantly continue in it, and satisfie themselves, though without the Spirit and Power, which they make no ways essential to the performance of their worship, and therefore neither wait for, nor expect it.

§ XXVIII. So that to conclude, *the Worship, preaching, praying, and singing, which we plead for, is such, as proceedeth from the Spirit of God, and is alwayes accompanyed with its influence, being begun by its motion, and carryed on by the Power and strength thereof; and so is a worship purely Spiritual*, such as the Scriptur holds forth, Joh. 4: 23, 24. 1 Cor. 14: 15. Eph. 6: 18. *&c.*

But *the worship, preaching, praying and singing, which our adversarys plead for, and which we oppose, is a worship, which is both begun, carryed on and concluded in man's own natural will, and strength, without the motion or influence of God's Spirit, which they judge they need not wait for, and therefore may be truely acted, both as to the matter and manner, by the wickedest of men*, Such was the worship and vain oblations, which God alwayes rejected, as appears from Isa. 66: 3. Jer. 14: 12, &c. Isa. 1: 13. Prov. 15: 29. Joh. 9: verse 31.

The Twelfth Proposition,

Concerning Baptism.

As there is one Lord, and *one Faith*, so there is *one Baptism, which is not the putting away the filth of the flesh, but the answer of a good Conscience before God, by the Resurrection of Jesus Christ*, and this Baptism is a Pure and Spiritual thing, to wit, the *Baptism* of the *Spirit* and *fire*, by which we are buried with him, that being washed and purged from our sins, we may *walk in newness of Life*, of which the Baptism of *John* was a figure, which was Commanded for a time, and not to continue for ever; as to the Baptism of Infants it is a meer humane Tradition, for which neither Precept nor Practice is to be found in all the Scripture.

Eph. 4. 5. 1 Pet. 3. 21 Rom. 6. 4 Gal. 3: 27 Col. 2: 12 Joh. 3. 30 1 Cor. 1: 17

§ I. I Did sufficiently demonstrat, in the explanation and probation of the former Proposition, how greatly the Professors of Christianity, as wel Protestants, as Papists, were degenerated in the matter of worship, and how much strangers to, and averse from

from that true and acceptable worship, that is performed in the Spirit of Truth, because of man's natural propensity, in his faln state, to exalt his own inventions, and to intermix his own work and product in the service of God; and from this root sprung all the idle worships, idolatrys, and numerous superstitious inventions among the Heathens. For, when God, in condescension to his chosen people, the Jewes, did prescribe to them, by his servant Moses, many ceremonys and observations, as typs and shaddows of the Substance, which in due time was to be revealed, which consisted for the most part, in washings, outward purifications, and cleansings, which were to continue, untill the time of the *Reformation*, untill the *Spiritual* worship should be set up, and that God, by the more powerfull pouring forth of his Spirit, and guiding of that *Anoynting*, which was to *lead* his children *into all Truth*, and teach them to worship him in a way more Spiritual and acceptable to him, though less agreable to the carnal and outward senses: notwithstanding God's condescension to the Jewes, in such things, we see that that part in man, which delights to follow its own inventions, could not be restrained, nor yet satisfied with all these observations, but that oftentimes they would be either declining to the other superstitions of the Gentiles, or adding some new observations and ceremonys of their own, to which they were so devoted, that they were still apt to prefer them before the commands of God, and that under the notion of zeal and piety. This we see abundantly in the example of the Pharisees, the chiefest Sect among the Jewes, whom Christ so frequently reproves for *making void the commandments of God by their traditions*, Matth. 15: 6, 9. *&c.* This complaint may at this day be no less justly made, as to many bearing the name of Christians, who have introduced many things of this kind, partly borrowed from the Jewes, which they more tenaciously stick to; and more earnestly contend for, than for the weightyer points of Christianity: because that *self*, yet alive, and ruling in them, loves their own inventions better than God's commands. But, if they can by any means stretch any Scriptur practice, or conditional precept, or permission; fitted to the weakness or capacity of some, or appropriat to some particular dispensation, to give some color for any of these their inventions, they do then so tenaciously stick to them, and so obstinatly and obstreperously plead for them, that they will not patiently hear the most solid Christian reasons against them. Which zeal, if they would but seriously examin it,

they would find to be but the prejudice of education and the love of *self*, more than of God, or his Pure worſhip. This is verified concerning thoſe things, which are called *Sacraments*, about which, they are very ignorant in religious controverſys, who underſtand not, how much debate, contention, jangling, and quarreling there has been among thoſe, called Chriſtians, ſo that I may ſafely ſay, the controverſy about them, to wit, about their number, nature, vertue, efficacy, adminiſtration, and other things, hath been more than about any other doctrin of Chriſt, whether as betwixt Papiſts and Proteſtants, or among Proteſtants betwixt themſelves, and how great prejudice theſe controverſys have brought to Chriſtians, is very obvious, whereas the things, contended for among them, are, for the moſt part, but empty ſhaddows, and meer out-ſide things, as I hope hereafter to make appear to the patient and unprejudicat Reader.

§ 11. That, which comes firſt under obſervation, is the Name [*Sacrament*,] which is ſtrange that Chriſtians ſhould ſtick to, and contend ſo much for; ſince it is not to be found in all the Scriptur, but was borrowed from the military oaths among the Heathens, from whom the Chriſtians, when they began to apoſtatize, did borrow many ſuperſtitious termes and obſervations, that they might thereby ingratiat themſelves, and the more eaſily gain the Heathens to their Religion, which practice (though perhaps intended by them for good, yet, as being the fruit of humane policy, and not according to God's Wiſdom) has had very pernicious conſequences. I ſee not how any, whether Papiſts, or Proteſtants, eſpecially the latter, can, in reaſon, quarrel us, for denying this term, which it ſeemes the Spirit of God ſaw not meet to inſpire the pen-men of the Scripturs to leave unto us.

Obj. But if it be ſaid, that *it is not the name, but the thing, they contend for*!

Anſw. I *anſwer*, Let the name then, as not being Scriptural, be laid aſide, and we ſhall ſee at firſt entrance how much benefit will redound by laying aſide this traditional term, and betaking us to plainneſs of Scriptur language, for preſently the great conteſt, about the number of them, will evaniſh: ſince there is no term, uſed in Scriptur, that can be made uſe of, whether we call them *inſtitutions, ordinances, precepts, commandments, appoyntments*, or *lavvs*, &c. that would afford ground for ſuch a debate, ſince neither will Papiſts affirm, that there are onely *ſeven*, or Proteſtants onely *tvvo*, of any of theſe forementioned.

If

If it be ſaid, that this *controverſy ariſes from the definition of the thing, as vvel as from the name*. Obj.

It will be found otherwiſe, for whatever way we take their definition of a *Sacrament*, whether as *an outvvard viſible ſign, vvhereby invvard Grace is conferred, or onely* ſignified. This definition will agree to many things, which neither Papiſts nor Proteſtants will acknowledge to be *Sacraments*. If they be expreſſed under the name of *ſealing ordinances*, as ſome do: I could never ſee neither by Reaſon, nor Scriptur, how this title could be appropriat to them, more than to any other Chriſtian religious performance: for that muſt needs properly be a *ſealing ordinance*, which makes the *perſons*, receiving it, *infallibly certain* of the *promiſe*, or thing *ſealed* to them. Anſw.

If it be ſaid, *it is ſo to them, that are faithfull*. Obj.

I *anſvver*: So is praying, and preaching, and doing of every good work. Seing the partaking, or performing of the one gives not to any a more certain title to heaven, yea (in ſome reſpect) not ſo much, there is no reaſon to call them ſo, more than the other. Anſw.

Beſides we find not any thing, called the *Seal* and *Pledge* of our *inheritance*, but the *Spirit of God*, it is by that we are ſaid to be *ſealed*, Eph. 1:14. & 4:30. which is alſo termed *the earneſt of our inheritance*, 2 Cor. 1:22. and not by outward water, or eating, and drinking, which as the wickedeſt of men may partake of, ſo many, that do, do notwithſtanding it go to perdition: for it is not outward waſhing with water that maketh the *heart clean*, by which men are fitted for heaven; and as *that vvhich goeth into the mouth, doth not defile a man, becauſe it is put forth again*, and ſo goeth to the dung-hill, neither doth any thing, which man eateth, purifie him, or fit him for heaven. What is ſaid here in general may ſerve for an introduction, not onely to this Propoſition, but alſo to the other, concerning the *Supper*. Of theſe Sacraments (ſo called) *Baptiſm* is alwayes firſt numbered, which is the ſubject of the preſent Propoſition, in whoſe explanation I ſhall firſt demonſtrat and prove our judgment, and then anſwer the objections, and refute the ſentiments of our oppoſers. As to the firſt part, theſe things following, which are briefly comprehended in the Propoſition, come to be propoſed and proved.

§ 111. First, *that there is but one Baptiſm*, as wel as but One Lord, one faith, *&c.*

Secondly, *that this one Baptiſm, which is the Baptiſm of Chriſt, is not a vvaſhing*

washing with, or dipping in, water, but a being baptized by the Spirit.

Thirdly, *that the baptism of John was but a figur of this, and therefore, as the figure (to give place to the Substance) which, though it be to continue, yet the other is ceased.*

As for the first, viz, *that there is but one Baptism*, there needs no other proof, than the words of the Text, Eph. 4: 5. *One Lord, one Faith, one Baptism*; where the Apostle positively and plainly affirmes, that, as there is but one body, one Spirit, one faith, One God, &c. so there is but one Baptism.

Obj. As to what is commonly alledged by way of explanation upon the text, *that the Baptism of Water and of the Spirit make up this one Baptism, by vertue of the sacramental union.*

Answ. I answer, This exposition hath taken place, not because grounded upon the testimony of the Scriptur, but because it wrests the Scriptur, to make it sute to their principle of water-baptism, and so there needs no other reply, but to deny it, as being repugnant to the plain words of the Text, which saith not *that there are two baptisms*, to wit, one of *water*, the other of the *Spirit*, which do make up the one baptism, but plainly, that *there is one baptism*, as there is *one faith*, and *One God*. Now there goeth not two faiths, nor two Gods, nor two spirits, nor two bodys, whereof the one is outward and elementary, and the other Spiritual and pure, to the making up of the one faith, the One God, the one body, and the one Spirit; so neither ought there to go two baptisms to make up the one baptism.

Obj. But *secondly, if it be said, the baptism is but one, whereof water is the one part, to wit, the sign, and the Spirit, the thing signified, the other.*

Answ. I *answer*, this yet more confirmeth our doctrin, for, if water be onely the sign, it is not the matter of the one Baptism (as shall further hereafter by its definition in Scriptur appear) and we are to take the one baptism for the matter of it, not for the sign, or figur, and type, that went before, even as where *Christ* is called the *One Offering*, in Scriptur, though he was typified by many sacrifices and offerings under the Law, we unstand onely by the *One Offering*, his offering himself upon the Cross, whereof though those many offerings were signes and types, yet we say not that they go together with that Offering of Christ, to make up the one Offering; so neither, though water-baptism was a sign of Christ's baptism, will it follow, that it goeth now to make up the baptism of Christ.

If

If any should be so *absurd*, as to affirm, *that this one baptism here were the baptism of water, and not of the Spirit*: that were foolishly to contradict the positive testimony of the Scriptur, which saith the contrary, as by what followeth will more amply appear.

Secondly, *that this one baptism, which is the baptism of Christ, is not a washing with water*, appears, *first*, from the testimony of John, the proper and peculiar administrator of water baptism, Matth. 3: 11. *I indeed baptize you with water, unto repentance; but he, that cometh after me, is mightier then I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.* Here John mentions two manners of baptisings, and two different baptisms, the one with water, and the other with the Spirit, the one whereof he was the minister of, the other whereof Christ was the minister of: and such, as were baptized with the first, were not therefore baptized with the second, *I indeed baptize you, but he shall baptize you.* Though in the present time they were baptized with the baptism of water, yet they were not as yet, but were to be, baptized with the Baptism of Christ. From all which I thus argue,

Arg. 1. If those, that were baptized with the baptism of water, were not therefore baptized with the Baptism of Christ, Then the baptism of water is not the Baptism of Christ:

But the first is true:

Therefore also the last.

And again,

Arg. 2. If he, that truely and really administred the baptism of water, did notwithstanding declare, that he neither could, nor did baptize with the Baptism of Christ, Then the baptism of water is not the Baptism of Christ:

But the first is true:

Therefore, *&c.*

And indeed to understand it otherwise would make John's words void of good sense; for, if their baptisms had been all one, why should he have so precisely contradistinguished them? Why should he have said that those, whom he had already baptized, should yet be baptized by another baptism?

Obj. If it be *urged*, that *Baptism with water was the one part, and that with the Spirit* the other part, or effect onely of the former.

I *answer*: this exposition contradicts the plain words of the text, for he

he saith not, *I baptize you vvith vvater, and he, that cometh after shall produce the effects of this my Baptism in you by the Spirit, &c.* or *he shall accomplish this baptism in you*; but *he shall baptize you.* So then, if we understand the word truely and properly, when he saith, *I baptize you*, as consenting that thereby is really signified that he did baptize with the baptism of water, we must needs, unless we offer violence to the Text, understand the other part of the sentence the same way; that where he adds presently, *but he shall baptize you*, &c. that he understood it of their being truely to be baptized with another baptism, than what he did baptize with: Else it had had been non-sense for him thus to have contradistinguished them.

Secondly, this is further confirmed by the saying of Christ himself, Act. 1: 4, 5. *-- but vvait for the promise of the Father, vvhich,* saith he, *ye have heard of me. For John truely baptized vvith vvater, but ye shall be baptized vvith the Holy Ghost, not many dayes hence.* There can scarce two places of Scriptur run more parallel, than this doth with the former, a little before mentioned, and therefore concludeth the same way, as did the other. For Christ here grants fully, that John compleated his baptism, as to the matter and substance of it: *John*, saith he, *truely baptized vvith vvater*, which is as much, as if he had said, John did truely and fully administer the baptism of water, *But ye shall be baptized vvith* &c. This sheweth that they were to be baptized with some other baptism, than the baptism of water, and that, although they were formerly baptized with the baptism of water, yet not with that of Christ, which they were to be baptiz'd with.

Thirdly, Peter observes the same distinction, Act. 11: 16. *Then remembred I the vvord of the Lord, how that he said, John indeed baptized vvith vvater; but ye shall be baptized vvith the Holy Ghost.* The Apostle makes this application upon the Holy Ghost's falling upon them. Whence he infers, that they were then baptized with the baptism of the Spirit. As to what is urged from his calling afterwards for water, to it shall be hereafter spoken. From all which three sentences relative one to another, first of *John*, secondly of *Christ*, and thirdly of *Peter*, it doth evidently follow, that such, as were truely and really baptized with the *baptism of vvater*; were notwithstanding not baptized with the *baptism* of the Spirit; which is that of Christ; and such as truely and really did administer the *baptism of vvater*, did, in so doing, not administer the *Baptism of Christ*, so that, if there be now but *one baptism*, as we have already proved, we may

may safely conclude, that it is that of the *Spirit*, and not of *vvater*; else it would follow, that *the one baptism*, which now continues, were the *baptism of vvater*, i. e. *John's*, baptism, and not the *baptism of the Spirit*, i. e. *Christ's*, which were most absurd.

If it be said further, that, *though the baptism of John, before Christ's vvas administred, vvas different from it, as being the figur onely, yet nowv that both it, as the figur, and that of the Spirit, as the Substance, is necessary to make up the one baptism.* Obj.

I answer: this urgeth nothing, unless it be granted also that both of them belong to the essence of baptism, so that baptism is not to be accounted as truely administred, where both are not: which none of our adversarys will acknowledg; but, on the contrary, account, not onely all those truely baptized, with the baptism of Christ, who are baptized with water, though they be uncertain whether they be baptized with the Spirit, or not; but they even account such truely baptized, with the baptism of Christ, because sprinkled, or baptized with water, though it be manifest and most certain, that they are not baptized with the Spirit, as being enemies thereunto, in their hearts, by wicked works. So here, by their own confession, *baptism with water* is without the Spirit: Wherefore we may far safer conclude, that the *baptism of the Spirit*, which is that of *Christ*, is, and may be without that of *water*, as appears in that Act. 11. where Peter testifys of these men, that *they vvere baptized vvith the Spirit, though not then baptized vvith vvater*; and indeed the controversy in this, as in most other things, stands betwixt us and our opposers, in that they not onely often-times prefer the form and shaddow, to the Power and Substance, by denominating persons, as inheritors and possessors of the thing, from their having the form and shaddow, though really wanting the Power and Substance; and not admitting those to be so denominated, who have the Power and Substance, if they want the form and shaddow. This appears evidently, in that they account those truely baptized, with the *one baptism of Christ*, who are not baptized with the *Spirit*, which, in Scriptur, is particularly called the *baptism of Christ*, if they be onely baptized with water, which themselves yet confess to be but the shaddow, or figur. And moreover, in that they account not those, who are surely baptized with the *baptism of the Spirit*, baptized, neither will they have them so denominat, unless they be also sprinkled with, or *dipped in vvater*. But we, on the contrary, do alwayes prefer the Power to the form, the Answ.

Substance to the shaddow; and where the Substance and Power is, we doubt not to denominat the person accordingly, though the form be wanting: and therefore we alwayes seek first, and plead for, the Substance and Power, as knowing that to be indispensibly necessary; though the form sometimes may be dispensed with, and the figur or type may cease, when the Substance and Anti-type comes to be enjoyed, as it doth in this case, which shall hereafter be made appear.

§ IV. Fourthly, that the *one Baptism* of Christ is not a washing with water, appears from 1 Pet. 3:21. *The like figure whereunto*, even *baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good Conscience towards God) by the resurrection of Jesus Christ.* So plain a definition of *Baptism* is not in all the Bible, and therefore, seing it is so plain, it may wel be preferred to all the coyned definitions of the Schoolmen. The Apostle tells us, *first*, *negatively*, what it is not, viz, *not a putting away of the filth of the flesh*, then surely it is not a *washing* with water, since that is so. Secondly, he tells us *affirmatively*, what it is, viz, *the answer of a good Conscience towards God, by the resurrection of Jesus Christ*: where he affirmatively defines it to be *the answer* [or *confession*] (as the *Syriak* version hath it) *of a good Conscience*. Now, this answer can not be, but where the Spirit of God hath purified the Soul, and the fire of his judgment hath burned up the unrighteous nature; and those, in whom this work is wrought, may be truely said to be baptized with the *baptism of Christ*, i. e. *of the Spirit and of fire*. Whatever way then we take this definition of the Apostle of Christ's baptism, it confirmeth our sentence; for, if we take the first or negative part, viz, *that it is not a putting away of the filth of the flesh*, then it will follow, that water-baptism is not it, because that is a putting away of the filth of the flesh. If we take the second and affirmative definition, to wit, *that it is the answer*, or *confession, of a good Conscience*, &c. then water-baptism is not it; since, as our adversarys will not deny, water-baptism doth not alwayes imply it, neither is it any necessary consequence thereof. Moreover, the Apostle, in this place, doth seem especially to guard against those, that might esteem *water-baptism* the true *baptism of Christ*; because, (lest by the comparison induced by him, in the preceeding verse, betwixt the Soules, that were saved in Noah's ark, and us, that are now saved by baptism, lest, I say, any should have thence hastily concluded, that, because the former were saved by water, this place must needs be taken to speak of water-

water-baptism) to prevent such a mistake, he plainly affirmes, that it is not that, but another thing. He saith not, that *it is the water*, or *the putting away of the filth of the flesh*, *as accompanyed with the answer of a good Conscience*, whereof *the one*, viz, *the water*, *is the Sacramental element administred by the minister*, *and the other*, *the Grace or thing signified*, *conferred by Christ*; but plainly, *that it is not the putting away*, &c. than which there can be nothing more manifest to men unprejudicat and judicious. Moreover, Peter calls this here, which saves, the *ἀντίτυπον* the *Anti-type*, or the thing figured, whereas it is usually translated, as if *the like figure did now save us*, thereby insinuating, that, as they were saved by water in the Ark, so are we now by water-baptism. But this interpretation crosseth his sense, he presently after declaring the contrary, as hath above been observed: and likewise it would contradict the opinion of all our opposers. For Protestants deny it to be absolutely necessary to Salvation. And, though Papists say, none are saved without it, yet in this they admitt an exception, as, of Martyrs, &c. and they will not say, that all, that have it, are saved by *water baptism*: for, seing we are saved by *this baptism*, as those, that were in the Ark, *were saved by water*, and that all those, that were in the Ark, *were saved by water*, it would then follow, that all those, that have *this baptism*, are saved by it. Now this consequence would be false, if it were understood of *water-baptism*, because many, by the confession of all, are baptized *with water*, that are not saved: but this consequence holds most true, if it be understood, as we do, of the Baptism of the Spirit, since none can have this answer of a good Conscience, and, abiding in it, not be saved by it.

Fifthly, *that the One Baptism of Christ is not a washing with water*, as it hath been proved by the definition of *the One baptism*, so it is also manifest from the necessary fruits and effects of it, which are three-times particularly expressed by the Apostle Paul, as first, Rom. 6:3,4. where he saith, that *so many of them as were baptized into Jesus Christ, were baptized into his death: buried with him by baptism into death: that they should walk in newness of life.* Secondly, to the Gal. 3:27. he saith positively, *For as many of you as have been baptized into Christ, have put on Christ.* and Thirdly, to the Col. 2:12. he saith, that they were *Buried with him in baptism*, and *risen with him through the faith of the operation of God.* It is to be observed here, that the Apostle speaks generally, without any exclusive term, but comprehensive of all: he saith not *some of you*, *that were baptized into*

Christ, have put on Christ, but *as many of you*, which is as much, as if he had said, *every one of you, that hath been baptized into Christ, hath put on Christ.* Whereby it is evident, that this is not meant of *water-baptism*, but of the *baptism of the Spirit*; because else it would follow, that, whosoever had been baptized with water-baptism, had put on Christ, and were risen with him, which all acknowledg to be most absurd. Now, supposing all the visible members of the Churches of Rome, Galatia, and Coloss, had been outwardly baptized with water, (I do not say, they were, but our adversarys will not onely readily grant it, but also contend for it) suppose, I say, the case so, they will not say, they had all put on Christ, since divers expressions, in these Epistles to them, shew the contrary; so that the Apostle can not mean baptism *with water*, and yet that he meaneth the *baptism of Christ*, i. e. *of the Spirit*, can not be denyed, or that the baptism, wherewith these were baptized (of whom the Apostle here testifies, that they had *put on Christ*) was the *one baptism*, I think none will call in question. Now admitt, as our adversarys contend, that many, in these Churches, who had been baptized with water had not put on Christ, it will follow, that, notwithstanding that *water-baptism*, they were not baptized *into Christ*, or with the baptism *of Christ*, seing *as many of them, as were baptized* into *Christ, had put on Christ*, &c. From all which I thus argue,

Arg. 1. *If the baptism with water were the one baptism*, i. e. *the baptism of Christ, as many, as were baptized with water, would have put on Christ*:

But the last is false:

Therefore also the first.

And again,

Arg. 2. *Since as many, as are baptized into Christ*, i. e. *with the one baptism, which is the baptism of Christ, have put on Christ, Then water baptism is not the one baptism*, viz, *the baptism of Christ*:

But the first is true:

Therefore also the last.

§ V. Thirdly, *since John's baptism was a figur, and seing the figur gives way to the Substance, albeit the thing figured remain*, to wit, *the one baptism of Christ, yet the other ceaseth, which was the baptism of John.*

That John's baptism was a figur of Christ's baptism, I judge will not readily be denyed: but in case it should, it can easily be proved from the nature of it; John's baptism was *a being baptized with water*, but Christ's is

is a baptizing with the Spirit. Therefore John's baptism must have been a figure of Christ's. But further, that *water-baptism* was *John's* baptism, will not be denyed: that *water baptism* is not *Christ's* baptism, is already proved. From which doth arise the confirmation of our Proposition, thus;

There is no baptism to continue now, but the one baptism of Christ: Arg.

Therefore water-baptism is not to continue now; because it is not the baptism of Christ.

That John's baptism is ceased, many of our adversarys confess: but, if any should alledge it otherwise, it may be easily proved, by the express words of John, not onely as being insinuated there, where he contradistinguisheth his baptism from that of Christ; but particularly, where he saith, Joh. 3: 30. *he* [Christ] *must encrease, but I* [John] *must decrease.* From whence it clearly followes, that the encreasing or taking place of Christ's baptism is the decreasing or abolishing of John's baptism; so that, if water-baptism was a particular part of John's ministery, and is no part of Christ's baptism, as we have already proved, it will necessarily follow, that it is not to continue.

Secondly, *if water-baptism had been to continue a perpetual ordinance of Christ in his Church, he would either have practised it himself, or commanded his Apostles so to do*: Arg.

But that he practised it not, the Scripture plainly affirmes, Joh. 4: 2. And that he commanded his Disciples to baptize with water, I could never yet read. As for what is alledged, that Matth. 28. 19, &c. (where he bids them baptize) is to be understood of water-baptism, that is but to beg the question, and the grounds for that shall be hereafter examined.

Therefore to baptize with water is no perpetual ordinance of Christ to his Church

This hath had the more weight with me, because I find not any standing ordinance, or appointment of Christ, necessary to Christians, for which we have not either Christ's own practice, or command, as to obey all the commandments, which compriseth both our duty towards God and man, *&c.* and where the *Gospel* requires more than the *Law*, which is abundantly signified in the 5 and 6 chapters of Matthew and elsewhere. Besides, as to the dutys of worship, he exhorts us to meet, pro-

promiſing his preſence, commands to pray, preach, watch, &c. and gives precepts concerning ſome temporary things, as the waſhing of one anothers feet, the breaking of bread, hereafter to be diſcuſſed, onely for this one thing of baptiſing with water (though ſo earneſtly contended for) we find not any precept of Chriſt.

§ VI. But to make water-baptiſm a neceſſary inſtitution of the Chriſtian Religion, which is pure and Spiritual, and not carnal and ceremonial; is to derogat from the New Covenant diſpenſation, and ſet up the Legal rites and ceremonys, of which this of baptiſm, or waſhing with water, was one, as appears from Heb. 9: 10. where the Apoſtle ſpeaking thereof, ſaith, that it ſtood *onely in meats, and drinks, and divers baptiſms, and carnal ordinances impoſed, untill the time of reformation.* If then the time of Reformation, or the diſpenſation of the Goſpel, which puts an end to the ſhaddowes, be come, then ſuch baptiſms and carnal ordinances are no more to be impoſed. For how baptiſm with water comes now to be a Spiritual ordinance, more than before in the time of the Law, doth not appear: ſeing it is but water ſtill, and a waſhing of the outward man, and a putting away of the filth of the fleſh ſtill; and, as before, thoſe, that are ſo waſhed, were not thereby made perfect, as pertaining to the Conſcience, neither are they at this day, as our adverſarys muſt needs acknowledg, and experience abundantly ſheweth. So that the matter of it, which is a waſhing with water, and the effects of it, which is onely an outward cleanſing, being ſtill the ſame. How comes water-baptiſm to be leſs a carnal ordinance now than before?

Obj. If it be ſaid, that *God confers inward Graçe upon ſome, that are now baptized.*

Anſw. So no doubt he did alſo upon ſome, that uſed thoſe baptiſms among the Jewes.

Obj. Or if it be ſaid, *becauſe 't is commanded by Chriſt now, under the New Covenant.*

Anſw. I anſwer *firſt*, that's to beg the queſtion, of which hereafter.

But ſecondly, we find, that, where the matter of Ordinances is the ſame, and the end the ſame, they are never accounted more or leſs Spiritual, becauſe of their different times. Now, was not God the Author of the purifications and baptiſms under the Law? Was not water the matter of them, which is ſo now? Was not the end of them to ſignifie an

an inward purifying by an outward waſhing? And is not that alledged to be the end ſtill? And are the neceſſary effects or conſequences of it any better now than before, ſince men are now by vertue of water-baptiſm, as a neceſſary conſequence of it, no more, than before, made inwardly clean? And, if ſome by God's Grace, that are baptized with water, are inwardly purified, ſo were ſome alſo under the Law; ſo that this is not any neceſſary conſequence, nor effect, neither of this nor that baptiſm: it is then plainly repugnant to right Reaſon, as wel as to the Scriptur teſtimony, to affirm, That to be a Spiritual ordinance now, which was a carnal ordinance before. If it be ſtill the ſame both as to its Author, matter, and end, however made to vary in ſome ſmall circumſtances. The Spirituality of the New Covenant, and of its worſhip eſtabliſhed by Chriſt, conſiſted not in ſuch ſuperficial alterations of circumſtances, but after another manner, therefore let our adverſarys ſhew us, if they can, (without beging the queſtion, and building upon ſome one or other of their own principles, denyed by us) where ever Chriſt appoynted or ordained any inſtitution or obſervation, under the New Covenant, as belonging to the nature of it, or ſuch a neceſſary part of its worſhip, as is perpetually to continue, which, being one, in ſubſtance, and effects, (I ſpeak of *neceſſary* not *accidental* effects) yet, becauſe of ſome ſmall difference in form or circumſtance, was before carnal, notwithſtanding it was commanded by God under the Law, but now is become Spiritual, becauſe commanded by Chriſt under the Goſpel. And if they can not do this, then, if water-baptiſm was once a carnal ordinance, as the Apoſtle poſitively affirmes it to have been, it remaines a carnal ordinance ſtill; and, if a carnal ordinance, then no neceſſary part of the Goſpel, or New Covenant diſpenſation, and if no neceſſary part of it, then not needfull to continue, nor to be practiſed by ſuch, as live and walk under this diſpenſation. But in this, as in moſt other things (according as we have often obſerved) our adverſarys Judaize, and, renouncing the Glorious and Spiritual priviledges of the New Covenant, are ſticking in, and cleaving to the rudiments of the old, both in doctrin and worſhip, as being more ſuted and agreable to their carnal apprehenſions, and natural ſenſes. But we, on the contrary, travel above all to lay hold upon, and cleave unto the *Light* of the *Glorious Goſpel*, revealed unto us. And the harmony of the Truth we profeſs in this may appear, by briefly obſerving how in all things we follow the

the Spiritual Gospel of Christ, as contradistinguished from the carnality of the legal dispensation, while our adversarys, through rejecting this Gospel, are still labouring under the burthen of the Law, which neither they, nor their fathers were able to bear.

For the Law and rule of the old Covenant, and Jewes, was outward, written in tables of stone and parchments. So also is that of our adversarys. *But the Law of the New Covenant is inward and perpetual, written in the heart;* so is ours.

The worship of the Jewes was outward and carnall, limited to set times, places and persons, and performed according to set prescribed forms and observations; so is that of our adversarys. *But the worship of the New Covenant is neither limited to time, place, nor person, but is performed in the Spirit, and in Truth, and is not acted according to set forms and prescriptions, but as the Spirit of God immediately acts, moves, and leads, whether it be to preach, pray, or sing;* and such is all our worship.

So likwise the Baptism among the Jewes under the Law, was an outward washing with outward water, onely to typifie an inward purification of the Soul, which did not necessarily follow upon those that were thus baptized: But the Baptism of Christ under the Gospel, is the Baptism of the Spirit, and of fire, *not the putting away of the filth of the flesh, but the answer of a good conscience towards God,* and such is the Baptism that we labour to be baptized withall and contend for.

Arg. § VII. But again, If water-baptism had been an ordinance of the Gospel, then the Apostle Paul would have been sent to administer it, but he declares positively, 1 Cor. 1: 17. *That Christ sent him not to baptize, but to preach the Gospel.* The reason of that consequence is undenyable, because the Apostle Paul's *commission* was as large as that of any of them; and consequently he being in special manner the Apostle of Christ to the Gentiles, if water baptism (as our adversaryes contend) be to be accounted the badge of Christianity, he had more need than any of the rest to be sent to baptize, with water, that he might mark the Gentiles converted by him, with that Christian sign. But indeed the reason holds better thus, that, since Paul was the Apostle of the Gentiles, and that in his ministry he doth throughall (as by his epistles appears) labour, to wean them from the former Jewish ceremonies and observations, (though in so doing he was sometimes undeservedly judged by others of his brethren, who were unwilling to lay aside those ceremonies) therefore

fore his commission (though as full, as to the preaching of the Gospel and New Covenant dispensation, as that of the other Apostles) did not require of him that he should lead those converts into such Jewish observations, and baptisms, however that practice was indulged in, and practised by the other Apostles, among their Jewish proselyts; for which cause *he thanks God that he baptized so few;* intimating that what he did therein, he did not by vertue of his Apostolik commission, but rather in condescendence to their weakness, even as at another time, he circumcised Timothy. 1 Cor. 1: 14

Obj. Our adversaries, to evade the Truth of this testimony, usually alledge, *that by this is onely to be understood, that he was not sent, principally to baptize, not that he was not sent at all.*

Answ. But this exposition, since it contradicts the positive words of the text, and has no better foundation, than the affirmation of its assertors, is justly rejected, as spurious, untill they bring some better proof for it, he saith not *I was not sent principally to baptize,* but *I was not sent to baptize.*

Confir. As for what they urge by way of confirmation from other places of Scripture, where [*not*] is to be so taken, as where it's said, *I will have mercy, and not sacrifice,* which is to be understood, that God requires principally mercy, not excluding sacrifices. Matth. 9: 13.

Refut. I say this place is abundantly explained by the following words [*and the knowledge of God more then burnt offerings*] by which it clearly appears, that burnt-offerings, which are one with sacrifices, are not excluded, but there is no such word, added in that of Paul, and therefore the parity is not demonstrated to be alike, and consequently the instance not sufficient, unless they can prove that it ought so to be admitted here: else we might interpret, by the same rule, all other places of Scriptur the same way, as where the Apostle saith, 1 Cor. 2: 5. *that your faith might not stand in the wisdom of men, but in the Power of God;* it might be understood, it shall not stand principally so. How might the Gospel, by this liberty of interpretation, be perverted?

Obj. If it be said, *that the abuse of this baptism among the Corinthians, in dividing themselves, according to the persons, by whom they were baptized, made the Apostle speak so, but that the abuse of a thing doth not abolish it.*

Answ. I answer, it is true, it doth not, provided the thing be lawfull and necessary; and that, no doubt, the abuse above said, gave the Apostle occa-

sion so to write. But let it, from this, be considered, how the Apostle excludes *baptizing*, not *preaching*, though the abuse [mark] proceeded from that, no less then from the other. For these Corinthians did denominat themselves from those different persons, by whose preaching (as wel as from those, by whom they were baptized) they were converted, as by the 4, 5, 6, 7, and 8 vers of the third chap. may appear: and yet, for to remove that abuse, the Apostle doth not say, he was not sent to preach, nor yet doth he rejoyce that he had onely preached to a few, because *preaching*, being a standing ordinance in the Church, is not, because of any abuse, that the devil may tempt any to make of it, to be forborn, by such as are called to perform it, by the Spirit of God. Wherefore the Apostle, accordingly chap. 3: 8, 9. informes them, as to that, how to remove that abuse; but as to water-baptism, for that it was no standing ordinance of Christ, but onely practised as in condescendence to the Jewes, & by some Apostles to some Gentiles also, there so soon as the Author perceived the abuse of, he let the Corinthians understand how little stress was to be laid upon it, by shewing them that he was glad that he had administred this ceremony to so few of them, and by telling them plainly that it was no part of his commission, neither that, which he was sent to administer.

Quest. Some ask us, *how we know that* baptizing *here is meant of* water, *and not of the* Spirit, *which if it be, then it will exclude baptism of the Spirit, as wel as of water.*

Answ. I answer, such as ask the question, I suppose speak it, not as doubting that this was said of water-baptism, which is more then manifest: for since the Apostle Paul's message was *to turn people from darkness to Light, and convert them to God*; and that as many as are thus turned and converted (*so as to have the answer of a good conscience towards God, and to have put on Christ, and be arisen with him in newness of life*) are baptized with the baptism of the *Spirit*. But who will say, that onely these few mentioned there to be baptized by Paul, were come to this? Or that, to turn or bring them to this condition, was not (even admitting our adversarys interpretation) as principally a part of Paul's ministery, as any other? Since then our adversaries do take this place for water-baptism (as indeed it is) we may lawfully, taking it so also, urge it upon them. Why the word *baptism* and *baptizing* is used by the Apostle, where that of *water*, and not of the *Spirit*, is onely understood, shall hereafter be spoken to.

I come

I come now to consider the reasons alledged by such as plead for water-baptism, which are also the objections used against the discontinuance of it.

First, some object, *that Christ, who had the Spirit above measur, was notwithstanding baptized with water.* As Nic. Arnold. against this These, Sect. 46 of his Theological Exercitation. Joh. 3: verse 34.

I answer, so was he also circumcised; it wil not follow from thence, that circumcision is to continue; for it behoved Christ to fulfill all righteousness, not onely the ministery of John, but the Law also. Therefore did he observe the Jewish feasts and rites, and kept the passover: it will not then follow, that Christians ought to do so now; and therefore Christ Matth. 3: 15. gives John this reason of his being baptized, desiring him *to suffer it to be so now*: whereby he sufficiently intimats that he intended not thereby to perpetuate it, as an ordinance to his disciples.

Secondly, they object, Matth. 28: 19. *Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost.* Obj.

This is the great objection, and upon which they build the whole superstructure, whereunto the first general and sound answer is, by granting the whole, but putting them to prove that water is here meant, since the Text is silent of it. And though in reason it be sufficient upon our part that we concede the whole expressed in the place, but deny that it is by water, which is an addition to the text. Yet I shall premise some reasons why we do so, and then consider the reasons alledged by those, that will have water to be here understood. Answ.

The first is a maxime yeelded to by all, that *We ought not to go from the literal signification of the Text, except some urgent necesity force us thereunto:* Arg.

But no urgent necessity in this place forceth us thereunto:

Therefore we ought not to go from it.

Secondly, That baptism, which Christ commanded his Apostles, was *the one Baptism, id est*, his own Baptism: Arg.

But the *one Baptism*, which is Christ's Baptism, is not with water, as we have already proved:

Therefore the Baptism commanded by Christ to his Apostles was not water baptism.

Thirdly, that Baptism, which Christ commanded his Apostles, was such, Arg.

such, that as many as were therewith baptized *did put on Christ*,

But this is not true of water-baptism:

Therefore, *&c.*

Fourthly, the Baptism commanded by Christ to his Apostles was not John's Baptism:

But Baptism with water was John's Baptism:

Therefore, *&c.*

Allegation. But first, they alledg, *that Christ's Baptism, though a Baptism with water, did differ from John's, because John onely baptized with water unto repentance, but Christ commands his Disciples to baptize in the Name of the Father, Son, and Holy Ghost, reckoning, that in this form, there lieth a great difference betwixt the Baptism of John, and that of Christ.*

Answ. I answer, as to that, *John's Baptism* was unto repentance, the difference lieth not there, because so is *Christ's* also; for our adversaries will not deny, but that adult persons, that are baptized, ought, ere they be admitted to it, to repent, and confess their sins, yea and that infants, with a respect to, and consideration of their Baptism, ought to repent and confess: So that the difference lieth not here; since this of repentance and confession agrees as well to *Christ's*, as to *John's Baptism*. But in this our adversaries are divided, for *Calvin* will have *Christ's* and *John's* to be all one; *Inst lib.* 4. cap 15. Sect. 7, 8. Yet they do differ, and the difference is, in that the one is by water, the other not, &c.

Secondly, as to what Christ saith, in commanding them *to baptize in the Name of the Father, Son, and Spirit*, I confess that states the difference, & it is great; but that lies not only in admitting water-baptism in this different forme, by a bare expressing of these words: for as the text saith no such thing, neither do I see how it can be inferred from it. For the Greek is εἰς τὸ ὄνομα, that is, *into the Name*, now the *Name of the Lord* is often taken in Scriptur for something else, than a bare sound of words, or literal expression, even for his Vertue and Power, as may appear from Psal. 54: 3. Cant. 1: 3. Prov. 18: 10. and in many more. Now, that the Apostles were, by their ministery, to baptize the nations *into this Name*, *Vertue* and *Power*; and that they did so, is evident, by these testimonies of Paul, above mentioned, where he saith, that *as many of them as were baptized into Christ, have put on Christ*, this must have been a baptizing *into the Name*, i. e. *Power* and *Vertue*; and not a meer formal expression of words, adjoyned with water-baptism; because, as hath been above observed, it doth not follow, as a natural or necessary consequence of it. I would have those, who desire to have their faith built upon no other foundation, than the testimony of God's Spirit, and Scriptures of Truth, throughly to consider, whether there can be any thing further alledged for this interpretation, than what the prejudice of education and influence of Tradition hath imposed; perhaps it may stumble the unwary and inconsiderate Reader, as if the very character of Christianity were abolished, to tell him plainly that this Scripture is not to be understood of baptizing with water, and that this form of baptizing in the Name of Father, Son, and Spirit, hath no warrant from Matth. 28. *&c.*

For which, besides the reason taken from the signification of [*the Name*] as being the *Vertue* and *Power* above expressed, let it be considered, that, if that had been a form prescribed by Christ to his Apostles, then surely they would have made use of that form in the administring of water-baptism, to such as they baptized with water; but though particular mention be made in divers places of the Acts, who were baptized, and how; and though it be particularly expressed, that they baptized such and such, as, Acts. 2: 41. 8: 12. 13, 38. 9: 18. 10: 48. 16: 15. 18: 8. yet there is not a word of this form; and in two places, Acts. 8: 16. 19: 5. it is said of some, that they were *baptized in the name of the Lord Jesus*, by which it yet more appears, that either the author of this history hath been very defective, who having so often occasion to mention this, yet omitteth so substantial a part of baptism, (which were to accuse the Holy Ghost, by whose guidance Luke wrot it) or else that the Apostle did no ways understand, that Christ by his commission, Matth 28. did injoyn them such a form of water-baptism, seing they did not use it, and therefore it is safer to conclude, that what they did in administring water-baptism, they did not by vertue of that commission; else they would have so used it: for our adversaries, I suppose, would judge it a great heresy to administer water-baptism without that, or onely in the Name of Jesus, without mention of Father or Spirit, as it is expressly said they did, in the two places above cited.

Secondly, they say, *if this were not understood of water-baptism, it would be a tautology, and all one with teaching.*

I say nay: baptizing with the spirit is somewhat further then teaching or informing the understanding: for it imports a reaching to, and melting the heart, whereby it is turned, as well as the understanding informed:

formed: beſides, we find often in the Scripture, that *teaching* and *inſtructing* are put together without any abſurdity or needleſs tautology, and yet theſe two have a greater affinity, than teaching and baptizing with the Spirit.

Obj. Thirdly, they ſay, *Baptiſm, in this place, muſt be underſtood with water; becauſe it is the action of the Apoſtles, and ſo can not be the baptiſm of the Spirit, which is the work of Chriſt, and his Grace, not of man*, &c.

Anſw. I anſwer, Baptiſm with the Spirit, though not wrought without Chriſt and his Grace, is inſtrumentally done by men fitted of God, for that purpoſe, and therefore no abſurdity followes, that Baptiſm with the Spirit ſhould be expreſſed, as the action of the Apoſtles: for, though it be Chriſt by his Grace, that gives ſpiritual gifts, yet the Apoſtle, Rom. 1:11. ſpeaks of his *imparting to them ſpiritual gifts*, and he tells the Corinthians, that he *had begotten them, through the Goſpel*, 1 Cor. 4: verſe 15. and yet to beget people unto the faith is the work of Chriſt and his Grace, not of men; to convert the heart is properly the work of Chriſt, and yet the Scriptur often-times aſcribes it to men, as being the inſtruments: And ſince Paul's commiſſion was *to turn people from darkneſs to light*, though that be not done without Chriſt coöperating by his Grace, ſo may alſo baptizing with the Spirit be expreſſed as performable by man, as the inſtrument, though the work of Chriſt's Grace, be needfull to concurr thereunto; ſo that it is no abſurdity, to ſay, that the Apoſtles did adminiſter the Baptiſm of the Spirit.

Obj. Laſtly, they ſay, *that ſince Chriſt ſaith here, that he will be with his diſciples to the end of the world, therefore water-baptiſm muſt continue ſo long.*

Anſw. If he had been ſpeaking here of water-baptiſm, then that might have been urged; but ſeing that is denyed, and proved to be falſe, nothing from thence can be gathered, he ſpeaking of the Baptiſm of the Spirit, which we freely confeſs doth remain to the end of the world, yea ſo long as Chriſt's preſence abideth with his children.

Obj. § IX. Thirdly, they object *the conſtant practice of the Apoſtles in the primitive Church, who they ſay, did alwayes adminiſter water-baptiſm to ſuch as they converted to the faith of Chriſt, and hence alſo they further urge that of* Matth. 28. *to have been meant of water, or elſe the Apoſtles did not underſtand it, in that, in baptizing they uſed water; or that in ſo doing they walked without a commiſſion.*

I an-

I anſwer, that it was the conſtant practice of the Apoſtles, is denyed, for we have ſhewn, in the example of Paul, that it was not ſo, ſince it were moſt abſurd to judge, that he converted onely theſe few, even of the Church of Corinth, whom he ſaith he baptized; nor were it leſs abſurd to think that that was a conſtant Apoſtolik practice, which he, that was not inferior to the chiefeſt of the Apoſtles, and who declares, he labour-ed as much as they all, rejoyceth he was ſo little in. But further, the concluſion, inferred from the Apoſtles practice of baptizing with water, to evince, that they underſtood Matth. 28. of water-baptiſm, doth not hold: for, though they baptized with water, it will not follow, that either they did it by vertue of that commiſſion, or that they miſtook that place, nor can there be any *medium* brought, that will infer ſuch a concluſion. As to the other inſinuated abſurdity, *that they did it without a commiſſion.* It is none at all, for they might have done it by a permiſſion, as being in uſe, before Chriſt's death. And becauſe the people, nurſed up with out-ward ceremonys, could not be weaned wholly from them. And thus they uſed other things, as circumciſion, and legal purifications, which yet they had no commiſſion from Chriſt to do, (to which we ſhall ſpeak more at length in the following Propoſition concerning the *Supper*).

But if, from the ſameneſs of the word, becauſe Chriſt bids them baptize, and they afterwards, in the uſe of water, are ſaid to baptize, it be judged probable, that they did underſtand that commiſſion, Matth. 28. to au-thorize them to baptize with water, and accordingly practiſed it. Obj.

Although it ſhould be granted, that, for a ſeaſon, they did ſo far miſtake it, as to judge that water belonged to that baptiſm, (which however I find no neceſſity of granting) yet I ſee not any great abſurdity would thence follow; for it is plain they did miſtake that commiſſion, as to a main part of it, for a ſeaſon, as where he bids them *go teach all nations*, ſince ſome time after they judged it unlawfull to teach the Gentiles, yea Peter himſelf ſcrupled it, untill, by a viſion, conſtrained thereunto, for which, after he had done it, he was for a ſeaſon (untill they were better inform-ed) judged by the reſt of his brethren. Now, if the education of the Apoſtles, as Jewes, and their propenſity to adhere and ſtick to the Jewiſh religion, did ſo far influence them, that, even after Chriſt's reſurrection and the pouring forth of the Spirit, they could not receive, nor admitt of the teaching of the Gentiles, though Chriſt, in his commiſ-ſion to them, commanded them to preach to them: What further ab- Anſw.

ſurdity

ſurdity were it to ſuppoſe, that through the like miſtake, the chiefeſt of them, having been the diſciples of John, and his Baptiſm being ſo much prized there among the Jewes, that they alſo took Chriſt's baptiſm, intended by him of the Spirit to be that of water, which was John's, and accordingly practiſed it, for a ſeaſon, it ſuffices us, that, if they were ſo miſtaken, (though I ſay not that they were ſo) they did not alwayes remain under that miſtake, elſe Peter would not have ſaid of the *Baptiſm, vvhich now ſaves, that it is not a putting avvay of the filth of the fleſh*, which certainly water-baptiſm is.

But further they urge much *Peter's baptiſing Cornelius*: in which they preſs two things, Firſt, *that water-baptiſm is uſed, even to thoſe, that had received the Spirit.* Secondly, *that it is ſaid poſitively, he commanded them to be baptized*, Act. 10: 47, 48.

But neither of theſe doth neceſſarily infer water-baptiſm to belong to the New Covenant diſpenſation, nor yet to be a perpetual ſtanding ordinance in the Church. For *firſt*, all, that this will amount to, was, that Peter at that time baptized theſe men, but that he did it by vertue of that commiſſion, Matth. 28. remaines yet to be proved. And how doth the baptiſing with water, after the receiving of the holy Ghoſt prove the caſe, more then the uſe of circumciſion and other legal rites acknowledged to have been acted by him afterwards; alſo no wonder if Peter that thought it ſo ſtrange (notwithſtanding all that had been profeſſed before and ſpoken by Chriſt) that the Gentiles ſhould be made partakers of the Goſpel, and with great difficulty, not without a very extraordinary impulſe thereunto, was brought to come to them and eat with them, was apt to put this ceremony upon them, which being, as it were, the particular diſpenſation of John the *fore-runner* of Chriſt, ſeemed to have greater affinity with the Goſpel, than the other Jewiſh ceremonyes, then uſed by the Church, but that will no wayes infer our adverſaries concluſion. Secondly, as to theſe words *and he commanded them to be baptized*, it declareth matter of *fact*, not of *right*, and amounteth to no more, than that Peter did at that time *pro hic & nunc*, command thoſe perſons to be baptized with water, which is not denyed, but it ſaith nothing that Peter commanded water-baptiſm to be a ſtanding and perpetual ordinance to the Church; neither can any man of ſound reaſon ſay, if he heed what he ſayes, that a command in matter of fact to particular perſons, doth infer the thing commanded to be of general obligation to all; if it be not other wayes

wayes bottomed upon ſome poſitive precept; why doth *Peter's* commanding *Cornelius* and his houſhold to be baptized at that time, infer water-baptiſm to continue, more than his conſtraining (which is more than commanding) the Gentiles in general to be circumciſed, and obſerve the Law? We find that at that time, when Peter baptized Cornelius, it was not yet determined, whether the *Gentiles* ſhould *not* be *circumciſed*; but, on the contrary, it was the moſt general ſenſe of the Church, that *they ſhould*. And therefore no wonder, if they thought it needfull at that time, that they ſhould be baptized, which had more affinity with the Goſpel, and was a burthen leſs grievous.

§ X. Fourthly, they *object* from *the ſignification of the word* [baptize,] *which is as much as to* dip *and* waſh *with water, alledging thence that the very word imports a being baptized with water.* Obj.

This objection is very weak. For, ſince baptizing with water was a rite among the Jewes, as *Paulus Riccius* ſheweth, even before the coming of John, and that the ceremony received that name from the nature of the practice, as uſed both by the Jewes and by John. Yea we find that Chriſt and his Apoſtles frequently make uſe of theſe termes to a more ſpiritual ſignification; *Circumciſion* was onely uſed and underſtood, among the Jewes, to be that of the *fleſh*. But the Apoſtle tells us of the *circumciſion of the heart and Spirit, made without hands*. So that, though baptiſm was uſed, among the Jewes, onely to ſignify a waſhing with water, yet both John, Chriſt, and his Apoſtles ſpeak of a being *baptized with the Spirit and with fire*, which they make the peculiar baptiſm of Chriſt, as contradiſtinguiſhed from that of water, which was John's (as is above ſhewn.) So that, though baptiſm, among the Jewes, was onely underſtood of water, yet, among Chriſtians, it is very wel underſtood of the Spirit without water, as we ſee Chriſt and his Apoſtles ſpiritually to underſtand things, under the terms of what had been ſhaddowes before. Thus *Chriſt*, ſpeaking of his *body*, (though the Jewes miſtook him) ſaid, he would *deſtroy* this *temple, and build it again in three dayes*, and many more, that might be inſtanced. But, if the etymology of the word ſhould be tenaciouſly adhered to, it would militat againſt moſt of our adverſarys, as wel as againſt us, for the Greek βαπτίζω ſignifies *immergo*, that is, to *plunge* and *dip in*, and that was the proper uſe of water-baptiſm among the Jewes, and alſo by John, and the primitive Chriſtians, who uſed it; whereas our adverſarys, for the moſt part, onely Anſw.

ſprinkle a little water upon the fore-head, which doth not at all anſwer to the word [*baptiſm.*] Yea thoſe of old among Chriſtians, that uſed water-baptiſm, thought this dipping and plunging ſo needfull, that they thus dipped children. And foraſmuch as it was judged, that it might prove hurtfull to ſome weak conſtitutions, *ſprinkling*, to prevent that hurt, was introduced; yet then it was likewiſe appoynted, that ſuch, as were onely ſprinkled, and not dippped, ſhould not be admitted to have any office in the Church, as not being ſufficiently baptized. So that, if our adverſarys will ſtick to the word, they muſt alter their method of ſprinkling.

Obj. Fifthly they object, Joh. 3: 5. *Except a man be born* again *of Water and of the Spirit*, &c. *hence inferring the neceſſity of water-baptiſm, as wel as of the Spirit.*

Anſw. But, if this prove any thing, it will prove water-baptiſm to be of abſolute neceſſity; and therefore Proteſtants rightly affirm, when this is urged upon them by Papiſts, to evince the abſolute neceſſity of water-baptiſm, that [*water*] is not here underſtood of ontward water, but myſtically of an inward cleanſing and waſhing, even as where Chriſt ſpeaks of being *baptized with fire*, it is not to be underſtood of outward material fire, but onely of purifying, by a *metonymie*; becauſe to *puriſe* is a proper *effect* of *fire*, as to *waſh* and *make clean* is of *water*; where it can as little be ſo underſtood, as where we are ſaid to be *ſaved by the waſhing of regeneration*, Tit. 3: 5. Yea Peter ſaith expreſly, in the place often cited, as * *Calvin* wel obſerves, that *the baptiſm, which ſaves, is not the putting away of the filth of the fleſh:* ſo that, ſince [*water*] can not be underſtood of outward water, this can ſerve nothing to prove water-baptiſm.

*In the 4 book of his Inſtit. chap. 15.

Obj. If it be *ſaid*, that [*water*] *imports here* neceſſitatem præcepti, *though not* medii.

Anſw. I anſwer, that is firſt to take it for granted that outward water is here underſtood, the contrary whereof we have already proved. Next, *water* and the *Spirit* are placed here together, [*Except a man be born of water and the Spirit*] where the neceſſity of the one is urged, as much as of the other. Now, if the Spirit be abſolutely neceſſary, ſo will alſo water, and then we muſt either ſay, that *to be born of the Spirit*, is not abſolutely neceſſary, which all acknowledg to be falſe; or elſe that water is abſolutely neceſſary, which, as Proteſtants, we affirm, and have proved, is falſe:

falſe: elſe we muſt confeſs that *water* is not here underſtood of outward water. For to ſay, that when *water* and the *Spirit* are placed here juſt together, and in the ſame manner, though there be not any difference, or ground for it, viſible in the Text, or deduceable from it, that the *neceſſity* of water is here *præcepti*, but not *medii*, but the *neceſſity* of the *Spirit* is both *medii* and *præcepti*, is indeed confidently to affirm, but not to prove.

Sixthly, and laſtly, they *object*, that *the baptiſm of water is a viſible ſign, or badge, to diſtinguiſh Chriſtians from Infidels, even as Circumciſion did the Jewes.* Obj.

Anſw. I anſwer, This ſaith nothing at all, unleſs it be proved to be a *neceſſary precept*, or part of the New Covenant diſpenſation; it not being lawfull to us to impoſe outward ceremonys and rites, and ſay, they will diſtinguiſh us from Infidels. *Circumciſion* was poſitively commanded, and ſaid to be *a ſeal of the firſt Covenant*, but, as we have already proved, that there is no ſuch command for *baptiſm*, ſo there is not any word in all the New Teſtament, calling it *a badge of Chriſtianity*, or *ſeal of the New Covenant*; and therefore, to conclude, it is ſo, becauſe circumciſion was ſo, (unleſs ſome better proof be alledged for it) is miſerably to beg the queſtion. *The profeſſing of faith in Chriſt, and a holy life anſwering thereunto, is a far better badge of Chriſtianity, than any outward waſhing*, which yet anſwers not to that of Circumciſion; ſince that affixed a character in the fleſh, which this doth not; ſo that a Chriſtian is not known to be a Chriſtian by his being baptized, eſpecially when he was a child, unleſs he tell them ſo much; and may not the profeſſing faith in Chriſt ſignify that as wel. I know there are divers of thoſe, called *Fathers*, that ſpeak much of water-baptiſm, calling it *character Chriſtianitatis*, but ſo did they alſo of *the ſign of the Croſs*, and other ſuch things, juſtly rejected by Proteſtants. For the myſtery of iniquity, which began to work even in the Apoſtles dayes, ſoon ſpoiled the ſimplicity and purity of the Chriſtian worſhip, ſo that not onely many Jewiſh rites were retained, but many heatheniſh cuſtoms and ceremonys introduced into the Chriſtian worſhip, as particularly that word [*Sacrament*,] ſo that it is great folly, eſpecially for Proteſtants, to plead any thing of this from *Tradition* or *Antiquity*; for we find that neither Papiſts nor Proteſtants uſe theſe rites exactly, as the *Antients* did, who, in ſuch things, not walking by the moſt certain Rule of God's Spirit, but doting too much upon outwards,

were very uncertain: for moſt of them all, in the primitive time, did *wholly plunge* and *dip* thoſe they baptized, which neither Papiſts nor Proteſtants do: yea ſeveral of the *Fathers* accuſed ſome as heretiks in their dayes for holding ſome principles common with Proteſtants concerning it; as particularly *Auguſtin* doth the *Pelagians*, for ſaying, that *infants dying unbaptized may be ſaved*. And the *Manichees* were condemned, for denying that *Grace is univerſally given by baptiſm*; and *Julian* the *Pelagian* by *Auguſtin*, for denying *exorciſm and inſufflation in the uſe of baptiſm*: all which things Proteſtants deny alſo. So that Proteſtants do but fooliſhly to upbraid us, as if we could not ſhew any among the *Antients*, that denyed water-baptiſm, ſeing they can not ſhew any, whom they acknowledg not to have been heretical in ſeveral things, to have uſed it, nor yet who uſing it did not uſe alſo *the ſign of the Croſs*, and other things with it, which they deny. There were ſome nevertheleſs in the darkeſt times of Popery, who teſtified againſt water-baptiſm. For one *Alanus*, pag. 103, 104, 107. ſpeaks of ſome in his time, that were burnt for the denying of it: for they ſaid, that *baptiſm had no efficacy either in children, or adult perſons; and therefore men were not obliged to take baptiſm*. Particularly *ten Canoniks*, ſo called, *were burnt for that crime by the order of King* Robert *of France*. And P. *Pithaus* tells in his fragments of the hiſtory of Guienne, which is alſo confirmed by one *Johannes Floracenſis* a monk, who was famous at that time, in his Epiſtle to *Oliva*, Abbot of the *Auſonian* Church. *I will* (ſaith he) *give you to underſtand concerning the hereſy, that was in the City of Orleans on childer-maſs day, for it was true, if ye have heard any thing, that King Robert cauſed to be burnt alive, nigh fourteen of that City, of the chief of their Clergy, and the more noble of their laiks, who were hatefull to God, and abominable to heaven and earth, for they did ſtiffly deny the Grace of Holy baptiſm, and alſo the conſecration of our Lord's body and blood*. The time of this deed is noted in theſe words by *Papir. Maſſon.* in his Annals of *France*, lib. 3. in *Hugh* and *Robert*, *actum Aureliæ publicè annô incarnationis Domini* 1022, *regni Roberti Regis* 28. *indictione* 5. *quando Stephanus hæreſiarcha & complices ejus damnati ſunt & exuſti Aurelia*.

Now for their calling them *heretiks* and *Manichees*, we have nothing but the teſtimony of their accuſers, which will no more invalidat their teſtimony for this Truth, againſt *the uſe of water-baptiſm*, or give more ground to charge us as being one with *Manichees*, than, becauſe ſome, called by them *Manichees*, do agree with Proteſtants in ſome things, that therefore Proteſtants are *Manichees* or *heretiks*, which Proteſtants can no wayes ſhun. For the queſtion is, whether, in what they did they walked according to the Truth teſtified of by the Spirit in the Holy Scripturs; ſo that the controverſy is brought back again to the Scripturs, according to which I ſuppoſe I have formerly diſcuſſed it.

As for the latter part of the Theſis, denying *the uſe of Infant-baptiſm*, it neceſſarily followes from what is above ſaid, for, if water-baptiſm be ceaſed, then ſurely baptizing of Infants is not warrantable. But thoſe, that take upon them to oppoſe us in this matter, will have more to do, as to this latter part: for, after they have done, what they can, to prove water-baptiſm, it remaines for them to prove that infants ought to be baptized. For he, that proves water-baptiſm ceaſed, proves that Infant-baptiſm is vain. But he, that ſhould prove that water-baptiſm continues, has not thence proved that Infant-baptiſm is neceſſary. That needs ſomething further, and therefore it was a pitifull ſubterfuge of *Nic. Arnoldus* againſt this, to ſay, that *the denying of infant-baptiſm belonged to the gangrene of Anabaptiſts*, without adding any further probation.

The Thirteenth Propoſition,

Concerning the Communion or participation of the body and blood of Chriſt.

The *Communion* of the Body and Blood of Chriſt is *inward* and *Spiritual*, which is the participation of his flesh and blood, by which the *inward man* is daily nourished in the hearts of thoſe in whom Chriſt dwells, of which things the *breaking of bread* by Chriſt with his Diſciples was a *figure*, which they even uſed in the Church for a time, who had received the Subſtance, for the ſake of the weak: even as *abſtaining from things ſtrangled*, and *from blood*, *the waſhing one anothers feet*, and the *anointing of the ſick with Oyl*, all which are commanded with no leſs authority and ſolemnity than the former; yet ſeing

1 Cor. 10: 16, 17. Jo. 6: 32, 33, 35. 1 Cor. 5: 8

Acts. 15: vers 20. Joh. 13: 14. Ja. 5: 14.

ing they are but the *shaddows* of better things, they ceaſe in ſuch as have obtained the *Subſtance*.

§ I. THe *Communion* of the body and blood of Chriſt is a *myſtery* hid from all natural men in their firſt faln and degenerat ſtate, which they can not underſtand, reach to, nor comprehend, as they there abide, neither, as they there are, can they be partakers of it, nor yet are they able to *diſcern the Lord's body*: And forasmuch as the Chriſtian world, ſo called, for the moſt part hath been ſtill labouring, working, conceiving, and imagining in their own natural and unrenewed underſtandings about the things of God and Religion, therefore hath this myſtery much been hid and ſealed up from them, while they have been contending, quarrelling, and fighting one with another about the meer ſhaddow, outſide, and form, but ſtrangers to the Subſtance, Life, and Vertue.

§ II. The *body* then of Chriſt, which believers partake of, is *Spiritual*, and not *carnal*, and his *blood*, which they drink of, is *pure* and *heavenly*, and not *humane* or *elementary*, as *Auguſtin* alſo affirmes of the body of Chriſt, which is eaten, in his Tractat. Pſal. 98. *Except a man eat my fleſh, he hath not in him life eternal, and he ſaith, the words, which I ſpeak unto you, are Spirit and Life, underſtand ſpiritually what I have ſpoken. Ye ſhall not eat of this body, which ye ſee, and drink this blood, which they ſhall ſpill, that crucify me --- I am the living bread, who have deſcended from heaven; he called himſelf the bread, who deſcended from heaven, exhorting that we might believe in him*, &c.

Queſt. If it be *aſked* then what that *body*, what that *fleſh* and *blood* is?

Anſw. I *anſwer*, it is that *heavenly Seed*, that *Divine*, *Spiritual*, *celeſtial Subſtance*, of which we ſpake before, in the 5 and 6 Propoſitions. This is that *vehiculum Dei*, or *Spiritual body of Chriſt*, whereby and wherethrough he communicateth *Life* to *men*, and *Salvation to as many as believe in him*, and *receive him*, and whereby alſo man comes to have fellowſhip and communion with God. This is proved from the 6 of John, from *verſe* 32, to the end, where Chriſt ſpeaks more at large of this matter, than in any other place: and indeed this Evangeliſt and beloved diſciple, who lay in the boſom of our Lord, gives us a more full account of the Spiritual ſayings and doctrin of Chriſt, and it's obſervable, that, though he ſpeaks nothing of the ceremony, uſed by Chriſt, of breaking bread with his

his Diſciples, neither in his evangelical account of Chriſt's life and ſufferings, nor in his epiſtles, yet he is more large in this account of the participation of the body, fleſh, and blood of Chriſt, than any of them all. For Chriſt, in this chapter, perceiving that the Jewes did follow him for love of the loaves, deſires them (ver. 27.) to *labour*, *not for the meat*, *which periſheth*, but *for that meat*, *which endureth for ever*; but forasmuch as they, being carnal in their apprehenſions, and not underſtanding the Spiritual language and doctrin of Chriſt, did judge the *Manna*, which Moſes gave their fathers, to be the moſt excellent bread, as coming from heaven. Chriſt, to rectify that miſtake, and better inform them, affirmeth, firſt, *that is is not Moſes, but his Father, that giveth the true bread from heaven*, ver. 32 & 48. Secondly, *This bread he calls himſelf*, ver. 35. *I am the bread of Life*. And ver. 51. *I am the living bread, which came down from heaven*. Thirdly, he declares that this *bread* is his *fleſh*, ver. 51. *The bread, that I will give, is my fleſh*. And ver. 55. *For my fleſh is meat indeed, and my blood is drink indeed*. Fourthly, the neceſſity of partaking thereof, ver. 53. *Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you*. And laſtly, ver. 33. the bleſſed fruits and neceſſary effects of this communion of the body and blood of Chriſt, *This bread giveth life to the world*. ver. 50. *He, that eateth thereof, dyeth not*. ver. 58. *he, that eateth of this bread, ſhall live for ever*. ver. 51. *whoſo eateth this fleſh, and drinketh this blood, ſhall live for ever*. ver. 54. *and he dwelleth in Chriſt, and Chriſt in him*. ver. 56. and *ſhall live by Chriſt*. ver. 57. From this large deſcription of the origin, nature, and effects of this body, fleſh, and blood of Chriſt, it is apparent, that it is Spiritual, and to be underſtood of a Spiritual body, and not of that body, or Temple of Jeſus Chriſt, which was born of the Virgin *Mary*, and in which he walked, lived and ſuffered in the land of Judea; becauſe that it is ſaid both that it came down from heaven, yea that it is he, that came down from heaven. Now all Chriſtians at preſent generally acknowledge, that the outward body of Chriſt came not down from heaven, neither was it that part of Chriſt, which came down from heaven. And to put the matter out of doubt, when the carnal Jewes would have been ſo underſtanding it, he tells them plainly, ver. 63. *It is the Spirit, that quickeneth, but the fleſh profiteth nothing*. This is alſo founded upon moſt ſound and ſolid reaſon, becauſe that it is the Soul, not the body, that is to be nouriſhed by this fleſh and blood. Now outward fleſh can not nouriſh nor feed the Soul, there

is

is no proportion, nor analogy betwixt them, neither is the communion of the Saints with God by a conjunction and mutual participation of flesh
1 Cor. 6:17 but of the Spirit, *He, that is joyned to the Lord, is One Spirit*, not by flesh, (I mean outward flesh, even such as was that, wherein Christ lived and walked, when upon earth, and not flesh, when transposed by a metaphor, to be understood Spiritually) can onely partake of flesh, as Spirit of Spirit, as the body can not feed upon Spirit, neither can the Spirit feed upon flesh: and that the flesh, here spoken of, is spiritually understood, appears further, in that, that, which feedeth upon it, shall never dye: but the bodys of all men once dye, yea it behoved the body of Christ himself to dye, that this body and Spiritual flesh and blood of Christ is to be understood of that *Divine* and *heavenly Seed*, before spoken of by us, appears both by the nature and fruits of it: First, it's said, *it is that, which cometh down from heaven, and giveth life unto the world*: now, this answers to that *Light* and *Seed*, which is testified of, Joh. 1. to be the *Light of the world, and the Life of men.* For that *Spiritual Light* and *Seed*, as it receives place *in* mens hearts, and room to spring up there, is as bread to the hungry and fainting Soul, that is, as it were, buried and dead in the lusts of the world, which receives life again, and revives, as it tasteth and partaketh of this heavenly bread, and they, that partake of it, are said to come to Christ; neither can any have it, but by coming to him, and believing in the appearance of his *Light in* their *hearts*, by receiving which, and believing in it, the participation of this body and bread is known. And that Christ understands the same thing here by his body, flesh, and blood, which is understood, Joh. 1. by the *Light inlightening every man*, and the *Life*, &c. appears, for the *Light* and *Life*, spoken of, Joh. 1. is said to be *Christ, he is the true Light*; and the *bread* and *flesh*, &c. spoken of, in this 6 of John, is called *Christ, I am the bread of Life*, saith he. Again, *they, that received that Light and Life*, John. 1: 12. *obtained power to become the sons of God, by believing in his Name*: so also here, Joh. 6: 35. *he, that cometh unto this bread of life, shall not hunger: and he, that believes in him, who is this bread, shall never thirst.* So then, as there was the outward visible body and temple of Jesus Christ, which took its origin from the Virgin Mary, so there is also the Spiritual body of Christ, by and through which he, that was the *Word in the beginning with God*, and was, and is *GOD*, did reveal himself to the sons of men in all ages, and whereby men, in all ages, come to be made partakers of eternal life, and

and to have communion and fellowship with God and Christ. Of which body of Christ, and flesh and blood, if both Adam, and Seth, and Enoch, and Noah, and Abraham, and Moses, and David, and all the Prophets and holy men of God had not eaten, they had not had life *in* them, nor could their inward man have been nourished. Now, as the outward *body* and *temple* was called *Christ*, so was also this Spiritual body, no less properly, and that long before that outward body was in being. Hence the Apostle saith, 1 Cor. 10: 3, 4. that the Fathers *did all eat the same spiritual meat*; *And did all drink the same spiritual drink: (for they drank of that Spiritual Rock that followed them: and that Rock was Christ.)* This can not be understood otherwise than of this Spiritual body of Christ: which Spiritual body of Christ, though it was the saving food of the righteous, both before the Law, and under the Law, yet under the Law it was vailed and shaddowed, and covered under divers types, ceremonys and observations, yea and not onely so, but it was vailed and hid, in some respect, under the outward temple and body of Christ, or during the continuance of it: so that the Jewes could not understand Christ's preaching about it, while on earth. And, not the Jewes onely, but many of his Disciples judged it an *hard saying, murmured at it, and many from that time went back* Joh. 6:60
from him, and walked no more with him. I doubt not, but there are many ver. 66.
also at this day professing to be Disciples of Christ, that do as little understand this matter, as those did, and are as apt to be offended and stumble at it, while they are *gazing* and following after the outward body, and look not to that, by which the Saints are daily fed and nourished. For, as *Jesus Christ*, in obedience to the will of the Father, did, *by the eternal Spirit offer up* that *body* for a *propitiation* for the *remission of sins*, and finished his testimony upon earth thereby, in a most perfect example of patience, resignation and holyness, that all might be made partakers of the fruit of that Sacrifice, So hath he likewise poured forth *into* the *hearts* of *all men* a measur of that *Divine Light* and *Seed*, wherewith he is cloathed, that thereby, reaching unto the Consciences of *all*, he may raise them up out of *death* and *darkness*, by his *Life* and *Light*, and thereby may be made partakers of his body, and therethrough come to have fellowship with the Father and with the Son.

§ 111. If it be asked, *how, and after what manner man comes to partake of it, and to be fed by it?* Quest.

I answer in the plain and express words of Christ, *I am the bread of* Answ.

Joh.6:35 & 55. *Life*, (saith he) *he, that cometh to me, shall never hunger, he, that believeth in me, shall never thirst:* and again, *for my flesh is meat indeed, and my blood is drink indeed.* So whosoever thou art, that askest this question, or readst these lines, whether thou accountst thy self a believer, or really feelst, by a certain and sad experience, that thou art yet in the unbelief, and findst that the outward body & flesh of Christ is so far from thee, that thou canst not reach it, nor feed upon it: yea, though thou hast often swallowed down and taken-in that, which the Papists have perswaded thee to be the real flesh and blood of Christ, and hast believed it to be so, though all thy senses told thee the contrary: or (being a *Lutheran*) hast taken that bread, in, and with, and under which, the Lutherans have assured thee that the flesh and blood of Christ is: or (being a *Calvinist*) hast partaken of that, which the Calvinists say (though a figure onely of the body) gives them, that take it, a real participation of the body, flesh, and blood of Christ, though they neither know how, nor what way. I say, if, for all this, thou findst thy Soul yet barren, yea hungry, and ready to starve, for want of something thou longest for; Know, that that *Light*, that discovers thy iniquity to thee, that shewes thee thy barrenness, thy nakedness, thy emptyness, is that body, that thou must partake of, and feed upon; but that till, by forsaking iniquity, thou turnst to it, comst unto it, receiv'st it, thoug thou mayst hunger after it, thou canst not be satisfied with it; for it *hath no communion with darkness, nor canst thou drink of the* 1 Cor. 6: ver. 14. *cup of the Lord, and the cup of devils, and be partaker of the Lord's table, and the table of devils,* 1 Cor. 10: 21. But, as thou sufferst that small *Seed* of *righteousness* to arise *in* thee, and to be formed into a birth, that new substantial birth, that's brought forth in the Soul, naturally feeds upon, and is nourished by this Spiritual body: yea, as this outward birth lives not, but as it sucks-in breath by the outward elementary air, so this new birth lives not *in* the Soul, but as it drawes-in and breathe by that Spiritual air, or vehicle: and as the outward birth can not subsist without some outward body to feed upon, some outward flesh, and some outward drink, so neither can this inward birth, without it be fed by this inward body, by this inward flesh and blood of Christ, which answers to it after the same manner, by way of analogy. And this is most agreeable to the doctrin of Christ concerning this matter, for, as without outward food the natural body Joh.6:53 hath not life, so also saith Christ, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* And as the outward body, eating outward

outward food, lives thereby, so Christ saith, that *he, that eateth him,* Joh.6:57 *shall live by him.* So it is this inward participation of this inward man, of this inward and Spiritual body, by which man is united to God, and has fellowship and communion with him. *He, that eateth my flesh, and drink-* Joh.6:56 *eth my blood* (saith Christ) *dwelleth in me, and I in him.* This can not be understood of outward eating of outward bread, and as by this the Soul must have fellowship with God, so also in so far as all the Saints are *partakers of this one body, and this one blood*, they come also to have a *joynt communion.* Hence the Apostle, 1 Cor. 10: 17. in this respect saith, that they *being many are one bread, and one body*: and to the *wise* among the Corinthians he saith, *the bread, which we break, is the communion of the body* ver. 16. *of Christ.* This is the true and Spiritual supper of the Lord, which men come to partake of, by hearing the voyce of Christ, and opening the door of their hearts, and so leting him in, in the manner above said, according to the plain words of the Scriptur, Rev. 3: 20. *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* So that the *supper of the Lord*, and the supping with the Lord, and partaking of his flesh and blood is no wayes limited to the ceremony of breaking bread, and drinking wine at particular times; but is truely and really enjoyed, as often as the Soul retires into the Light of the Lord, and feels and partakes of that heavenly Life, by which the inward man is nourished, which may be, and is often witnessed by the faithfull at all times, though more particularly, when they are assembled together to wait upon the Lord.

§ 14. But what confusion the Professors of Christianity have runn into concerning this matter, is more than obvious, who, as in most other things they have done, for want of a true Spiritual understanding, have sought to tie this supper of the Lord to that ceremony (used by Christ before his death) of breaking bread and drinking wine with his Disciples. And though they for most part agree in this general, yet how do they contend, and debate, one against another? How strangely are they pinched, pained and straitned to make this Spiritual mystery agree to that ceremony? And what monstrous and wild opinions and conceivings have they invented to inclose or affix the body of Christ to their bread and wine? From which opinion not onely the greatest and fiercest and most hartfall contests, both among the professors of Christianity in gene-

ral, and among Protestants in particular, have arisen, but also such absurditys, irrational and blasphemous consequences have ensued, as makes the Christian Religion odious and hatefull to Jewes, Turks, and Heathens. The professors of Christianity do chiefly divide, in this matter, into three opinions.

The *first* is of those, that say, *the substance of the bread is transubstantiated into the very Substance of that same body, flesh, and blood of Christ, which was born of the Virgin Mary, and crucified by the Jewes*: so that, after *the words of consecration* (as they call them) *it is no more bread, but the body of Christ.*

The *second* is of such, as say, *the substance of the bread remaines, but that also that body is in, and with, and under the bread*: so that *both the substance of the bread and of th body, flesh, and blood of Christ is there also.*

The *third* is of those, that (denying both these) do affirm *that the body of Christ is not there corporally, or substantially, but yet that it is really and sacramentally received, by the faithfull, in the use of bread and wine*; but how, or what way it's there, *they know not, nor can they tell, onely we must believe it is there, yet so that it is onely properly in heaven.*

It is not my design to enter into a refutation of these several opinions, for each of their authors and assertors have sufficiently refuted one another, and are all of them no less strong both from Scriptur and Reason, in refuting each their contrary party's opinion, than they are weak in establishing their own; for I often have seriously observed in reading their respective writings (and so it may be have others) that all of them do notably, in so far as they refute the contrary opinions, but that they are mightily pained, when they come to confirm and plead for their own: Hence I necessarily to conclude, that none of them had attained to the Truth and Substance of this mystery. Let us see, if *Calvin*, * after he hath refuted the two former opinions, be more successfull, in what he affirmes and asserts for the truth of his opinion, who, after he hath much laboured in overturning and refuting the two former opinions, plainly confesseth, that he knowes not what to affirm in stead of them; for, after he has spoken much, and at last concluded *that the body of Christ is there, and that the Saints must needs partake thereof*, at last he lands in these words, sect 32. *But if it be asked me, how it is, I shall not be ashamed to confess that it is a secret, too high for me to comprehend in my spirit, or explain*

* Inst. lib. 4. cap. 17.

plain in words. Here he deals very ingenuously, and yet who would have thought that such a man would have been brought to this strait, in the confirming of his opinion; considering but a little before, in the same chapter, sect. 15. he accuseth the school-men among the *Papists*, (and I confess, truely) *in that they neither understand, nor explain to others how Christ is in the Eucharist*, which shortly after he confesseth himself he can not do. If then the school-men among the Papists do neither understand, nor yet can explain to others their doctrin in this matter, nor *Calvin* can comprehend it in his spirit, (which I judge is as much as not to understand it) nor express it in words (and then surely he can not explain it to others) then no certainty is to be had from either of them. There have been great endeavours used for reconcilement in this matter, both betwixt Papists and Lutherans, Lutherans and Calvinists, yea and Calvinists and Papists, but all to no purpose: and many formes and manners of expressions drawnup, to which all might yeeld, which in the end proved in vain, seing every one understood them, and interpreted them their own way, and so they did thereby but equivocat and deceive one another. The reason of all this contention is, because they all wanted a clear understanding of the mystery, and were doting about the shaddow and the externals. For both the ground and matter of their contest lies in things extrinsic from, and unnecessary to the main matter; and this hath been often the policy of Satan to busy people, and amuse them with outward signes, shaddows and formes, making them contend about that, while in the mean time the *Substance* is neglected, yea and in contending for these shaddows, he stirs them up to the practice of malice, heat, revenge, and other vices, by which he establisheth his kingdom of darkness among them, and ruins the *life of Christianity*: for there has been more animosity and heat about this one particular, and more blood-shed and contention, than about any other. And surely they are little acquainted with the state of Protestants affairs, who know not that their contentions about this have been more hurtfull to the Reformation, than all the opposition they met with from their common adversarys. Now all these uncertain and absurd opinions and the contentions therefrom arising have proceeded from their all agreeing in two general errors concerning this thing. Which being denyed and receded from, as they are by us, there would be an easy way made for reconciliation, and we should all meet in the one Spiritual and true understanding of this mystery; and, as the

contentions, so would also the absurdityes, which follow from all the three forementioned opinions, cease and fall to the ground.

The *first* of these *errors* is, in making the communion or participation of the body, flesh, and blood of Christ to relate to that outward body, vessel, or Temple, that was born of the Virgin Mary, and walked and suffered in Judea, whereas it should relate to the Spiritual body, flesh, and blood of Christ, even that *heavenly* and *celestial Light* and *Life*, which was the food and nourishment of the regenerat in all ages, as we have already proved.

The *second error* is, in tieing this participation of the body and blood of Christ to that ceremony, used by him with his Disciples, in the breaking of bread, *&c.* as if it had onely a relation thereto, or were onely enjoyed in the use of that ceremony, which it neither hath nor is. For this is that bread, which Christ in his prayer teaches to call for, terming it ἡ ἄρτος ἡ ἐπιούσιος, i.e. the *supersubstantial bread*, as the Greek hath it, and which the Soul partakes of, without any relation or necessary respect to this ceremony, as shall be hereafter proved more at length.

These two errors being thus laid aside, and the contentions arising therefrom buried, all are agreed in the main positions, *viz.* first, that *the body, flesh, and blood of Christ is necessary for the nourishing of the Soul.* Secondly, that *the Soules of believers do really and truely partake and feed upon the body, flesh, and blood of Christ.* But while men are not content with the spirituality of this mystery, going, in their own wills, and according to their own inventions, to strain and wrest the Scriptures, for to tie this Spiritual communion of the flesh, and blood of Christ, to outward bread and wine, and such like carnal ordinances, no wonder, if, by their carnal apprehensions, they run into heaps and confusion. But because it hath been generally supposed that the communion of the body and blood of Christ had some special relation to the ceremony of breaking bread, I shall first refute that opinion, and then proceed to consider the *nature* and *use* of that *ceremony*, and whether it be now *necessary to continue*, answering the reasons and objections of such as plead its continuance, as a necessary and standing ordinance of Jesus Christ.

§ V. First it must be understood, that I speak of a necessary and peculiar relation, otherwise than in a general respect: for, forasmuch as our communion with Christ is, and ought to be our greatest and chiefest work, we ought to do all other things with a respect to God, and our fellowship with him; but a special and necessary respect or relation is such, as where the two things are so tied and united together, either *of their own nature*, or *by the command of God*, that the one can not be enjoyed, or at least is not (except very extraordinarily) without the other. Thus *Salvation* hath a necessary respect to *Holyness*, because *without holyness no man shall see God.* And *the eating of the flesh and blood of Christ* hath a necessary respect to our having life, because, if we eat not his flesh, and drink not his blood, we can not have *life*: and our *feeling of* God's *presence* hath a necessary respect to our being found meeting in his Name, by Divine precept, because he has promised, *where two or three are met together in his Name, he will be in the midst of them*; in like manner our receiving *benefits* and *blessings from God*, has a necessary respect to our praying, because if we ask, *he hath promised we shall receive.* Now the communion or participation of the flesh and blood of Christ hath no such necessary relation to the *breaking of bread* and *drinking of wine.* For, if it had any such necessary relation, it would either be *from the nature of the thing*, or *from some Divine precept*: But we shall shew it is from neither: Therefore, &c. First, it is not *from the nature of it*, because to partake of the flesh and blood of Christ is a Spiritual exercise; and all confess that it is by the Soul and Spirit that we become real partakers of it, as it is the Soul, and not the body, that is nourished by it: but to eat bread and drink wine is a natural act, which, in it self, adds nothing to the Soul, neither has any thing, that is Spiritual, in it, because the most carnal man, that is, can as fully, as perfectly, and as wholly eat bread and drink wine, as the most Spiritual. Secondly, their relation is not *by nature*, else they would infer one another: but all acknowledge that many eat of the bread, and drink of the wine, even that, which, they say, is *conferat* and *transubstantiat into the very body of Christ*, who notwithstanding have not life eternal, have not Christ dwelling in them, nor do live by him, as all do, who truely partake of the flesh and blood of Christ, *without the use of this ceremony*, as all the Patriarchs and Prophets did, before this ordinance (as they account it) was instituted: neither was there any thing under the Law, that had any direct or necessary relation hereunto, though to partake of the flesh and blood of Christ in all ages was indispensibly necessary to Salvation. For as for the *Paschal Lamb*, the whole end of it is signified particularly; Exod. 13: 8, 9. to wit, that *the Jewes might thereby be kept in remembrance of their deliverance out of Egypt.* Secondly it has no relation by Divine precept, for, if it had,

had, it would be mentioned in that, which our adversarys account the institution of it, or else in the practice of it, by the Saints recorded in Scriptur, but so it is not. For as to the institution, or rather narration of Christ's practice in this matter, we have it recorded by the Evangelist Matthew, Mark and Luke. In the first two there is onely an account of the matter of fact, to wit, *that Christ brake bread, and gave it his Disciples to eat, saying, this is my body, and blessing the cup, he gave it them to drink, saying, this is my blood*; but nothing of any desire to them to do it. In the last, after the bread (but before the blessing or giving them the wine) he bids them *do it in remembrance of him*; what we are to think of this practice of Christ shall be spoken of hereafter. But what necessary relation hath all this to the believers partaking of the flesh and blood of Christ? The end of this for which they were to do it (if at all) is to remember Christ, which the Apostle yet more particularly expresses, 1 Cor. 11: 26. *to shew forth the Lord's death.* But to remember the Lord, or declare his death, which are the special and particular ends annexed to the use of this ceremony is not at all to partake of the flesh and blood of Christ, neither have they any more necessary relation to it, than any other two different Spiritual dutys. For, though they, that partake of *the flesh and blood of Christ*, can not but *remember him*; yet the *Lord* and his *death* may be remembred (as none can deny) where his *flesh and blood* is not truely *partaken* of. So that, since the very particular and expres end of this ceremony may be witnessed (to wit, the remembrance of the Lord's death) and yet the flesh and blood of Christ not partaken of, it can not have had any necessary relation to it, else the partaking thereof would have been the end of it, and could not have been attained without this participation. But, on the contrary, we may wel infer hence, that, since the positive end of this ceremony is not the partaking of the flesh and blood of Christ, and that whoever partakes of the flesh and blood of Christ, can not but remember him; that therefore such need not this ceremony to put them in remembrance of him.

Matth. 26 vers 26. Mark 14: vers 22. Luk 22: vers 19.

Obj. But if it be said, *that Jesus Christ calls the bread here his body, and the wine his blood; therefore he seems to have had a special relation to his Disciples partaking of his flesh and blood, in the use of this thing.*

Answ. I *Answer*, his calling the bread his body, and the wine his blood, would yet infer no such thing: though it is not denyed but that Jesus Christ, in all things he did, yea and from the use of all natural things, took occasion to raise

raise the minds of his Disciples and hearers to Spirituals. Hence from the woman of *Samaria* her drawing *water*, he took occasion to tell her of that *Living Water*, which *whoso drinketh of shall never thirst*, which indeed is all one with his *blood*, here spoken of. Yet it will not follow that that well or water had any necessary relation to the living water, or the living water to it, &c. So Christ takes occasion, from the Jewes following him for the loavs, to tell them of this *Spiritual bread* and *flesh* of his *body*, which was more necessary for them to feed upon. It will not therefore follow, that their following him for the loavs had any necessary relation thereunto. So also Christ, here being at supper with his Disciples, takes occasion from the *bread* and *wine*, which was before them, to signify unto them, that, as *that bread*, which he brake unto them, and *that wine*, which he blessed and gave unto them, did contribute to the preserving and nourishing of their bodys, so was he also to give his *body*, and shed his *blood* for the *Salvation* of their *Soules*; and therefore the very *end* proposed in this ceremony, to those, that observe it, is to be a *memorial of his death.*

Joh. 4: ver. 14.

But if it be said, that the Apostle, 1 Cor. 10: 16. *calls the bread, which he brake, the communion of the body of Christ, and the cup, the communion of his blood.*

I do most willingly subscribe unto it, but do deny that this is understood of the outward bread, neither can it be evinced, but the contrary is manifest from the context, for the Apostle in this chapter speaks not one word of that ceremony; for, having in the beginning of it shewn them, how the Jewes of old were made partakers of the *Spiritual food*, and *water*, which was *Christ*, and how severall of them, through *disobedience* and *idolatry*, fell from that good condition, he exhorts them by the example of those Jewes, whom God destroyed of old, to flee those evils, shewing them, that they, to wit, the Corinthians, are likewise partakers of the body and blood of Christ, of which communion they would rob themselves, if they did evil, *because they could not drink of the cup of the Lord, and the cup of devils, and partake of the Lord's table and of the table of devils*, ver 21. which shewes, that he understands not here the using of *outward bread* and *wine*; because those, that do drink the cup of devils, and eat of the table of devils, yea the wickedest of men, may partake of the outward bread and outward wine. For there the Apostle calls *the bread one*, ver 17. and he saith, *we being many are one bread and one body, for we are all partakers of that one bread.* Now, if the bread

bread be *one*, it can not be the *outward*, or the *inward* would be excluded, whereas it can not be denyed, but that it's the partaking of the *inward bread*, and not the *outward*, that makes the *Saints* truely *one body*, and *one bread*. And whereas they say, that the *one bread* here comprehendeth both the *outward* and *inward*, *by vertue of the Sacramental union*; that indeed is to affirm, but not to prove. As for that *figment of a Sacramental union*, I find not such a thing in all the Scriptur, especially in the New Testament, nor is there any thing can give a rise for such a thing in this chapter, where the Apostle, as is above observed, is not at all treating *of that ceremony*, but onely, *from the excellency of that priviledg*, which the Corinthians had, as believing Christians, *to partake of the flesh and blood of Christ*; dehorts them *from idolatry* and *partaking of the Sacrifices* offered to *idols*, so as thereby to offend or hurt their weak brethren.

Obj. But that, which they most of all cry out for in this matter, and are alwayes noysing, is from 1 Cor. 11. where the Apostle is particularly treating of this matter, and therefore from some words here they have the greatest appearance of Truth for their assertion, as ver. 27. where he calls *the cup*, *the cup of the Lord*, and saith, *that they*, *who eat of it*, *and drink it unworthily*, *are guilty of the body and blood of the Lord*, and ver. 26. *eat and drink their own damnation*, intimating thence that this hath an immediat or necessary relation to the body, flesh, and blood of Christ.

Answ. Though this, at first view, may catch the unwary Reader, yet being wel considered, it doth no wayes evince the matter in controversy. As for the Corinthians being in the use of this ceremony, why they were so, and how that obliges not Christians now to the same, shall be spoken of hereafter: it suffices at this time to consider that they were in the use of it. Secondly, that in the use of it they were guilty of, and committed divers abuses. Thirdly, that the Apostle here is giving them directions how they may do it aright, in shewing them the right and proper use and end of it.

These things being premised, let it be observed that the very expres and particular use of it, according to the Apostle, is *to shew forth the Lord's death*, &c. But *to shew forth the Lord's death* and *partake of the flesh and blood of Christ* are different things. He saith not, *as often as ye eat this bread and drink this cup*, *ye partake of the body and blood of Christ*, but, *ye shew forth the Lord's death*. So I ackrowledg, that *this ceremony* by those, that practise it, hath an *immediat relation* to the *outward body* and *death of Christ* upon

upon the *Cross*, as being properly a memorial of it, but it doth not thence follow, that it hath any *inward* or *immediat relation to believers communicating or partaking of the Spiritual body and blood of Christ*, *or that Spiritual supper*, spoken of, Rev. 3: 20. for, though in a general way, as every religious action, in some respect, hath a common relation to the Spiritual communion of the Saints with God, so we shall not deny but this hath a relation, as others. Now for his calling *the cup*, *the cup of the Lord*, and saying *they are guilty of the body and blood of Christ*, *and eat their own damnation*, *in not discerning the Lord's body*, &c. I answer, that this infers no more neçessary relation, than any other religious act; and amounts to no more, than this, that, sinçe the Corinthians were in the use of this çeremony, and so performed it, as a religious act, they ought to do it worthily, else they should bring condemnation upon themselves. Now, this will not more infer the thing, so practised by them, to be a necessary *religious act* obligatory upon others, than when Rom. 14: 6. the Apostle saith, *He*, *that regardeth the day*, *regardeth it unto the Lord*, it can be thence inferred, that the dayes, that some esteemed and observed, did lay an obligation upon others to do the same: but yet as he, that *esteemed a day*, and placed Conscience in keeping it, was to *regard* it *to the Lord*, and so it was to him, in so far as he dedicated it unto the Lord, *the Lord's day*, he was to do it worthily, and if he did it unworthily, he would be guilty of the Lord's day, and so keep it to his own damnation: so also such as observe *this ceremony of bread and wine*, it is to them *the bread of the Lord*, and *the cup of the Lord*, because they use it as a religious act, and forasmuch as their end therein is *to shew forth the Lord's death*, and *remember his body*, that was *crucified* for them, and his *blood*, that was *shed* for them. If notwithstanding they believe it is their duty to do it, and make it a matter of Conscience to forbear, if they do it without that due preparation and examination, which every religious act ought to be performed in, then, in stead of truely remembring the Lord's death, and his body and his blood, they render themselves *guilty* of it, as being in one spirit with those that crucified him, and shed his blood, though pretending with thanks giving and joy to remember it. Thus the *Scribes* and *Pharisees* of old, though in memory of the Prophets they garnished their sepulchres, yet are said by Christ to be *guilty of their blood*. And that no more can be hence inferred, appears from another saying of the same Apostle, Rom. 14: 23. *he*, *that doubteth*, *is damned*, *if he eat*, &c. where he, speaking of those,

that judged it unlawfull to eat flesh, *&c.* faith, if they eat doubting, they eat their own *damnation*. Now it is manifest for all this, that either the doing or forbearing of this was, to another, that placed no Conscience in it, of no moment. So I say, he, that eateth that, which in his Conscience he is perswaded is not lawfull for him to eat, doth eat his own damnation: so he also, that placeth Conscience in eating bread and wine, *as a religious act*, if he do it unprepared, and without that due respect, wherein such acts should be gone about, he eateth and drinketh his own *damnation*, *not discerning the Lord's body*, i.e. not minding what he doth, to wit, with *a special respect to the Lord, and by way of special commemoration of the death of Christ*.

§ VI. I having now sufficiently shewn, what the true communion of the body and blood of Christ is, how it is partaken of, and how it has no necessary relation to that ceremony of *bread* and *wine*, used by Christ with his Disciples, it is fit now to consider the *nature and constitution of that ceremony* (for as to the *proper use* of it, we have had occasion to speak of before) whether it be a *standing ordinance* in the Church of Christ, obligatory upon all, or indeed whether it be any necessary part of the Worship of the New-Covenant-dispensation, or hath any better or more binding foundation, than several other ceremonys appointed and practised about the same time, which the most of our opposers acknowledg to be ceased, and now no wayes binding upon Christians. We find this ceremony onely mentioned in Scriptur in four places, to wit, Matthew, Mark, and Luke, and by Paul to the Corinthians. If any would infer any thing from the frequency of the mentioning of it, that will add nothing, for it being a matter of fact is therefore mentioned by the Evangelists; and there are other things less memorable as often, yea oftener, mentioned. Matthew and Mark give onely an account of the matter of fact, without any precept to do so afterward, s simply declaring, that Jesus, at that time, did desire them to eat of the bread, and drink of the cup. To which Luke adds these words, *This do in remembrance of me*. If we consider this action of Christ with his Apostles, there will appear nothing singular in it, for a foundation to such a strange superstructur, as many in their airy imaginations have fought to build upon it; for both Matthew and Mark press it as an act done by him, as he was eating, Matthew saith *and as they were eating*; and Mark, *and as they did eat, Jesus took bread*, &c. Now this act was no singular thing, neither any solemn institution

Mat. 26: ver. 26. Mar. 14: ver. 22. Luk 22: ver. 19. 1 Cor. 11 ver. 23.

stitution of a Gospel ordinance, because it was a constant custom among the Jewes, as *Paulus Riccius* observes at length in his *Celestial Agriculture*; that, when they did eat the *Passover*, the master of the family did take bread, and bless it, and breaking it gave of it to the rest, and likewise taking wine did the same; so that there can nothing further appear in this, than that *Jesus Christ, who fulfilled all righteousness*, and also observed the Jewish feasts and customs, used this also among his Disciples, onely, that, as in most other things, he laboured to draw their minds to a further thing, so, in the use of this, he takes occasion to put them in mind of his death and sufferings, which were shortly to be, which he did the oftener inculcat unto them, for that they were averse from believing it. And as for that expression of Luke, *Do this in remembrance of me*, it will amount to no more, than being the last time that Christ did eat with his Disciples, he desired them, that in their eating and drinking they might have regard to him, and by the remembring of that opportunity be the more stirred up to follow him diligently through sufferings and death, *&c.* But what man of reason, laying aside the prejudice of education, and the influence of Tradition, will say, that this account of the matter of fact, given by Matthew and Mark, or this expression of Luke, to *do* that *in remembrance of him*, will amount to these consequences, which the generality of Christians have fought to draw from it, as calling it, *augustissimum eucharistiæ Sacramentum, venerabile altaris Sacramentum, the principal seal of the covenant of Grace, by which all the benefits of Christ's death are sealed to believers*, and such like things. But to give a further evidence how these consequences have not any bottom from the practice of that ceremony, nor from the words following, *Do this*, &c. let us consider another of the like nature, as it is at length expressed by John, c. 13. ver. 3, 4. 8, 13, 14, 15. Jesus *riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the Disciples feet, and to wipe them with the towel, wherewith he was girded. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. So after he had washed their feet, --- he said, Know ye what I have done to you? If I then your Lord and Master have washed* your *feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you.* As to which let it be observed, that John relates this passage to have been done at the same time, with the other of *breaking bread*. Both being done the night of the *passover*,

after supper. If we regard the Narration of this, and the circumſtances attending it, it was done with far more ſolemnity, and preſcribed far more punctually and particularly, than the former. It is ſaid onely, *as he was eating, he took bread*, ſo that this would ſeem to be but an *occaſional* buſineſs. But here *he roſe up, he laid by his garments, he girded himſelf, he poured out the water, he waſhed their feet, he wiped them with the towel. He did this to all of them*, which are circumſtances ſurely far more obſervable, than thoſe noted in the other. *The former was a practice common among the Jewes, uſed by all maſters of families, upon that occaſion*: but *this, as to the manner, and perſon acting it*, to wit, *for the Maſter to riſe up, and waſh the feet of his ſervants and Diſciples, was more ſingular and obſervable. In the breaking of bread, and giving of wine, it is not pleaded by our adverſarys, nor yet mentioned in the Text, that he particularly put them into the hands of all, but breaking it, and bleſſing it, gave it the neareſt, and ſo they from hand to hand.* But *here it is mentioned that he waſhed not the feet of one or two, but of many. He ſaith not in the former, that, if they do not eat of that bread, and drink of that wine, they ſhall be prejudiced by it*: but *here he ſaith expreſſly to Peter, that, if he waſh not him, he hath no part with him, which, being ſpoken upon Peter's refuſing to let him waſh his feet, would ſeem to import no leſs, than not the continuance onely, but even the neceſſity of this ceremony. In the former he ſaith*, as it were, paſſingly, *Do this in remembrance of me*: but *here he ſitteth down, again he deſires them to conſider what he hath done, tells them poſitively, that as he hath done to them, ſo ought they to do to one another, and yet again he redoubles that precept, by telling them, he has given them an example, that they ſhould do ſo likewiſe.* If we reſpect the nature of the thing, it hath as much in it, as either baptiſm, or the breaking of bread, ſeing *it is an outward element of a cleanſing nature, applyed to the outward man, by the command and the example of Chriſt, to ſignify an inward puriſying.* I would willingly propoſe this ſeriouſly to men, that will be pleaſed to make uſe of that reaſon and underſtanding, that God hath given them, and not be impoſed upon, nor abuſed by the cuſtom or tradition of others, *whether this ceremony, if we reſpect either the time, that it was appoynted in, or the circumſtances, wherewith it was perfo med, or the command, enjoyning the uſe of it hath not as much to recommend it for a ſtanding ordinance of the Goſpel, as eith r water baptiſm, or bread and wine, or any other of that kind?* I wonder then, what reaſon the Papiſts can give, why they have not mu ered it among their Sacraments, except meerly *voluntas Eccleſiæ & traditio Patrum.*

But

But if they ſay, *that it is uſed among them, in that the Pope and ſome other perſons among them uſe to do it once a year to ſome poor people.* Obj.

I would willingly know what reaſon they have why this ſhould not be extended to *all*, as well as that of the *Euchariſt*, (as they term it) or whence it appears from the Text, that [*Do this in remembrance of me*] ſhould be interpreted, that the bread and wine were every day to be taken by all prieſts, or the bread every day, or every week by the people: and that that other command of Chriſt, *ye ought to do, as I have done to you*, &c. is onely to be underſtood of the Pope, or ſome other perſons to be done onely to a few, and that once a year. Surely there can be no other reaſon, for this difference aſſigned from the Text. And as to Proteſtants, who uſe not this ceremony at all, if they will but open their eyes, they may ſee, how that by cuſtom and tradition they are abuſed in this matter, as were their Fathers in divers Popiſh traditions. For, if we look into the plain Scriptur, what can be thence inferred to urge the one, which may not be likewiſe pleaded for the other, or for laying aſide the one, which may not be likewiſe ſaid againſt the continuance of the other? If they ſay, *that the former of waſhing the feet, was onely a ceremony.* What have they whence they can ſhew that this breaking of bread is more? If they ſay, *that the former was onely a ſign of humility and puriſying*, What have they to prove that this was more? If they ſay, *the one was onely for a time, and was no Evangelical ordinance.* What hath this to make it ſuch, that the other wanted? Surely there is no way of Reaſon to evite this, neither can any thing be alledged that the one ſhould ceaſe, and not the other, or the one continue, and not the other; but the meer opinion of the affirmers, which, by cuſtom, education and tradition, hath begotten in the hearts of people a greater reverence for and eſteem of the one, than the other, which, if it had faln out to be as much recommended to us by Tradition, would, no doubt, have been as tenaciouſly pleaded for, as having no leſs foundation in the Scriptur. But, ſince the former, to wit, the waſhing of one anothers feet, is juſtly laid aſide, as not binding upon Chriſtians, ſo ought alſo the other for the ſame reaſon. Anſw.

§ VII. But I ſtrange, that thoſe, that are ſo clamorous for this ceremony, and ſtick ſo much to it, take liberty to diſpenſe with the manner or method, that Chriſt did it in, ſince none, that ever I could hear of, who now do it, uſe it in the ſame way, that he did it; Chriſt did

did it at supper, while they were eating, but they do it in the morning onely by it self. What rule walk they by in this change?

Obj. If it be said, *these are but circumstances, and not the matter, and if the matter be kept to, the alteration of circumstances is but of small moment.*

Answ. What if it should be said, the whole is but a circumstance, which fell out at the time, when Christ eat the *Passover*? For, if we have regard to that, which alone can be pleaded for an institution, viz, these words, *Do this in remembrance of me*, it doth as properly relate to the manner, as matter. For what may, or can they evince in reason, that these words, *Do this*; onely signify, *eat bread, and drink wine*; but it is no matter, *when ye eat, nor how ye eat* it, and not, *as ye have seen me eat it at supper with you, who take bread, and break it, and give it you, and take the cup, and bless it, and give it you, so do ye likewise*? And seing Christ makes no distinction in those words, *Do this*, it can not be judged in reason but to relate to the whole. Which if it do, all those, that at present use this ceremony among Christians, have not yet obeyed this precept, nor fulfilled this institution, for all their clamors concerning it.

Obj. If it be said, *that the time and manner of doing it by Christ was but accidentally, as being after the Jewish Passover, which was at supper.*

Answ. Besides that it may be answered and easily proved, *that the whole was accidental*, as being *the practice of a Jewish ceremony*, as is above observed: May it not the same way be urged, that *the drinking of wine was accidental*, as being the natural product of that countrey, and so be pleaded, that, in those countryes, where wine doth not grow, as in our nation of *Scotland*, we may make use of *beer* or *ale* in the use of this ceremony, or *bread made of other grain*, than that, which Christ used? And yet would not our adversarys judge this an abuse, and not right performing of this *Sacrament*? Yea have not scruples of this kind occasioned no little contention among the Professors of Christianity? What great contest and strife hath been betwixt the *Greek* and *Latine Churches* concerning the *bread*? While the one will have it *unleavened*, reckoning, because the Jewes made use of unleavened bread in the Passover, that it was such kind of bread, that Christ did break to his Disciples, the other *leavened*; therefore the *Lutherans* make use of unleavened bread, the *Calvinists leavened*: and this contest was so hot, when the Reformation was beginning at *Geneva*, that *Calvin* and *Farellus* were forced to flee for it. But do not Protestants by these uncertaintys open a door to Papists for their excluding

cluding *the people from the cup*? Will not [*Do this*] infer positively, that they should do *in the same manner, and at the same time*, which Christ did it, as wel as that they should use *the cup*, and *not the bread onely*? Or what reason have they to dispense with the one, more than the Papists have to do with the other? O! What strange absurditys and inconveniencys have Christians brought upon themselves, by superstitiously adhering to this ceremony? Out of which difficultys it is impossible for them to extricat themselves, but by laying it aside, as they have done others of the like nature. For, besides what is above mentioned, I would gladly know how from the words they can be certainly resolved, that these words [*Do this*] must be understood to the Clergy, *take, bless and break this bread, and give it to others*, but to the Laity onely, *take, and eat*, but do not bless, *&c.*

Obj. If it be said, *that the Clergy was onely present.*

Answ. Then will not that open a door for the popish argument *against the administration of the cup to the people*? Or may not another from thence as easily infer *that onely the Clergy ought to partake of this ceremony*, because they were onely those present, to whom it was said, *Do this*? But if this [*Do this*] be extended to *all*, how comes it *all have not liberty to obey it in both blessing, breaking* and *distributing*, as wel as *taking* and *eating*? Besides all these, even the *Calvinian Protestants of Great Britann* could never yet accord among themselves about the *manner of taking it*, whether *sitting, standing*, or *kneeling*; whether it should be given to the *sick*, and *those, that are ready to dye*, or not. Which controversys, though they may be esteemed of small moment, yet have greatly contributed, with other things, to be the occasion not onely of *much contention*, but also of *blood-shed* and *devastation*, so that in this last respect the *Prelatik Calvinists* have termed the *Presbyterians schismatical* and *pertinacious*, and they them again *superstitious, idolatrous* and *Papistical*. Who then, that will open their eyes, but may see, that the devil hath stirred up this contention and zeal, to busy men about things of *small moment*, that *greater matters* may be neglected, while he keeps them in such adoe about this ceremony, while they lay aside others of the like nature, *as positively commanded, and as punctually* practised, and from the observation of which, half so many difficultys will not follow?

§ VIII. How then? Have we not reason, not finding the nature of this practice to be obligatory upon us, more than those other our adversarys

versarys have laid aside, to avoid all this confusion, since those, that use it, can never agree, neither concerning the *nature*, *efficacy*, nor *manner of doing* it? And this proceeds, because they take it not plainly, as it lies in the Scriptur, but have so much mixed-in their own inventions. For, would they take it as it lies, it would import no more, than that *Jesus Christ at that time did thereby signify unto them, that his body and blood was to be offered for them*, and desired them, that, *whensoever they did eat or drink, they might do it in remembrance of him, or with a regard to him, whose blood was shed for them.* Now that the primitive Church, gathered immediately after his ascension, did so understand it, doth appear from their use and practice, if we admitt those places of the *Acts*, where *breaking of bread* is spoken of, to have relation hereto, which as our adversarys do, so we shall willingly agree to. As first, Act. 2:42. *And they continued stedfastly in the Apostles doctrin, and fellowship, and in breaking of bread*, &c. This can not be understood of any other, than of their ordinary eating; for, as nothing else appears from the text, so the context makes it plain; for they had all things in common, and therefore it is said, ver. 46. *And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.* Who will not wilfully close their eyes, may see here, that their *breaking* being joyned with their *eating*, shewes, that nothing else is here expressed, but that, having all things in common, and so continuing together, they also did break their bread, and eat their meat together. In doing whereof I shall not doubt, but they remembred the Lord, to follow whom they had, with so great zeal and resignation, betaken themselves. This is further manifest from *Act.* 6. For the Apostle, having the care and distribution of that money, which the believers having sold their possessions gave unto them, finding themselves overcharged with that burthen, appoynted deacons for that business, that they might give themselves continually to prayer, and to the ministery of the Word, not leaving that, to serve tables. This can not be meant of any *Sacramental eating*, or *religious act of worship*; seing our adversarys make the distributing of that the proper act of ministers, not of deacons; and yet there can be no reason alledged, that that *breaking of bread*, which they are said to have continued in, and to have done from house to house, was other, than those tables, that the Apostles served; but here gave over, as finding themselves overcharged with it: now as the increase of the Disciples did

did incapacitat the Apostles any more to manage this, so it would seem their further increase and dispersing in divers places hindered the continuance of that practice of having things in common. But notwithstanding, so far at least to remember or continue that ancient *community*, they did at certain times come together and break bread together. Hence it is said, Act. 20:7. that Paul coming to *Troas*, *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech untill midnight.* Here is no mention made of any *sacramental eating*, but onely, that Paul took occasion from their being together to preach unto them. And it seemes it was a supper they intended, (not a morning bitt of bread and sup of wine) else it's not very probable, that Paul would from the morning have preached untill midnight. But the 11 verse puts the matter out of dispute, which is thus, *When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.* This shewes that the breaking of bread was differed till that time: for those words [*and when he had broken bread, and eaten*] do shew that it had a relation to the breaking of bread aforementioned, and that that was the time he did it. Secondly, these words joyned together, [*and when he had broken bread, and eaten, and talked*] shew, it was no religious act of worship, but onely an eating for bodyly refreshment, for which the Christians used to meet together some time, and doing it in God's fear and singleness of heart, doth notwithstanding difference it from the eating or feasting of *profane persons*, and this by some is called *a love-feast*, or a being together, not meerly to feed their bellys, or for outward ends, but to take thence occasion to eat and drink together in the dread and presence of the Lord, as his people; which custom we shall not condemn; but let it be observed, that in all th. *Acts* there is no other, nor further mention of this matter. But if that *ceremony* had been some *solemn sacrifice*, as some will have it, or such a *special sacrament*, as others plead it to be, it is strange, that that history, that in many lesser things gives a particular account of the Christias behaviour, should have been so silent in the matter. Onely we find, that they used sometimes to meet together to break bread, and eat. Now, as the primitive Christians began by degrees to depart from that primitive purity and simplicity, so also to accumulat superstitious traditions, and vitiat the innocent practices of their predecessors, by the intermixing either of Jewish or heathenish

rites, so also, in the use of this, very early abuses began to creep in among Christians, so that it was needfull for the Apostle Paul to reform them, and reprove them therefore, as he doth at large, 1 Cor. 11. from ver. 17. to the end, which place we shall particularly examin, because our adversarys lay the chief stress of their matter upon it, and we shall see whether it will infer any more, than we have above granted. First, because they were apt to use that practice in a superstitious mind beyond the true use of it, as to make of it some mystical supper of the Lord, he tells them, ver. 20, that their *coming together into one place is not to eat the Lord's Supper*, he saith not, *this is not the right manner to eat*, because the *Supper of the Lord is Spiritual, and a mystery.* Secondly, he blames them, in that they come together for the worse, and not for the better, the reason he gives of this, is, ver. 21. *For in eating, every one hath taken before his own supper: and one is hungry, and another is drunken.* Here it is plain, that the Apostle condemnes them for that, because this custom of supping in general was used among Christians, for to increase their love, and as a memorial of Christ's supping with the Disciples, that they should have so vitiated it, to eat it apart, and to come full, who had abundance, and hungry, who had little at home. Whereby the very use and end of this practice is lost and perverted, and therefore he blames them, that they do not either eat this in common at home, or reserve their eating, till they come all together to the publik assembly: this appears plainly by the following verse 22. *have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not?* Where he blames them for their irregular practice herein, in that they despised to eat orderly, or reserve their eating to the publik assembly, and so shaming such as not having houses, nor fulness at home, came to partake of the common table, who, being hungry, thereby were ashamed, when they observed others come thither full and drunken. Those, that without prejudice will look to the place, will see this must have been the case among the Corinthians; for, supposing the use of this to have been then, as now used either by Papists, Lutherans, or Calvinists, it is hard making sense of the Apostl's words, or indeed to conceive, what was the abuse, the Corinthians committed in this thing. Having thus observed what the Apostle said above, because this custom of *eating and drinking together some time* had its rise from Christ's act with the Apostles the night he was betrayed, therefore the Apostle proceeds, ver. 23. to give them an account

count of that. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, &c.* Those, that understand the difference betwixt a *narration* of a thing and a *Command*, can not but see, if they will, that there is no command in this place, but onely an account of matter of fact; he saith not, *I received of the Lord, that, as he took bread, so I should command it to you to do so also*, there is nothing like this in the place; yea, on the contrary, ver. 25. where he repeats Christ's imperative words to his Apostles, he placeth them so as they import no command, *this do ye, as oft as ye drink it, in remembrance of me.* And then he adds, *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come.* But these words [*as often*] imports no more a *command*, than to say, *as often as thou goest to Rome, see the Capitol*, will infer a command to me, to go thither.

Obj. But whereas they urge the last words *ye shew forth the Lord's death, till he come*, insinuating, that *this imports a necessary continuance of that ceremony, until Christ come at the end of the world to judgment.*

Answ. I answer, they take two of the chief parts of the controversy here for granted, without proof. First, that [*as often*] imports a *command*, the contrary whereof is shewn, neither will they ever be able to prove it. Secondly, that this *coming* is understood of *Christ's last outward coming*, and not of his *inward* and *spiritual*: that remaines to be proven, whereas the Apostle might wel understand it of his *inward coming* and *appearance*, which perhaps some of those carnal Corinthians, that used to come drunken together, had not yet known; and others, being weak among them, and inclinable to dote upon outwards, this might have been indulged to them for a season, and even used by those, who knew Christ's appearance in Spirit, (as other things were, of which we shall speak hereafter) especially by the Apostle, who became weak to the weak, and all to all, that he might save some. Now those weak and carnal Corinthians might be permitted the use of this, to shew forth or remember Christ's death, till he come to arise *in* them; for, though such need those outward things, to put them in mind of Christ's death; yet such, as are dead with Christ, and not only dead with Christ, but buried, and also arisen with him, need not such *signs*, to remember him, and to such therefore the Apostle saith, Col. 3: 1. *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God*: but bread and wine are not these things, that are above, but are things of

the earth. But that this whole matter was a meer act of indulgence and condescendence of the Apostle Paul to the weak and carnal Corinthians appears yet more by the *Syriak* coppy, which, ver. 17. in his entring upon this matter, hath it thus, *In that, concerning which I am about to command you* (or *instruct you*,) *I commend you not, because ye have not gone forward, but are descended unto that, which is less,* (or *of less consequence.*) Clearly importing, that the Apostle was grieved that such was their condition, that he was forc'd to give them instructions concerning those outward things, and doting upon which they shew, they were not gone forward in the life of Christianity, but rather sticking in beggerly elements. And therefore ver. 20. the same version hath it thus, *when then ye meet together, ye do not do it, as it is just ye should do in the day of the Lord, ye eat and drink.* Thereby shewing to them, that to meet together to eat and drink *outward bread and wine*, was not the labor and work of that day of the Lord; but, since our adversarys are so zealous for this ceremony, because us'd by the Church of Corinth, (though, with how little ground, is already shewn) now come they to pass over far more positive commands of the Apostles, as matters of no moment? As first, Act. 15: 20. where the Apostles peremptorily command even the Gentiles, as that, which was the mind of the Holy Ghost, *to abstain from things strangled, and from blood.* And Ja. 5: 14. where it is expressly commanded, *that the sicke be anointed with oil in the Name of the Lord.*

And likewise the other oriental versions, as the *Arabic*, and *Æthiopik* have it the same way.

Obj. If they say, *these were only temporary things, but not to continue.*

Answ What have they more to shew for this, there being no expres repeal of them?

Obj. If they say, *the repeal is implied, because the Apostle saith, We ought not to be judged in meats and drinks.*

Answ. I admitt the answer, but how can it be evited to militat the same way against the other practice? Surely not at all: nor can there be any thing urged for the one, more than for the other, but custom and tradition.

Obj. As for that of *James*, they say, *there followed a miracle upon it*, to wit, *the recovery of the sick: But this being ceased, so should the ceremony.*

Answ. Though this might many ways be answered, to wit, that *prayer* then might as wel be *forborn*, to which also the saving of the sick is there ascribed, yet I shall accept of it, because I judge indeed that ceremony is ceased, only me thinks, since our adversarys, and that rightly, think a ceremony

mony ought to cease, where the vertue failes, they ought by the same rule to forbear the laying on of hands, in imitation of the Apostles, since the gift of the Holy Ghost doth not follow upon it.

§ IX. But since we find, that several testimonys of Scriptur do sufficiently shew, that *such external rites are no necessary part of the New Covenant dispensation, therefore not needfull now to continue*, however they were for a season practised of old, I shall instance some few of them, whereby from the nature of the thing, as wel as *those testimonys*, it may appear, that the *ceremony of bread and wine is ceased*, as wel as those other things, confessed by our adversarys to be so. The first is Rom. 14: 17. *For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.* Here the Apostle evidently shewes, that the *Kingdom of God*, or Gospel of Christ, stands not *in meats and drinks*, and such like things, but *in righteousness*, as by the context doth appear, where he is speaking of *the guilt and hazard* of judging one another about meats and drinks. So then, if the Kingdom of God stand not in them, nor the Gospel, nor work of Christ, then the eating of *outward bread* and *wine* can be no necessary part of the Gospel worship, nor any perpetual ordinance of it. Another is yet more plain, of the same Apostle, Col. 2: 16. the Apostle through out this whole second chapter doth clearly plead *for us*, and against the *formality* and *superstition of our opposers*: for in the beginning he holds forth the great priviledges Christians have by Christ, who are come indeed to the *life of Christianity*, and therefore he desires them, ver. 6. *as they have received Christ, so to walk in him, and to beware lest they be spoiled through Philosophy and vain deceit, after the rudiments or elements of the world, because that in Christ whom they have received, is all fulness. And that they are circumcised with the circumcision made without hands, which he calls the circumcision of Christ, and being buried with him by baptism are also arisen with him through the faith of the operation of God.* Here also they did partake of the *true baptism of Christ*, and, being such as are arisen with him, let us see, whether he thinks it needfull, they should make use of feel. *meat* and *drink*, as *bread* and *wine, to put them in remembrance of Christ's death*, or whether they ought to be judged, that they did it not, ver. 16. *Let no man therefore judge you in meat or drink.* Is not *bread* and *wine meat* and *drink*? But why? *Which are a shaddow of things to come: but the body is of Christ.* Then, since our adversarys confess that their *bread* and *wine* is a *sign* or *shaddow*, therefore, according to the Apostl's doctrin, we ought not to be judged in the observation

ſervation of it. But is it not fit for thoſe, that are dead with Chriſt, to be ſubject to ſuch ordinances? See what he ſaith, ver. 20. *Wherefore, if ye be dead with Chriſt from the rudiments of the world, why, as though living in the world, are ye ſubject to ordinances?* (*Touch not, taſte not, handle not: Which all are to periſh with the uſing*) *after the commandments and doctrines of men*: What can be more plain? if this ſerve not to take away the abſolute neceſſity of the uſe of *bread* and *wine*, what can it ſerve to take away? Sure I am, the reaſon here given is applicable to them, which all do periſh with the uſing, ſince bread and wine periſheth with the uſing, as much as other things. But further, if the uſe of *water* and *bread* and *wine* were that, wherein the very *ſeals* of the *New Covenant* ſtood, and did pertain to the chief *Sacraments* of the Goſpel and evangelical ordinances, (ſo called) then would not the Goſpel differ from the Law, or be preferable to it? Whereas the Apoſtle ſhewes the difference, Heb. 9: 10. in that ſuch kind of obſervations of the Jewes were as a ſign of the Goſpel, for that this *ſtood onely in meats and drinks, and divers waſhings*. And now, if the Goſpel worſhip and ſervice ſtand in the ſame, where is the difference?

Obj. If it be ſaid, *Theſe under the Goſpel have a ſpiritual ſignification.*

Anſw. So had thoſe under the Law, God was the Author of thoſe, as wel as Chriſt is pretended to be Author of theſe. But doth not this contending for the uſe of *water*, *bread* and *wine*, as neceſſary parts of the Goſpel worſhip, deſtroy the nature of it, as if the Goſpel were a diſpenſation of *ſhaddows*, and not of the *Subſtance*, whereas the Apoſtle in that of the *Coloſſians* above mentioned argues againſt the uſe of theſe things, as needfull to thoſe, that are dead and ariſen with Chriſt, becauſe they are but *ſhaddows*; and ſince, through the whole epiſtle to the Hebrewes, he argues with the Jewes, to wean them from their *worſhip*, for this reaſon, becauſe it was *typical* and *figurative*. Is it agreable to right Reaſon to bring them to another of the ſame nature? What ground from Scriptur or Reaſon can our adverſarys bring us, to evince, that one ſhaddow or figur ſhould point to another ſhaddow or figur, and not to the Subſtance, And yet they make the figure of *Circumciſion* to point to *water baptiſm*, and the *Paſchal Lamb to bread and wine*. But was it ever known, that one *figure* was the *antitype* of the other, eſpecially ſeing Proteſtants make not theſe their *antityps* to have any more vertue or efficacy than the *type* had? For, ſince, as they ſay, and that truely, *that their Sacraments confer not Grace, but that is conferred according to the faith of the receiver*, it will not be denyed,

ed, but the faithfull among the Jewes received alſo Grace in the uſe of their *figurative worſhip*. And though Papiſts boaſt that their Sacraments confer Grace *ex opere operato*, yet experience abundantly proveth the contrary.

§ X. But ſuppoſing the uſe of *water-baptiſm*, and *bread* and *wine* to have been in the primitive Church, as was alſo that of *abſtaining from things ſtrangled, and from blood, the uſe of Legal purifications*, Act. 21: 23, 24, 25. and *anointing of the ſick with oil*, for the reaſons and grounds before mentioned. Yet it remaines for our adverſarys, to ſhew us, how they come by power or authority to adminiſter them; It can not be from the letter of the Scriptur, elſe they behoved alſo to do thoſe other things, which the letter declares alſo they did, and which in the letter have as much foundation. Then their *Power* muſt be *derived from the Apoſtles*, either *mediately*, or *immediately*; but we have ſhewn before, in the tenth Propoſition, that they have no *mediat Power*, becauſe of the interruption made by the *Apoſtaſy*. And for an *immediat power* or command by the Spirit of God, to adminiſter theſe things, none of our adverſarys pretend to it. We know, that in this, as in other things, they make a noyſe of the *conſtant conſent of the Church and of Chriſtians* in all ages; but, as *tradition* is not a ſufficient ground for faith, ſo, in this matter eſpecially, it ought to have but ſmall weight, for that, in this point of ceremonys and ſuperſtitious obſervations, the apoſtaſy began very early, as may appear in the epiſtles of Paul to the Galathians and Coloſſians; and we have no ground to imitat them in thoſe things, whoſe entrance the Apoſtle ſo much withſtood, ſo heavily regreted, and ſo ſharply reproved. But, if we look to *Antiquity*, we find, that, in ſuch kind of obſervances and traditions they were very uncertain and changeable, ſo that neither Proteſtants nor Papiſts do obſerve this ceremony, as they did, both in that they gave it to young boys and to little children, and for ought can be learned, the uſe of this and infant-baptiſm are of alike age, though the one be laid aſide both by Papiſts and Proteſtants, and the other, to wit, baptiſm of Infants be ſtuck to: and we have ſo much the leſs reaſon to lay weight upon *Antiquity*, for that, if we conſider their profeſſion of Religion, eſpecially as to worſhip and the ceremonial part of it, we ſhall not find any Church now, whether Popiſh or Proteſtant, who differ not widely from them in many things, as *Dallæus*, in his Treatiſe concerning *the uſe of the Fathers*, wel obſerveth and demonſtrateth. And why they

 ſhould

ſhould obtrude this upon us, becauſe of the *Antients practice*, which they themſelves follow not, or why we may not reject this, as wel as they do other things, no leſs zealouſly practiſed by the *Antients*, no ſufficient reaſon can be aſſigned.

I ſhall not nevertheleſs doubt, but many, whoſe underſtandings have been clouded with theſe ceremonys, have notwithſtanding, by the Mercy of God, had ſome ſecret ſenſe of the myſtery, which they could not clearly underſtand, becauſe it was ſealed from them, by their ſticking to ſuch outward things, and that, through that ſecret ſenſe, diving in their comprehenſions, they ran themſelves into theſe carnal apprehenſions, as imagining the ſubſtance of the bread was changed, or that, if the ſubſtance was not changed, yet the body was there, *&c.*: and indeed I am inclinable very favorably to judge of *Calvin* in this particular, in that he deals ſo ingenuouſly, to confeſs he neither comprehends it, nor can expreſs it in words, but yet by a feeling experience can ſay, *the Lord is ſpiritually preſent*. Now, as I doubt not, but *Calvin* ſometimes had a ſenſe of this preſence, without the uſe of this ceremony, ſo as the underſtanding given him of God made him juſtly reject the falſe notions of *Tranſubſtantiation* and *conſubſtantiation*, though he knew not, what to eſtabliſh *in* ſtead of them, if he had fully waited in that *Light*, that *makes all things manifeſt*, and had not laboured, in his own comprehenſion, to ſettle upon that external ceremony, by affixing the Spiritual preſence as chiefly or principally, though not onely (as he wel knew by experience) there, or eſpecially to relate to it, he might have further reached unto the knowledg of this myſtery, than many, that went before him.

Eph. 5: ver. 13.

§ XI. Laſtly, if any now at this day, from a true tenderneſs of Spirit, and with real Conſcience towards God, did practiſe this ceremony in the ſame way, method, and manner, as did the primitive Chriſtians, recorded in Scriptur (which yet none, that I know, now do) I ſhould not doubt to affirm, but they might be indulged in it, and the Lord might regard them, and for a ſeaſon appear to them, in the uſe of theſe things, as many of us have known him to do to us in the time of our ignorance, providing alwayes they did not ſeek to obtrude them upon others, nor judge ſuch, as found themſelves *delivered*, or that they do not pertinaciouſly adhere to them. For we certainly know that the *day* is *dawned*, in which God hath ariſen, and hath diſmiſſed all thoſe ceremonys and rites, and is

is onely to be *worſhipped in Spirit*, and that he appears to them, who wait upon him, and that to ſeek God in theſe things is, with *Mary*, at the ſepulchre, to *ſeek the living among the dead*, for we know that he is ariſen and revealed in Spirit, leading his children out of theſe rudiments, that they may walk with him in his *Light*, to whom be Glory for ever. Amen.

The Fourteenth Propoſition,

Concerning the Power of the Civil Magiſtrate in matters purely religious and pertaining to the Conſcience.

Since God hath aſſumed to himſelf the Power and Dominion of the Conſcience, who alone can rightly inſtruct and govern it, therefore it is not lawful for any whoſoever, by vertue of any Authority or Principality they bear in the Government of this World, to force the Conſciences of others; and therefore all Killing, Banishing, Fining, Impriſoning, and other ſuch things, which are inflicted upon men for the alone exerciſe of their Conſcience or difference in Worship, or Opinion, proceedeth from the Spirit of *Cain*, the murtherer, and is contrary to the Truth, providing alwayes that no man, under the pretence of Conſcience, prejudice his Neighbour, in his life or eſtate, or do any thing deſtructive to, or inconſiſtent with humane Society, in which caſe the Law is for the tranſgreſſor, and Juſtice is to be adminiſtred upon all without reſpect of Perſons.

Luk 9: v. 55, 56. Matth. 7 v. 12, 13, 29. Tit. 3: ver. 10.

§ 1. LIBERTY *of Conſcience* from the power of the Civil Magiſtrate hath been of late years ſo largely and learnedly handled, that I ſhall not need but to be brief in it; yet it is to be lamented, that few have walked anſwerably to this principle, each pleading it for themſelves, but ſcarce allow-

allowing it to others, as hereafter I shall have occasion more at length to observe.

It will be fit in the first place, for clearing of mistakes, to say something of the state of the controversy, that what followes may be the more clearly understood.

By [*Conscience*] then, as in the explanation of the 5 and 6 Propositions I have observed, is to be understood *that perswasion of the mind, which arises from the understandings being possessed with the belief of the* Truth *or falsity of any thing*, which, though it may be false or evil upon the matter, yet, if a man should go against his perswasion, or Conscience, he should committ a sin, because what a man doth contrary to his faith, though his faith be wrong, is no ways acceptable to God; hence the Apostle saith, *whatsoever* Rom. 14 *is not of faith is sin; and he, that doubteth, is damned, if he eat*, though ver. 23. the thing might have been lawfull to another, and that this *doubting* to eat some kind of *meats* (since all the creatures of God are good, and for the use of man, *if received with thanksgiving*, might be a superstition, or at lest a weakness, which were better removed. Hence *Ames De Cas. Conf.* saith, *The Conscience, although erring, doth evermore bind, so as that he sinneth, who doth contrary to his Conscience, because he doth contrary to the will of God, although not materially and truely, yet formally and interpretatively.*

So the question is, First, *Whether the Civil Magistrate hath power to force men in things religious, to do contrary to their Conscience, and, if they will not, to punish them in their goods, libertys or lives?* this we hold in the negative. But secondly, as we would have the Magistrate avoiding this extream of incroaching upon mens Consciences, so, on the other hand, we are far from joyning with, or strengthening such libertines, as would stretch the liberty of their Consciences to the prejudice of their neighbours, or to the ruin of humane society. We understand therefore by *matters of Conscience*, such, as *immediately* relate *betwixt God and man*, or *men and men*, that are under the same perswasion, as to meet together, and worship God in that way, which they judge is most acceptable unto him, and not to incroach upon or seek to force their neighbours otherwise than by reason, or such other means, as Christ and his Apostles used, *viz.*, preaching and instructing such as will hear and receive it; but not at all for men, under the notion of Conscience, to do any thing contrary to the moral and perpetual statuts generally acknowledged by all Christians: in which case the Magistrate

strate may very lawfully use his Authority, as on those, who, under a pretext of *Conscience*, make it a principle, to kill and destroy all the wicked, *id est*, all, that differ from them, that they, to wit, the Saints, may rule, and that therefore seek to make all things common, and would force their neighbours to share their estates with them, and many such wild notions, as is reported of the *Anabaptists* of *Munster*, which evidently appears to proceed from pride and covetousness, and not from purity or Conscience, and therefore I have sufficiently guarded against that, in the latter part of the Proposition. But the *Liberty*, we lay claim to, is such, as the primitive Church justly sought, under the heathen Emperors, to wit, for men of sobriety, honesty, and a peaceable conversation to enjoy the *liberty* and exercise of their *Conscience* towards God and among themselves, and to admitt among them such, as, by their perswasion and influence, come to be convinced of the same Truth with them, without being therefore molested by the Civil Magistrate. Thirdly, though we would not have men hurt in their temporals, nor robbed of their priviledges, as men, and members of the common-wealth, because of their inward perswasion, yet we are far from judging, that in the Church of God there should not be censurs exercised against such as fall into error, as wel as such as committ open evils; and therefore we believe it may be very lawfull for a Christian Church, if she find any of her members fall into any error, after due admonitions and instructions, according to Gospel order, if she find them pertinacious, to cutt them off from her fellowship, by the *sword* of the *Spirit*, and denude them of these priviledges, which they had as fellow-members, but not to cutt them off from the world by the *temporal sword*, or rob them of their common priviledges, as men, seing they enjoy not these, as Christians or under such a fellowship, but as men, and members of the Creation. Hence *Chrysostom* saith wel, de Anath. *We must condemn and reprove the evil doctrines, that proceed from heretiks, but spare the men, and pray for their Salvation.*

§ 11. But that no man, by vertue of any Power or principality, he hath in the government of this world, hath power over the Consciences of men, is apparent, because *the Conscience of man is the seat and throne of God in him*, of which *God* is the alone *proper* and *infallible Judge*, who, by his Power and Spirit, can alone rectify the mistakes of *Conscience*, and therefore hath reserved to himself the power of punishing the errors thereof, as he seeth meet. Now for the

Magiſtrate to aſſume this, is to take upon him to meddle with things not within the compaſs of his juriſdiction, for, if this were within the compaſs of his juriſdiction, he ſhould be the proper judge in theſe things, and alſo it were needfull to him, as an eſſential qualification of his being a Magiſtrate, to be capable to judge in them. But that the Magiſtrate, as a Magiſtrate, is neither proper Judge in theſe caſes, nor yet that the capacity ſo to be is requiſit in him, as a Magiſtrate, our adverſarys can not deny, or elſe they muſt ſay, that all the heathen Magiſtrates were either no lawfull Magiſtrates, as wanting ſomething eſſential to Magiſtracy, and this were contrary to the expreſs doctrin of the Apoſtles, Rom. 13. or elſe, which is more abſurd, that thoſe heathen Magiſtrates were proper judges in matters of Conſcience amongſt Chriſtians. As for that evaſion, that the Magiſtrate ought to puniſh according to the Church cenſur and determination, which is indeed no leſs, than to make the *Magiſtrate* the *Churches hang-man*, we ſhall have occaſion to ſpeak of it hereafter. But if the chief members of the Church, though ordained to inform, inſtruct, and reprove, are not to have dominion over the faith nor Conſciences of the faithfull, as the Apoſtle expreſſely affirmes, 2 Cor. 1: 24. then far leſs ought they to uſurp this dominion, or ſtir up the Magiſtrate to perſecute and murder thoſe, who will not yeeld to them therein.

Secondly, this pretended power of the Magiſtrate is both contrary unto and inconſiſtent with the nature of the Goſpel, which is a thing altogether extrinſic from the rule and government of political ſtates, as Chriſt expreſſly ſignified, ſaying, his *Kingdom* was *not of this world*, and if the propagating of the Goſpel had had any neceſſary relation thereunto, then Chriſt had not ſaid ſo; But he abundantly hath ſhewn by his example, whom we are chiefly to imitate in matters of that nature, that its by *perſwaſion and the Power of God*, not by whips, impriſonments, baniſhments and murderings that the Goſpel is to be propagated, and that thoſe, that are the propagators of it, are often to ſuffer by the wicked, but never to cauſe the wicked to ſuffer. When he ſends forth his Diſciples, he tells them, he ſends them forth, as *Lambs among wolves*, to be willing to be devoured, not to devoure; he tells them of their being whipped, impriſoned and killed for their Conſcience, but never that they ſhall either whip, impriſon, or kill; and indeed, if *Chriſtians* muſt be as *Lambs*, it is not the nature of Lambs to deſtroy or devour any. It ſerves nothing

Mat. 10: ver. 16.

nothing to alledge, that in Chriſt and his Apoſtles times the Magiſtrates were *heathens*, and therefore Chriſt and his Apoſtles, not being Magiſtrates, nor yet any of the *believers*, could not exerciſe the power, becauſe it can not be denyed, but Chriſt, being the Son of God, had a true right to all kingdoms, and was righteous heir of the earth. Next, as to his *Power*, it can not be denyed, but he could, if he had ſeen meet, have called for legions of Angels to defend him, and have forced the Princes and Potentats of the earth to be ſubject unto him, Matth. 26: 53. ſo that it was onely, becauſe it was contrary to the nature of Chriſt's Goſpel and miniſtery, to uſe any force or violence in the gathering of Soules to him. This he abundantly expreſſed in his reproof to the ſons of *Zebedee*, who would have been calling for *fire from heaven* to burn thoſe, that refuſed to receive Chriſt. It is not to be doubted, but this was as great a crime, as now to be in an error concerning the faith and doctrin of Chriſt. That there was not Power wanting to have puniſhed thoſe refuſers of Chriſt can not be doubted, for they, that could do other miracles, might have done this alſo, and moreover, they wanted not the preſident of a holy man under the Law, as did *Elias*; yet we ſee what Chriſt ſaith to them, *Ye know not what ſpirit ye are of*, Luk 9: 55. *for the Son of man is not come to deſtroy mens lives, but to ſave them.* Here Chriſt ſhewes, that ſuch kind of zeal was no ways approved of him, and ſuch as think to make way for Chriſt, or his Goſpel, by this means, do not underſtand what ſpirit they are of. But if it was not lawfull to call for fire from heaven to deſtroy ſuch, as refuſed to receive Chriſt, it is far leſs lawfull to kindle fire upon earth, to deſtroy thoſe, that believe in Chriſt, becauſe they will not believe, nor can believe, as the Magiſtrates do for Conſcience ſake: and if it was not lawfull for the Apoſtles, who had ſo large a meaſur of the Spirit, and were ſo little liable to miſtake, to force others to their judgment, it can be far leſs lawfull now for men, that experience declareth, and many of themſelves confeſs, are fallible, and often miſtaken, to kill and deſtroy all ſuch, as can not (becauſe otherwiſe perſwaded in their minds) judge and believe in matters of Conſcience, juſt as they do. And, if it was not according to the wiſdom of *Chriſt*, who was, and is, *King of Kings*, by outward force to conſtrain others to believe him, or receive him, as being a thing inconſiſtent with the nature of his *miniſtery* and *Spiritual Government*; do not they groſſly offend him, that will needs be wiſer than he, and think to force men againſt their perſwaſion to conform

Mat. 28: ver. 18.

form to their doctrine and worship? The word of the Lord saith, *not by power, and by might, but by the Spirit of the Lord*, Zach. 4: 6. But these say, *not by the Spirit of the Lord*, but *by might and carnal power*. The Apo-
2 Cor. 10 ver. 4. stle saith plainly *we wrestle not with flesh and blood*, and *the weapons of our warfar are not carnal, but Spiritual*: but these men will needs wrestle with flesh and blood, when they can not prevail with the Spirit and the understanding, and not having Spiritual weapons go about with carnal weapons, to establish Christ's Kingdom, which they can never do; and therefore, when the matter is wel sifted, it is found to be more out of *love to self*, and from a principle of *pride* in man, to have all others to bow to him, than from the *love* of *God*. Christ indeed takes another me-
Ps. 110: 3 thod, for he saith, *he will make his people a willing people in the day of his Power*, but these men labour against mens wills and Consciences, *not by Christ's Power*, but by the *outward sword*, to make men the people of Christ, which they can never do, as shall hereafter be shewn.

But thirdly, Christ fully and plainly declareth to us his sense in this matter, in the parable of the *tares*, Matth. 13. of which we have himself the interpreter, ver. 38, 39, 40, 41. where he expounds them to be the *children of the wicked one*, and yet he will not have the servants to meddle with them, lest they pull up the *wheat* therewith. Now it can not be denyed, but *heretiks* are here included, but these servants saw the *tares*; and had a certain discerning of them, yet Christ would not they should meddle, lest they should hurt the wheat, thereby intimating, that that capacity in man, *to be mistaken*, ought to be a bridle upon him, to make him wary in such matters; and therefore, to prevent this hurt, he gives a positive prohibition, *But he said, Nay*, ver. 29. So that they, that will notwithstanding be pulling up that, which they judge is *tares*, do openly declare that they make no bones to break the commands of Christ. Miserable is that evasion, which some of our adversarys use here, in alledging these *tares* is meant of *hypocrits*, and not of *heretiks*! But how to evince that, seing *heretiks*, as wel as *hypocrits*, are *children of the wicked one*, they have not any thing, but their own bare affirmation, which is therefore justly rejected.

Obj. If they say, *because hypocrits can not be discerned, but so may not heretiks.*

Answ. This is both false, and a begging of the question. For those, that have a Spiritual discerning, can discern both hypocrits and heretiks; and

those, that want it, can not certainly discern either: seing the question will arise, *Whether that is a heresy, which the Magistrate saith is so?* And seing it is both possible, and confessed by all, to have often faln out, that some Magistrates have judged that *heresy*, which was not, punishing men accordingly for *Truth*, in stead of *error*: there can no argument be drawn from the obviousness or evidence of heresy, unless we should conclude *heresy* could never be mistaken for *Truth*, nor *Truth* for *heresy*, whereof experience shewes daily the contrary, even among Christians. But neither is this shift applicable to this place, for the servants did discern the *tares*, and yet were liable to hurt the *wheat*, if they had offered to pull them up.

§ III. But they object against this *Liberty of Conscience*, Deut. 13: 5. Obj. *where false prophets are appointed to be put to death, and accordingly they give example thereof.*

The case no ways holds parallel, those particular commands to the Answ. Jewes, and practices following upon them, are not a rule for Christians, else we might, by the same rule, say, It were lawfull for us to borrow from our neighbours their goods, and so carry them away, because the Jewes did so, by God's command; or that it is lawfull for Christians to invade their neighbours kingdoms, and cut them all off, without mercy, because the Jewes did so to the Canaanites, by the command of God.

If they urge, *that these commands ought to stand, except they be repealed in* Obj. *the Gospel.*

I say, these precepts and practices of Christ and his Apostles Answ. mentioned, are a sufficient repeal; for, if we should plead, that every command, given to the Jewes, is binding upon us, except there be a particular repeal, then would it follow, that, because it was lawfull for the Jewes, if any man killed one, for the neareſt of kindred presently to kill the murderer, without any order of Law, it were lawfull for us to do so also. And doth not this command of Deut. 13: 9. openly order him, who is entised by another to forsake the Lord, though he were his brother, his son, his daughter, or his wife, presently to kill him, or her? *Thou shalt surely kill him, thy hand shall be first upon him, to put him to death.* If this command were to be followed, there needed neither inquisition, nor Magistrate, to do the business; and yet, there is no reason why they should shuffle by this part, and not the other; yea to argue

this way from the practice among the Jewes were to overturn the very Gospel, and to set up again the carnal ordinances among the Jewes, to pull down the Spiritual ones of the Gospel. Indeed we can far better argue from the *analogy* betwixt the *figurative* and *carnal* state of the Jewes, and the *real* and *Spiritual* one, under the Gospel. That, *as Moses delivered the Jewes out of outward Egypt, by an outward force, and established them in an outward Kingdom, by destroying their outward enemies for them; so Christ, not by overcoming outwardly, and killing others, but by suffering and being killed, doth deliver his chosen ones, the inward Jewes, out of mystical Egypt, destroying their Spiritual enemies before them, and establishing among them his Spiritual Kingdom, which is not of this world.* And, as *such, as departed from the fellowship of outward Israël, were to be cut off by the outward sword, so those, that depart from the inward Israël, are to be cut off by the sword of the Spirit*; for it answers very wel, that, as the *Jewes were to cut off their enemies outwardly, to establish their kingdom and outward worship, so they were to uphold it the same way.* But, *as the Kingdom and Gospel of Christ was not to be established nor propagated, by cutting off, or destroying the Gentiles, but by perswading them, so neither is it to be upheld otherwise.*

Obj. But secondly they urge Rom. 13. where the *Magistrate* is said *not to bear the sword in vain, because he is the minister of God, to execute wrath upon such as do evil. But heresy*, say they, *is evil.* Ergo.

Answ. But so is hypocrisy also, yet they confess he ought not to punish that. Therefore this must be understood of moral evils, relative of affaires betwixt man and man, not of matters of judgment or worship, or else what great absurditys would follow, considering that Paul wrot here to the Church of Rome, who was under the government of *Nero*, an *impious heathen*, and *persecutor* of the Church? Now, if a power to punish, in poynt of *heresy*, be here included, it will necessarily follow, that *Nero* had this power, yea and that he had it of God; for, because the *power* was of *God*, therefore the Apostle urges their obedience. But can there be any thing more absurd, than to say, that *Nero* had power to judge in such cases? Surely if Christian Magistrates be not to punish for *hypocrisy*, because they can not outwardly discern it, far less could *Nero* punish any body for *heresy*, which he was uncapable to discern. And, if *Nero* had not power to judge, nor punish in poynt of heresy, then nothing can be urged from this place: since all, that's said here, is spoken as applicable to *Nero* with a particular relation to whom it was written.

And,

And, if *Nero* had such a power, surely he was to exercise it, according to his judgment and Conscience, and in doing thereof he was not to be blamed; which is enough to justify him in his persecuting of the Apostles, and murdering the Christians.

Thirdly they object that saying of the Apostle to the Gal. 5: 12. Obj.
I would they were even cutt off, which trouble you.

But how this imports any more, than a cutting off from the Church, Answ.
is not, nor can be shewn. *Beza*, upon the place, saith, *We can not understand that otherwise, than of excommunication: Such as was that of the incestuous Corinthian. And indeed, it is madness, to suppose it otherwise; for Paul would not have these cut off otherwise, than he did* Hymenæus *and* Philetus, *who were blasphemers; which was by giving them over to Satan, not by cutting off their heads.*

The same way may be answered that other argument drawn from Rev. 2: 20. where *the Church of Thyatira is reproved for suffering the woman Jezebel.* Which can be no other ways understood, than that they did not excommunicat her, or cutt her off by a Church censur: for as to corporal punishment, it is known, that at that time the Christians had not power to punish heretiks so, if they had had a mind to it.

Fourthly, they alledge, that *heresys are numbred among the works of the flesh*, Gal. 5: 20. *Ergo*, &c. Obj.

That Magistrates have power to punish all the works of the *flesh*, is denyed, and not yet proved. Every *evil* is a work of the flesh, but every *evil* comes not under the Magistrat's cognisance. Is not *hypocrisy*, a work of the flesh, which our adversarys confess the Magistrates ought not to punish? yea, is not *hatred* and *envy*, there mentioned, as the works of the *flesh*? and yet the Magistrate can not punish them, as they are in themselves, untill they exert themselves in other acts, which come under his power. But, so long as *heresy* doth not exert it self in any act destructive to humane society, or such like things, but is kept within the sphere of those dutys of doctrine or worship, which stand betwixt a man and God, they no ways come under the Magistrat's power. Answ.

§ IV. But secondly, this forceing of mens Consciences is contrary to sound *Reason*, and to the very law of *Nature*. For man's understanding can not be forced by all the bodily sufferings another man can inflict upon him, especially in matters Spiritual and Supernatural: *'t is arguments and evident demonstrations of Reason, together with the power of God reaching the heart,*

heart, that can change a man's mind from one opinion to another, and not knocks and blows, and such like things, which may wel destroy the body, but can never inform the Soul, which is a free agent, and must either accept or reject matters of opinion, as they are born in upon it by something proportional to its own nature. To seek to force minds, in any other manner, is to deal with men, as if they were brutes, void of understanding, and at last is but to lose ones labor, and, as the proverb is, *to seek to wash the Black-More white.* By that course indeed men may be made *hypocrits*, but can never be made *Christians*; and surely the products of such *compulsion* (even where the end is obtained, to wit, an outward assent, or conformity, whether in doctrine or worship) can be no ways acceptable to God, who desireth not any sacrifice, except that, which cometh throughly from the *heart*, and will have no constrained ones: so that men, so constrained, are so far from being members of the Church, that they are made ten-times more the servants of Satan, than before, in that to their *errors* is added *hypocrisy*, the worst of *evils* in matters of Religion, and that, which above all things the Lord's Soul most abhorrs.

Obj. But if it be said, *their error notwithstanding is thereby suppressed, and the scandal removed.*

Answ. I answer, besides that this is a method no ways allowed by Christ, as is above proved, surely the Church can be no ways better'd by the accession of *hypocrits*, but greatly corrupted and endangered, for open heresys men may be aware of, and shun such, as profess them, when they are separated from the Church by her censurs, but secret *hypocrits* may putrify the body, and leaven it, ere men be aware. And if the dissenters prove resolute, and suffer boldly for the opinions they esteem right, experience sheweth, that such sufferings often tend to the commendation of the sufferers, but never of the persecutors: for such suffering ordinarily breeds compassion, and begets a curiosity in others, to inquire the more diligently into the things, for which they see men suffer so great losses so boldly, and is also able to beget an opinion, that it is for some good, they do so suffer, it being no ways probable, that men will venture all, meerly to acquire fame, which may as wel be urged to detract from the reputation of all the *Martyrs*, unless some better arguments be brought against it, than a halter or a faggot. But supposing this principle, *that the Magistrate hath power to force the Consciences of his subjects and to punish them, if they will not comply*: very great inconveniencys and absurditys will follow,

follow, and even such as are inconsistent with the nature of the Christian Religion.

For first it will naturally follow, that the Magistrate ought to do it, and sinneth by omission of his duty, if he do it not. Will it not then hence be inferred, that Christ was defective to his Church, who, having power to force men, and to call for legions of Angels so to do, did notwithstanding not exert that power, but left his Church to the mercy of the wicked without so necessary a bulwark.

Secondly, seing every Magistrate is to exercise his power, according to the best understanding he hath, being obliged so to do, for the promoting of what he in Conscience is perswaded to be Truth, Will not this justify all the heathen Emperors in their persecutions against Christians? Will not this justify the *Spanish inquisition*, which yet is *odious* not only to Protestants, but to many moderat Papists? How can Protestants in reason condemn the Papists for persecuting them, seing they do but exercise a *lawfull power*, according to their *Conscience*, and best understanding, and do no more to them, than the sufferers profess they would do to them, if they were in the like capacity? Which takes away all ground of commiseration from the sufferers, whereas that was the ground, that gained, of old, reputation to the Christians, that they, being innocent, suffered, who neither had, nor by principle could, hurt any. But there is little reason to pity one, that is but dealt by according as he would deal with others. For to say, *they have not reason to persecut us, because they are in the wrong, and we in the right*, is but miserably to beg the question. Doth not this doctrine strengthen the hands of persecutors every where, and that rationally, from a principle of self-preservation? For who can blame me for destroying him, that I know waits but for an occasion to destroy me, if he could? Yea this makes all suffering for Religion, which of old was the glory of Christians, to be but of pure necessity; whereby they are not led as *Lambs to the slaughter* as was *the Captain of* their *Salvation*, but rather as *wolves* catched in the snare, who onely bite not again, because they are not able, but, could they get force, would be as ready to lead those the same way, that lead them. Where is here the faith and patience of the Saints? For indeed it is but a small glory to make a vertue of necessity, and suffer because I can not help it. Every thief and murtherer is a martyr at that rate; experience hath abundantly proved this in these last centurys. For, however each party talk of pas-

vely obeying the Magistrate in such cases, and that the power resides in him, yet it is apparent, that from this principle it naturally follows that any party, supposing themselves right, should, so soon as they are able, endeavour, at any rate, to get uppermost, that they might bring under those of another opinion, and force the Magistrate to uphold their way, to the ruin of all others. What engine the Pope of *Rome* used to make, of his pretended power in this thing, upon any pretence of dislike to any Prince or State, even for very small heresies, in their own account, to depose Princes, and set up their subjects against them, and give their dominions to other Princes to serve his interest, they can not be ignorant, that have read the life of *Hildebrand*; and how Protestants have vindicated the liberty of their Consciences, after this same manner, is apparent. They suffered much in *France*, to the great increase and advantage of their party, but how soon they found themselves considerable, and had gotten some Princes upon their side, they began to let the King know, that they must either have the liberty of their Consciences, or else they would purchase it, not by suffering, but by fighting. And the experience of other Protestant States shewes, that, if *Henry* the fourth, to please the Papists, had not quitted his Religion, to get the Crown the more peaceably, and so the Protestants had prevailed with the sword, they would as wel have taught the Papists with the faggot, and led them to the stake; so that this principle of *Persecution*, on all hands, is the ground of all those miserys and contentions: for so long as any party is perswaded, that it is both lawfull for them, and their duty, if in power, to destroy those, that differ from them, it naturally followes, they ought to use all means possible to get that power, whereby they may secure themselves in the ruin of their adversarys. And that neither Papists nor Protestants judge it unlawfull to compell the Magistrate, if they be strong enough to do it, to effect this. Experience shewes it to be a known Popish principle, that *the Pope may depose an heretik Prince, and absolve the people from the oath of fidelity*, and the Pope, as is above said, hath done so to divers Princes; and this doctrin is defended by *Bellarmin* against *Barclay*. The *French* refused *Henry* the fourth, till he quitted his religion. And as for Protestants, many of them scruple not to affirm, that *wicked Kings and Magistrates may be deposed and killed*; yea our Scotch Presbyters are as positive in it as any Jesuits, who would not admitt this present *Charles* the second, though otherwise a Protestant,

Prince

Prince, unless he would swear to renounce Episcopacy, a matter of no great difference, though contrary to his Conscience. Now how little proportion these things bear with the primitive Christians and the Religion propagated by Christ and his Apostles, needs no great demonstration; and it is observable, that, notwithstanding many other superstitions crept into the Church, very early, yet this of persecution was so inconsistent with the nature of the Gospel, and liberty of Conscience, as we have asserted it, such an innate and natural part of the Christian Religion, that almost all the Christian writers, for the first three hundred years, earnestly contend for it, condemning the contrary opinion.

§ V. Thus Athanasius, *It is the property of piety not to force, but to perswade, in imitation of our Lord, who forced no body, but left it to the will of every one to follow him*; &c. *But the devil, because he hath nothing of Truth, uses knocks and axes to break up the doors of such as receive him. But our Saviour is meek, teaching the Truth*; *Whosoever will come after me, and whosoever will be my disciple*, &c. *but constraining none, coming to us, and knocking rather, and saying, My sister, my spouse, open to me*, &c. *and entreth when he is opened to, and retires, if they delay, and will not open unto him, because it is not with swords, nor darts, nor souldiers, nor armour, that Truth is to be declared, but with perswasion and counsel.* And it is observable, that it was the impious *Arians*, who first of all brought in this doctrine to persecut others, among Christians, whose successors both Papists and Protestants are in this matter, whom *Athanasius* thus reproveth further. *Where* (saith he) *have they learned to persecut? Certainly they can not say, they have learned it from the Saints; but this has been given them, and taught them of the devil. The Lord commanded indeed sometimes to flee, and the Saints sometimes fled, but to persecut is the invention and argument of the devil, which he seeks against all.* And after, he saith, *in so far as the Arians banish those, that will not subscribe their decrees, they shew, that they are contrary to Christians, and friends of the devil.* Athan. *in epist. ad solit. vit. ag. ibid.* Athan. *Apol. 1 de fuga sua, tom. 1.*

But now, O lamentable! (saith Hilarius) *it is the suffrages of the earth, that recommend the religion of God, and Christ is found naked of his vertue, while ambition must give credit to his Name. The Church reproves and fights by banishments and prisons, and forceth her self to be believed, which once was believed, because of the imprisonments and banishments her self suffered. She, that once was consecrated by the terror of her persecuters, depends now upon the dignity of those,* Hil. *contra Aux.*

that

that are in her communion. She, that once was propagated by her banished priests, now banisheth the priests. And she boasts now that she is loved of the world, who could not have been Christ's, if she had not been hated of the world.

Hieron. *epist. 62. ad* The. — *The Church* (saith Hierom) *was founded by sheding of blood, and by suffering, and not in doing of hurt. The Church increased by persecutions, and was crowned by martyrdoms.*

Ambr. *epist. 32. tom. 3.* — *Ambrose* speaking of *Auxentius*, saith thus, *whom he* (viz, Auxentius) *could not deceive by discourse, he thinks ought to be killed by the sword, making bloody laws with his mouth, writing them with his hands, and imagining that an edict can command faith*

Ambr. *epist 27.* — And the same *Ambrose* saith, *that going into France, he would not communicat with those Bishops, that required that heretiks should be put to death.*

Marc. *epist. ad* Archimand, *&c* Mon. Eg. *in act. concil.* Chalced. *tom. 2. conc. gen.* — The Emperor *Marcio*, who assembled the Council of *Chalcedon*, protests, *that he would not force, nor constrain any one to subscribe the Council of Chalcedon, against his will.*

* Hosti. *epist. ad* Constit. *apud* Ath *in epist ad solit. vit. tom. 1.* — * *Hosius*, Bishop of *Cordua*, testifies, *that the Emperor Constans would not constrain any to be orthodox.*

‡ Hil. *l. 1. ad Const.* — ‡ *Hilarius* saith further, *that God teacheth, rather than exacteth, the knowledge of himself, and authorizing his commandments by the miracles of his heavenly works, he wills not that any should confess him with a forced will,* &c. *He is the God of the whole Universe, he needs not a forced obedience, nor requires a constrained confession.*

† Ambr. *comm. in* Luc. *l. 7.* — † *Christ* (saith Ambrose) *sent his Apostles to sow faith, not to constrain, but to teach; not to exercise coërcive power, but to extoll the doctrine of humility.*

¶ Cypr. *epist. 62.* — ¶ Hence *Cyprian*, comparing the old Covenant with the New, saith, *then were they put to death with the outward sword, but now the proud and contumacious are cut off with the Spiritual sword, by being cast out of the Church:* and this answers very wel that objection, before observed, taken from the practice of the Jewes under the Law.

* Tertull. *Apolog. cap. 24.* Id. *Apolog. c. 28.* — * *See*, (saith Tertullian to the Heathens) *if it be not to contribute to the renown of irreligion, to seek to take away the liberty of Religion, and to hinder men their choyse of God, that I may not be admitted to adore, whom I will, but must be constrained to serve him, whom I will not. There is none, nay not a man, that desires to be adored by any, against their will.* And again, *It's a thing, that easily appears to be unjust, to constrain and force men to sacrifice against their wills: seing,*

seing, to do the service of God, there is required a willing heart. And again, *It is an humane right, and natural power, that every one worship what he esteemes; and one mans religion doth nor profit nor hurt another. Neither is it any piece of Religion, to enforce religion, which must be undertaken by consent, and not by violence, seing that the sacrifices themselves are not required but from a willing mind.* Idem *ad* Scapul. *cap. 2.*

Now, how either Papists or Protestants (that boast of *Antiquity*) can get by these plain testimonys, let any rational man judge. And indeed I much question, if, in any one poynt, owned by them, and denyed by us, they can find all the old *Fathers* and writers so exactly unanimous. Which shewes, how contrary all of them judged this to be, to the nature of Christianity, and that in the poynt of *persecution* lay no small part of the Apostasy, which, from little to more, came to that, *that the Pope, upon every small discontent, would excommunicat Princes, absolve their subjects from obeying them, and turn them in and out, at his pleasur.* Now, if Protestants do justly abhorr these things, among Papists, is it not sad, that they should do the like themselves? A thing, that, at their first appearance, when they were in their primitive innocency, they did not think on, as appears by that saying of *Luther. Neither Pope, nor Bishop, nor any other man, hath power to oblige a Christian to one syllable, except it be by his own consent.* And again, *I call boldly to Christians, that neither man, nor Angel, can impose any Law upon them, but so far as they will; for we are free of all.* And, when he appeared at the diet of *Spiers*, before the Emperor, in a particular conference he had, before the Arch-bishop of *Triers*, and *Joachim* Elector of *Brandenburgh*, when there seem'd no possibility of agreeing him with his opposers, they asking him, *what remedy seemed to him most fit?* He answered, *the counsel, that Gamaliel proposed to the Jewes*, to wit, *that, if this design was of God, it would stand, if not; it would evanish*, which, *he said, ought to content the Pope*: he did not say, *because he was in the right, he ought to be spared.* For this counsel supposeth, that those, that are tolerated, may be wrong; and yet how soon did the same *Luther*, ere he was wel secure himself, press the Elector of *Saxony*, to banish poor *Carolostadius*, because he could not, in all things, submitt to his judgment; and certainly it is not without ground reported, that it smot *Luther* to the heart, (so that he needed to be comforted) when he was informed, that *Carlstadius*, in his letter to his congregation, styled himself *a man banished for Conscience, by the procurement of Martin Luther.* And since, both the Luther. *lib. de Captiv. Babylonicâ.* *History of the Council of Trent.*

Lutherans and Calviniſts not admitting one another to worſhip, in thoſe reſpective dominions, ſheweth how little better they are, that either Papiſts, or Arians, in this particular. And yet *Calvin* ſaith, that *the Conſcience is free from the power of all men.* If ſo, why then did he cauſe *Caſtellio* to be banniſht, becauſe he could not, for Conſcience ſake, believe, as he did, *that God had ordained men to be damned?* and *Servetus* to be burned, for denying the Divinity of Chriſt, if *Calvin's* report of him be to be credited, which opinion, though it was indeed to be abominated, yet no leſs was *Calvin's* practice, in cauſing him to be burned, and afterwards defending that it was lawfull to burn *heretiks*, by which he encouraged the Papiſts to lead his followers the more confidently to the ſtake, as having, for their warrant, the doctrine of their own *ſect-maſter*, which they omitted not frequently to twit them with, and indeed it was to them unanſwerable. Hence, upon this occaſion, the judicious author of the hiſtory of the Council of Trent (in his fifth book, where, giving an account of ſeveral Proteſtants, that were burned for their religion) wel and wiſely obſerveth it, *as a matter of aſtoniſhment, that thoſe of the new Reformation did offer to puniſh in the caſe of Religion*: And afterwards, taking notice, that *Calvin* juſtifies the puniſhing of heretiks, he adds, *But ſince the name of Hereſy may be more or leſs reſtricted, yea or diverſly taken, this doctrine may be likewiſe taken in divers ſenſes, and may at one time hurt thoſe, whom at another time it may have benefited.*

Calvin. *Inſt. c. 19 ſect. 14.*

So that this doctrine of *Perſecution* can not be mentioned by Proteſtants, without ſtrengthening the hands of Popiſh inquiſitors, and indeed, in the end, lands in direct Popery. *Seing, if I may not profeſs and preach that Religion, which I am perſwaded of in my Conſcience is true, it is to no purpoſe to ſearch the Scripturs, or to ſeek to chuſe my own faith by convictions thence derived, ſince whatever I there obſerve, or am perſwaded of, I muſt either ſubject to the judgment of the Magiſtrate and Church of that place I am in, or elſe reſolve to remove, or dye.* Yea doth not this *heretical* and *anti-Chriſtian* doctrine both of Papiſts and Proteſtants at laſt reſolve into that curſed policy of *Mahomet, who prohibited all reaſon or diſcourſe about Religion, as occaſioning factions and diviſions?* And indeed, thoſe, that preſs *perſecution*, and deny *liberty of Conſcience*, do thereby ſhew themſelves more the diſciples of *Mahomet*, than of *Chriſt*, and that they are no ways followers of the Apoſtles doctrin, who deſired the Theſſalonians, 1 Theſs. 5:21. to *prove all things*, and *hold faſt that, which is good*: and alſo ſaith, ----*unto ſuch*

ſuch as are otherwiſe minded, God ſhall reveal it, Phil. 3:15. not that by beatings and banniſhments it muſt be knocked into them.

§ VI. Now the *ground* of *Perſecution*, as hath above been ſhewn, is an *unwillingneſs to ſuffer*; for no man, that will perſecut another, for his *Conſcience*, would ſuffer for his own, if he could avoid it, ſeing his principle obliges him, if he had power, by force to eſtabliſh that, which he judges is the *Truth*, and ſo to force others to it. Therefore I judge it meet, for the information of the Nations, briefly to add ſomething in this place concerning the *nature of true Chriſtian ſufferings*, whereunto a very faithfull teſtimony has been born by God's Witneſſes, which he hath raiſed up in this age, beyond what hath been generally known or practiſed for theſe many generations, yea ſince the Apoſtaſy took place. Yet 'tis not my deſign here in any wiſe to derogat from the *ſufferings* of the *Proteſtant Martyrs*, whom I believe to have walked in faithfulneſs towards God, according to the diſpenſation of *Light* in that day appearing, and of which many were utter enemies to *perſecution*, as by their teſtimonys againſt it, might be made appear.

But the true, faithfull, and Chriſtian ſuffering is, *for men to profeſs what they are perſwaded is right, and ſo practiſe and perform their worſhip towards God, as being their true right ſo to do, and neither to do more in that because of outward encouragement from men, nor any whit leſs, becauſe of the fear of their Laws and acts againſt it.* Thus for a Chriſtian man to vindicat his juſt liberty, with ſo much boldneſs and yet innocency, will, in due time, though through blood, purchaſe peace, as this age has, in ſome meaſur, experienced, and many are witneſſes of it, which yet ſhall be more apparent to the world, as Truth takes place in the earth. But they greatly ſin againſt this excellent rule, that, in time of perſecution, do not profeſs their own way, ſo much as they would, if it were other ways; and yet, when they can get the Magiſtrate upon their ſide, not onely ſtretch their own liberty to the utmoſt, but ſeek to eſtabliſh the ſame, by denying it to others. But of this excellent patience and ſufferings, the Witneſſes of God, in ſcorn called *Quakers*, have given a manifeſt proof; for, ſo ſoon as God revealed his Truth among them, without regard to all oppoſition, or what they might meet with, they went up and down, as they were moved of the Lord, preaching and propagating the Truth in market-places, high-ways, ſtreets, and publik Temples, though daily beaten, whipped, bruiſed, haled, and impriſoned therefore. And, when

there was any where a Church or assembly gathered, they taught them to keep their meetings openly, and not to shut the door, nor do it by stealth, that all might know it, and, who would, might enter: and, as hereby all just occasion of fear of plotting against the Government was fully removed, so this their courage and faithfulness, in not giving over their meeting together, (but more especially the Presence and Glory of God, manifested in the meeting, being terrible to the Consciences of the Persecutors) did so weary out the malice of their adversarys, that often-times they were forced to leave their work undone. For, when they came to break up a meeting, they were forc'd to take every individual out by force, they not being free to give up their liberty, by dissolving, at their command: and, when they were haled out, unless they were kept forth by violence, they presently returned peaceably to their place. Yea when sometimes the Magistrates have pulled down their meeting-houses, they have met the next day, openly upon the rubbish, and so by innocency kept their possession and ground, being properly their own, and their right to meet and worship God being not forfeited to any. So that, when armed men have come to dissolve them, it was impossible for them to do it, unless they had killed every one, for they stood so close together, that no force could move any one to stirr, untill violently pulled down: so that, when the malice of their opposers stirred them to take shovels and throw the rubbish upon them, there they stood unmoved, being willing, if the Lord should so permitt, to have been there buried alive, witnessing for him. As this patient, but yet couragious, way of suffering made the persecutors work very heavy, and wearysom unto them, so the courage and patience of the sufferers using no resistance, nor bringing any weapons to defend themselves, nor seeking any ways revenge upon such occasions, did secretly smite the hearts of the persecutors, and make their chariot wheels go on heavily. Thus after much and many kind of sufferings thus patiently born, which to rehearse would make a volumn of it self, which may in due time be published to the Nations (for we have them upon record) a kind of negative liberty has been obtained, so that at present, for the most part, we meet together without disturbance from the Magistrate. But, on the contrary, most Protestants, when they have not the allowance and tolerance of the Magistrate, meet onely in secret, and hide their testimony: and, if they be discovered, if there be any probability of making their

their escape, by force, though it were by cutting-off those, that seek them out, they will do it, whereby they lose the glory of their sufferings by not appearing as the innocent followers of Christ, nor having a testimony of their harmelesness, *in* the hearts of their pursuers, their fury, by such resistence, is the more kindled against them. As to this last part of resisting such as persecut them, they can lay claim to no precept from Christ, nor any example of him or his Apostles approved.

But as to the first part for fleeing, and meeting secretly, and not openly testifying for the Truth, they usually object that saying of Christ, Matth. 10:23. *when they persecute you in this city, flee ye into another.* And Act. 9:4. *that the disciples met secretly for fear of the Jewes.* And Act. 9: v. 25. *that Paul was let out of Damascus in a basket down by the wall.* Obj.

To all which I answer, First, as to that saying of Christ, it is a question, if it had any further relation than to that particular message, with which he sent them to the Jewes, yea the latter end of the words seem expressly to hold forth so much, *for ye shall not have gone over the citys of Juda, till the Son of man be come.* Now a particular practice or command, for a particular time, will not serve for a *president* to any, at this day, to shun the Cross of Christ. But, supposing this precept to reach further, it must be so understood, to be made use of onely according as the Spirit giveth liberty, else no man, that could flee, might suffer persecution. How then did not the Apostles John and Peter flee, when they were the first time persecuted at Jerusalem? But, on the contrary, went the next day, after they were discharged, by the Council, and preached boldly to the people. But indeed many are but too capable to stretch such sayings as these, for self-preservation, and therefore have great ground to fear, when they interpret them, that they shun to witness for Christ, for fear of hurt to themselves, lest they mistake them. As for that privat meeting of the Disciples, we have onely an account of the matter of fact, but that suffices not to make of it a president for us, and mens aptness to imitat them in that, (which, for ought we know, might have been an act of weakness) and not in other things of the contrary nature, shewes, that it is not a true zeal to be like those Disciples, but indeed a desire to preserve themselves, which moves them so to do. Lastly, as to that of Paul's being conveyed out of Damascus, the case was singular, and is not to be doubted, but it was done by a special allowance from God, who having designed him to be a principal minister of his Gospel, saw meet, Answ.

in his Wisdom, to disappoint the wicked counsel of the Jewes. But our adversarys have no such pretext for fleeing, whose fleeing proceeds from self-preservation, not from immediat revelation. And that Paul made not this the method of his procedur, appears, in that at another time, notwithstanding the perswasion of his friends, and certain prophecys of his sufferings to come, he would not be disswaded to go up to Jerusalem, which, according to the fore-mentioned rule, he should have done.

But lastly, to conclude this matter, Glory to God and our Lord Jesus Christ, that now these twenty five years, since we were known to be a distinct and separat people, hath given us faithfully to suffer for his *Name*, without shrinking or fleeing the Cross; and what liberty we now enjoy, it is by his Mercy, and not by any outward working or procuring of our own, but 't is he has wrought upon the hearts of our opposers; nor was it any outward interest hath procured it unto us, but the testimony of our harmelesness in the hearts of our Superiors: for God hath preserved us hitherto in the patient suffering of Jesus, that we have not given away our cause by persecuting any, which few, if any, Christians, that I know, can say. Now against our unparalleled, yet innocent and Christian cause, our malicious enemies have nothing to say, but that, if we had power, we would do so likewise. This is a piece of meer unreasonable malice, and a privileg they take to judge of things to come, which they have not by immediat revelation; and surely it is the greatest heighth of harsh judgment, to say, men would do contrary to their *professed Principle*, if they could, who have, from their practice, hitherto given no ground for it, and wherein they onely judge others by themselves: such conjecturs can not militat against us, so long as we are innocent. And, if ever we prove guilty of *persecution*, by forçing other men by corporal punishment, to our way, then let us be judged the greatest of hypocrits, and let not any spare to persecute us. *AMEN saith my Soul.*

The Fifteenth Proposition,

Concerning Salutations and Recreations, &c.

Seing the chief end of all Religion is to redeem men from the

the Spirit and vain conversation of this world, and to lead into inward communion with God, before whom, if we fear always, we are accounted happy, therefore all the vain customs and habits thereof, both in word and deed, are to be rejected and forsaken by those who come to this fear; such as the taking off the Hat to a man, the bowings and cringings of the body, and such other Salutations of that kind, with all the foolish and superstitious formalities attending them, all which man has invented in his degenerate state to feed his pride in the vain pomp and glory of this world, as also the unprofitable Plays, frivolous Recreations, Sportings and Gamings which are invented to pass away the pretious time, and divert the mind from the witness of God in the heart, and from the living sense of his fear, and from that Evangelical Spirit wherewith Christians ought to be leavened, and which leads into sobriety, gravity, and Godly fear, in which as we abide, the blessing of the Lord is felt to attend us in those actions, which we are necessarily engaged, in order to the taking care for the sustenance of the outward man.

Eph. 5: vers 11. 1 Pet. 1: vers 14. Joh. 5: 44 Jer. 10: 3 Acts 10: vers 26. Matth 15 vers 13. Col. 2: 8.

§ 1. HAving hitherto treated of the Principles of Religion, both relating to Doctrine and Worship; I am now to speak of some practices, which have been the product of this Principle, *in* those Witnesses, whom God hath raised up in this day, to testify for his *Truth*. It will not a little commend them (I suppose) in the judgment of sober and judicious men, that, taking them generally, (even by the confession of their adversarys) they are found to be free of those abominations, which abound among other professors, such as are *swearing*, *drunkenness*, *whoredom*, *riotousness*, &c. and that generally the very coming among this People, doth naturally work such a change, so that many vitious and profane persons have been known, by coming to this Truth, to become sober and vertuous; and many light, vain, and wanton ones, to become grave

grave and serious, as our adversarys dare not deny, * yet, that they may not want something to detract us for, cease not to accuse us for those things, which, when found among themselves, they highly commend; thus our *gravity* they call *sullenness*; our *seriousness*, *melancholy*; our *silence*, *sottishness*. Such as have been vitious and profane among them, but by coming to us have left off those evils, lest they should commend the truth of our profession, they say, that whereas they were *profane* before, they are *now become worse in being hypocritical and spiritually proud*. If any, before *dissolute* and *profane* among them, by coming to the Truth with us, become *frugal* and *diligent*, then they will charge them with *covetousness*. And if any *eminent* among them for *seriousness*, *piety*, and *discoverys of God*, come unto us, then they will say, they were always subject to *melancholy* and to *enthusiasm*, though before, when among them, it was esteem'd neither *melancholy* nor *enthusiasm*, in an evil sense, but *Christian gravity* and *Divine revelation*. Our *boldness* and *Christian suffering*, they call *obstinacy* and *pertinacy*, though half as much, if among themselves, they would account *Christian courage*, and *nobility*. And, though thus, by their envy, they strive to read all, relating to us, backwards, counting these things *vices in us*, which in themselves they would extoll, as *vertues*, yet hath the strength of Truth extorted this confession often from them, that *we are generally a pure and clean people as to the outward conversation.*

But this, they say, *is but in policy to commend our heresy.*

But such policy it is, say I, as Christ and his Apostles made use of, and all good Christians ought to do; yea so far hath Truth prevailed by the purity of its followers, that, if one, that is called a *Quaker*, do but that, which is common among them, as to laugh and be wanton, speak at large, and keep not his word punctually, or be overtaken with hastyness or anger, they presently say, *O! this is against your profession!* As if indeed so to do were very consistent with theirs, wherein, though they speak the Truth, yet they give away their cause. But if they can find any, under our name, in any of those evils, common among themselves, (as who can imagine, but among so many thousands there will be some chaf, since of twelve Apostles one was found to be a devil) O! how will they insult, and make more noise of the escape of one Quaker, than of an hundred among themselves!

§ II. But there are some singular things, which most of all our adversarys plead for the lawfulness of, and allow themselves in, as no ways inconsistent with the Christian Religion, which we have found to be no ways lawfull unto us, and have been commanded of the Lord to lay them aside, though the doing thereof hath occasioned no small sufferings and buffetings, and hath procured us much hatred and malice from the world. And because the nature of these things is such, that they do upon the very sight distinguish us, & make us known, so that we can not hide our selves from any, without proving unfaithfull to our testimony: our tryals and exercises have herethrough, proved the more numerous and difficult, as will after appear. These I have laboured briefly to comprehend in this Proposition, but they may more largely be exhibited in those six following Propositions.

1. *That it is not lawfull to give to men such flattering Titles, as, Your Holyness, Your Majesty, Your Eminency, Your Excellency, Your Grace, Your Lordship, Your Honor*, &c. *nor use those flattering words, commonly called* [COMPLEMENTS.]

2. *That it is not lawfull for Christians to kneel, or prostrat themselves to any man, or to bow the body, or to uncover the head to them.*

3. *That it is not lawfull for a Christian to use superfluitys in apparel, as are of no use save for ornament and vanity.*

4. *That it is not lawfull to use games, sports, plays, nor, among other things, Comedys among Christians, under the notion of Recreations, which do not agree with Christian silence, gravity, and sobriety: for laughing, sporting, gaming, mocking, jesting, talking*, &c. *is nor Christian liberty, nor harmless mirth.*

5. *That it is not lawfull for Christians to swear at all under the Gospel, not onely not vainly, and in their common discourse, which was also forbidden under the Mosaical Law, but even not in Judgment before the Magistrate.*

6. *That it is not lawfull for Christians to resist evil, or to warr or fight in any case.*

Before I enter upon a particular disquisition of these things, I shall first premise some general considerations, to prevent all mistakes, and next add some general considerations, which equally respect all of them. I would not have any judge, that hereby we intend to destroy the *mutual relation*, that either is betwixt *Prince* and *people*, *Master* and *servant*, *Parents* and *children*, nay not at all. We shall evidence that our Principle in these things hath no such tendency, and that these natural relations are rather better established, than any ways hurt by it. Next, let not any judge, that,

* *after this manner the Papists used to disapprove the sobriety of the Waldenses of whom Reinerius a Popish author so writeth, But this sect of the Leonists hath a great shew of Truth, for that they live righteously, before men, and believe all things wel of God, and all the articles, which are contained in the creed, only they blaspheme and hate the church of Rome.*

that, from our opinion in these things, any necessity of levelling will follow, or that all men must have things in common. Our Principle leaves every man to enjoy that peaceably, which either his own industry, or parents have purchased to him, onely he is thereby instructed to use it aright, both for his own good, and that of his brethren, and all to the Glory of God: In which also his acts, are to be voluntary, and no ways constrained. And further, we say not hereby, that no man may use the creation more, or less than another. For we know, that, as it hath pleased God, to dispense it diversly, giving to some more, and to some less, so they may use it accordingly. The several conditions, under which men are diversly stated, together with their educations answering thereunto, do sufficiently shew this: the *servant* is not the same way educated as the *Master*, nor the *tennant* as the *land-Lord*, nor the *rich* as the *poor*, nor the *Prince* as the *peasant*. Now, though it be not lawfull for any, however great abundance they may have, or whatever their education may be, to use that which is meerly superfluous: yet, seing their *education* has accustomed them thereunto, and their *capacity* enables them so to do, without being profuse or extravagant, they may use things better in their kind, than such, whose education hath neither accustomed them to such things, nor their capacity will reach to compass them. For it is beyond question, that whatever thing the Creation affords, is for the use of man, and the moderat use of them is lawfull, yet *per accidens* they may be unlawfull to some, and not to others. As for instance, who by reason of his estate and education hath been used to eat *flesh* and drink *wine*, to be cloathed with the *finest wool*, if his estate bear it, and he use it neither in superfluity, nor immoderatly, he may do it, and perhaps, if he should apply himself to feed or be cloathed, as are the peasants, it might prejudice the health of his body, and nothing advance his Soul. But, if a man, whose estate and education had accustomed to both courser food and rayment, should stretch himself beyond what he had or were used to, to the manifest prejudice of his family and children, no doubt, it would be unlawfull to him, even so to eat or be cloathed, as another, (in whom it is lawfull) for that that other may as much mortified, and have denyed himself as much in coming down to that, which this aspires to, as he in willing to be like him, aspires beyond what he either is able or hath accustomed to do. The safe place then is for such as have fulness to watch over themselves, that they use it moderatly, and reseind all superfluitys, being willing so far as

as they can, to help the need of those, to whom Providence hath allotted a smaller allowance. *Let the brother of high degree rejoyce in that he is abased, and such as God calls in a low degree to be content with their condition, not envying those brethren, who have greater abundance*, knowing *they have received abundance as to the inward man*, which is chiefly to be regarded. And therefore beware of such a temptation, as to use their calling as an engine to be richer, knowing they have this advantage beyond the *rich* and *noble*, that are called, that the Truth doth not any ways abase them, nay not in the esteem of the world, as it doth the other, but that they are rather exalted thereby, in that as to the inward and spiritual fellowship of the Saints they become the brethren and companions of the Greatest and richest, and in this respect *let him of low degree rejoyce that he is exalted.*

These things premised, I would seriously propose unto all such as mind, in reality, to be Christians indeed, and that in *nature*, and not in *name* onely, whether it were not desirable, and would not greatly contribute to the commendation of Christianity, and to the encrease of the life and vertue of Christ, if *all superfluous titles of honor, profusness and prodigality in meat and apparel, excess of gaming, sporting and playing* were laid aside and forborn? And whether such as lay them aside, in so doing, walk not more like the Disciples of Christ and his Apostles, and are therein nearer their example than such as use them? Whether the laying them aside would hinder any from being good Christians, or if *Christians* might not be better without them, than with them? Certainly the *sober* and *serious*, among all sorts, will say yea. Then surely such as lay them aside, as reckoning them unsutable for Christians, are not to be blamed, but rather commended for so doing: because that both in principle, & practice, they effectually advance that, which others acknowledg were desirable; but can never make effectuall, so long as they allow the use of them, as lawfull. And God hath made it manifest in this age, that by discovering the evil of such things, and leading his Witnesses out of them, and to testify against them, he hath produced effectually, *in* many, that *mortification* and *abstraction from the love* and *cares of this world*, who daily are conversing in the world (but inwardly redeemed out of it) both in wedlock, and in their lawfull imployments, which was judged could onely be obtained by such as were shut up in cloysters and monasterys. This much in general.

§ III. As to the first, we affirm positively; that *it is not lawfull for Christians either to give or receive these titles of honor*, as, *Your Holyness*, *Your Majesty*, *Your Excellency*, *Your Eminency*, &c.

First, because these *titles* are no part of that obedience, which is due to Magistrates or Superiors, neither doth the giving them add to, nor diminish from that subjection we ow to them, which consists *in obeying their just and lawfull commands*, not in *titles* and designations.

Secondly, we find not, that, in the *Scriptur* any such *titles* are used either under the *Law*, or the *Gospel*: but, that in the speaking to *Kings Princes*, or *Nobles*, they use onely a simple compellation, as *O King*, and that without any further designation, save perhaps the name of the person, as, *O King Agrippa*, &c.

Thirdly, It lays a necessity upon Christians most frequently to *lye*; because the persons, obtaining these *titles*, either by election, or hereditarily, may frequently be found to have nothing really *in* them, deserving them, or answering to them: as some, to whom it is said *Your Excellency*, having nothing of *Excellency in them*: and who is called *Your Grace*, appear to be an enemy to *Grace*: and he who is called *Your Honor*, is known to be base and ignoble. I wonder what Law of man, or what patent ought to oblige me to make a lye, in *calling good, evil, and evil, good*? I wonder what Law of man can secure me, in so doing from, the just judgment of God, that will make me count for *every idle word*, and to *lye*, is something more! Surely Christians should be ashamed, that such Laws, manifestly crossing the Law of God, should be among them.

Obj. If it be said, *We ought in charity to suppose, that they have these vertues, because the King has bestowed those titles upon them, or that they are descended of such as deserved them.*

Answ. I answer, *Charity* destroys not *knowledge*: I am not obliged, by *charity*, either to believe or speak a *lye*. Now it is apparent, and can not be denyed by any, but that those vertues are not in many of the persons, expressed by the *titles* they bear, neither will they allow to speak so to such, in whom these vertues are, unless they be so dignified by outward Princes. So that such as are truely vertuous must not be styled by their vertues, because not priviledged by the Princes of this world, and such, as have them not, must be so called, because they have obtained a patent so to be; and all this is done by those, who pretend to be his followers, that commanded his Disciples *not to call any man Master*, and told them such

such *could not believe as received honor one from another, and sought not the honor, which cometh from God onely.* This is so plain to such as will indeed be Christians, that it needs no consequence.

Fourthly, as to those *titles* of *Holyness*, *Eminency* and *Excellency*, used among the Papists to the *Pope* and *Cardinals*, &c. and *Grace*, *Lordship* and *Worship* used to the *Clergy* among the *Protestants*, it is a most blasphemous usurpation. For, if they use *Holyness* and *Grace*, because these things ought to be in a *Pope* or in a Bishop, how come they to usurp that peculiarly to themselves? Ought not *Holyness* and *Grace* to be in every Christian? And so every Christian should say *Your Holyness* and *Your Grace one to another*. Next, how can they in reason claim any more *titles*, than were practised, and received by the Apostles and primitive Christians, whose successors they pretend they are, and as whose successors (and no otherwise) themselves, I judge, will confess, any honor they seek is due to them? Now, if they neither sought, received, nor admitted such *honor*, nor *titles*, how came these by them? If they say they did, Let them prove it, if they can; we find no such thing in the Scriptur. The Christians speak to the Apostles without any such denominations, neither saying, *If it please Your Grace*, *Your Holyness*, *Your Lordship*, nor *your Worship*: they are neither called *My Lord Peter*, nor *My Lord Paul*, nor yet *Master Peter*, nor *Master Paul*, nor *Doctor Peter*, nor *Doctor Paul*, but singly *Peter* and *Paul*, and that not onely in the Scriptur, but for some hundreds of years after. So that, this appears to be a manifest fruit of the Apostasy: for, if these *titles* arise either from the *office* or *worth* of the *persons*, it will not be denyed, but the Apostles deserved them better, than any now, that call for them. But the case is plain, the Apostles had *the Holyness*, *the excellency*, *the grace*, and because they were *holy*, *excellent* and *gracious*, they neither used nor admitted of such *titles*: but these, having neither *holyness*, *excellency*, nor *grace*, will needs be so called, to satisfie their ambitious and ostentive minds, which is a manifest token of their hypocrisy.

Fifthly, as to that *title* of *Majesty*, usually ascribed to Princes, we do not find it given to any such in the holy Scriptur. But that it is specially and peculiarly ascribed unto God, as, 1 Chron. 29: 11. Job 37: 22. Psal. 21: 5. 29: 4. 43: 3. 63: 1. 96: 6. Isa. 2: 10. 24: 14. 26: 10. Heb. 1: ver 3. 2 Pet. 1: 16. and many more places. Hence saith *Jude*, ver. 25. *To the onely Wise God our Saviour be glory, and Majesty*, &c. not to men:

We find in Scriptur the proud *King Nebuchadnezzar* assuming this *title* to himself, Dan. 4: 30. who at that time received a sufficient reproof, by a sudden judgment, which came upon him. Therefore in all the compellations used to Princes in the old Testament, it is not to be found, nor yet in the New. Paul was very civil to *Agrippa*, yet he gives him no such *title*: neither was this *title* used among Christians in the primitive times. Hence the Ecclesiastik history of the Reformation of *France* relating the speech of the Lor[illegible]*befors*, at the assembly of the Estate of *France*, held under *Charl*[illegible]inth, in the year 1560, saith, *that this harrang was wel remarked, in that he used not the word* [Majesty,] *invented by flatterers of late years*, and yet this Author minded not how his Master *Calvin* used this *flattering title* to *Francis* the first, King of *France*, and not onely so, but calls him *most Christian King*, in the Epistle to his *Institutions*, though, by his daily persecuting of the Reformers, it was apparent, he was far from being such, even in *Calvin's* own esteem. Surely the complying with such vain *titles*, imposed and introduced by Antichrist, greatly tended to stain the *Reformation*, and to render it defective in many things.

Eccles. hist. lib. 4. pag. 445.

Lastly all these *titles* and *styls* of *honor* are to be rejected by Christians; because they are to seek the *honor*, *that comes from above*, and not the *honor*, that is from below. But these honors are not that honor, that comes from above, but are from below. For we known wel enough what industry, and what pains men are at, to get these things, and what part it is that seeks after them, to wit, the *proud*, *insolent*, *haughty*, *aspiring*, *mind*. For judge, is it the *meek* and *innocent Spirit of Christ*, that covets that honor? Is it that Spirit, that must be *of no reputation in this world*, that has its *conversation in heaven*, that comes to have *fellowship with the sones of God*? is it that Spirit, I say, that loves that honor, that seeks after that honor, that pleads for the upholding of that honor, that frets and rages and fumes, when it is denyed that honor? Or is it not rather the lordly insulting Spirit of *Lucifer*, the *Prince of this world*, he, that of old affected and sought after this honor, and loved not to abide in the submissive low place? And so all his children are possessed with the same ambitious proud mind, seeking and coveting *titles* of *honor*, which indeed belong not to them. For let us examin, *who are they, that are honorable indeed*? Is it not the *righteous man*? Is it not the *holy man*? Is it not the *humble-hearted man*? the *meek-spirited man*? And are not such those, that ought to be *honoured* among

Phil. 3: ver. 20.

1 Sam. 2: ver. 30.

among *Christians*? Now, of these, may there not be poor men? laboures? silly fisher men? And if so, how comes it that the *titles* of *honor* are not bestowed upon such? But who are they, that generally receive and look for this honor? Are they not the rich ones? such as have abundance of the earth? as be like they rich glutton? such as are proud and ambitious? such as are oppressors of the poor? such as swell with lust and vanity? and *all superfluity of naughtiness*? who are the very abomination and plague of the Nations, are not these they, that are accounted the honorable? that require and receive the titles of honor, proud *Hamans*? Now whether is this the honor, that comes from God, or the honor from below? Doth God honor such as daily dishonor him, and disobey him? And if this be not the honor, that comes from God, but the honor of this world, which the children of this world give, and receive one from another, how can the children of God, such as are Christians indeed, give or receive that honor among themselves, without coming under the reproof of Christ, who saith, that *such as do so, can not believe*? But further, if we respect the cause, that most frequently procures to men these *titles* of honor, there is not one of a thousand, that shall be found to be, because of any Christian vertue. But rather for things to be discommended among Christians. As by the favor of Princes procured by flattering, and often by worse means, yea the most frequent, and accounted among men most honorable, is *fighting*, or some great martial exploit, which can add nothing to a Christian's worth: since, sure it is, it were desirable there were no fightings among Christians at all, and in so far as there are, it shewes they are not right Christians. And *James* tells us, that *all fighting proceeds from the lusts*, so that it were fitter for Christians by the sword of God's Spirit to fight against their lusts, than by the prevalency of their lusts to destroy one another. Whatever honor any might have attained of old, under the *Law*, this way, we find under the *Gospel*, Christians commended for *suffering*, not for *fighting*, neither did any of Christ's Disciples, save one, offer outward violence by the sword, in cutting-off *Malchus's* ear, for which he received no title of honor, but a just reproof. Finally, if we look either to the *nature* of this *honor*, the *cause* of it, the *way* it's conveyed, the *termes* in which it is delivered, it can not be used by such as mind to be *Christians* in good earnest.

Hieron. in his Epistle to Celant. admonisheth her, that she was to be preferred to none for her nobility, for the Christian religion admits not of respect of persons neither are men to be esteemed because of their outward condition but according to the disposition of the mind to be esteemed either noble or base; he that obeyeth not sin, is free, who is strong in vertue is noble. Let the epistle of James be read.

§ IV. Now besides these general *titles* of honor, what gross abuses are

are crept-in among such, as are called *Christians*, in the use of *Complements*, wherein, not servants to masters, or others, with respect to any such kind of relations, do say and write to one another, at every turn, *Your humble servant*, *Your most obedient servant*, &c. Such wicked customs have, to the great prejudice of Soules, accustomed Christians to lye, and to use lying is now come to be accounted civility. O horrid apostasy! For it is notoriously known that the use of these *complements* imports not any design of service, neither are any such fools as to think so, for, if we should put them to it, that say so, they would not doubt to think we abused them, and would let us know they gave us words in course, and no more. It is strange, that such, as pretend to Scriptur as their Rule, should not be ashamed to use such things: since Elihu, that had not the Scripturs, would, by the *Light* within him, which these men think insufficient, say, Job 32:21, 22. *Let me not accept any mans person, neither let me give flattering titles unto man. For I know not to give flattering titles*, in so doing *my Maker would soon take me away.* * A certain antient devot man in the primitive time subscribed himself, to a Bishop, *your humble servant*, wherein, I doubt not, but he was more real, than our usual *complementers*; and yet he was sharply reproved for it.

But they usually object, to defend themselves, *that Luke saith, Most excellent Theophilus, and Paul, Most Noble Festus.*

I answer, since Luke wrot that, by the dictats of the *infallible Spirit* of God, I think it will not be doubted, but Theophilus did deserve it, as being really endued with that vertue, in which case we shall not condemn those, that do it by the same Rule. But it is not proved, that Luke gave Theophilus this title, as that, which was inherent to him, either by his father, or by any patent Theophilus had obtained from any of the Princes of the Earth, or that he would have given it him, in case he had not been truely *excellent*, and without this be proved, which never can, there can nothing hence be deduced against us. The like may be said of that of Paul to Festus, whom he would not have called such, if he had not been truely *noble*; as indeed he was, in that he suffered him to be heard in

*This history is reported by *Casaubonus*, in his book of *manners* and *customs*, pag. 169. In this last age he is esteemed an uncivil man, who will not, either to his inferior, or equal, subscribe himself servant.

But Sulpitius Severus was heretofore sharply reproved by Paulinus Bishop of Nola, because, in his epistle, he had subscribed himself his *servant*, saying, *Beware thou subscribe not thy self* his servant, *who is* thy brother, *for flattery is sinfull, not a testimony of humility, to give their honors to men, which are onely due to the One Lord, Master, and* GOD.

in his own cause, and would not give way to the fury of the Jewes against him, it was not because of any outward title bestowed upon *Festus*, that he so called him, else he would have given the same compellation to his predecessor *Felix*, who had the same office, but being a covetous man we find he gives him no such style.

§ V. It will not be unfit in this place, to say something concerning the using of the *singular number* to *one person*; of this there is no controversy in the *Latine*, for, when we speak to one, we always use the Pronoun [TU,] and he, that would do otherwise, would break the rules of Grammar. For what boy, learning his rudiments, is ignorant, that it is incongruous, to say, [*vos amas, vos legis,*] that is [*you lov'st, you read'st,*] speaking to *one*? But the pride of man, that hath corrupted many things, refuses also to use this *simplicity* of speaking in the vulgar languages. For, being puff'd up with a vain opinion of themselves, as if the *singular number* were not sufficient to them, they will have others to speak to them in the *plural*. Hence *Luther*, in his plays, reproves and mocks this manner of speaking, saying, *Magister vos es iratus.* Which corruption *Erasmus* sufficiently refutes in his Colloquys. Concerning which likewise *James Howel*, in his epistle to the Nobility of *England*, before the French and English Dictionary, takes notice, *that both in France and in other Nations the word* [THOU] *was used in speaking to one, but, by succes of time, when the Roman common-wealth grew into an Empire, the Courtiers began to magnify the Emperor, (as being furnished with power to confer dignitys and offices) using the word* [You,] *yea and deifying him with more remarkable titles; concerning which matter we read in the Epistles of* Symmachus *to the Emperors* Theodosius *and* Valentinianus, *where he useth these forms of speaking* Vestra æternitas, *Your eternity*, Vestrum numen, *Your Godhead*, Vestra serenitas, *Your serenity*, Vestra clementia, *Your clemency. So that the word* [You,] *in the plural number, together with the other titles and compellations of honor, seem to have taken their rise from Monarchical government, which afterwards by degrees came to be derived to privat persons.*

The same is witnessed by *John Maresius*, of the French Academy, in the preface of his Clovis. *Let none wonder* (saith he) *that the word* [Thou] *is used in this work to Princes and Princesses. For we use the same to God: and of old the same was used to Alexanders, Cesars, Queens, and Empereresses. The use of the word* [You,] *when one person is spoken to, was onely introduced by these base flatterys of men of latter ages, to whom it seemed good to use the plural* num-

number to one person, that he may imagine himself alone to be equal to many others in dignity and worth, from whence at last it came to persons of lower quality.

To the same purpose speaketh also *M. Godeau*, in his preface to the New Testament translation. *I had rather* (saith he) *faithfully keep to the expreß words of Paul, than exactly follow the polished style of our tongue Therefore I always use that form of calling God in the singular number, not in the plural, and therefore I say rather* [Thou,] *than* [You]. *I confeß indeed, that the civility and custom of this world requires him to be honoured after that manner, but it is likewise, on the contrary, true, that the original tongue of the New Testament hath nothing common with such manners and civility, so that not one of these many old versions we have, doth observe it. Let not men believe, that we give not respect enough to God, in that we call him by the word* [Thou;] *which is nevertheless far otherwise, for I seem to my self* (*may be by the effect of custom*) *more to honour his Divine Majesty, in calling him after this manner, than if I should call him after the manners of men, who are so delicat in their forms of speech.*

See how clearly and evidently these men witness, that this form of speaking, and these profane titles derive their origin from the base flattery of these last ages, and from the delicat haughtyness of *wordly men*, who have invented these *novelty's*, that thereby they might honor one another under, I know not what, pretence of *civility* and *respect*. From whence many of the present Christians, so accounted, are become so perverse, in commending most wicked men, and wicked customs, that the *simplicity* of the *Gospel* is wholly lost, so that the giving of men and things their own names is not onely worn out of custom, but the doing thereof is accounted absurd and rude, by such kind of *delicat parasits*, who desire to ascribe to this flattery and abuse the name of *civility*. Moreover, that this way of speaking proceeds from a high and proud mind, hence appears, because that men usually use the *singular number* to *beggars*, and to their *servants*, yea and in their *prayers* to *God*. Thus the *superior* will speak to his *inferior*, who yet will not bear that the *inferior* so speak to him, as judging it a kind of reproach unto him. So hath the *pride* of *men* placed *God* and the *beggar* in the same *category*. I think I need not use arguments to prove to such, as know congruous language, that we ought to use the *singular number*, speaking to *one*; which is the common dialect of the whole Scriptur, as also the most interpreters do translate it. Seing there-

therefore it is manifest to us, that this form of speaking to men, in the *plural number*, doth proceed from pride, as wel as that it is, in it self, a lye, we found a necessity upon us, to testify against this corruption, by using the *singular* equally unto *all*. And albeit no reason can be given, why we should be persecuted upon this account, especially by Christians, who profess to follow the rule of Scriptur, whose dialect this is, yet it would perhaps seem incredible, if I should relate how much we have suffered for this thing, and how these proud ones fume, fret, and gnash their teeth, frequently beating and striking us, when we speak to them thus in the *singular number*: whereby we are the more confirmed in our judgment, as seing that this testimony of Truth, which God hath given us to bear, in all things, doth so vex the serpentin nature in the *children of darkness*.

§ VI. Secondly Next unto this of *titles* the other part of *honor*, used among Christians, is the *kneeling*, *bowing*, and *uncovering of the head* to one another. I know nothing our adversarys have to plead for them in this matter, save some few instances of the *old Testament*, and the *customs* of the *countrey*.

The first are such as *Abraham's bowing himself to the children of Heth*, and *Lot to the two Angels*, &c

But the practice of these patriarchs, related as matter of fact, are not to be a rule to Christians now: neither are we to imitat them in every practice, which has not a particular reproof added to it, for we find not *Abraham* reproved for taking *Hagar*, &c. and indeed to say, all things were lawfull for us, which they practised, would produce inconveniencys obvious enough to all. And as to the *customs of the Nations*, it's a very ill argument for a Christians's practice. We should have a better rule to to walk by, than the *custom* of the *Gentiles*, the Apostles desire us not to be *conformed to this world*, &c. We see how little they have to say for themselves in this matter. Let it be observed then, whether our reasons for laying aside these things be not considerable, and weighty enough to uphold us, in so doing. Rom. 12. ver. 2.

First, We say, *that God, who is the Creator of man, and he, to whom he oweth the dedication both of Soul and body, is over all to be worshipped and adored, and that not onely by the Spirit, but also with the prostration of body.* Now *kneeling*, *bowing*, and *uncovering of the head* is the alone outward signification of our *adoration* towards *God*, & *therefore it is not lawfull to give it*

unto man He that kneeleth or proſtrats himſelf to man, what doth he more to God? He that boweth and *uncovereth his head* to the *creatur*, what hath he reſerved to the *Creator*? Now the Apoſtle ſhewes us that the *uncovering* of the *head* is that, which God requires of us in our worſhipping of him, 1 Cor. 11. But if we make our addreſs to men in the ſame manner, where lieth the difference? Not in the outward *ſignification*, but meerly in the *intention*, which opens a door for the *Popiſh veneration* of *images*, which hereby is neceſſarily excluded.

Secondly, *Men, being alike by creation*, (though their being ſtated under their ſeveral relations requires from them mutual ſervices, according to thoſe reſpective relations) *ow not worſhip to one another, but all equally are to return it to God: becauſe it is to him and his Name alone, that every knee muſt bow, and before whoſe Throne the four and twenty elders proſtrat themſelves.* Therefore for men to take this one from another is to rob God of his Glory: ſince all the dutys of relations may be performed one to another, without theſe kind of bowings, which therefore are no eſſential part of our duty to man, but to God: all men, by an inward inſtinct, in all Nations have been led to proſtrat and bow themſelves to God. And it is plain, that this bowing to men took place from a ſlaviſh fear poſſeſſing ſome, which led them to ſet up others as Gods, when alſo an ambitious proud ſpirit got up *in* thoſe others to uſurp the place of God over their brethren.

Thirdly, *We ſee that Peter refuſed it from Cornelius*, ſaying, *he was a man.* Are then the *Popes* more, or more excellent, than *Peter*, who ſuffer men daily to fall down at their feet, and kiſs them? This repoof of Peter to Cornelius doth abundantly ſhew, that ſuch manners were not to be admitted among Chriſtians. Yea we ſee, that the Angel twice refuſed this kind of *bowing* from John, *Rev.* 19:10. 22:9. for this reaſon, *becauſe I am thy fellow ſervant; and of thy brethren*; abundantly intimating, that it is *not lawfull* for *fellow-ſervants* thus to proſtrat themſelves one to another. (and in this reſpect all men are fellow-ſervants.)

Obj. If it be ſaid, *John intended here a religious worſhip, and not a civil.*

Anſw. I anſwer, that is to ſay, not to prove: neither can we ſuppoſe John at that time of the day ſo ill inſtructed, as not to know it was unlawfull to worſhip Angels; onely it ſhould ſeem, becauſe of theſe great and myſterious things revealed to him by that Angel, he was willing to ſignify ſome more then ordinary teſtimony of reſpect, for which he was reproved.

ed. Theſe things being thus conſidered, it is remitted to the judgment of ſuch as are deſirous to be found Chriſtians indeed, whether we be found worthy of blame for waving it to men. Let thoſe then, that will blame us, conſider whether they might not as wel accuſe *Mordecai* of uncivility, who was no leſs ſingular, than we, in this matter. And forasmuch as they accuſe us herein of rudeneſs and pride, though the teſtimony of our Conſciences, in the ſight of God, be a ſufficient guard againſt ſuch calumnys, yet there are of us, known to be men of ſuch education, as forbear not theſe things, for want of that they call *good breeding*, and we ſhould be very void of reaſon to purchaſe that pride, at ſo dear a rate, as many have done the exerciſe of their Conſcience in this matter, many of *us* having been *ſorely beaten* & *buffeted*, yea & ſeveral moneths *impriſoned*, for no other reaſon, but becauſe we could not ſo ſatisfy the *proud unreaſonable humors of proud men*, as to *uncover* our *heads*, and *bow* our *bodys*. Nor doth our innocent practice in ſtanding ſtill, though upright, not puting off our *hats* any more than our *ſhoes*, the one being the *covering* of our *heads*, as wel as the other of our *feet*, ſhew ſo much rudeneſs as their beating or knocking us, *&c.* becauſe we can not *bow* to them, contrary to our Conſciences. Which certainly ſhewes leſs *meekneſs* and *humility* upon their part, than it doth of rudeneſs or pride upon ours. Now ſuppoſe it were our weakneſs, and we really under a miſtake in this thing, ſince it is not alledged to be the breach of any Chriſtian precept, are we not to be indulged, as the Apoſtle commanded ſhould be done to ſuch as ſcrupled to eat fleſh? And doth not perſecuting us and reviling us upon this account ſhew them to be more like unto proud *Haman*, than the Diſciples or followers of the *meek ſelf-denying Jeſus*? And this I can ſay boldly, in the ſight of God, from my own experience, and that of many thouſands more, that however ſmall or fooliſh this may ſeem, yet we behoved to chuſe death rather than do it, and that for Conſcience ſake: and that, in its being ſo contrary to our natural ſpirits, there are many of us, to whom the forſaking of theſe bowings and ceremonys was as death it ſelf. Which we could never have left, if we could have enjoyed our peace with God in the uſe of them, *though it be far from us to judge all thoſe, to whom God hath not ſhewn the evil of them, under the like hazard*, yet nevertheleſs, we doubt not, but to ſuch, as will prove *faithfull Witneſſes* to Chriſt's *Divine Light in* their *Conſciences*, God will alſo ſhew the evil of theſe things.

§ VII. The third thing, to be treated of, is the *vanity and superfluity of Apparel*, in which first two things are to be considered, the *condition of the person*, and the *countrey, he lives in*. We shall not say, that all persons are to be cloathed alike, becaufe it will perhaps neither fute their bodys, nor their eftates. And if a man be cloathed foberly and without fuperfluity, though they may be finer, than that, which his fervant is cloathed with, we fhall not blame him for it: the abftaining from superfluitys, which his condition and education hath accuftomed him to, may be, *in* him, a greater act of mortification, than the abftaining from finer cloaths in the fervant, who never was accuftomed to them. As to the *countrey*, what it naturally produces may be no vanity to the inhabitants to ufe, or what is commonly imparted to them by way of exchange, feing it is without doubt that the Creation is for the ufe of man. So where *Silk* abounds, it may be worn, as wel as wool; and were we in thofe countreys, or near unto them, where gold or filver were as common as iron or brafs, the one might be ufed as wel as the other. The iniquity lies then here, Firft, when, from a luft of vanity, and defire to adorn themfelves, men and women, not content with what their condition can bear, or their countrey eafily affords, do ftretch to have things, that, from their rarity, and the price, that's put upon them, feem to be pretious, and fo feed their luft the more, and this all fober men of all forts will readily grant to be evil.

Secondly, when men are not content to make a true ufe of the Creation, whether the things be fine or courfe, and do not fatisfy themfelves with what need & conveniency calls for, but add thereunto things meerly fuperfluous, fuch as is the ufe of *ribbands* and *lace*, and much more of that kind of ftuff, as *painting the face*, *plaiting the hair*, which are the fruits of the faln, luftfull and corrupt nature, and not of the new Creation, as all will acknowledge. And though fober men, among all forts, will fay, that it were better thefe things were not, yet will they not reckon them unlawfull, and therefore do admitt the ufe of them, among their Church members: But we do account them altogether unlawfull, and unfutable to Chriftians, and that for thefe reafons

Firft, *the ufe of cloaths came originally from the fall*, if man had not faln, it appears he would not have needed them. But this miferable ftate made them neceffary, in two refpects, 1. *to cover his nakedneſs*, and 2. *to keep him from the cold*, which is both the proper and principal ufe of them.

Now,

Now, for man to delight himfelf in that, which is the fruit of his iniquity, and is the conſequence of fin, can be no ways lawfull for him; fo to extend things beyond their real ufe, or to fuperadd things wholly fuperfluous, is a manifeft abufe of the Creation, and therefore not lawfull to Chriftians.

Secondly, thofe, that will needs fo adorn themfelves in the ufe of their cloaths, as to befet them with things having no real ufe nor neceffity, but meerly for ornament's fake, do openly declare, that the end of it is either to pleafe their *luft*, (for which end thefe things are chiefly invented and contrived) or otherwife to gratify a *vain, proud and oſtentive mind*; and it is obvious thefe are their general ends in fo doing. Yea we fee, how eafily men are puff'd up with their garments, and how proud and vain they are, when adorned to their mind. Now, how far thefe things are below a true Chriftian, and how unfutable, it needs not great probation. Hereby, thofe, that love to be *gaudy* and *fuperfluous* in their cloaths, fhew they concern themfelves little with *mortification* and *felf-denial*, and that they mind to beautify their bodys more than their Soules, which proves they mind little upon *mortality*, and fo certainly are more *nominal* than *real* Chriftians.

Thirdly, the Scriptur feverely reproves fuch practices, both commending and commanding the contrary, as Ifa. 3. how feverely doth the Prophet reprove the daughters of Ifrael for their *tinkling ornaments*, their *cauls*, and their *round tiars*, their *chaines* and *bracelets*, &c. and yet is it not ſtrange to fee Chriftians allow themfelves in thefe things, from whom a more ſtrict and exemplary converſation is required? Chriſt deſires us not to be *anxious* about our *cloathing*, Matth. 6: 25. and, to ſhew the vanity of ſuch as glory in the ſplendor of their cloathing, tells them, *that even Solomon in all his glory was not to be compared to the lily of the field, which to day is, and to morrow is caſt into the oven*. But ſurely they make ſmall reckoning of Chriſt's words and doctrine, that are ſo curious in their cloathing, and ſo induſtrious to deck themſelves, and ſo earneſt to juſtify it, and ſo mad, when they are reproved for it, the Apoſtle *Paul* is very poſitive in this reſpect, 1 Tim. 2: 8, 9, 10. *I will therefore in like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefaſtneſs and ſobriety, not with broidered hair, or gold, or pearls, or coſtly array: But (which becometh women, profeſſing godlineſs) with good works.* To the ſame purpoſe ſaith Peter, 1 Pet. 3: 3, 4. *Whoſe adorning, let it not be that outward*

ward adorning, *of plaiting the hair, and of wearing of gold, or of putting on of apparel. But* let it be *the hidden man of the heart, in that, which is not corruptible*, even the ornament *of a meek and quiet spirit*, &c. Here, both the *Apostles* do very positively and expressly assert two things, First, That the adorning of Christian women (of whom it is particularly spoken, I judge, because that sex is most naturally inclined to that vanity, and that it seems that Christian men, in those days, deserved not in this respect so much to be reproved) ought not to be outward, nor to consist in the apparel. Secondly, that they ought not to use *the plaiting of the hair*, or *ornaments*, &c. which was at that time the custom of the Nations. But is it not strange, that such, as make the Scriptur their Rule, and pretend they are guided by it, should not onely be so frequently and ordinarily in the use of these things, which the Scriptur so plainly condemns, but also should allow themselves in so doing? For the Apostles not onely commend the forbearance of these things, as an attainment commendable in Christians, but condemn the use of them as unlawfull, and yet may it not seem more strange, that, in contradiction to the Apostles doctrin, as if they had resolved to slight their testimony, they should condemn those, that, out of Conscience, apply themselves seriously to follow it, as if, in so doing, they were singular, proud, or superstitious? This certainly betokens a sad *apostasy* in those, that will be accounted Christians, that they are so offended with those, that love to follow Christ and his Apostles, in denying of, and departing from, the *lying vanitys* of this *perishing world*, and so doth much evidence their affinity with such, as *hate to be reproved*, and *neither will enter themselves, nor suffer those, that would.*

§ VIII. Fourthly, let us consider the use of *games*, *sports*, *comedys* and other such things, commonly and indifferently used, by all the several sorts of Christians, under the notion of *divertisment* and *recreation*, and see whether these things can consist with the *seriousness*, *gravity*, and *godly fear*, which the Gospel calls for: Let us but view and look over the notions of them, that call themselves Christians, whether Popish or Protestant, and see, if generally there be any difference, save in meer name and profession, from the Heathen; doth not the same *folly*, the same *vanity*, the same *abuse* of *pretious* and *irrevocable time* abound? The same *gaming*, *sporting*, *playing*, and, from thence, *quarrelling*, *fighting*, *swearing*, *ranting*, *revelling*? Now, how can these things be remedied, so long as the *Preachers* and *Professors*, and those who are the leaders of the

the people, do allow these things, and account them not inconsistent with the profession of Christianity? And it is strange to see that these things are tolerated every where, the inquisition lays no hold on them, neither at *Rome*, nor in *Spain*, where, in their *mascarads* all manner of *obscenity*, *folly*, yea and *atheism* is generally practised, in the face of the world, to the great scandal of the *Christian* name: but if any man reprove them in these things, and forsake their superstitions, and come seriously to *serve God*, and *worship him in* the *Spirit*, he is made a prey, and presently made liable to cruel sufferings. Doth this bear any proportion to Christianity? Do these things look any thing like the Churches of the primitive Christians? Surely not at all. I shall first cite some few Scriptur testimonys, being very positive precepts to Christians, and then see whether such, as obey them, can admitt of these forementioned things. The Apostle commands us, that, *whether we eat, or drink, or whatever we do, we do it all to the glory of God.* But I judge none will be so impudent, as to affirm, that, in the use of these *sports* and *games*, God is glorified. If any should so say, they would declare they neither knew God nor his Glory: and experience abundantly proves, that, in the practice of these things, men mind nothing less, than the glory of God, and nothing more than the satisfaction of their own *carnal lusts*, *wills* and *appetits*. The Apostle desires us, 1 Cor. 7: 29, 31. *because the time is short, that they, that buy, should be, as though they possessed not. And they, that use this world, as not abusing it*, &c. But how can they be found in the obedience of this precept, that plead for the use of these *games* and *sports*? who, it seems, think the time so long, that they can not find occasion enough to employ it, neither in taking care for their Soules, nor yet in the necessary care for their bodys, but invent these games and sports, to pass it away, as if they wanted other work to serve God, or be usefull to the Creation in. The Apostle Peter desires us to *pass the time of our sojourning here in fear*, 1 Pet. 1: 17. But will any say, that such, as use *dancing* and *comedys*, *carding*, and *dicing*, do so much as mind this precept in the use of these things? where there is nothing to be seen, but *lightness* and *vanity*, *wantonness* and *obscenity*, contrived, to hinder men from *fear*, or being *serious*, and therefore no doubt calculat for the service of the devil. There is no duty more frequently commanded, nor more incumbent upon Christians, than *the fear of the Lord*, to *stand in aw before him*, to *walk*, as *in his presence*, but if such, as use these games

and ſports, will ſpeak from their Conſciences, they can, I doubt not, experimentally declare, that this fear is forgotten in their gaming: and if God, by his *Light* ſecretly touch them, or mind them of the *vanity* of their way, they ſtrive to ſhut it out, and uſe their gaming, as an engine to put away from them that troublſom guſt, and thus *make merry over the Juſt One, whom they have ſlain and crucified in themſelves.* But further, if Chriſt's reaſoning be to be heeded, who ſaith, Matth. 12: 35, 36. that *the good man out of the good treaſur of the heart, bringeth forth good things: and an evil man out of the evil treaſur, bringeth forth evil things:* And that *of every idle word we ſhall give an account in the day of Judgment*, it may be eaſily gathered from what *treaſur* theſe *inventions* come, and it may be eaſily proved, that it is from the *evil*, and not the *good*. How many *idle words* do they neceſſarily produce? Yea what are *comedys* but a *ſtudyed complex of idle* and *lying words*? Let men, that believe their *Soules* are *immortal*, and that there will be a day of judgment, in which theſe words of Chriſt will be accompliſhed, anſwer me, how all theſe will make account in that great and terrible day, of all theſe *idle words*, that are neceſſarily made uſe of, about danceing, gaming, carding, and comedys acting? And yet how is it that, by Chriſtians not condemning theſe things, but allowing of them, many, that are accounted Chriſtians, take up their whole time in them, yea make in their trade and employment, ſuch as the *dancing-maſters* and *comedians*, &c. whoſe helliſh converſations do ſufficiently declare what maſter they ſerve, and to what end theſe things contribute, and it can not be denyed, as being obviouſly manifeſt by experience, that ſuch as are maſters of theſe trades, and are moſt delighted in them, (if they be not open atheiſts and profligats) are ſuch, at beſt, as make Religion, or the care of their Soules, their leaſt buſineſs. Now, if theſe things were diſcountenanced by *Chriſtians*, or inconſiſtent with their profeſſion, it would remove theſe things; for theſe *wretches* would be neceſſitated then to betake themſelves to ſome more honeſt livelyhood, if they were not fed and upholden by theſe. And, as hereby a great ſcandal and ſtumbling-block would be removed from off the Chriſtian Name, ſo alſo would that, in part, be taken out of the way, which provokes the Lord to withhold his bleſſing, and by occaſion of which things the *minds* of many remain *chained* in *darkneſs*, and drowned in *luſt*, *ſenſuality*, and *worldly pleaſurs*, without any ſenſe of God's fear, or their own Soules Salvation. Many of thoſe, called *Fathers of*

of the Church, and other ſerious perſons, have ſignified their regrete for theſe things, and their deſires they might be remedied, of whom many citations might be alledged, which for brevity's ſake I have omitted.

§ IX. But they object, *that mens ſpirits could not ſubſiſt, if they were always intent upon ſerious and ſpiritual matters, and that therefore there is need of ſome divertiſement to recreat the mind a little, whereby it, being refreſhed, is able, with greater vigor, to apply it ſelf to theſe things.* Obj.

I anſwer, though all this were granted, it would no ways militat againſt us, neither plead the uſe of theſe things, which we would have wholly laid aſide. For that men ſhould be always in the ſame intentiveneſs of mind we do not plead, knowing how impoſſible it is, ſo long as we are cloathed with this tabernacle of clay. But this will not allow us at any time ſo to receed from the memory of God and of our Soules chief concern, as not ſtill to retain a certain ſenſe of his fear, which can not be ſo much as rationally ſuppoſed to be in the uſe of theſe things, which we condemn. Now the neceſſary occaſions, which all are involved into, in order to the care and ſuſtentation of the outward man, are a relaxation of the mind from the more ſerious dutys; and thoſe are performed in the bleſſing, as the mind is ſo leavened with the love of God and ſenſe of his preſence, that, even in doing theſe things, the Soul carryeth with it that *Divine influence* and *Spiritual habit*, whereby, though theſe acts, as of *eating*, *drinking*, *ſleeping*, *working*, be, upon the matter, one with what the wicked do, yet they are done in another ſpirit, and, in doing of them, we pleaſe the Lord, ſerve him, and anſwer our end in the Creation, and ſo feel, and are ſenſible of his bleſſing. Whereas the wicked and profane, being not come to this place, are, in whatſoever they do, curſed, and their *ploughing*, as wel as *praying*, *is ſin!* Now, if any will *plead*, that, for relaxation of mind, there may be a liberty allowed beyond theſe things, which are of abſolute need to the ſuſtenanance of the outward man; I ſhall not much *contend* againſt it, provided theſe things be not ſuch as are wholly ſuperfluous, or in their proper nature and tendency lead the mind into *luſt*, *vanity*, and *wantonneſs*, as being chiefly contrived and framed for that end, or generally experienced to produce theſe effects, or being the common engines of ſuch as are ſo minded to feed one another therein, and to propagat their wickedneſs, to the impoyſoning of others; ſeing there are other innocent Anſw.

divertisements, which may sufficiently serve for relaxation to the mind, such as for *friends to visit one another, to hear or read history, to speak soberly of the present or past transactions, to follow after gardnering, to use Geometrical and Mathematical experiments*, and such other things of this nature: in all which things we are not so to forget God, (*in whom we both live and are moved*, Act. 10: 26.) as not to have always some secret reserve to him, and sense of his fear and presence, which also frequently exerts it self in the midst of these things, by some short aspiration and breathings, and that this may neither seem strange nor troublesome, I shall clear it by one manifest instance, answerable to the experience of all men, it will not be denyed, but that men ought to be more in the love of God, than of any other thing; for we ought to *love God above all things*. Now, it is plain, that men, that are taken with love, whether it be of a woman, or any other thing, if it hath taken deep place *in* the heart, and possess the mind, it will be hard for the man, so in love, to drive out of his mind the person or thing so loved, yea in his eating, drinking and sleeping his mind will always have a tendency that way, and, in business or recreation, however intent he be in it, there will but a very short time be permitted to pass, but the mind will let some ejaculation forth towards its beloved. And, albeit such a one must be conversant in those things, that the care of this body, and such like things call for, yet will he avoid, as death it self, to do those things, that may offend the party so beloved, or cross his design in obtaining the thing so earnestly desired, though there may be some small use in them, the great design, which is chiefly in his eye, will so ballance him, that he will easily look over & dispense with such petty necessitys, rather than endanger the loss of the greater, by them. Now that men ought to be thus *in love* with *God* and the *life to come*, none will deny, and the thing is apparent from these Scriptures, Matth. 6: 20. *But lay up for your selves treasures in heaven*, Col. 3: 2. *Set your affection on things above*, &c. And that this hath been the experience and attainment of some, the Scripture also declares, Psal. 63: 1. 84: 2. Cor. 5: 14.

And again, that these *games, sports, plays, dancing, comedys*, &c. do naturally tend to draw men from God's fear, to make them forget heaven, death and judgment, to foster *lust, vanity*, and *wantonness*, and therefore are most loved as wel as used by such kind of persons, experience abundantly shewes, and the most serious and Conscientious among all will scarcely deny, which if it be so, the application is easy.

§. X.

§ X. Fifthly, the use of *Swearing* is to be considered, which is so frequently practised almost among all Christians, not onely profane *oaths* among the profane, in their common discourses, wereby the *most HOLY NAME of GOD* is, in a horrible manner, daily blasphemed, but also *solemn oaths* with those, that have some shew of piety, whereof the most part do defend *swearing* before the Magistrate, with so great zeal, that not onely they are ready themselves to do it upon every occasion, but also stirr up the Magistrates to persecut those, who, out of obedience to Christ, their Lord and Master, judge it unlawfull to swear: upon which account not a few have suffered imprisonment, and the spoiling of their goods.

But considering these clear words of our Saviour, Matth 5: 33, 34. *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths. But I say unto you, SWEAR NOT AT ALL, neither by heaven*, &c. *But let your communication be Yea, Yea: Nay, Nay: for whatsoever is more than these, cometh of evil.* As also the words of the Apostle *James* 5: 12. *But above all things, my brethren, Swear not, neither by heaven, neither by the earth, neither by any other oath: but let your Yea be Yea, and your Nay, Nay: lest ye fall into condemnation.* I say, considering these clear words, it is admirable, how any one, that professeth the Name of Christ, can pronounce any *oath* with a quiet Conscience; far less to persecut other Christians, that dare not swear, because of their Master Christ his Authority. For did any one purpose seriously, and in the most rigid manner, to forbid any thing, comprehended under any general, can they use a more full and general prohibition, and that without any exception? I think not. For Christ, First, proposeth it to us negatively, *Swear not at all, neither by Heaven, nor by the earth, nor by Jerusalem, nor by thy head*, &c. And again, *Swear not by heaven, nor by earth, nor by* any other *oath*. Secondly, he presseth it affirmatively, *But let your communication be Yea, Yea: and Nay, Nay: for whatsoever is more than these cometh of evil*. And saith James, *lest ye fall into condemnation.*

Which words both all and every one of them do make such a full prohibition, and so free of all exception, that it is strange, how men, that boast the *Scripture* is the *Rule* of their *faith* and *life*, can counterfeit any exception. Certainly Reason ought to teach every one, that it is not lawfull to make void a general prohibition, coming from God, by such opposition, unless the exception be as clearly and evidently expressed as the pro-

prohibition; neither is it enough, to endeavour to confirm it by conſequences and probabilitys, which are obſcure and uncertain, and not ſufficient to bring quiet to the Conſcience. For, if they ſay, that there is therefore an exception and limitation in the words, becauſe there are found exceptions in the other general prohibition of this fifth chapter, as in the forbidding of *divorçment*, where Chriſt ſaith, *It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorçment. But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to committ adultery*; If, I ſay, they ſay this, they not onely labour in vain, but alſo fight againſt themſelves, becauſe they can produçe no exçeption of this general command of *not ſwearing*, expreſſed by God to any under the New Covenant, after Chriſt gave this prohibition, ſo clear, as that, which is made in the prohibition it ſelf: moreover, if Chriſt would have exçepted *oaths*, made before *Magiſtrates*, certainly he had then expreſſed, adding, *exçept in judgment, before the Magiſtrate*, or the like; as he did in that of divorçment, by theſe words, *ſaving for the cauſe of fornication*: which being ſo, it is not lawfull for us to except or diſtinguiſh, or, (which is all one) make void this general prohibition of Chriſt; it would be far leſs agreable to Chriſtian holyneſs, to bring upon our heads the crimes of ſo many *oaths*, which, by reaſon of this corruption and exception, are ſo frequent among Chriſtians.

Neither is it to be omitted, that, without doubt, the moſt learned Doctors of each Sect know, that theſe forementioned words were underſtood, by the antient Fathers of the firſt three hundred years after Chriſt, to be a prohibition of all ſorts of *oaths*: it is not then without reaſon, that we wonder, that the Popiſh Doctors and Prieſts bind themſelves by an *oath*, to interpret the Holy Scripturs according to the univerſal expoſition of the holy Fathers, who notwithſtanding underſtood thoſe controverted texts quite contrary to what theſe modern Doctors do: and from thence alſo doth clearly appear the vanity and fooliſh certainty (ſo to ſpeak) of Popiſh traditions; for, if by the writings of the *Fathers*, ſo called, the faith of the Church of theſe ages may be demonſtrated, it is clear, they have departed from the faith of the Church of the firſt three ages in the poynt of *ſwearing*. Moreover, becauſe not onely Papiſts, but alſo Lutherans and Calviniſts, and ſome others, do reſtrict the words of *Chriſt* and *James*, I think it needfull to make manifeſt the vain foundation, upon which their preſumption in this matter is built.

§ XI.

§ XI. Firſt they object, *that Chriſt onely forbids theſe oaths, that are made by creaturs, and things created*; and they prove it thence, becauſe he numbers ſome of theſe things. Obj.

Secondly, *All raſh and vain oaths in familiar diſcourſes; becauſe he ſaith, Let your communication be Yea, Yea, and Nay, Nay.*

To which I anſwer, Firſt, that the *Law* did forbid all oaths made by the creaturs, as alſo all vain and raſh oaths in our common diſcourſes, commanding, that men ſhould onely ſwear by the Name of God, and that neither falſly, nor raſhly, for that is to take his Name in vain. Anſw. 1.

Secondly, it is moſt evident, that Chriſt forbids ſomewhat, that was permitted under the Law, to wit, to ſwear by the Name of God, becauſe it was not lawfull for any man to ſwear but by God himſelf, and becauſe he ſaith, *neither by heaven, becauſe it is the throne of God*, therefore he excludes all other oaths, even thoſe, which are made by God; for he ſaith, chap. 23: ver. 22. *he, that ſhall ſwear by heaven, ſweareth by the throne of God, and by him, that ſitteth thereon*: which is alſo to be underſtood of the reſt. Anſw. 2.

Laſtly, that he might put the matter beyond all controverſy, he adds, *neither by any other oath*: Therefore, ſeing to ſwear, before the Magiſtrate, by God, is an oath, it is here without doubt forbidden. Anſw. 3.

Secondly, they object, *that by theſe words oaths by God's Name can not be forbidden, becauſe the heavenly Father hath commanded them, for the Father and the Son are One, which could not be, if the Son did forbid that, which the Father commanded.* Obj.

I anſwer, They are indeed One, and can not contradict one another; nevertheleſs the Father gave many things to the Jewes, for a time, becauſe of their infirmity under the old Covenant, which had onely a ſhadow of good things to come, not the very Subſtance of things, untill Chriſt ſhould come, who was the Subſtance, and by whoſe coming all theſe things evaniſhed, to wit, Sabbaths, Circumciſion, the Paſchal Lamb, men uſed then ſacrifices, who lived in controverſy with God, & one with other, which all are abrogated in the coming of the Son, who is the Subſtance, Eternal Word, and eſſential oath and Amen, in whom *the promiſes of God are Yea and Amen*: who came, that men might be redeemed out of ſtrife, and might make an end of controverſy. Anſw.

Thirdly, they object, *But all oaths are not ceremonys, nor any part of the ceremonial Law.* Obj.

I anſwer, Except it be ſhewn to be an eternal, immutable, and moral pre- Anſw.

precept, it withstands not; neither are they of so old an origin as tithes and the offering of the first fruits of the ground, which by *Abel* and *Cain* were offered, long before the ceremonial Law, or the use of oaths, which, whatever may be alledged against it, were no doubt ceremonys, and therefore no doubt unlawfull now to be practised.

Obj. Fourthly, they object, *that to swear by the Name of God is a moral precept of continual duration; because it is marked with his essential and moral worship*, Deut. 6: 13. and 10: 20. *Thou shalt fear the Lord thy God, and serve him alone: thou shalt cleave to him, and swear by his Name.*

Answ. I answer, this proves not, that it is a moral and eternal precept; for Moses adds that to all the precepts and ceremonys in several places: as Deut. 10:12,13. saying, *And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy Soul. To keep the commandments of the Lord, and his statutes, which I command thee this day?* And chap. 14: ver. 23. the fear of the Lord is mentioned together with the tithes. And so also Lev. 19: 2, 3, 6. the Sabbaths and regard to parents are mentioned with swearing.

Obj. Fifthly, they object, that *solemn oaths, which God commanded, can not be here forbidden by Christ, for he saith, that they come from evil: But these did not come from evil, for God never commanded any thing, that was evil, or came from evil.*

Answ. I answer, there are things, which are *good*, because *commanded*, and *evil*, because *forbidden*: other things are *command*, because *good*, and *forbidden*, because *evil*. As *Circumcision* and *oaths*, which were *good*, when and because they were commanded, and in no other respect; and again, when and because prohibited under the Gospel, they are *evil*.

And in all these Jewish constitutions, however ceremonial, there was something of good, to wit, in their season, as prefiguring some good: as by Circumcision, the purifications, and other things, the holyness of God was typified, and that the Israelits ought to be *holy, as their God was holy*. In the like manner *oaths* under the *shaddoies* and *ceremonys* signified the *verity* of God, his faithfulness and certainty, and therefore that we ought in all things to speak and witness the Truth. But the *Witness of Truth* was before all oaths, and remaines, when all oaths are abolished; and this is the morality of all oaths, and so long as men abide therein, there is no necessity of, nor place for, oaths, as *Polybius* witnessed, who said, *The use of oaths in judgment were rare among the Antients, but by the growing of perfidiousness so grew also the use of oaths.* To which agreeth *Grotius*, saying, *An Oath is onely to be used, as a medicin, in case of necessity: a solemn oath is not used but to supply defect. The lightness of men and their inconstancy begot diffidence, for which swearing was sought out as a remedy.* Basil the Great saith, that *swearing is the effect of sin.* And Ambrose, that *Oaths are onely a condescendency for defect. Chrysostom* saith, *that an oath entred, when evil grew, when men exercised their frauds, when all foundations were overturned: that oaths took their beginning from the want of Truth.* These and the like are witnessed by many others with the forementioned authors. But what need of testimonys, where the evidence of things speaks it self? For who will force another to swear, of whom he is certainly perswaded, that he abhorrs to lye in his words? And again, as Chrysostom and others say, *For what end wilt thou force him to swear, whom thou believst not that he will speak the Truth.*

§ XII. That then, which was not from the beginning, which was of no use in the beginning, which had not its beginning first from the will of God, but from the work of the devil, occasioned from evil, to wit, from *unfaithfulness, lying, deceit*; and which was at first onely invented by man as a mutual remedy of this evil, in which they called upon the names of their idols; yea that, which (as *Hierom, Chrysostom*, and others testify) was given to the Israelits by God, as unto children, that they might abstain from the *idolatrous oaths* of the Heathens, Jer. 12: 16. whatsoever is so, is far from being a moral and eternal precept; and lastly, whatsoever by its profanation an abuse is polluted with sin, such as are abundantly the oaths of these times, by so often swearing, an i forswearing, far differs from any necessary and perpetual duty of a Christian: But oaths are so: Therefore, *&c.*

Obj. Sixthly, they object, that *God swore, Therefore to swear is good.*

Answ. I answer with Athanasius, *Seing it is certain, it is proper in swearing to swear by another, thence it appears, that God, to speak properly, did never swear, but* onely *improperly: whence speaking to men he is said to swear; because these things, which he speaks, because of the certainty and immutability of his will, are to be esteemed for oaths.* Compare Psal. 110: 4. where it is said, *The Lord did swear, and it did not repent him*, &c. And *I swore* (saith he) *by my self: and this is not an oath, for he did not swear by another*, Athan. in pass. & cruc. Domin.

which is the property of an oath, but by himself. Therefore God swears not according to the manner of men, neither can we be induced from thence to swear, but let us so do and say, and shew our selves such by speaking and acting, that we need not with our hearers an oath, and let our words of themselves have the testimony of Truth: for so we shall plainly imitat God.

Obj. Seventhly, they object: *Christ did swear, and we ought to imitat him.*

Answ. I answer, that Christ did not swear; and albeit he had sworn, being yet under the Law, this would no ways oblige us under the Gospel, as neither Circumcision, or the celebration of the Paschal Lamb. Concerning which *Hierom* saith, *All things agree not to us, who are servants, that*

Hier. lib. Ep. part. 3. tract. 1 Ep. 2. *agreed to our Lord*, &c. *The Lord swore, as Lord, whom no man did forbid to swear: but unto us, that are servants, it is not lawfull to swear, because we are forbidden by the Law of our Lord. Yet, lest we should not suffer scandal by his example, he hath not sworn, since he commanded us not to swear.*

Obj. Eighthly, they object, *that Paul swore, and that often*, Rom. 1: 9. Phil. 1: 8. saying, *For God is my witness.* 2 Cor. 11: 10. *As the Truth of Christ is in me.* 2 Cor. 1: 23. *I call God for a record upon my Soul. I speak the Truth in Christ, I lye not.* Rom. 9: 1. *behold, before God, I lye not*, Gal. 1: 20. *And so requires oaths of others. I obtest you*, saith he, *before God and our Lord Jesus Christ*, 1 Thes. 5: 27. *I charge you by the Lord, that this Epistle be read to all the brethren. But Paul would not have done so, if all manner of oaths had been forbidden by Christ, whose Apostle he was.*

Answ. To all which I answer, First, that the using of such forms of speaking are neither oaths, nor so esteemed by our adversarys: for, when, upon occasion, in matters of great moment we have said, *We speak the Truth in the fear of God, and before him, who is our Witness, and the searcher of our hearts*, adding such kind of serious attestations, which we never refused in matters of consequence, nevertheless an oath hath moreover been required of us, with the ceremony of putting our hand upon the book, the kissing of it, the lifting up of the hand or fingers, together with this common form of imprecation, *So help me God*, or *So truely let the Lord God Almighty help me.* Secondly, This contradicts the opinion of our adversarys; because that Paul was neither before a Magistrate, that was requiring an oath of him; nor did he himself administer the office of a Magistrate, as offering an oath to any other. Thirdly, the question is not, what Paul or Peter did, but what their and our Master taught to be done; and if Paul did swear, (which we believe not) he had sinned against the command of Christ,

Christ; even according to their opinion, because he swore not before a Magistrate, but in an Epistle to his Brethren.

Obj. Ninthly, they object, Isa. 65: 16. where speaking of the Evangelical times, he saith, *That he who blesseth himself in the earth shall bless himself in the God of Truth, and he that sweareth in the earth, shall swear by the God of Truth; because the former troubles are forgotten, and because they are hid from mine eyes. For behold, I creat new heavens, and a new earth: Therefore in these times we ought to swear by the Name of the Lord.*

Answ. I answer, It is ordinary for the Prophets, to express the greatest dutys of Evangelical times in Mosaical terms, as appears, among others, from Jer. 31: 38, 39, 40. Ezech. 36: 25. and 40. and Isa. 45: 23. *I have sworn by my self, that unto me every knee shall bowe, every tongue shall swear.* Where the righteousness of the New Jerusalem, the purity of the Gospel with its Spiritual worship, and the profession of the Name of Christ, are expressed under forms of speaking used to old Jerusalem, under the washings of the Law, under the names of ceremonys, the Temple, services, sacrifices, oaths, &c. Yea that, which the Prophet speaks here of swearing, the Apostle Paul interprets it expressly of confession, saying, Rom. 14: 11. *For it is written, As I live, saith the Lord, Every knee shall bowe to me, and every tongue shall confess to God.* Which being rightly considered, none can be ignorant, but these words, which the Prophet writes under the Law, when the ceremonial oaths were in use, to wit, *Every tongue shall swear*, were by the Apostle being under the Gospel, when those oaths became abolished, expressed by *Every tongue shall confess.*

Obj. Tenthly, they object, *But the Apostle* Paul *approves oaths used among men, when he writes*, Heb. 6: 16. *For men verily swear by the Greater, and an oath for confirmation is to them an end of all strife. But there are as many contests, fallacys, and dissidences at this time, as there were ever: Therefore the necessity of oats doth yet remain.*

Answ. I answer, the Apostle tells indeed in this place, what men at that time did, who lived in controversys and incredulity, not what they ought to have done, nor what the Saints did, who were redeemed from strife and incredulity, and had come to Christ, the Truth and Amen of God. Moreover, he onely alluds to a certain custom usual among men, that he might express the firmity of the Divine promise, that he might excite in the Saints so much the more *confidence* in God, promising to them, not

that he might instigat them to swear against the Law of God, or confirm them in that: no not at all, for neither doth 1 Cor. 9: 24. teach Christians the vain races, whereby men often-times, even to the destruction of their bodys, are wearied to obtain a corruptible prize. So neither doth *Christ*, who is the *Prince of Peace*, teach his Disciples to fight, albeit he takes notice, Luke 14: 31. what it behoveth such Kings to do, who are accustomed to fight, as prudent warriors therein. Secondly, as to what pertains to contests, perfidys, and diffidences among men, which our adversarys affirm to have grown to such an height, that swearing is at present as necessary, as ever; that we deny not at all, for we see, and daily experience teacheth us, that all manner of deceit and malice doth encrease among worldly men and false Christians, but not among true Christians: but, because men can not trust one another, and therefore require oaths one of another, it will not therefore follow, that true Christians ought to do so, whom Christ has brought to true faithfulness and honesty, as wel towards God, as one towards another, and therefore has delivered them from contests, perfidys, and consequently from oaths.

Obj. Eleventhly, they object, *We grant, that, among true Christians, there is not need of oaths, but by what means shall we infallibly know them? It will follow then, that oaths are at present needfull, and that it is lawfull for Christians to swear, to wit, that such may be satisfied, who will not acknowledge this and the other man to be a Christian.*

Answ. I answer, It is no ways lawfull for a Christian to swear, whom Christ hath called to his essential Truth, which was before all oaths, forbidding him to swear, and, on the contrary, commanding him to speak the Truth in all things, to the honor of Christ, who called him; that it may appear, that the words of his Disciples may be as truely believed, as the oaths of all other worldly men. Neither is it lawfull for them to be unfaithfull in this, that they may please others, for that they may avoid their hurt: for thus the primitive Christians for some ages remained faithfull, who, being required to swear, did unanimously answer, *I am a Christian, I swear not.* What shall I say of the Heathens, some of whom arrived to that degree? For *Diodoris Siculus*, relates, lib. 16. that *the giving of the right hand was, among the Persians, a sign of speaking the Truth:* and the *Scythians*, as *Qu. Curtius*, relates, said, in their conferences with *Alexander* the Great, *Think not, that the Scythians confirm their friendship by swearing, they swear by keeping*

keeping their promises. Stobæus, in his third sermon, tells, that Solomon said, *A good man ought to be in that estimation, that he need not an oath, because it is to be reputed a lessening of his honor, if he be forced to swear. Pythagoras*, in his oration, among other things, hath this maxime, as that, which concerns the administration of the Common-wealth: *Let no man call God to witness by an oath, no not in judgment; but let every man so accustom himself to speak, that he may become worthy to be trusted even without an oath. Basil* the Great commends *Climas* an Heathen, *that he had rather pay three talents, which are about three thousand pound, than swear. Socrates*, as *Stobæus* relates, Serm. 14. had this sentence, *the duty of good men requires, that they shew to the world, that their manners and actions are more firm than oaths:* the same was the judgment of *Isocrates. Plato* also stood against oaths in his judgments *De Leg.* 12. *Quintilianus* takes notice, *that it was of old a kind of infamy, if any was desired to swear; but to require an oath of a noble man, was like an examining him by the hangman. Marcus Aurelius Antonius*, the Emperor of Rome, saith in his description of *a good man, Such is his integrity, that he needs not oaths.* So also some Jewes did witness, as *Grotius* relates out of *Maimonides*, *It is best for a man to abstain from all oaths.* The *Essens*, as *Philo Judæus* relates, *did esteem their words more firm than oaths; and oaths were esteemed among them as needless things.* And *Philo* himself, speaking of the third commandment, explaines his mind thus, viz, *It were better altogether not to swear, but to be accustomed always to speak the Truth, that naked words might have the strength of an oath.* And elsewhere he saith, *It is more agreable to natural Reason, altogether to abstain from swearing;* perswading, *that whatsoever a good man saith, may be equivalent with an oath.*

Who then needs further to doubt, but that, since Christ would have his Disciples attain the highest pitch of Perfection, he abrogated oaths, as a rudiment of infirmity, and, in place thereof, established the use of Truth? Who can now any more think, that the holy Martyrs and antient Fathers of the first three hundred years, and many others since that time have so opposed themselves to oaths, that they might onely rebuke vain and rash oaths by the creatures, or heathen idols, which were also prohibited under the Mosaical Law; and not also swearing by the True God in truth and righteousness, which was there commanded? As *Polycarpus*, *Justin Martyr* Apolog 2. and many Martyrs, as *Eusebius* relates. *Tertullian* in his Apolog, cap. 32 ad *Scap.* cap. 1 of Idolatry. c. 11. *Clemens Alexandrinus*, Strom. lib. 7. *Origen.* in Matth. Tract. 25. *Cyprianus*, lib. 3.

Athanaſ. in paſſ. & cruc. Domini Chriſti. *Hilarius* in Matth. 5. 34. *Baſilius Magn.* in Pſal. 14. *Greg. Nyſſenus* in Cant. Orat. 13. *Greg. Nazianzenus* in dialog. contra juramenta. *Epiphanius* adverſus hæreſ. lib. 1. *Ambroſ.* de Virg. lib. 3. Idem in Matth. 5. *Chryſoſtom* in Geneſ. homil. 15. Idem homil. in Act. Apoſt. cap. 3. *Hieronymus* Epiſtol. lib. part. 3. Ep. 2. Idem in Zach. lib. 2. cap. 8. Idem in Matth. lib. 1. cap. 5. *Auguſtinus* de ſerm. Dom. ſerm. 28. *Cyrillus* in Jerem. 4. *Theodoretus* in Deut. 6. *Iſidorus Peluſiota* Ep. lib. 1. Epiſt. 155. *Chromatius* in Matth. 5. *Johannes Damaſcenus* l. 3. c. 16. *Caſſiodorus* in Pſal. 94. *Iſidorus Hiſpalenſis* cap. 31. *Antiochus* in Pandect. ſcript. hom. 62. *Beda* in Jac. 5. *Haimo* in Apoc. *Ambroſius Ansbertus* in Apoc. *Theophylactus* in Matth. 5. *Paſcaſius Ratbertus* in Matth. 5. *Otho Brunſelſius* in Matth. 5. *Druthmarus* in Matth. 5. *Euthymius Eugubinus* Bibliotheca vet. patr. in Matth. 5. *OEcumenius* in Jac. c. 5. v. 12. *Anſelmus* in Matth. 5. *Waldenſes, Viclevus, Eraſmus* in Matth. 5. & in Jac. 5. Who can read theſe places, and doubt longer of their ſenſe in this matter? And who, believing that they were againſt all *oaths*, can bring ſo great an indignity to the Name of Chriſt, as to ſeek to ſubject again his followers to ſo great an indignity? Is it not rather time, that all good men labour to remove this abuſe and infamy from Chriſtians?

Obj. Laſtly, they object, *This will bring-in fraud and confuſion, for impoſtors will counterfeit probity, and under the benefit of this diſpenſation will be without fear of puniſhment.*

Anſw. I anſwer, There are two things onely, which oblige a man to ſpeak the Truth: Firſt, Either the fear of God *in* his heart and love of Truth, for, where this is, there is no need of oaths to ſpeak the Truth. Or Secondly, the fear of puniſhment from the Judge. Therefore let there be the ſame or rather greater puniſhment appoynted to thoſe, who pretend ſo great truth in words, and ſo great ſimplicity *in* heart, that they can not lye, and ſo great reverence towards the Law of Chriſt, that for Conſcience ſake they deny to ſwear in any wiſe, if they fail, and ſo there ſhall be the ſame good order, yea greater ſecurity againſt deceivers, as if oaths were continued, and alſo by that more ſevere puniſhment, to which theſe falſe diſſemblers ſhall be liable. Hence wicked men ſhall be more terrified, and good men delivered from all oppreſſion, both in their liberty, and goods: for which cauſe, for their tender Conſciences, God hath often a regard to Magiſtrates and their ſtate, as a thing

The Judgement of the Fathers cited
p. 397, 398. Concerning Oaths.
By Mr. Ball.

Polycarp. 2.

Tract. Epiſtolic.

Teste Hieronymo Irenæus in hortatu ad Græcos, sub Scripto S. Polyc.

Et post. Caput de Hæreticis ait, Hæc [illegible]
[illegible] Polycarpi Epistola ad Philippenses, [illegible]
[illegible] Hieronymo, Irenæus, Polycarpi discipulus, [illegible]
[illegible] Apostolorum edidit libros. Sic enim habet de [illegible]
[illegible] Polycarpo, Lucæ evangelio [illegible]
[illegible] Hebræus [illegible]
[illegible]
[illegible]
[

thing most acceptable to him. But if any can further doubt of this thing, to wit, if without confusion it can be practised in the Common-wealth, let him consider the state of the united Nether-lands, and he shall see the good effect of it, for there, because of the great number of merchants, more than in any other place, there is most frequent occasion for this thing, and though the number of those, that are of this mind, be considerable, to whom the States these hundred years have condescended, and yet daily condescend, yet nevertheless there has nothing of prejudice followed thereupon to the Common-wealth, government, or good order, but rather great advantage to trade, and so to the Common-wealth.

§ XIII. Sixthly, The last thing, to be considered, is *revenge* and *warr*, an evil as opposit and contrary to the Spirit and doctrin of Christ, as *Light* to *darkness*. For as is manifest, by what is said, through contempt of Christ's Law, the whole world is filled with various oaths, cursings, blasphemous profanations, and horrid perjurys, so likewise through contempt of the same Law the world is filled with violence, oppression, murders, ravishing of women and virgins, spoilings, depredations, burnings, vastations, and all manner of lasciviousness and cruelty: so that it is strange, that men, made after the Image of God, should have so much degenerated, that they rather bear the image and nature of roaring lions, tearing tygers, devouring wolves, and raging boars, than of rational creatures endued with reason: and is it not yet much more admirable, that this horrid monster should find place and be fomented among those men, that profess themselves Disciples of our *peaçable* Lord & Master Jesus Christ, who by *excellency* is called *the Prince of Peace*, and hath expressly prohibited his children all violence; and, on the contrary, commanded them, that according to his example, they should follow patience, charity, forbearance, and other vertues worthy of a Christian.

Hear then what this great Prophet saith, whom every Soul is commanded to hear under the pain of being cutt-off, Matth. 5: from ver. 38. to the end of the chapter. For thus he saith: *Ye have heard, that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye Resist not evill: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away they coat, let him have thy cloak also. And whosoever shall compell thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee,*

thee, turn not thou away. Ye have heard, that it hath been said. Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye may be the children of your Father which is in heaven: for he maketh his Sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust. For if ye love them which love you, what reward have ye? Do not even the Publicanes the same? And if ye salute your brethren onely, what do you more than others? *Do not even the Publicanes so? Be ye therefore perfect, even as your Father which in heaven is perfect.*

These words with a respect to *revenge*, as the former, in the case of *swearing*, do forbid somethings, which were formerly lawfull to the Jewes, considering their condition and dispensation, and command unto such, as will be the Disciples of Christ, a more perfect, eminent, and ful signification of charity, as also patience and suffering, than was required of them in that time, state, and dispensation by the Law of Moses. This is not only the judgment of most, if not all, the Antient Fathers, so called, the first three hundred years after Christ, but also of many others, and in general of all those, who have rightly understood and propagated the Law of Christ, concerning *swearing*, as appears from *Justin Mart.* in Dialog. cum Tryph. ejusdemque Apolog. 2. Item ad Zenam. *Tertull.* de Coronâ Militis. It. Apolog. cap. 21. & 37. It. lib. de Idolol. c. 17, 18, 19. It. ad Scapulam cap. 1. It. adversus Jud. cap. 7 & 9. It. adv. Gnost. 13. It: adv. Marc. c. 4. It. lib. de patientia. c. 6. 10. *Orig.* cont. Celsum, lib. 3. 5. 8. It. in Josuam, hom. 12. cap. 9. It. in Mat. cap. 26. Tract. 36. *Cypr.* Epist. 56. It. ad Cornel. Lactan. de just. lib. 5. c. 18. lib. 6. c. 20. *Ambr.* in Luc. 22. *Chrysost.* in Matth. 5. hom. 18. It. in Matth. 26. hom. 85. It. lib. 2. de sacerdotio. It. 1 Cor. 13. *Chromat.* in Matth. 5. *Hieron.* ad Ocean. It. lib. Epist. p. 3. Tom. 1. Ep. 2. *Athan.* de Inc. Verb. Dei. *Cyrill. Alex.* lib. 11. in Johan. cap. 25, 26. Yea *Augustin*, although he vary much in this matter, notwithstanding in these places he did condemn *fighting*. Epist. 158, 159, 160. It ad Judices, Epist. 263. It. ad Darium, & lib. 21. It. ad Faustum, cap. 76. lib. 22. de Civit. ad Marc. cap. 6. as *Sylburgius* relates. *Euthym.* in Matth. 26. and, among others of this last age, *Erasmus* in Luc. cap. 3. & 22. *Ludov. Vives* in introd. ad Sap. *J. Ferus*, lib. 4. Comment. in Matth. 7. & Luc. 22.

From hence it appears, that there is so great a connexion betwixt these two precepts of Christ, that, as they were uttered and commanded by him

him at one and the same time, so the same way they were received by men of all ages, not onely in the first promulgation, by the little number of the Disciples, but also after the Christians encreased in the first three hundred years, even so also in the Apostasy the one was not left and rejected without the other, and now again in the restitution and renewed preaching of the Eternal Gospel, they are acknowledged as eternal and unchangeable laws, properly belonging to the Evangelical state and perfection thereof, from which if any withdraw, he falls short of the perfection of a Christian man.

And truly the words are so clear in themselves, that, in my judgment, they need no illustration, to explain their sense: for it is more easy to reconcile the greatest contradictions, as these Laws of our Lord Jesus Christ with the wicked practice of *warrs*, for they are plainly inconsistent. Whoever can reconcile this, *Resist not evil*, with *Resist violence by force*; again, *Give also thy other cheek*, with *strick again*; also, *Love thine enemies*, with *spoile them, make a prey of them, pursue them with fire and sword*, or, *pray for those, that persecute you, and those, that calumniat you*, which *persecute them by fines; imprisonments and death it self*, and not onely such, as do not *persecute you*, but *who heartily seek and desire your eternal and temporal welfare*; whoever, I say, can find a means to reconcile these things may be supposed also to have found a way to reconcile *God* with the *Devil*, *Christ* with *Antichrist*, *Light* with *Darkness*, and *good* with *evil*. But if this be impossible, as indeed it is impossible, so will also the other be impossible, and men do but deceive both themselves and others, while they boldly adventure to establish such absurd and impossible things.

§ XIV. Nevertheless because some, perhaps through *inadvertency*, and by the force of *custom* and *Tradition*, do transgress this command of Christ, I shall briefly shew, how much *warr* doth contradict this precept, and how much they are inconsistent with one another, and consequently, that *warr is no ways lawfull to such, as will be the Disciples of Christ*. For

First, Christ commands, *that we should love our enemies*: But warr, on the contrary, teacheth us to hate and destroy them. Matth. 5: ver. 43.

Secondly the Apostle saith, that *we warr not after the flesh*, and that *we fight not with flesh and blood*: But outward warr is according to the flesh, and against flesh and blood, for the shedding of the one, and destroying of the other. Eph. 6: ver. 12.

2 Cor. 10: ver. 4. Thirdly, the Apoſtle ſaith, that *the weapons of our warfare are not carnal, but Spiritual*: But the weapons of outward warfare are carnal, ſuch as cannon, muskets, ſpears, ſwords, *&c.* of which there is no mention in the armour deſcribed by Paul.

Ja. 4: 1. Galat. 5: ver. 24. Fourthly, becauſe *James* teſtifies, that *warrs and ſtrifes come from the luſts, which warr in the members of carnal men*: But Chriſtians, that is, thoſe, that are truely Saints, *have crucified the fleſh with its affections and luſts*: Therefore they can not indulge them by waging war.

Jeſ. 2: 4. Mich. 4: 3 Fifthly, becauſe the Prophets *Iſaiah* and *Micah* have expreſſly prophecied, that, *in the mountain of the houſe of the Lord, Chriſt ſhall judge the Nations*, and then *they ſhall beat their ſwords into plow-ſhares*, &c. and the antient *Fathers* of the firſt three hundred years after Chriſt did affirm theſe prophecys to be fulfilled in the Chriſtians of their times, who were moſt averſe from warr, concerning which *Juſtin Martyr*, *Tertullian*, and others, may be ſeen: which need not ſeem ſtrange to any, ſince *Philo Judæus* abundantly teſtifies of the *Eſſeans*, that *there was none found among them, that would make inſtruments of warr*. But how much more did Jeſus come, *that he might keep his followers from fighting, and might bring them to patience and charity?*

Jeſ. 65: 25 Sixthly, becauſe the Prophet foretold, that *there ſhould none hurt nor kill in all the Holy Mountain of the Lord*: But outward warr is appointed for killing and deſtroying.

Joh. 18. ver. 36. Seventhly, becauſe Chriſt ſaid, that *his Kingdom is not of this world*, and therefore that *his ſervants ſhall not fight*: Therefore thoſe, that fight, *are not his Diſciples nor ſervants.*

Matth. 26 ver. 52. Eightly, becauſe he reproved Peter for the uſe of the ſword, ſaying, *Put up again thy ſword into his place: for all they, that take the ſword, ſhall periſh with the ſword.* Concerning which *Tertullian* ſpeaks wel, lib. de idol. *How ſhall he fight in peace without a ſword, which the Lord did take away? For although ſouldiers came to John and received a form of obſervation, if alſo the centurion believed afterwards, he diſarmed every ſouldier in diſarming of Peter.* Idem de Coro. Mil. aſketh, *ſhall it be lawfull to uſe the ſword, the Lord ſaying, that he, that uſeth the ſword, ſhall periſh by the ſword.*

Rom. 12: ver. 19. Ninthly, becauſe the Apoſtle admoniſheth Chriſtians, *that they defend not themſelves, neither revenge by rendring evil for evil, but give place unto wrath, becauſe Vengeance is the Lord's: Be not overcome of evil, but overcome evil with good. If thine enemy hunger, feed him: if he thirſt, give him drink:* But

But warr throughout teacheth and injoyneth the quite contrary.

Marc. 8: ver. 34. Tenthly, becauſe *Chriſt calls his children to bear his croſs, not to crucify or kill others*: to *patience* not *to revenge*: to *Truth and ſimplicity*, not to *fraudulent ſtratagems of warr*, or to *play the ſycophant*, which John himſelf forbids: *to ſlee the glory of this world*; not *to acquire it by warlike endeavours*: Therefore warr is altogether contrary unto the Law and Spirit of Chriſt.

Obj. § XV. But they object, *that it is lawfull to warr, becauſe Abraham did warr before the giving of the Law, and the Iſraelits after the giving of the Law.*

Anſw. I anſwer as before, 1. that Abraham offered ſacrifices at that time, and circumciſed the males: which nevertheleſs are not lawfull for us under the Goſpel.

2. That neither defenſive nor offenſive warr was lawfull to the Iſraelits, of their own will, or by their own counſel or conduct, but they were obliged at all times, if they would be ſucceſsfull, firſt to inquire the oracle of God.

3. That their wars, againſt the wicked Nations, were a figure of the inward warr of the true Chriſtians againſt their Spiritual enemies, in which we overcome the devil, the world, and the fleſh.

4. Something is expreſſly forbidden by Chriſt, Matth. 5: 26. which was granted to the Jewes in their time, becauſe of their hardneſs; and, on the contrary, we are commanded that ſingular patience and exerciſe of love, which Moſes commanded not to his Diſciples. From whence *Tertullian* ſaith wel againſt Marc. *Chriſt truely teacheth a new patience, even forbidding the revenging of an injury, which was permitted by the Creator.* And lib. de patien. The *Law finds more than it loſt, by Chriſt ſaying, Love your enemies.* And in the time of *Clem. Alex.* Chriſtians were ſo far from warrs, that he teſtified, that they had no marks or ſigns of violence among them, ſaying, *Neither are the faces of idols to be painted, to which ſo much as to regard is forbidden: neither ſword nor bow to them, that follow peace, nor cups to them, who are moderat and temperat*, as Sylvius Diſc. de Rev. Belg.

Obj. Secondly, they object, *that Defence is of natural right, and that Religion deſtroys not nature.*

Anſw. I anſwer, Be it ſo, but to obey God, and commend our ſelves to him in faith and patience, is not to deſtroy nature, but to exalt and perfect it; to wit, to elevat it from the natural to the ſupernatural life, by Chriſt living therein, and comforting it, that it may do all things, and be rendered more than conqueror.

Obj. Thirdly, they object, *that John did not abrogat or condemn warr, when souldiers came unto him.*

Answ. I answer, What then? the question is not concerning John's doctrine, but Christ's, whose Disciples we are, not John's: for Christ, and not John, is that Prophet, whom we ought all to hear: and albeit
Luc. 7: ver. 28. that Christ said, *that a greater than John the Baptist was not among men born of women*, yet he adds, *that the least in the Kingdom of God is greater than he.* But what was John's answer, that we may see, if it can justify the souldiers of this time? For, if it be narrowly minded, it will appear, that, what he proposeth to souldiers, doth manifestly forbid them that employment, for he commands them, *not to do violence to any man, not to defraud any man,*
Luc. 3: ver. 14. but that they *be content with their wages.* Consider then what he discharged to souldiers, viz, not to use violence or deceit against any, which being removed, let any tell how souldiers can warr? For is not *craft*, *violence*, and *injustice*, three propertys of *warr*, and the natural consequences of battels?

Obj. Fourthly, they object, *that Cornelius, and that centurion, of whom there is mention made*, Matth. 8: 5. *were souldiers, and there is no mention that they laid down their military employments.*

Answ. I answer, Neither read we that they continued in them. But it is most probable, that, if they continued in the doctrine of Christ, (and we read not any where of their falling from the faith) that they did not continue in them; especially if we consider, that two or three ages afterwards Christians altogether rejected warr, or at lest a long while after their time, if the Emperor *Marc. Aurel. Anton.* be to be credited, who writes thus: ---- *I prayed to my countrey Gods. But when I was neglected by them, and observed my self pressed by the enemy, considering the sevvneß of my forces, I called to one, and entreated those, vvho vvith us are called Christians, and I found a great number of them: and I forced them vvith threats: vvhich ought not to have been; because afterwards I knevv their strength and force*; therefore they betook themselves neither to the use of darts, nor trumpets, *for they use not to do so, for the cause and Name of their God, vvhich they bear in their Consciences.* And this was done about an hundred and sixty years after Christ. To this add those words, which in *Justin Martyr* the Christians answer, ὁ πολεμῶμεν τοῖς ἐχθροῖς, that is, *We fight not vvith our enemies*: and moreover the answer of *Martin* to *Julian* the Apostat, related by Sulpitius Severus: *I am a souldier of Christ, therefore I can not fight*, which was three hundred years after Christ. It is not therefore probable, that they continued in warlik employments. How then is *Vincentius Lyrinensis* and the Papists consistent with their maxime, *That, vvhich alvvays, every vvhere, and by all vvas received*, &c.? And what becomes of the priests with their oath, *that they neither ought, nor will, interpret the Scriptur, but according to the universal consent of the Fathers*, so called? *For it is as easy to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and vvarr.*

And albeit this thing be so much known to al, yet it is as wel known, that all the modern sects live in the neglect & contempt of this Law of Christ, and likewise oppress others, who in this agree not with them for Conscience sake towards God, even as we have suffered much in our countrey, because *We neither could our selves bear armes, nor send others in our place, nor give our money for the buying of drums, standards, and other military attire*: and lastly, *because we could not hold our doors, windows, and shops close, for Conscience sake, upon such days as fasts and prayers vvere appoynted, for to desire a blessing upon, and succeß for, the armes of that Kingdom or Common-Wealth, under vvhich vve live*) neither *give thanks for the victorys acquired by the effusion of much blood.* By which forceing of the Conscience, they would have constrained our brethren living in divers Kingdoms, at war together, to have implored our God for contrary and contradictory things, and consequently impossible; for it is impossible, that two partys fighting together should both obtain the victory. And because we can not concurr with them in this confusion, therefore are we subject to *persecution.* Yea and others, who with us do witness that the use of armes is unlawfull to Christians, do look asquint upon us: but which of us two do most faithfully observe this testimony against armes? either they, who at certain times at the Magistrates order do close up their shops and houses, and meet in their assembly, praying for the prosperity of their armes, or giving thanks for some victory or other, whereby they make themselves like to those, that approve warrs and fighting? Or we, which can not do these things, for the same cause of Conscience, lest we should destroy, by our works, what we establish in words, we shall leave to the judgment of all prudent men?

Obj. Fifthly, they object, *that Christ*, Luk. 22: 36. *speaking to his Disciples, commands them, that he, that then had not a sword, should sell his coat, and buy a sword: Therefore*, say they, *Armes are lawfull.*

Answ. I answer, Some indeed understand this of the *outward sword*, nevertheless regarding onely that occasion, otherwise judging that Christians are prohibited wars under the Gospel: among which is *Ambrose*, who upon this place speaks thus: *O Lord! Why commandst thou me to buy a sword, who forbidst me to smite with it? why commandst thou me to have it, whom thou prohibitst to draw it? Unless perhaps a defence be prepared, not a necessary revenge, and that I may seem to have been able to revenge, but that I would not. For the Law forbids me to smite again: and therefore perhaps he said to Peter, offering two swords, [It is enough,] as if it had been lawfull, untill the Gospel time, that, in the Law, there might be a learning of equity, but in the Gospel a perfection of goodness.* Others judge Christ to have spoken here mystically, and not according to the letter, as *Origen* upon Matth. 19. saying, *If any looking to the letter, and not understanding the will of the words, shall sell his bodily garment, and buy a sword, taking the words of Christ contrary to his will, he shall perish. But concerning which sword he speaks is not proper here to mention.* And truely when we consider the answer of the Disciples, *Master, behold, here are two swords*, understanding it of outward swords; and again Christ's answer, *It is enough*; it seems, that Christ would not, that the rest, who had not swords, (for they had only two swords) should sell their coats, and buy an outward sword. Who can think, that, matters standing thus, he should have said *two was enough*? But however it is sufficient, that the use of Armes is unlawfull, under the Gospel.

Obj. Sixthly, they object, *that the Scripturs, and old Fathers,* so called, *did onely prohibit privat revenge, not the use of armes, for the defence of our countrey, body, wives, children, and goods, when the Magistrate commands it, seing the Magistrates ought to be obeyed: Therefore albeit it be not lawfull for privat men to do it, of themselves, nevertheless they are bound to do it by the command of the Magistrate.*

Answ. I answer, If the Magistrate be truely a Christian, or desires to be so, he ought himself in the first place to obey the command of his Master, saying, *Love your enemies*, &c. and then he could not command us to kill them: but if he be not a true Christian, then ought we to obey our *Lord* and *King Jesus Christ*, to whom he ought also to obey: for in the Kingdom of Christ all ought to submitt to his Lawes, from the highest to the lowest, that is, from the King to the Beggar, and from *Cesar* to the Clown. But (alas!) where shall we find such an obedience? O deplorable

plorable fall! Concerning which *Ludov. Viv.* writes wel, lib. de con. vit. Christ. sub Turc. by relation of Fredericus Sylvius, Disc. de Revol. Belg. p. 85. *The Prince entred into the Church, not as a true and plain Christian: which had indeed been most happy and desirable, but he brought in with him his nobility, his honors, his ARMES, his ensigns, his triumphs, his haughtyness, his pride, his superciliousness*, that is, *He came into the house of Christ accompanyed with the devil, and which could no wayes be done, he would have joyned two houses and two citys together, God's and the Devils, which could not more be done, than* Rome *and* Constantinople, *which are distant by so long a tract both of sea and land.* (What communion, *saith Paul*, is there betwixt Christ and Belial?) *Their zeal cooled by degrees, their faith decreased, their whole piety degenerated, in stead whereof we make novv use of shaddovvs and images, and, as he saith, I vvould vve could but retain these!* Thus far *Vives*. But lastly, as to what relates to this thing, since nothing seemes more contrary to man's nature, and seing, of all things, the defence of ones self seems most tolerable, as it is most hard to men, so it is the most perfect part of the Christian Religion, as that, wherein the *denial of self* and *intire confidence in God* doth most appear, and therefore Christ and his Apostles left us hereof a most perfect example. As to what relates to the present Magistrates of the Christian world, albeit we deny them not altogether the name of *Christians*, because of the publik profession they make of Christ's Name, yet we may boldly affirm, that they are far from the perfection of the Christian Religion; because in the state, in which they are, (as in many places before I have largely observed) they have not come to the pure dispensation of the Gospel, and therefore, while they are in that condition, we shall not say, that warr, undertaken upon a just occasion, is altogether unlawfull to them. For even as Circumcision and the other ceremonys were for a season permitted to the Jewes, not because they were either necessary, or of themselves, or lawfull at that time after the resurrection of Christ, but because that Spirit was not yet raised up in them, whereby they could be delivered from such rudiments; so the present confessors of the Christian name, who are yet in the mixtur, and not in the patient suffering spirit, are not yet fitted for this form of Christianity, and therefore can not be undefending themselves, untill they attain that perfection: but for such, whom Christ has brought hither, it is not lawfull to defend themselves by *armes*, but they ought over all to trust to the Lord.

§ XVI. But lastly, to conclude, If to give and receive flattering titles

titles, which are not used because of the Vertues inherent in the persons, but are for most part bestowed by wicked men upon such as themselves; If to bow, scrape and cringe to one another; If at every time to call one another *humble servant*, and that most frequently, without any design of real service, if this be the honor, that comes from God, and not the honor, that is from below, then indeed our adversarys may be said to be believers, and we condemned as proud and stubborn in denying all these things. But if with *Mordecai* to refuse to bowe to proud *Haman*, and with *Elihu* not to give *flattering titles to men, lest* we *should be reproved of* our *Maker*; and if according to Peters's example and the Angel's advice, to bowe onely to God, and not to our fellow-servants; and if to call no man Lord, nor Master, except under particular relations, according to Christ's command, I say, if these things be not to be reproved, then are we not blame-worthy in so doing. If to be vain and gaudy in apparel, if to paint the face, and plait the hair; if to be cloathed with gold and silver and pretious stones, and if to be filled with ribbands and lace, be to be cloathed in modest apparel; and if these be the ornaments of Christians, and if that be to be humble, meek, and mortified, Then are our adversarys good Christians indeed, and we proud, singular, and conceited in contenting our selves with what need and conveniency calls for, and condemning, what is more, as superfluous: but not otherwise. If to use games, sports, plays; if to card, dice, and dance; if to sing, fidle, and pipe; if to use stage-plays and comedys, and to lye, counterfeit, and dissemble, be to fear always; and if that be to do all things to the glory of God; and if that be to pass our sojourning here in fear; and if that be to use this world, as if we did not use it; and if that be not to fashion our selves according to our former lusts; to be not conformable to the spirit and vain conversation of this world; then are our adversaries, notwithstanding they use these things, and plead for them, very good, sober, mortified, and self-denyed Christians, and we justly to be blamed for judging them, but not otherwise. If the profanation of the Holy Name of God, if to exact oaths one from another upon every light occasion; if to call God to witness in things of such a nature, in which no earthly King would think himself lawfully and honorably to be a witness, be the dutys of a Christian man; I shall confess, that our adversaries are excellent good Christians, & we wanting in our duty: but if the contrary be true, of necessity our obedience to God in this thing must be acceptable. If to revenge our selves, or

Eph. 5:5. Job. 32. 21, 22.

or to render injury, evil for evil, wound for wound, to take eye for eye, tooth for tooth; If to fight for outward and perishing things, to go a warring one against another, whom we never saw, nor with whom we never had any contest, nor any thing to do, being moreover altogether ignorant of the cause of the war, but onely that the Magistrates of the Nations foment quarrells one against another, the causes whereof are, for the most part, unknown to the souldiers, that fight, as wel as upon whose side the right or wrong is; and yet to be so furious, and rage one against another, to destroy and spoil all, that this or the other worship may be received or abolished; If to do this, and much more of this kind, be to fulfill the Law of Christ, Then are our adversaries indeed true Christians, and we miserable heretiks, that suffer our selves to be spoiled, taken, imprisoned, banished, beaten, and evilly entreated, without any resistance, *placing our trust onely in* GOD, that he may defend us, and lead us by this way of the *Cross* unto his *Kingdom*. But if it be other ways, we shall certainly receive the *reward*, which the Lord hath promised to those, that *cleave to him*, and, in denying themselves, *confide in him*.

And, to summ up all, If to use all these things, and many more, that might be instanced, be to walk in the *strait way*, that *leads to Life*, be to *take up the Cross of Christ*; be to *dye with him to the lusts* and *perishing vanitys* of this *world*; and to *arise with him in newness of Life*; and *sit down with him in the heavenly places*; Then our adversarys may be accounted such, and they need not fear, they are in the *broad way*, that *leads to destruction*; and we are greatly mistaken, that have laid aside all these things, for Christ's sake, to the crucifying of our own lusts, and to the procuring to our selves shame, reproach, hatred, and ill-will from the men of this world: not as if by so doing we judged to merit heaven, but as knowing they are contrary to the will of him, who redeems his children from the love of this world, and its lusts, and leads them in the ways of *Truth* and *Holyness*, in which they take delight to walk.

The CONCLUSION.

IF in God's fear, candid Reader, *thou apply'st thy self to consider this System of Religion, here delivered, with its consistency and harmony, as well in it self, as with the Scriptures of Truth; I doubt not, but thou wilt say with me and many more, that this is the Spiritual day of Christ's appearance, wherein he is again revealing the antient paths of Truth and Righteousness. For thou mayst observe here the Christian Religion, in all its parts, truely established and vindicated, as it is a living, inward, Spiritual, Pure, and Substantial thing, and not a meer form, shew, shaddow, notion, and opinion, as too many have hitherto held it, whose fruits declare they wanted that, which they bear the name of, and yet many of those are so in love with their empty forms and shaddows, that they cease not to calumniat us, for commending, and calling them to the Substance, as if we therefore denyed or neglected the true form and outward part of Christianity, which indeed is (as God the searcher of hearts knowes) a very great slaunder. Thus, because we have desired people earnestly to feel after* God near *and* in themselves, *telling them, that their notions of God, as he is beyond the clouds, will little avail them, if they do not feel him near: hence they have sought malitiously to infer, that we deny any God, except that, which is within us. Because we tell people, that it is the* Light *and the* Law within, *and not the* letter without, *that can truely tell them their condition, and lead them out of all evil: hence they say, we vilify the Scripturs, and set up our own imaginations above them. Because we tell them, that it is not their talking, or belie ving of Christ's outward life, sufferings, death, and resurrection no more, than the Iewes crying,* the Temple of the Lord, the temple of the Lord, *that will serve their turn, or justify them in the sight of God, but that they must know* Christ in them, *whom they have crucified, to be raised, and to justify them, and redeem them from their iniquitys: hence they say, we deny the life, death, and*

sufferings of Christ, justification by his blood, and remission of sins through him. Because we tell them, while they are talking and determining about the Resurrection, that they have more need to know the Just One, *whom they have slain, raised* in themselves, *and to be sure they are partakers of the* first resurrection, *and that, if this be, they will be the more capable to judge of the* second: *hence they say, that we deny the resurrection of the body. Because, when we hear them talk foolishly of heaven, and hell, and the last judgment, we exhort them to come out of that hellish condition they are in, and come down to the judgment of* Christ in their own hearts, *and believe in the* Light, *and follow it, that so they may come to sit in the heavenly places, that are in Christ Iesus, hence they malitiously say, that we deny any heaven or hell, but that, which is within us, and that we deny any general judgment: which slaunders the Lord knowes are fouly cast upon us, whom God hath raised for this end, and gathered us, that, by us, he might confound the wisdom of the wise, and bring to nought the understanding of the prudent, and might, in and by his own Spirit and Power in a despised People, (that no flesh might glory in his presence) pull down that dead, dark, corrupt image, and meer shaddow, and shell of Christianity, wherewith Antichrist hath deceived the Nations, for which end he hath called us to be a first-fruits of those, that serve him, and worship him, no more in the oldness of the letter, but in the newness of the Spirit. And though we be few in number, in respect of others, and weak as to outward strength, which we also altogether reject; and foolish, if compared with the wise ones of this world, yet as God hath prospered us, notwithstanding much opposition, so will he yet do; that neither the art, wisdom, nor violence of men or devils shall be able to quench that little spark, that hath appeared, but it shall grow to the consuming of whatsoever shall stand up to oppose it. The mouth of the Lord hath spoken it, yea he, that hath arisen in a small remnant, shall arise, and go-on by the same Arme of Power in his Spiritual manifestation, untill he hath con-*

quered all his enemies, untill all the Kingdoms of the Earth become the Kingdom of Christ Iesus.

Unto him, that hath begun this work, not among the rich, or great ones, but among the poor and small, and hath revealed it not to the wise and learned, but unto the poor, unto babes and sucklings, even to him the Onely-Wise and Omnipotent GOD be honor, glory, thanksgiving, and renown, from henceforth and for ever. *Amen.*
Halelu-JAH.

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