

AN APOLOGIE

FOR OUR Publick Ministerie AND Infant-Baptism.



Written som years ago for Private satisfaction of som
Dissenting Brethren ; and upon request enlarged
and Published for the same ends.

By *William Lyford*, B. D. and Minister of the Gospel at
Sherborn in *Dorsetshire*.

DEUT. 12. 19.

*Take heed to thy self, that thou forsake not the Levite, as long as thou livest
upon the earth.*

1 THESS. 5. 12, 13.

*Wee beseech you brethren to know them which labor among you, and are over
you in the Lord, and admonish you, and esteem them very highly in love for
their work's sake, and bee at peace among your selves.*

LUK. 10. 16.

Hee that beareth you heureth mee ; and hee that despiseth you despiseth mee.

L O N D O N,

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To my loving Christian friend, M^r John Raymond
wisheth increas of Grace.

SIR!



According to your earnest desire and my promise, I have sent up to you the heads of those Reasons with large additions, which four years ago I tendered to som of our Church-forsakers, with hope to have gained them to unitie and communion with us. But by that time House-preaching was counted a fine knack, and our English people taught to question the Calling of their Ministers, to call them by new names, Baal's Priests, the blackguard, Antichristian Priests, &c. And then 'tis high time to set up themselves; if they had lived in the primitive times, when Christians did meet in dens and secret places for the worship of Christ, with hazard of their lives, they would have counted it a blessed privilege to enioie the free use of the Ordinances in publick Assemblies; but now that libertie is granted, it is despised; our people are wanton and unthankful. Surely our Lord Christ was no Corner-creeping Preacher, Hee disclaimed it, I spake openly to the world, I ever taught in the Synagogue, whither the Jews resort, and in secret have I said Joh. 18. 20. nothing: Neither doth Hee allow it in His servants, whom Hee forewarn's, not to seek him in Corners, Mat. 24. 26. if they shall say unto you, Behold he is in the desert [among those which withdraw themselves from the publick professors,] Go not forth; Behold Hee is in the secret Chambers, Believ it not. When men shall say unto you, in such an house or Chamber, there is one that hold's forth Christ most sweetly in a Gospel-waie, let us go to him; Go not forth, saie's the Text, Believ it not: How should any believ it? for what one new sweet Doctrine concerning Christ his Person, or Offices have yee learned there, which yee were not taught before. Have yee by your new waie gotten farther assurance of your salvation?

The Epistle.

2 Cor. 11. 4.

Have yee thereby grown in grace, and more escaped the corrup-tions that are in the world through lust? or are yee more intangled in the same? What? Christ sweetly held forth, and yet no fa-vor of that knowledg stick upon your souls? I demand with Saint Paul, Hee that cometh and preacheth, doth hee preach another Jesus, whom wee have not preached, or another spirit; or ano-ther Gospel which yee have not accepted? Christ held forth in private, is it the same Christ, or another? the same way of Justi-fication, the same Spirit of Sanctification, which wee have taught, or another? if another, I boldly affirm it, it is a fals Christ, a fals Gospel, a fals Spirit: But if the same, why do people desert the Ordinance, as if it were not the same? Yes, becaus other men have a better way of Teaching Christ, and wee go not from one Christ to another, but to the same Christ held forth in a sweeter manner. Answ. If that bee the intent, then it is your wisest and surest way to partake of both, viz. of the Blessing of God in the Assemblies, and of the help of another's gifts, either before or after the pub-lick, by which means you will avoid the scandal now given (which an honest man will make conscience to do), and you'll bee sure to meet with Christ, if hee bee any where manifested.

S I R! You may remember that I have often invited the people to com to mee, and open their doubts, which som have don (especi-ally when self-examination of our spiritual estates was more in use amongst Christians) Yea, I have offered, that if any soul could think of any matter or Text which might serv to answer their doubts, to eas their scruples, to direct their Consciences in particular Cases, or to inform their mindes in any point or Text not usually handled, that they should chuse the way to acquaint mee with their desires, and I would studie to answer their expecta-tion: I do not remember, that any made use of this libertie, be-sides your self, who once desired mee to preach upon that Text, Joh. 6 44. which I readily did in two Sermons, and shall as readily do the like, for any soul in the Congregation. I have not used

The Epistle.

to trouble their heads with Controversies of the times; but when I had finished my Bodie of Divinitie, (which was the subject of my morning Sermons, wherein I aimed chiefly at Laying of foundations, as in the afternoon's Sermons, going through some entire piece of Scripture (as the whole Epistle to the Galatians,) wherein I aimed especially at larger Applications for instruction in holiness and trials of our spiritual estate). In the year 1647, The Testimonie of the London Ministers against the Errors of the times coming forth, I (to avoid suspicion of loading the times with Errors), did take the Opinions as they were there drawn up to my hands; and upon each head, I laid down one or two distinctions very briefly (not by Obj. and Sol.) that so by sorting every thing apart, the Chaff by it self, the Wheat by it self, my people might have their senses exercised to discern both good and evil, and see in which side of the distinction lay the Truth, and in which the Error, and so neither condemn all, nor imbrace all things in the Lump, but be able to discern things that differ. In all which, as to the course of my ministerie, with all caution and tenderness avoiding this, Never to encourage any thing of the flesh, nor discourage any thing of the spirit in my Hearers, The which exercises, if God be pleased to restore my health, I intend shortly to revise and publish.

Heb. 5. 14.

Phil. 1. 10.

*Learned men will wonder, why I should come forth in the Tag end of the daie with a stale Controversie: But so long as foreign's, we ought not to be silent. Varietie of Books, though for matter the same, is of good use: You see, that notwithstanding all the Ammunition in the * Kingdom, there is new made daily, some are naked, or the old is lost; so it is in Books, which are more needful then Arms, all come not into all hands, many would read little, if Books were not new. It's noted of the Arrians, that they got the sway of the world, and overset the Orthodox, partly by their subtilty creeping into Emperor's Courts, partly by their unwearied diligence; the Orthodox after sound Confutation of their*

* Common-wealth or Nation..

The Epistle.

2 Tim. 2. 25.

Rom. 16. 17.

their Heresie, sitting down content with that discharge of their dutie : And surely if ever our glorious lights of the sanctuarie bee put out, and new ones set up in their stead, next unto God's wrath penally inflicting such a judgment for a Peoples unthankfulness, it will bee ascribed to our laziness, and their unwearied diligence, rather then to any truth of their Cause, or excellence of their Arguing : For they do not or will not know when they are confuted, but after their Arguments answered ten times over, they are as brisk to offer new disputation, insisting upon their old bald Arguments, as if never uttered before; their diligence should provoke us to the like, if not their diligence, yet love to their souls should, remembering that of Paul, in meekness instructing those that oppose themselves; if at any time God will give them repentance to the acknowledging of the Truth, that they may recover themselves out of the snare of the Devil, wee must not give over a Patient while there is hope, no not though they oppose themselves, but with long suffering they must bee instructed, because as the gift of grace, so the time of grace is in God's hand alone. It is a great skill to discern who are to bee forborn and who to bee opposed, they that make Divisions and parties in the Church, and scandalize the Doctrine are to bee avoided, others that walk humbly and peaceably under that weakness and dissenting Opinion from their brethren, are to bee forborn, loved, and cherished, till wee meet in heaven, where Luther and Calvin and all, whose Faith and hearts do center in the Lord Christ, shall for evermore bee fully agreed. To his Grace I commend you, who is able to establish you, and rest

Yours, and the Churches servant

in the Gospel of Jesus Christ,

WILLIAM LYFORD.



AN
A POLOGIE
FOR
Our Publick MINISTERIE.

Touching the Office and Calling of Ministers, and Laie-men's preaching, the Question is not, Whether Christians may and ought privately to edifie one another by admonitions, counsels, reproofs, repetition of Sermons, reading of good Books and other Christian conferences; all this I grant and commend to practice from these Scriptures, *Heb. 3. 13. 1 Thes. 4. 8. 1 Thes. 5. 11, 14. Rom. 15. 14.* But the whole state of the controversie may fully bee reduced to these three heads:

Quest. 1. Whether the work of a Minister in the Administration of the Word and Sacraments, bee a Calling, Office and work *distinct* from the rest of the people? Whether there bee any such Calling or Office for that holie work in the New Testament? *Affr.*

2. Whether Ordination of Ministers or Administration of the Word and Sacraments bee an *Ordinance* of Christ in the New Testament? *Affr.*

3. Whether it bee lawful for men *Uncalled* and *Unordained* to Take upon them the preaching of the Word in the *Name* and with the autoritie of the Lord Jesus, or the Administration of the Sacraments? *Neg.*

The answer and determination of these three Questions will clearly state the Cause, which I shall do in three Conclusions.

B

1. The

Conclus.

1. The Ministerie is a distinct Calling and Office, which they are bound to attend unto, and None but they can or ought to perform.

Conclus.

2. Ordination of Ministers by imposition of hands of other Ministers for the Administration of the Word and Sacraments is an Ordinance of Christ in the New Testament.

Conclus.

3. No man *uncalled* and *unordained* can with good Conscience intrude or enter upon that Work and Office, it is a great sin so to do. Of these I will speak in order.

1.

The first Conclusion in Answer to the first Question, *viz.* that the Ministerie is a distinct Office and Calling, is proved 1. By express words of the Text, 1 Tim. 3. 1. if any man desire the Office of a Bishop, hee desireth a good work: The Text tell's you that Bishop, or Presbyter, is an Office, a good Office, and hee that is made a Bishop is a man in high Office, even to take care of the Church of God, ver. 5. and in him there are required many qualifications which are not required in other Believers. Again, Paul writing to the Philippians doth plainly distinguish the Bodie of Saints from the Officers, *To all the Saints which are at Philippi with the Bishops and Deacons*, Phil. 1. 1. By Bishops there, all understand Ministers of the Gospel, in Office of Teaching distinct from the people, *who were Saints, but not Bishops*. So in the Church of Ephesus, the like distinction between Pastor and People in respect of Office and Calling is observed. Act. 20. Paul called for the Elders of the Church, ver. 17. Hee minde's them of their Office, ver. 28. Take heed to all the flock over which the Holie Ghost hath made you *over-seers or Bishops*, to feed the Church of God, for so did Christ ordain, and set in the Church some Pastors and Teachers for the work of the Ministerie, *i. e.* to bee Guides to the Flock, to feed them with wholsom Doctrine, Heb. 13. 7, 17. Remember them which have the Rule over you, who have spoken unto you the Word of God, and submit yourselfs, for they watch for your souls. In which places you see that Ministerie of the Word is a name of Office given to certain men designed and singled out to that work, as a special work not common to others, take one clear place more, *viz.* 1 Thes 5. 11. Comfort and edifie one another, [there's the people's mutual dutie in private]. But ver. 12, know them which labor among you and are over you in the Lord and admonish you; there's the Pastor's Office and dutie, who, though they may bee but *even with you* in respect of Gifts and Graces, yet they are *over you in the Lord*, in respect of their Office and Work; they are over all, even over them which were able privately

ph. 4. 11, 12.

privately to admonish one another; and the people's dutie is to know, *i. e.* to acknowledg them as such, and to esteem them very highly for their work's sake, becaus God hath set them over you in that Office.

By all which places of Scripture it is evident that in the Churches of Christ

Som are { Pastors and Elders to feed: } Som are { Guides & Rulers:
 { Sheep & the flock to bee fed. } { Guided & Ruled.
 Som are { single Saints :
 { Bishops over them in the Lord.

There is a work wholly to bee attended, and men appointed to attend that work wholly. Names of Office, without an Office, are meer mockeries; the Names of a King, of a Steward, Pastor, Bishop, Guide, &c. without their respective Offices are not given in Scripture; In the places now cited, you finde those *distinctive* Titles and Names joined with the work it self. I demand then with the Apostle, Are all Teachers? are all Bishops? are all Guides and Pastors? The Minister and his Work are as *precisely* distinguished by the holie Ghost from all other Callings, as can bee written with ink and paper. Now that which Christ hath set up, who shall dare to pull down? Those which Christ hath distinguished, no man may confound. Pastor and People, Bishop and Flock, Guides and guided are *relatives*, and stand in such direct *opposition* one to the other, that, in respect of the same subject, the one cannot bee the other: the Father is not the Son, nor the Son the Father; the Master is not the Servant, nor the Servant the Master; the King is not a subject, nor a subject the King; And therefore *regularly*, the one cannot do the duties of the other. A Gifted man, *as such*, is not a Bishop, nor a Presbyter, nor a Pastor, for these are distinguished from other men, that have Gifts, but *not Office*.

1: Cor. 12. 28
 Rom. 14. 4.

Secondly, This first Conclusion is proved from the special Charge given to Ministers, over and above what is incumbent on private persons, as for example, Col. 4. 17. Take heed to the Ministerie which thou hast received of the Lord that thou fulfil it—and to all the Flock over which the holie Ghost hath made you overseers, Act. 20. 28. with 1 Tim. 4. 16. Take heed to thy self and to the Doctrine, meditate upon these things, give thy self wholly to them, *i. e.* to Reading, Exhortation and Doctrine, ver. 13. 15. The work to which thou wast ordained, ver. 14. And as God hath given a Charge to a Minister, so he doth require an exact account of their doings in this kinde.

The Work of the Ministerie is a Calling

4

Concluſ.

Ezek. 3. 18.
Ezek. 34. 2, 4,
10.
Ezek. 11. 17.

kindle. 2 Tim. 4. 1, 3. I charge thee before God and the Lord Jesus Christ, who ſhal judg the quick and the dead at his appearing, preach the Word, bee instant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering and Doctrine: This is the *Minister's Charge*. Now *all* do not lie under this weightie Charge and account. Hath every Gifted man a Flock to feed? a *Ministerie* to fulfil? or are they bound to give *themſelves wholly* to that work forſaking all other Callings? No, but they are persons *singled out* and deſigned to this Office and Work, upon whom this Charge doth it.

3. Our third proof is from the honor and maintenance appointed for them that preach the Goſpel; the Lord hath *ordained* that they which preach the Goſpel ſhould live of the Goſpel 1 Cor. 9. 13, 14. And that the Presbyters which labor in the Word and doctrine ſhould be counted worthie of double honor, 1 Tim. 5. 17. And can Lay-preachers challenge this honor and maintenance?

1 Cor. 9. 14.

The ſum of all is this, Ministers, and *none* but *Ministers*, are Biſhops, Paſtors or Elders; *They, & none* but they, are bound to give *themſelves wholly* to that work; *They, & none* but they, are under that heavie Charge and account; *They and none* but they, can by *divine autoritie* of *Chriſt's Ordination*, challenge to live of the Goſpel; *They, and none* but they, to whom theſe Characters do belong, are the men whom God hath made Ministers of Chriſt and Stewards of the Myſteries of God, 1 Cor. 4. 1.

1. Object.

Anſw.

Two Objections com to bee anſwer'd: For ſom do ſay, Wee preach not as men in Office, but in *another capacitie, as gifted men*.

Anſwer, See the follie of this Objection, it is as if you would ſay, there bee *two ſorts* of Preachers, ſom that are appointed and ſent, and ſom that are not, and yet do it: ſom preach in a *preaching capacitie*, and ſom not in a *preaching capacitie*: ſom are Called, ſent and Authorized by Chriſt to preach, ſom are not ſo Authorized, and yet they preach. It is a contradiction to preach in a *non-preaching capacitie*; becauſe to preach in the Name and by the *Autoritie* of Jesus Chriſt, doth implicate a publick *miſſion* and *Authorizing*; if an ordinarie Souldier ſhould uſurp the office of a Colonel, or a Colonel the office of the General, or a private man the office of a Conſtable, would this bee a good anſwer to ſay, I do it not in the *capacitie* of a Conſtable, or Colonel, or General, but in another *capacitie*, as a man Gifted for ſuch actions; I believe ſuch an undertaker would bee ſeverely puniſhed in the *capacitie* of an *Uſurper*, of a *luſie-diſturber* of publick Order. His being Gifted cannot

cannot excuse his arrogancie, becauf those offices cannot bee *1. Conclus.*
duly performed by anie other capacitie then of their Office and
Patent.

But the better to overthrow our Office, and make no Calling of *2. Object.*
 it, som say, Let them *work as others do*, for their living. Cannot they
 preach without studie and books? it is a sign they preach not by the
 Spirit, &c.

See the honestie of this obiection, It is all one as if a laborer *Ans. 1.*
 should work all the week in plowing or threshing to provide you
 food, or to make you a suit of clothes against the Sabbath, were it
 justice to say to him at the week's end, Go work for your living,
 when hee ha's been all the while about your work? Such another
 piece of Justice and Honestie it is to say, Let Ministers work for their
 living, when as they *have spent their time*, and spirits, and Talents to
 do you service, to prepare food and raiment for your souls. Christ
 count's preaching to bee a labor, els hee would not have said, the la-
 borer is worthie of his hire; yea and hard labor too, els hee would
 not have compared Ministers to souldiers, to shepherds, to husband-
 men, to the labor of the ox that treadeth out the corn.

Besides, Christ hath ordained that ministers should live by their *1 Cor. 13, 14.*
 preaching, as by a Calling, as the Priests under the Law did: As they
 that ministred about holie things, did live of the things of the Tem-
 ple, even so hath the Lord ordained, that they which preach the Gospel
 should live of the Gospel. These men oft call for Gospel-Ordinances;
 Lo here is a Gospel-Ordinance, and yet they cannot stoop to it; (for
 say they, let Ministers work —) But let such men remember that
 complaint of Paul, who, though hee did not regard monie, yet hee
 write's it up among his *wrongs and sufferings*, that hee was faine to labor
 for his living, working with his own hands, *1 Cor. 4. 11. 12.* to this hour
 wee both hunger and thirst, and labor working with our own hands.
 Therefore forbear to use this objection, unless yee mean to bee Per-
 secutors.

To the second part of the objection, do but observ how directly *Ans. 2.*
 opposite it is to God's Word. Paul bid's Timothie give attendance to
 Reading and to Doctrine, *1 Tim. 4. 13.* But you say, Can they not
 preach without studie? Paul saie's *vers 15*, Give thy self wholly to
 these things, that thy profiting may bee known; A man so rarely
 gifted as Timothie was, of whom there went certain prophecies what
 a rare man hee would bee in the Church, educated from his infancie

• *Conclus.*

Tim. 2. 4.

1 Cor. 15.

in the Scripture, yet *bee must give attendance* to studie and reading, and that *wholly*, all is little enough; and must not wee much more follow our studies? *Paul saie's*, wee must not *imangle* our selve in worldly imploiments. But you say, a man may follow a *Trade all the week*, and yet preach the Lord's daie. True, after a *wilde fashion*, but not like a workman that need not bee ashamed, rightly dividing the Word of Truth.

Answ. 3.

To the third part of the objection, I say, it is a meer deluding of people to set the Spirit of God against God's means, in and by which his Spirit doth usually work. The Spirit is it which worketh *effectually* in the ministerie of us all, the *sufficiencie*, and *efficiencie* is not of us, but of God; but yet the Spirit worketh by *such Gifts as himself bestoweth*, 1 Cor. 12. 4. There bee diversities of Gifts, but the same Spirit, and by the *right use* of those Gifts, the Spirit doth work to the edifying of the Churches; For the *manifestation* of the Spirit is given to every one to profit withall. *i. e.* Whosoever hath any Gift manifesting the miraculous power of the Spirit, it is given, not for ostentation, or to bee admired, but for this onely end, for the profit of all vers 7. Now the Gifts then given to profit the Church withall, in the waie of instruction, are reckoned up six. 1. *Sapientia, wisdom*, to applie Christian Doctrine to Practice and Use of believers. 2. *Scientia*, a knowledg of Principles and deep points of Religion. 3. *Prophecie*, *i. e.* a Gift to expound the prophecies and secret things of Scripture. 4. *Discerning of Spirits*, viz. *fanatick* and *counterfeit* inspirations from true. 5. *Divers kindes of tongues*, that all Nations and languages might hear and understand the Gospel. 6. *Interpretation of tongues* wherewith others did speak, and wherein the Scripture is written: These Gifts of the Spirit are useful and profitable for the Church, they were miraculous for the manner of coming by them, but the Doctrine taught was the same which before was revealed. These Gifts may either bee *acquired*, or *infused*; At first they were infused immediately, both for the honor of the Gospel, and the speedier spreading of it; afterwards they are continued for the good of the Church by the *Help of studie or praier*: Even as the Gift of *Healing* is now continued by the studie and Art of Physick; without the Gifts of wisdom, science, and tongues, wee can never soundly, nor frukfully make known the mysteries of Scripture; and hee that by studie and praier doe's attain the use of any of these Gifts in preaching, bee preacheth by the Spirit: if the Things which wee preach, bee the things which

which the Spirit hath revealed in the written Word, and the Gift by which we preach, be the Gifts of the Spirit, then, whether the means by which we come by these Gifts, be extraordinarie, as by inspiration, or ordinarie, as by studie and praier, the matter is the same, Wee preach by the Spirit, i. e. by the illumination and guidance of the Spirit, leading us into the Truth which himself hath revealed. Wee pretend not, yea wee detest all pretensions of new and immediate inspirations, whereby the Holie Ghost is made the Autor of disorder and confusion, or a cloak for ignorance, non-sence and Heresie.

2. Concluf.

Our second Conclusion in Answer to the second Question in this, viz. Ordination of ministers by imposition of hands of the Presbyterie for the Administration of the Word and Sacraments, is an Ordinance of Christ in the New Testament.

2. Concluf.

The work of the Ministerie is an Office and Calling, as you have heard, and Ordination is Christ's Ordinance whereby fit and approved persons are set apart and Commissioned for the execution of that Office, in the Name and with the Autoritie of Jesus Christ. The weight of the Controversie lieth upon this Conclusion, which is directly proved. Proved 1. By example.

1. By example, Wee finde in the New Testament four descents of men sent and ordained. 1. Christ himself was sent of his Father. 2. The Apostles were sent and ordained by Christ, Mark 3. 14. 3. The Apostle sent and ordained Timothy and others of their own time. 4. And they that lived in the Apostle's times did in like manner ordain others to survive, and do the Office of Ministers when they were dead, and this succession of Ministers is to last to the end of the world.

1. Christ was sent and had his Commission from his Father, Joh. 20. 21, 22, 23. My Father hath sent mee. Christ himself was sent and authorized to preach, else hee had not taken that honor to himself, Heb. 5. 4. 5.

2^d Descent. Christ send's the Apostles, As my father sent mee, so sent I you; there's their Commission, Hee committed the ministerie to their execution, which himself had received, viz. a power to Preach and Baptize, to binde and loof, Joh. 20. 23. with Matth. 28. 19. Go yee therefore, Teach all Nations and Baptize them. The Man Christ could do nothing, but by Commission from the Father; nor the Apostles, except Christ had given them Commission. both Christ and his Apostles were solemnly inaugurated into their Office of Teaching.

3^d Descent.

3. *Conclus.*

3^d Descent. The Apostles Ordained *Timothie* and others of their own time, *2 Tim. 1. 6.* Stir up the Gift of God which is in thee, by the putting on of my hands, and the hands of the Presbyterie, *1 Tim. 4. 14.* By Gift there, is meant that Ghostlie power, or Office, which *Timothie* received at his ordination, by the laying on of the Apostle's hands, in the presence and with the consent of the presbyterie, who joined with *Paul* in that action. Again, wee finde *Paul* and *Barnabas* ordaining Elders in every Church where they went, *Acts 14. 23.*

4th Descent. *Timothie* and *Titus* did ordain others, as themselves had been ordained, and that by the Apostle's own appointment, *Tit. 1. 5.* for this cause was *Titus* left in *Creet*, that he should ordain Elders in every Citie. So likewise *Timothie* is directed how to laie on hands, not suddenly, but with good advisedness, *1 Tim. 5. 22.* As *Timothie* was entrusted with the Word of Christ, so Hee must commit the same trust to faithfull men, able to teach others also, that so there may bee a succession of Teachers, *2 Tim 2. 2.* Thus yee have recorded in Scripture four descents, 1. Christ. 2. His Apostles. 3. *Timothie* and *Titus*. 4. Elders at *Creet* and *Ephesus*, and other Churches where the Gospel was planted, all sent and ordained, the two latter by ordination in the ordinarie way. Thus the Apostles in their own practice admitted men into the ministerie, and thus they appointed for succeeding times; and can any think that Ordination ended with that Age? Is there not the same cause, necessitie, use, and reason for it in after Ages, as in the first times of the Church, when there were as yet extraordinary Gifts stirring in the Church, which are now ceased, and therefore the more need of a standing ministerie?

2. From Scripture-Rules.

Secondly, This Conclusion is proved by Scripture-Rules and Precepts given touching Ordination and the manner thereof: Unto *Titus Paul* give's commandement to ordain Elders, *Tit. 1. 5.* and prescribe's certain Rules and Canons for the trial and qualification of them that are to bee ordained, *vers 7;* a Bishop must bee blameless, holding fast the faithfull Word, that hee may bee able to convince the gainsaiers, *vers 9.* So unto *Timothie* hee gave directions and rules touching Ordination, *1 Tim. 5. 22.* Laie hands suddenly on no man, neither bee thou partaker of other men's sins. i. e. Admit not any into the Ministerie without sufficient examination, and good proof of their abilitie for learning, and godlie conversation, els the blame will light upon thee, because by the laying on of thy hands they were admitted

mitted into that sacred function. *What need Titus bee left in Crete to ordain Elders, in every Citie, if Saints of themselves might do all without Ordination? And to what purpose are those Cautions and Directions about Ordination, if there were no such thing to bee don? if Ordination it self bee needless, then much more is the manner of doing it needless.*

2. Conclus.

Some think that the cerimonie of *laying on of hands* may bee omitted: *Ans.* Sometimes wee must bee tied to example in the least gesture, though not prescribed, and yet men presume to dispense in a circumstance expressly prescribed. Why should wee bee wiser then *Paul*? Why should wee bee ashamed of God's expresse will? *Timothie* was ordained by laying on of hands, and enjoined to laie on hands on others in their Ordination: thus were the Deacons ordained, *Act. 6. 6* and thus were *Saul* and *Barnabas* set apart for the execution of their Calling, *Act. 13. 3*. And seeing the Scripture is so punctual about the Manner of Ordination, and the Qualitie of Persons to bee ordained, the Dutie it self is much more established; even as when God give's us rules for praying, fasting, alms, Magistrates, &c. it doth necessarily implice that there must be Magistrates, and praying, &c. And herein is fulfilled that prophetic of *Es. 66. 21*. concerning the Ministerie of the N. T. I will take of them for Priests, and for Levites, saith the Lord. i. e. Though the distinction of *Tribes* bee taken away, and that old Priesthood ceased, yet God promised it as a blessing to the Church of the Gentiles, that hee would raise up of themselves some that should bee in stead of the old Priests and Levites, in things pertaining to God.

Ans.

Mra. 6. 1 3.

Upon these undeniable proofs, I frame these three Arguments, as to the main cause.

1. Look how the Apostles *did ordain*, and call Ministers of the Word, and as they appointed others after them to bee ordained and sent, so and in like manner, ought men now to bee sent and ordained. But the Apostles *did* ordain men for the ministration of the Word & Sacraments by laying on of hands, and also appointed and enjoined the same to bee don in the Churches of Christ — therefore it is Christ's Ordinance, that so it ought still to bee don, and they that do otherwise, do go against the example and appointment of the Scripture, and so overthrow an Ordinance of Christ in the N. Testament.

1. Argument.

2. That which is contrary to the examples, rules and directions of Scripture, cannot bee don without sin. — But to administer the

2. Argument.

C

Word

. *Conclus.*

Word or Sacraments without Ordination is *contrarie* to the examples and rules of Scripture; therefore it is unlawful, and cannot be done without sin.

. *Argument.*

3. If *Sending* be more then *Gifting* (by God's Word) then there is something more by God's Word required unto preaching, then sole *Gifting*: — But *Sending* is, according to God's Word, more then *Gifting*; therefore something more then *Gifting* is required to make a preacher of the Gospel.

That *Sending* is more then *Gifting*, is evident, because Gifted men must be ordained. *Timothie* was a man rarely Gifted, yet hee was ordained and sent by the outward calling of the Church, 1 *Tim.* 4. 14. and so were the rest, of whom wee read, 1 *Tim.* 2. 7. *Act.* 13. 2, 3.

There be two things required to make a *Minister*. 1. Gifts, which must be tried and approved. 2. Ordination and solemn Inauguration into their Office. Gifts give not *Autoritie* to any man for any things; the *Lawyer* at the Bar may have as great gifts as the Judge upon the Bench; yet because hee hath not the like Commission, hee may not intrude upon the Judge's office. A private man may be as well gifted as a Justice of Peace; yet, without a Commission, hee may not do his office; so is it in this present case.

There is but one branch of the second Conclusion unproved, which saith, That Ordination must be by the laying of bands of other *Ministers*, and this is added to put a difference between true and false Ordination: in some congregational Churches, they have their Pastors ordained i. e. chosen and appointed by the people: Truly then they may preach and exercise *Ministerial Acts* in the name of the People, but not in the name of Christ, unless they did derive their *Autoritie* by Ordination from Christ.

It is a gross mistake to think or teach that Church-power is originally in the People, as the proper seat and subject thereof, from them to be derived and placed upon whom they choos: Christ gave all power to the Bodie of the Church *finaliter & obiectivè* i. e. for their use and benefit, according to that of the Apostle; 1 *Cor.* 3. 22. All things are yours, whether Paul, or Apollos, or Cephas, all are yours, i. e. for your service and salvation; but they are not yours, i. e. they are not of your making and authorizing: Church-power is first seated in Christ the Head and Apostle of our possession, and from him committed to his Apostles; and from them to Bishops and other Ministers.

sters by succession: they commit the same to others which themselves had first received, but (according to that known rule) *no man can give to another, that which himself hath not first received*, therefore the people which never received Orders, nor Power to administer the Word, Sacraments and Keies, how they can bestow it on others is besides all Scripture and reason: Church-power is in the Ministers of the Church by Derivation from the Apostles, and they alone can commit, and Transmit it unto others. The Text is expresse which saith, That Ordination is by the hands of the Presbyterie.

But how can you justifie your calling to the Ministerie, seeing you were ordained by Bishops, and Bishops from the Pope, and the Pope is from the Diuel. You lost your true succession in the Papacie, and the calling which yee now have, is Antichristian.

The Papiſts say, wee have no true Ministerie, becauſe at the Reformation wee received it not from Rome. The Browniſts say our Ministers are not rightly called into their Offices, becauſe wee received it from Rome. Thus wee are condemned of all hands, one of these accuſers muſt needs charge us faulſly, but admit both their allegations to have ſome truth, yet neither of them do conclude what they intend.

1. To answer the Papiſt, I ſhall onely crave leav to insert among my plain pages, a letter of that moſt godlie learned man, D^r Reynolds to a friend of his, who craved his help to answer the chalenge of ſome Papiſts touching the lawfulness of our Ministerie.

“ Your godlie request (good M^r Barker!) I ſhould bee ſomewhat better able to ſaſiſie, if I knew on what grounds these proud popiſh challengers do perſuade themſelves that none of you can avow your vocation to the Ministerie to bee lawfull. But I gueſſe they do it on the ſame, that Hart in his conference with mee, becauſe the antient Canons Eccleſiaſtical, aſcribed to the Apoſtles, ſay, *Episcopus duobus aut tribus Episcopis ordinetur, Presbyter autem ab uno Episcopo*: and they think none of us to bee ordained by a Biſhop, becauſe in the beginning of her Maſteſtie’s reign, one popiſh Biſhop of Q. Marie’s beeing then left, none of our Biſhops could bee ordained by two or three. Now if they build hereupon (as to mee it ſeemeth they do, becauſe I finde no other reaſon in Bellarmine, c Parſons, or the reſt, of this objection againſt us) it may bee, that as Hart, when hee ſaw the answer that I made thereunto, would needs have that whole point left out in our conference

D^r Reynolds
his Letter.

b De Cler. l. 3:
c Epitom. Con-
trov. part. 1.
con. q. 2.
d Harding, Sta-
pleton, Greg. d
Valenz.

2. *Conclus.*

"serenoe, saying hee would not presse mee therewith; so these men
 "will renounce their promiss of subscribing to the profession of the
 "Gospel, and forsaking Poperie, when they see you able to justifie
 "your calling to the Ministerie. For I went to the Archbishop of
 "Canterburie his Register, and taking thence a note how Bishop
 "Freak (who ordained mee) *consecratus est à Matthæo Cant. Roberto*
 "*Winton & Edmundo Sarum*; and how each of these was consecrated
 "by other three or four, as *Matthæus Cant.* by four that were Bi-
 "shops in King Edward's time, these again consecrated by Archbish.
 "Cranmer (whom three with the Pope's consent had consecrated)
 "and so brought every one upward to those times wherein the
 "Church of Rome acknowledged them ordained lawfully. I had no
 "sooner shewed this extract to Mr Hart, but he confessed he thought
 "no such thing could bee shewed, and that himself had been born in
 "hand otherwise, on the conceit above mentioned. You, who are
 "further from London, where the Records are kept (though your
 "friend, if need bee, can help you thereunto) may ask them, if they
 "think not Archbishop Cranmer, and the rest in King Henrie's time,
 "to bee lawfully ordained Bishops; which when they acknowledg
 "(because the Pope confirmed them) you may offer this proof, that
 "our Bishops succeeding them in King Edward's time, and so in
 "Q. Elisabeth's, were consecrated by three of them, or their succe-
 "sors, out of the authentical Records of the Archbishoprick, *scil.*
 "that *Matthew Parker* the first Archbishop in Q. Elisabeth's daies, was
 "thus by *William Barlow*, Bishop of Bath and Wells in K. Edward's
 "time, *John Scorie* Bishop of Chichester, *Miles Coverdale* of Exeter, *John*
 "*Hodges* & *Sir Suffragane* of Bedford. If they acknowledg that hee and
 "all the rest in like sort were consecrated by a number of Bishops
 "sufficient, but these not confirmed by the Pope, as the first in King
 "Henrie's time were, they must bring forth proof that without his
 "consent no Bishop is lawfully ordained, which soundly they never
 "can. If they say the Bishops, since Cranmer's time, were and are He-
 "reticks, & therefore are not lawfully autorized to ordain; first here
 "they will fail in proof too, because Heresie is an error repugnant
 "to the Word of God, and that wee hold any such, they cannot
 "shew: then admitting the contrarie, and putting the case wee did,
 "to avoid so huge debate of all points in controversie, their own
 "principal Doctors, *a Dominicus Soto*, *b Bellarmine*, *c Greg. de Valentia*,
 "do teach out of S.^d *Augustine* grounding on the Scripture, that He-
 "retical

2. In 4. sent. dist.

25. q. 1.

Art. 2. Can. 2.

De sacram. iv

gener. 1. 1. c. 26

Com. Theol.

Tom. 4. dist. 9.

q. 3. puncto 2.

Lib. 2. c. 13.

contr. epistolam,

Parthen. tract.

9. in Evang.

Joannis, Jo.

9. 33

“retical Bishops may lawfully Ordain, and that it is an heresie, such
 “as the Donatists was to denie it. What other cavills or sophisms
 “they are likely to use, I cannot imagine, but very willing to yield
 “you any help that I can, upon farther notice, I commend you to
 “the Grace of our good God, beseeching him to direct and streng-
 “then by his holie Spirit, your self, and the rest of your fellow-
 “Souldiers to fight his Battels.

A: Oxford the third of June. 1605.

JOHN RAINOLDS.

IF any doubt of this Letter, he may receiv satisfaction touching the
 Truth of it by som yet living in *Corpus Christi Colledg*, from whom
 I had this Copie.

But though this stop the *Jesuit's* mouth, yet it strengthen's the
 other part of the Objection, with whom wee have chiefly to deal.

Not at all: 1. For though our Consecration and Succession were
 continued in the times of the Pope's reign, yet it did not fetch its Ori-
 ginal from the Pope: the Gospel sounded out of *Sion*, and the Word
 of the Lord from *Jerusalem* even as far as *Britain* long enough before that
 Anti-christ of *Rome* was born. And though we should not think the
 word of the Gospel though received from *Rome* in her first pure state
 (whom *Paul* celebrates for a famous Church); Yet the light came to
 England first from *Jerusalem*; and not from *Rome*, as Mr. Fox and
 Dr. *John White* have learnedly demonstrated out of *Gildas* and sundry
 other authors who affirm that *Britain* received the Gospel in the time
 of *Tiberius* the Emperor, under whom Christ was crucified; and
 though there bee som little variance among Authors about the time,
 yet that confirm's the Truth of the matter in which they all concur,
 that *England* received the Gospel very early, either by the preaching
 of som one of the Apostles, or som of that time: mostly received is,
 that *Joseph of Arimathea* was sent by *Philip* from *France* to *Britain*,
 about the year 63, & laid the first foundation of the Christian Faith,
 which was confirmed and and increased by others.

The same is confirmed by the Testimonie of *Tertullian*, in his Book
 against the Jews, where reckoning the parts of the world, whither the
 Gospel was dispersed by the sound of the Apostles, reciteth the parts
 of *Britain* unsubdued by the Roman's sword, yet subdued unto the
 Scepter of *Christ*.

2. *Conclus.* Scepter of Christ. 2. Again the same M^r Fox relateth th at about the year 180, King *Lucius* (the first Christned King) sent to *Eleutherius* the Bishop of Rome, to receiv of him the Christian faith [others say to receiv farther instructions from him] *Eleutherius* sent unto him *Damianus* and *Faganus*, by whom the King was converted, with many of the people, and were baptised about the year 179, the Monuments and Rites of Heathenish Idolatrie were subverted, Superstition decaid, and true Religion increased; there were then in Britain 28 Head Priests which they called *Flamines*, and three Arch-priests, which they called *Arch-Flamines* having the over-sight of the manners over the rest. These 28 *Flamines* they turned to 28 Bishops, and the three *Arch-Flamines* to three Archbishopricks, having then their Seats in three principal Cities, viz. London, York, Gloucester. In these daies Rome was a *Virgin-Church*, not Antichristian. And if wee grant that England received the Faith from *Eleutherius* Bishop of Rome, yet hee was neither a Pope nor Papist. And from this *Apostolical* root do wee extract our Ordination and Succession, as beeing well assured that very early in the Primitive Church, the Gospel was planted here. And though the Papists object that the Faith was again extinguished in England, yet D^r *White* shew's the contrarie, viz. that the Faith continued here from King *Lucius* to the coming of *Austen* the Monk, whom *Grogorie* sent hither 600 years after Christ, who when hee came found divers Britain Bishop and learned men, with a Monasterie at Bangor, who did oppose *Arrianism* and *Pelagianism*, and the pride of *Austen* the Pope's Embassador.

For AQt &
Mon. ubi supra.

White's Waite
to the Church,
§ 49.

Mat. 3. 23.

Secondly, I say, that the rightfulness of our Vocation is not cut off, or nulled by such a Succession; for that learned Letter as it confesseth the Succession of our first Reformers to have been from men of the Romish Religion, so it teacheth truly, That Heretical Bishops may lawfully Ordain, and that it is an Heresie, such as the Donatists was, to denie it. To this agree's the judgment of our Saviour, who Teacheth that the Scribes and Pharisees have a lawful Succession from Moses, (they sit in his Chair, their calling is of God) though a race of bad men possessed that Chair, and Christ will have them acknowledged for their lawful Ministers. So is our Calling and Succession, though it passed through corrupt times: The Scriptures themselves, Baptism & the Articles of our Creed, have all passed through the Papacie unto us, and yet they cease not to be true Scriptures, nor true Baptism; much less doe's Ordination cease to be right, it beeing an act of jurisdiction, which may be legally and lawfully performed by men of corrupt Faith. Wee

Wee must carefully distinguish the *Acts of Office* [which have their 2. *Conclus.* form and being from a root or fountain without us] from the *qualities of the man* that perform's the Office. The man may be naught, yet his Office good; and *Acts don by virtue* of his Office just and allowable, although the man and his Religion be naught. As for instance, A Popish Landlord make's you a *Leas* of a Farm, your *Leas* is not Antichristian, but *good in Law*, though hee that demild it, be, for his Religion, a Papist. A Popish Judge doth pass a *sentence* in Court, which stand's good in Judicature: *his sentence* is not Popish, though hee that pronounced it be a Papist; the reason is, because the *legal sentence* is not of him, nor from him, as a Papist, but a Judge, who doth but deliver that which hee hath received from *an higher root the Law*; So in this case, Ordination is an *Act of Office* derived from Christ, and it is not Popish, though executed by a Papist. Wee do not re-baptize them that were baptized by a Popish Priest, because the *power of God's ordinance* depend's not on the person that doe's execute the same, but upon an higher foundation, the institution of Christ. Ministerial Acts are not vitiated or made *null*, though they pass through the hands of bad men; But stand good to all intents and purposes to *such as receive them aright*, by virtue of their Office *authoritatively* derived from the first institution.

To right Ordination (besides the parties inward Call) are required Two things. 1. On behalf of the *partie to be Ordained*, hee must have sundrie qualifications, as integritie of life by which hee get's a *good report* even of those that are without: 2. Soundness in the Faith, hee must not be an *Heretick* or misbeliever, but able by sound Doctrine to instruct and convince the gain-saier: 3. Hee must be apt to teach, readie to communicate his knowledg to others.

Secondly, on behalf of them that *do ordain*, it is likewise required; 1. That they *take a trial* of their Gifts and Life, as *Paul* saith, Let them first be proved, and then let them minister if they be found worthe. 2. Then follow's Ordination it self, which is don when they are *consecrated and set apart*, and Authorized with imposition of hands & prayer to preach the Word in the Name of Christ, 1 Tim. 4. 14. 3. Then follow's their *Election or designation* to their particular places and charges, which is don, partly by the voice of the people, and partly by the wisdom of the Guides of the Church.

Thus are wee qualified, Called, Admitted and authorized to execute the sacred Function, according to Scripture-Rules, and God hath

Conclus.

sealed to us the fruit of our Calling, by the conversion of many thousand souls, in Christ Jesus wee by the blessing and assistance of the Holie Ghost have begotten you, so that if wee bee not true Ministers of Christ to others, yet surely wee are to the people of this Nation, and to som, (wee hope) of our present, though *unbankful and causeless* enemies.

Object.

Object. But private men unordained may convert souls, as the woman of *Samaria* informed her neighbors; *Rahab* was converted by the Spies, *Aquila* and *Priscilla* helped *Apollos*, &c.

Sol.

I shall Answer this point more largely under my last conclusion, for this present thus; I doubt not but much good is don by the faithful reproofs, counsels and instructions of private Christians; women may save their husbands, at least win them to a liking of Christianitie; the Elder women must bee Teachers of good things, and so the Members of the Church do edifie one another: But what? is this Christ's ordinarie waile? must this overthrow Christ's Order and Ordinance? No, by no means. If any of you bee inwardly taught with the zeal of God's glorie, with a *sens* of the people's ignorance and miserie, let such beeing tried, and found Orthodox and competently gifted, bee Ordained. Let them give themselves to this work, and wee will give them the right hand of fellowship, without asking, of what *Universtie* they were. But beware how yee bring disorder and confusion into the Church, and so overthrow the Ordinance of Christ, upon serious consideration of our third Conclusion which now followeth.

1 Cor. 5. 16.

1 Pet. 3. 1.

Tit. 2. 3.

3 Conclus.

Having proved in the former Conclusions, that the Work of the Ministerie is an Office appointed of God, and that Ordination for executing that Office is an Ordinance of Christ in the New Testament, our third Conclusion will naturally follow, *viz.* That no man uncalled and unordained, can with good conscience intrude upon that work and Office.

This position or Conclusion is proved by two places especially remarkable for this purpose, the first is that of *Zach. 13. 3, 4, 5.* And it shall com to pass—that the Prophets shall bee ashamed every one of his Vision when hee hath prophesied, neither shall they wear a rough garment to deceiv, but hee shall say, I am no Prophet, I am an husbandman, for man taught mee to keep Cattel from my youth.
1. This place is a plain Prophecie of the times of the Gospel, wherein many blessings are promised when the Messiah is com; *vers 1. 2.*
2. The

No man unsalld and unordained can with good conscience, &c.

17

3. *Conclu.*

2. The words, *vers 4. 5.* are words of Recantation and repentance of som that pretended the Spirit, and took upon them the Office of Propheysing, when as they were not Prophets, but husbandmen, or bred up to som other Trades. 3. The means by which this kinde of Teachers were brought to shame and repentance, is the zeal of the Christian Magistrate upon complaint made to him of their doings by their dearest friends, *vers 3.* And it shall com to pass, that when any shall yet Prophecie, *i.e.* notwithstanding all spiritual means used to cleane the Land of seducing spirits and Teachers of fals Doctrines *vers 2.* if for all this, they shall prophecie, then his Father and his Mother which begat him, shall say unto him, Thou shalt not live, &c. The meaning is this, That as in the Law of *Moses, Deut. 13. 5, 8.* Hee that pretended himself a Prophet and was none, was to bee punished by the Magistrate: such a like zeal should bee used against fals Propers in the New Testament, their best friends endued with knowledg and discerning, shall oppose them, preferring their zeal and pietie towards God, be'ore the natural affection they bear towards their own children. And there is a reason (as Mr. *Boroughs* think's) why their best friends should withstand them in this waie: 1. Because it is a thing abhorring to Nature, that men should suffer God whom they honor, to bee blasphemed. 2. To see their wives and children, and dearest friends to bee seduced into waies which wee think will undo their souls to eternitie, and not be able to help them nor our selves, unless wee can perswade the Seducer to desist, and ask them why they do so, and entreat them to forbear: Therefore these must com under the Magistrates restraining power. 4. then follow's the fruit of the Magistrate's dealing with them, *viz. Their shame and repentance,* they shall disclaim their usurped profession, and confess that they were never brought up, nor fitted for it, and so return to their former course and Trade of living. This Scripture is fulfilled in one part, by the rising of fals Teachers in our daies; and if it bee not fulfilled in the other part, *viz. in their repentance,* one principal cause thereof is, because our Magistrates are so far from putting them to shame, that they rather uphold them, having enfranchized every Sect to hold Assemblies to preach who will; yea, to the disadvantage of Christ's Gospel, have suffered his Ministers to bee vilified & reproched even in Almanacks, and to bee made the scorn and derision of the raging waves of the Sea, and mocking spirits, of which *S. Jude* complain's, *v. 13. 18.* I pray God this be not laid their charge.

Heart-Division.
ona. p. 19. 13.

24.

D

our

3. *Conclus.*

Our second place is, *Num. 16. 1, 2, 3, 5.* *Daiban* and *Abiram* were Gentlemen of the Tribe of *Reuben* the eldest son of *Jacob*, *Numb. 26. 5, 9.* This is that *Daiban* and *Abiram* which were famous in the Congregation, they thought they had as much right to the Government as *Moses*, who came of a younger Tribe, and therefore [like *Levellers*] they say to *Moses* and *Aaron*, wherefore lift you up your selvs above the Congregation of the Lord, *ver. 3.* And when they were summoned to appear before *Moses*, they refused, saying, wee will not com, *ver. 12. 13.* Is it a small thing that thou hast brought us out of a Land flowing with milk and honie, except thou make thy self altogether a Prince over us? their quarrel was especially against *Moses*, against the Civil-Power. *Korab* for his part was a *Levite*, and hee would have none above him in the Church, hee would needs do the office of a Priest as well as *Aaron*; seek yee the Priesthood also, (saie's *Moses* to him, *v. 10.*) His quarrel was Ecclesiastical against *Aaron*, *ver. 11.* What is *Aaron* that yee murmur against him? Thus yee see how *Korab* did endeavor to make common the Offices of the Priesthood, and why? becaus (said hee) all the Congregation of the Lord is holie, *ver. 3.* All have the gifts of the Spirit; as if God's Ordinarie gifts of Sanctification, did take away distinction of Callings and Offices: But what saie's *Moses* to all this geer? *ver. 5.* To morrow the Lord will shew who are his, and who are holie, and will caus him to com near unto him, i. e. God will by miracle shew whom hee accepteth for his servant in the Government, you or mee: And who is holie, i. e. whom hee hath consecrated to com near unto him by special Calling to do the Office of a Priest, *Aaron* or you. All the Congregation is holie, by the Gift of common vocation unto Grace, but not by special Gift of consecration to the Office of a Priest. As *Paul*, *1 Cor. 11. 7.* saith, that the Husband is the image of God in respect of domestick Authorities; the wife is the image of God in respect of the gifts of grace, as well as her Husband; but the Husband, and so every good Magistrate hath on him a two-fold image of God. 1. One by gifts of Grace common with other Saints. 2. The other by special Calling and autoritie to his Office in Church or State.

Well, you see *Korab's sin* what it is; but how doe's the Lord take this at his hands? see *v. 35.* Those 250 men which offered incens and invaded the holie Office, were burnt to death with fire from Heaven. And for a Monument to all posteritie, that None who is not Called and Consecrated, should presume to take upon him the Office of ministering holie things, to make himself near to God in these peculiar

Scr.

Services, God commanded the Censers, wherewith they had offered the Incense, to bee kept for a memorial unto the children of *Israel*, that no stranger, which is not of the seed of *Aaron*, com near to offer Incense before the Lord, that hee be not as *Korah* and his Companie, *ver. 40*. Also God commanded *Aaron's* rod that budded, to bee kept for a token against the Rebels, and thou shalt quite take away their murmurings. *Num. 17. 10*. And they shall know that whosoever cometh near to the Tabernacle of the Lord without a Calling, to do the Office of a Priest, is in danger to die, as *Korah* did, *ver. 13*.

But what is this to us? In the Old Testament God had precisely limited the Priests Office to *one Tribe*, how doe's this reason hold in the New Testament?

The application hereof is made by *St Jude, ver. 11*. To the times of the New Testament, Wo unto them, for they have ran greedily after the error of *Balaam* for reward, and are perished in the gain-saying of *Korah*: Hence I thus argue, If the sin of *Korah* is, and may bee committed in the New Testament, then it follow's undeniably, that in the New Testament it is a sin to level Church-offices, or intrude into the actions of sacred Ministerie, whereto one is not Called, least hee perish in *Korah's* sin.

Ans.

The Apostle *S. Jude* fore-telling what Sectaries then were, and should bee in Christ's Church, and setting them out by certain characters by which they might bee known among others, hath this, *v. 11*. That they are guiltie of *Korah's* gain-saying.

In which words I note three things: First, that the sin of *Korah* is and may bee committed in the New Testament.

Secondly, That none can commit the sin of *Korah* under the New Testament, if there were not a distinction and reservation of ministerial Offices and Authorities to men set apart for that work, as in *Korah's* time.

Thirdly, That those, of whom *Jude* speak's, are therefore guiltie of *Korah's* sin, because they invaded the Office of the Gospel-ministerie [for now wee have no proper Priests nor sacrifices] as *Korah* did the Office of the Priesthood under the Law: That old Priesthood is changed, Christ hath erected another Ministerie in their stead, which must bee preserved inviolable from all invaders, as that of *Aaron's* was, for elf the sin of *Korah* could not bee committed in the times of the New Test. But seeing the sin of *Korah* is committed under the New Testament, our conclusion stand's good, that it is a sin for men uncalled to exercise

3. *Chap.*

the Office of the Gospel-ministerie, or of a Prophet being bred up to feed Cattle, &c.

1 King. 11. 37.
with c. 13. 33.

1 Chron. 11.

Add herunto, for those of all, that of the Apostle, Heb. 5. 4, 5. No man taketh this honor to himself, but hee that is Called of God, as Aaron was. It was a sin in Jeroboam to make Priests of the lowest of the people, which were not of the Tribe of Levi: When Jeroboam revolted from the house of David, hee changed the worship and the Ministerie, (the honest Ministerie were not for his turn) least the people should return to their dutie, but God cursed this divellish policie, for this thing became sin to the house of Jeroboam to cut it off, and destroye it from the face of the earth: As then, so now it is a sin for any man to take that honor to himself: The Apostles words are general and Argumentative to this sent, becaus no man ought to intrude into this holie Office without a Calling, therefore neither might Christ; if a man take an Office, not appointed of God thereunto, it is no honor to him.

Ref.

No man can make himself a Steward or Embassador, no man can do any thing in God's House, as his Steward or Embassador to preach his Covenant and set thereto God's seal, but they that have Commission from God. Now a Commission is the imparting of power to us, which before wee had not. By virtue of God's Commission wee are Stewards of God and Embassadors for Christ ~~as~~ *as hee hath appointed*. 2 Cor. 5. 20. Christ hath committed to us the Word of Reconciliation, and wee in his Name and with his Authoritie do tender and seal God's Covenant: Without God's Commission, all sacred actions are meer nullities and mockeries, like a Judgement without a Jurisdiction; of no more Authoritie, then if a private person should give sentence upon the Bench, or a Mid-wife Baptize your Children: The Pharisees questioned John for Baptizing, Joh. 1. 25. And Christ for Preaching, Mat. 21. 23. The Priests and Elders of the people came to him as hee was Teaching, and said, By what Authoritie dost thou these things, and who gave thee this Authoritie? Christ doth yield the challenge to bee just, if hee could not have shewed his Authoritie, and therefore in his Answer, Christ doth avoish both John's and his own Ministerie to bee from Heaven, vers 2. 25. The Apostle is clear, that God is the Autor, who set's the ordinarie Pastors and Teachers in the Church, as well as the Apostles and Prophets, and without his setting, wee can no more do the Office of Pastors and Teachers then of Apostles. Wee must attend God's Calling to God's Imploiment.

1 Cor. 12. 28.

From

“From the premises, I conclude in the words of Mr. Hooker. “The Ministerie of Divine things is a *function*, which as God did himself Institute, so neither may man undertake the same but by Autoritie and Power given them in lawful manner——They are therefore Ministers of God, not onely by way of *Subordination*, as Princes and Civil Magistrates are, whose execution of Judgment and Justice, the supreme hand of divine providence doth uphold, but Ministers of God, as from whom their Autoritie is derived and not from men: For in that they are Christ’s Embassadors and his laborers, who can give them their Commission, but hee whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What Angels in heaven could have said to Peter, Feed my sheep? preach, baptize, do this in remembrance of mee, whose sins yee retain, they are retained, and whose yee remit, they are remitted? What think yee, are these *terrestrial sounds*? the power of the Ministerie of God translateth out of darkness into glorie, it doth dispose of that flesh which was given for the life of the World, and it poureth malediction upon the heads of the wicked.—The things wee do, shew that wee are and can bee Commissioned by none but Jesus Christ. All the Princes of the world cannot give us this Autoritie and Commission, wee cannot bee Deputies in these Divine things, becaus themselves have not the chief power to dispence the things in person, nor to bestow the blessings and curses at their will and command, whereof wee are made the Instruments. What impudence then is it for Mechanicks, who have received Commission neither from God nor man, to intrude into this Office?

Som have said, What evil is it for gifted men to preach though uncalled, mee think’s they do well, better then your drie dances of the Clergie, they hold forth Jesus Christ, &c. Object.

Wee envie no man’s gifts, wee diminish them not, onely wee plead for Christ’s Ordinance: Let them submit to Christ’s Ordinance to bee tried and Ordained and then Preach and spare not; elf there’s evil enough in such undertakings, judg with equitie. 1. What evil is it for a private man to execute the Office of a Constable? to pull a Judge from the Bench? mee think’s hee doe’s better reform manners and punish vice, then your old rotten Magistrates: must wee stay for a Commission when things bee amiss? Absalom will minister justice better then his father David; aie, by all means; things are like to go well, Answ.

.Conclus.

Rev. 1. 16, 20.

Luk. 19. 41. 42

1 Chro. 36. 16.

Mat. 10. 41.

if every man that reckon's himself gifted; may bee *judg what is best*, and *himself the fittest* to do it, But God is a God of Order, Unitie, Peace, and not of Confusion. 2. And this I dare affirm, that the Diel hath not a more subtil *prevalent engine* to pull down the Kingdom of Christ, and set up his own [which is establisht by Hereſie, Sedition, Falſ-worſhip, Envie, Hatred, Schiſm, Diſſention, &c.] then by *destroying the Miniſterie* whereby God hath erected and built his Church: But as long as Chriſt will have a Church among us, hee will hold thoſe *stars in his right hand*; And whenſoever you ſee them pluckt out of the Firmament of the Church, then look for nothing but a *ſad night* of darkneſs and miſerie upōn this Nation: They are the greateſt *malignants* and avowed enemies of our Nation, that are haters of its *Miniſterie*. But let them beware what they do, for if hee that *loverb* and receiveth a Prophet in the name of a Prophet, ſhall receiv a Prophet's reward, then hee that *deſpiſeth*, derideth, hateth, vilifieth a Prophet in the name of a Prophet, or becauſ hee is a *Miniſter* of the Goſpel, hee carrieth in his *breſt* the mark of a Reprobate, and let him bee ſure that hee ſhall receiv the reward of a Prophet-hater.

See Mat. 2. 3,

7, 8, 9.

The truth is, God hath made theſe *Preachers a check, a ſhame*, and a *juſt rebuke* to a rotten, formal, dead Clergie, that underſtood not, nor ever endeavored the convection of ſouls; God would by a fooliſh people *provoke* men of abilities to a more ſpiritual and conſcionable diſcharge of their duties, 'twere good this uſe were made of it; But what good elſ this promiſcuous preaching hath don, how it hath advanced truth or godlineſs, is their part to ſhew. What *miſchief* it hath don, what *Errors* it hath ſpread, how many *unſtable* ſouls it hath beguiled, what fearful Schiſms and Factions it hath brought into our Land, what *diſcord* among brethren, &c. There bee too many Inſtances in moſt Counties of England. By ſuch like men, you ſee what preaching you are like to have, if ever your eſtabliſht Miniſterie bee extinguished. People by degrees will grow to a *loathing and contempt* of the Goſpel preached, through their prophaning it with their *fulſom fooleries*.

M^r Owen of
Toleration,
p. 82.

I ſhall cloſe up this point with a remarkable paſſage of M^r Owen's in his Treatiſe of *Toleration*, joined with that *Sermon of his*, which hee preached before the Houſe, Jan. 31. 1648. — His words are theſe. "There are a ſort of perſons termed in Scripture *ἀτακτοι* unruly, *ἀκατάτακτοι* diſorderly, 1 Theſ. 5. 14. *ἀπειρητοι* of the baſer ſort, Act. 17. 5. *ἀναισθητοι* abſurd,

“*absurd, unreasonable men, 2 Thes. 3. 2. disorderly, lawless and disobedient, 1 Tim. 1. 9. and the like disorderly, vagabond, wandering, irregular persons, fixed to no calling, abiding in no place, taking no care of their Families, that under a pretence of Teaching the truth without mission, without Call, without warrant, uncommanded, undesired, do go up and down from place to place, creeping into Houses &c. Now that such waies as these, and persons in these waies may bee judicially enquired into, I no waie doubt: I did yet never observ any other issue upon such undertakings, but scandal to Religion, and trouble to men in their civil Relations; Therefore according to the Apostle's order, 1 Cor. 7. 24, Let every man in the same Calling wherein hee was Called (to Christianitie) therein abide with God, studying to bee quiet, and to do his own business, and not other mens, as the Lord hath commanded.*”

3. Concluf.

1 Thes. 4. 11.

The chief Argument for preaching without Ordination, is taken from *Act. 8. ver 4.* with *Act. 11. 19. 20.* they that were scattered abroad upon the persecution that arose about Stephen, went every where preaching the Word; yet these that were scattered, were *not Ordained men*, therefore men *unordained* may Preach.

1. Object.

1. It must bee in such cases as in the Text, This example will not hold in cases altogether *unlike*: Suppose that when Ministers are persecuted, Congregations scattered, when Christians are faine to flie into strange Countries among Infidels; when such cannot bee had, as by God's ordinarie Call have power to preach, I say, admit that in such a case, any man may preach the Word, declare among the people the name of Jesus Christ, his Death and Resurrection; yet by what *analogie of reason* can this bee alleged against the *established course* provided in Scripture for sending men to preach? In Case of extreme danger, when I am assaulted for my life, I may rather kill then bee killed, I may bee my own Magistrate; But this warrant's not an *ordinarie usurping of the Magistrate's sword*; so in our present Question:

Ans. 1.

When wee have a Rule and an extraordinary Example that crosseeth that Rule (as in the case of Phinees and Abraham's killing his son) then wee must leav the example and follow the Rule; wee must not follow *dispensations* and forsake the *standing precept*.

Rule.

2. But how will it appear that these [They] in the Text, that preached abroad, were men *unseiz and unordained*? seeing there bee precepts in Scripture for Ordination, if wee finde any *doing* the work of Elders, wee are to *presume* that they are Ordained, though their Ordination

Ans. 2.

Col. 4. 12, 13.
Philem. v. 14.

nation

3 *Conclus.*

nation bee not recorded, as *Marcus, Aristarchus, Demas, Lucus, Tychicus, &c.* And that those preachers above-mentioned, were sent, I shall offer unto you, for proof, these *Textual* considerations.

A. 9. 10.
A. 11. 8.

1. All that are named, as *Philip the Evangelist, and Ananias, and Lucius of Cyrene*, were men in Office.

2. Nothing appears to the contrarie, but all make's for it, That the *seventie* were at *Jerusalem* till that scattering, they kept companie with *Christ* while hee lived, and with the *Apostles* at *Jerusalem* after hee was *Ascended*, *Act. 1. 21* (For out of the *seventie*, *Matthias* was chosen to bee an *Apostle*.) and because they nestled themselves in their warm quarters at *Jerusalem*, God send's a persecution to disperse them about their busines, that so the preaching might bee more fully known according as *Christ* fore-told, *Act. 1. 8*. so it came to pass the *seventie* were appointed to preach in the places where those that were scattered, did preach, *Act. 8. 1*. Therefore it is altogether likely that these were the men.

3. Besides, it is said, *Act. 6. 7*. That a great Companies of the *Priests* were *Converted* to the Faith, and these were *Paul's* Fellow-belpers unto the Kingdom of God, *Aristarchus* and *Marcus*, and *Jesus* which is called *Justus*, who are of the *Circumcision*, these were Preachers of the Gospel with *Paul*, *Col. 4. 10, 11*. And they beeing *Priests*, were Authorized by their former Calling to preach. Therefore when the Text saie's, *Act. 8. 1*. They were all scattered abroad except the *Apostles*, this cannot bee meant of all the Church (for there remained many thousands of them, *vers 3.*) but of them, who did preach *Christ* at *Jerusalem* as *Stephen* had done, these were especially aimed at in the persecution, and they seeing how it fared with *Stephen*, tooke themselves to preach abroad, the *Apostles* that remained behind were persecuted, *James* was killed with the sword, and *Peter* imprisoned, *Act. 12. 2*.

4. Circumstances evidencing this Truth, is that of *Act. 12. 20* where it is said, that some of them were men of *Cyrene* and *Cyprus*, who when they were come to *Antioch*, spake unto the *Greeks*, preaching shal I ordaine *John*. By these, we may judge whether the rest of them that preached were, when 'tis said, Some of them were men of *Cyrene*, the rest were of the same rank, though not of the same Cities. But these men of *Cyrene* and *Cyprus*, were they lawfully Called and sent forth to preach?

Had they any special Calling? I conceive they had for these reasons:

First,

First, Because they were the first that converted the people of *Antioch* unto the Faith, *Act. 11. 21, 22, 24* And God gave testimonie to their word by signs and wonders, *vers. 21.* the hand of the Lord was with them, *viz.* to heal the sick, &c. as was usual in the first planting of Churches. If they had not an *ordinarie* Calling, yet surely they had an *extraordinarie* one, because their Doctrine was confirmed with signs following, *Heb. 2. 4.*

3. *Conclus.*
Reason 1.

Secondly, These wonder-working Preachers continued at *Antioch*, till *Barnabas* was sent thither unto them from *Jerusalem* to confirm the people in the Faith, these men continuing at *Antioch*, are expressly called *Prophets and Teachers*, *Act. 13. 1.* Now there were in the Church that was at *Antioch* certain *Prophets and Teachers*, as *Barnabas* and *Simon* called *Niger*, and *Lucius* of *Cyrene*; and these ministered unto the Lord, *vers. 2.*

Reason 2.
A. 11. 22.

Thirdly, They that are called *Prophets and Teachers*, *Act. 13. 1.* are the verie same that fled and came first to *Antioch* and converted that people, *Act. 11. 19.* For 'tis said, *vers. 20.* that they were men of *Cyprus* and *Cyrene* that came first to *Antioch* and preached, and one of them, *Act. 13. 1.* is *Lucius* of *Cyrene*: *Lucius* therefore of *Cyrene*, (called a Prophet, *Act. 13. 1.*) was one of them that fled from *Jerusalem* upon that Persecution, *Act. 11. 20.* Hence I gather that seeing they that preached at *Antioch* and converted them, were *Prophets and Teachers*: And they that converted the *Antiochians* were the same that fled from *Jerusalem* upon that persecution; therefore they that fled and preached were not men meerly Gifted, but duly Called.

Reason 3.

These Textual circumstances give sufficient ground to affirm that those which preached upon that scattering, had som spiritual Calling thereunto; far better grounds then can bee alleged to the contrary. Put altogether thus: They *all, e. i.* they which had kept companie with the Apostles and were of the seventie, or of the converted Priests, They are they that preached abroad: 1. Because they onely are named: 2. Because the seventie were appointed to preach in those places where they that were scattered, did preach: 3. Because they were men approved by signs and wonders: 4. Because som of them are expressly Called *Prophets and Teachers*, beeing the very same men that came to *Antioch*, and fled from *Jerusalem*. Let the same bee said of you, and then preach in God's name, els such a pattern will not justify you, nor bee a fit parallel for your actions.

E

Apollos

Conclus.
Object.
Insur.
ee Church-
members set
joint, by
bilateral
transmission
against chil-
dren, p. 17.

Apollos was *not* ordained Minister, yet hee preached, *Act. 18. 24.* Hee was an *Authorized publick* Preacher in the Church of *Corinth*, for who is *Paul* or *Apollos*, but Ministers by whom yee believ, *1 Cor. 3. 5.* *Paul* speak's of him, as his fellow-laborer and Steward of the mysteries of God, *1 Cor. 4. 1, 6.* Yea, it seem's that *Apollos* did Baptize as well as preach, for the *Corinthians* were divided into Sects according to the Names and Number of them that taught and baptized them, (*1 Cor. 1. 12.*) as *Paul's* misliking of them doe's import, *vers 13.* Were yee baptized into the Name of *Paul*? and seeing som did call themselves by the name of *Apollo*, it follow's that hee did also Baptize from which time they would call themselves by the name of *Apollo*, as others did of *Paul*.

It's true indeed, *Apollos* preached at *Ephesus* before hee came to *Corinth*, *Act. 18. 24, 27.* But seeing wee read that hee *was a Minister*, and yet read of *no new Ordination* received after his coming to *Corinth*, wee must conclude, that hee was an authorized Preacher when hee preached at *Ephesus*.

Object. But hee knew onely the Baptism of *John*, i. e. the Doctrine of *John*, hee had been baptized onely with water in the name of Christ.

What of that? Yet hee might bee as true a Minister of the New Testament as *John Baptist* himself; for *John* taught the people that they must repent and believ on Jesus Christ, and so hee baptized them, *Act. 19. 4.* The same Doctrine did *Apollos* preach, *Act. 18. 25, 28.* Hee taught diligently the things of the Lord, and mightily convinced the Jews that Jesus was Christ.

The Baptism of *John* and of Christ distinguished, *Act. 19. 4, 5.* are not two Baptisms of water, but onely one with water which is called *John's Baptism*, *Act. 19. 3.* and the Lord's Baptism, *Act. 8. 16.* But Christ's Baptism in distinction from *John's*, was the pouring forth of the holie Ghost upon the Apostles, and others in those daies, as *St Peter* doe's expound it, *Act. 11. 15, 16.* saying, That as I began to speak, the Holie Ghost fell on them, as on us at the beginning, then remembered I the words of the Lord, how hee said, *John* indeed baptized with water, but yee shall be baptized with the Holie Ghost—compare, *Act. 8. 15, 16.* when *Peter* and *John* were com to *Samarita*, they praied for them, that they might receiv the Holie Ghost, for as yet hee was fallen upon none of them, onely they were baptized in the Name of the Lord Jesus.

This

This Baptism of the Holie Ghost shed on them, *was usually done by the* 3. *Conclus.*
laying on, not of water, but of hands, Act. 8. 17. & 19. 6.

Paul saie's 1 Cor. 14. 31. yee may all prophesie one by one, that all 3. *Object.*
 may learn, for the ministration of the Spirit is given to every one
 to profit withall, Chap. 12. 7. therefore all that bee able, may
 preach.

Paul's purpose there, is to give directions concerning the use of *Ans.*
 spiritual gifts, specially that of Tongues and Prophecie; And be-
 caus some used their gifts for ostentation, not for edification; there-
 fore hee telleth them, that in what kinde soever any gift manifesting
 the Spirit, is bestowed on any man, it is to this one end, for the profit
 of all, Chap. 12. 7.

Secondly, Note that these gifts were diversly distributed, not
 given all to one, nor any one gift to all; but to one was given to 1 Cor. 12. 10.
 speak with Tongues, to another Miracles, to another Prophecie. And
 every one might exercise his own gifts, but not anothers: Hee that had
 the gift of Miracles, might do his Miracle, but not go about to speak
 with Tongues, and hee that spake with Tongues might not at-
 tempt to heal, nor to Prophecie; God gave not all these gifts to
 one, but one to one, another to another, dividing in parts to every *Verf 11.*
 man as hee will. Prophecie was a chief Gift, extraordinarily in-
 spired, as was the gift of Tongues or Healing, and the Prophets
 were they, which by a special and extraordinarie gift interpreted Pro- 2 Cor. 14. 3.
 phetical Scriptures to edification and consolation; Now Paul being
 to regulate this gift, saith, Yee may all Prophecie one by one, i.e. all
 that bee Prophets, all that have a matter revealed to them, (ver. 30. if
 any thing bee revealed to another that sitteth by, &c.) All such may 1 Cor. 12. 19.
 take their turns in Prophecyng, not any one els; for at Corinth, all were
 not Prophets.

This then is the plain meaning of that place, as hee that had not
 the gift of Tongues or of Healing might not attempt to heal, or to
 speak with Tongues, so hee that had not the gift of Prophecie, might
 not undertake to exercise it.

Thirdly, Becaus our men take these Prophets to bee ordinarie gifted
 Christians, and so their practices imitable: I shall by three reasons 2 Cor. 14.
 prove the contrarie, viz. That prophesying in that place, was an
 extraordinarie, and not a standing ordinarie gift in the Church. *Reason 1.*

1. Becaus S. Paul saie's of them, that they had some special matters
 revealed to them, of a sudden, whilst another was Prophecyng, they

conclus.

onely sitting by, and not using the help or operation of any facultie of their own, as their wit, memorie, reading : they spake by divine inspiration, like the old Prophets.

reason 2.

2. And accordingly wee finde them in a rank and order of men set with the Apostles above the most eminent Gifted Christians, 1 Cor. 12. 28. first Apostles, secondarily Prophets—And as the Apostles, so they had their knowledg of the mysterie of Christ by revelation, as Paul witnesseth, Ephes. 3. 5. as it is now revealed to his holie Apostles and Prophets by the Spirit. Prophecie therefore was no standing gift, and Prophets were not ordinarie gifted believers, but a rank of men in Office above Pastors.

reason 3.

3. All these gifts (1 Cor. 14.) were of the same nature for the manner of their Donation, and for their continuance, i. e. to last for a time onely, wherefore seeing the gift of Tongues and Miracles is ceased, the gift of Prophecie is also ceased, for this was given in the same manner, and placed among the extraordinarie gifts, 1 Cor. 12. 10. whereupon I conclude, that the Prophecyng in the Corinthians, is no pattern for the practice of our gifted Speakers, who, I presume, have not the face to take the place of Prophets next to the Apostles above Evangelists and Pastors,—Nor to affirm that they have their knowledge by revelation [for then what need they plead their parts or gifts, seeing Inspiration or Revelation is not a facultie of the minde.] And seeing the gift of prophecie is ceased, it is now a gross taking of the name to counterfeit it, as also it is to imitate the miraculous works of Christ and his Apostles.

Object.

If they had been inspired, they could not bee subject to the judging of others, seeing they could not then err : But the text saie's, that the spirit of those Prophets is subject unto the Prophets ; therefore they were but ordinarie men, 1 Cor. 14. 29, 32.

Object.

This Argument follow's not becaus the Apostles were inspired and could not err, yet they submitted their Doctrine to trial, Act. 17. 11. And becaus Satan can transform himself into an Angel of Light, and his ministers as the Ministers of Christ ; and becaus as there were fals Prophets of old, so there shall bee fals teachers among you, for this caus, wee are commanded to trie their spirits, i. e. the Doctrines propounded under the name of the spirit's inspiration : And to prevent delusions in this kinde, God gave a gift of discerning of spirits, whereby to know a true Prophet from a fals, which spake of his own spirit: yea, the Prophets themselvs had a spirit of judging, vers 29. And therefore

Pet. 2. 1.
Joh. 4. 1.

therefore it was ordained that the Doctrine of every Prophet should be subject to the Examination of other Prophets, who ought to judge by the Rule of God's Word, whether that which was spoken, were by the motion of God's Spirit, or by a spirit merely humane; and this was no disparagement to those Prophets, to have their Doctrine and interpretations judged by others endued with the same Spirit. (Nam etsi homo spiritualis à nemine judicatur, tamen qui à nemine judicatur, judicatur à spiritu Dei). These Prophets were greater then the Ordinarie Pastors and Doctors, yet inferior to the Apostles and Prophets which were the Pen-men of holie Scripture (as that learned Dr Rainolds hath observed) they had indeed gifts and inspirations more then ordinarie for opening of Scriptures, but not the Spirit so incessantly assisting them, as they had that wrote the Scriptures. Nathan, though a Prophet, yet he had not the Spirit incessantly speaking in him, hee spake out of his own humane judgment and reason, when hee bad David to build the Temple; so did Samuel judg concerning Eliab the eldest son of Jesse, 1 Sam. 16. 6, 7.

Leff. Apoc. 7. 1. 1. 34. p. 300, 301, 305.

2 Sam. 7. 31.

Mementis oportet (saith Dr Rainolds) dona spiritus secundum mensuram hominibus distributa esse, & cum insint in illis primitia quidem Spiritus Sancti, una etiam inesse reliquias spiritus humani. Nemo autem novit, quae sunt hominis, nisi spiritus hominis; Nec quispiam novit, quae sunt Dei, nisi Spiritus Dei; Itaque quae tradunt viri Dei, Prophetae hi, de quibus loquimur, profectae esse possunt ab humano spiritu, quo adhuc etiam in illis est, idcirco doctrinam suam submittere debent fratrum suorum examini & iudicio, neque enim omnia semper Deus servis suis revelat, sed id quisque potest aliquando dicere, quod Elizeus, cum ad ipsum Sbnamitis accederet, hoc Jehovah celavit me, neque indicavit mihi, ib. p. 305.

If their Doctrine may be judged, it may be refused as beeing possibly subject to error, not when they speak by Inspiration; but because 'tis possible, they might speak by a humane spirit, or by a fals spirit, and that could not be known, but by examination; therefore the Apostle will have those Prophet's Teaching submitted to the judgment of others, that have the spirit of Prophecie, that so by the harmonie and consent of their Doctrines, the unitie of the Spirit, by which they all speak, may be evidenced and approved. Now this could not befall the Pen-men of holie Scripture, who spake as they were moved by the Holie Ghost, and not of their own spirits at any time when they preach't or writ any part of Scripture. Whatsoever the Apostles preached or wrote, it is of Divine Autoritie, because they wrote it.

1 Cor. 14. 37.

Conclus.
Object. 4.

Som bee so inconsiderate as to plead for their pattern and warrant Christ's making *Preachers of Fishermen*; why therefore may not *Tradesmen* preach?

Ans.

Nothing can make more directly against you: 1. Christ called them from *their Trades* to an higher imploiment to be *Fishers of men*, and they *left their Trades* to do this Work; But you say, *Keep on your Trades and preach too*. 2. Christ, who is the Autor of the Ministerie of the New Testament, *Called them, trained them up* in his School as Disciples, then hee *Ordained Twelv* that they should bee with him, that hee might send them to preach, *Mark. 3. 14*. But you preach without any such Calling, Training up, Ordaining or sending. 3. Christ sent them out two and two to preach, and *gave them power* to heal the sick, cleanse the Leapers, raise the dead, cast out Devils. Christ *enabled* them for the work which hee sent them about; But you have no such *mission*, nor *new abilities*: here is the difference between Christ and men, hee doe's not *finde men fit*, but *make's them fit*, and so send's them; But *wee must finde them fit*, or els not send them: Neither must any run before they bee sent. *Jer. 23. 21*. I have not sent these Prophets, yet they ran, &c. These are the chief Arguments for preaching without Ordination, for farther satisfaction wherein, and of all Mr *Chillenden's* Objections, I refer the Reader to that acute, solid short Treatise, entituled, *Church-members set in joint*, written by *Philodexter Transilvanus*; and I the rather recommend that Treatise, because my people have grounded their Opinion and Practice upon Mr *Chillenden's* Book.

The

The second Question.

WHether Baptism belong's and bee rightly administred to Infants of Christian parents in the New Testament? *Asser.*

Baptism is the first *visible Act* of God's Grace, whereby hee doth receive us into his favor and familie : And the first *visible means* whereby hee doth *applie to us* by Word, Sign and Seal the blood of Jesus Christ for remission of sins. Now the *Question* is to whom this Seal of mercie doth belong.

Anabaptists have sundrie pretences to scorn and deride Infant-baptism : in their account the Baptism of Infants is no Baptism, because according to Christ's Institution (as they conceive) true Baptism doth alwaies presuppose *actual belief* in the receivers, and is otherwise no Baptism ; therefore they *re-baptize*.

Others allow of Infant-Baptism, they esteem it as an Ordinance which Christ hath instituted in special love and favor to his people, *only they restrain* this privilege to the Infants of Parents who join themselves in Church-Covenant to some particular Congregation. My debate is with the former, who deny *all Infant-Baptism*, the which if it be proved to belong to any Infants, it is enough for my purpose; and the *same Arguments* which prove it to belong to Infants of *this or that Congregation*, do prove it to belong to the whole visible Church and their Infants ; it beeing a vain pride and great presumption to make *new conditions* of Church-membership, which God hath not made, and to ascribe to the *inventions* of men a power to supersede the Ordinances of God, to cast both us and our Infants out of the Covenant ; *us, that were baptized into that one bodie*, If wee subscribe not to their Articles, and our children, because wee subscribe not, thus making void the Commandement of God, by the commandments and Ordinances of men.

I the rather force my self to speak something of this beaten point, because there bee three young heathens in my parish, and three others :

de ad :

Infant-Baptism justified by virtue

dead out of the Covenant through their Parents frowardness. Now for the convincing and satisfying, if it may bee, of theirs, and other poor people's judgments in the present Controversie, I shall content my self with five Arguments; the first will depend upon a clear positive Answer to another question, *viz.*

Quest. Did God make the Covenant of Grace onely with actual Believers, or with them and their Infant-seed? Did God take into Covenant the Parents with their children or the Parents onely?

Ans. Not the Parents onely, but with them their Infant-seed; this is the express Tenor of the Covenant, *Gen. 17. 7.* between God and Abraham, between mee and thee, and thy seed, to bee a God unto you: *What seed meaneth hee?* his Infant-seed, *ver. 12.* Hee that is eight daies old, whether it bee a childe of thy loins, or of a stranger, a Proselite, which is not of thy seed: this Covenant was first made with Abraham, *Gen. 12. 3.* wherein God promised that in his seed shall all the Nations of the Earth bee blessed, *i. e.* in Christ; And it was renewed with the Sign of Circumcision added unto it, *Gen. 17. 7, 12.*

Of God's Covenant.

1. Wherein observ three things: 1. That the Covenant made with Abraham was the Gospel-Covenant, wherein blessedness was promised in and through Christ the promised Seed. for God preached the Gospel to Abraham, when hee said, In thy seed shall all Nations bee blessed, as S. Paul reasoneth, *Gal. 3. 8.* the which Covenant, seeing it was 430 years before the Law, and not disannulled by the coming of the Law, it was to endure till the Seed should com to whom the promise was made, *vers 17. 19.* and consequently to the end of the world, becaus Christ came to establish the Covenant made to the Fathers, and after Christ, no more changes to bee expected.

Rom. 15. 8.

2. Note, that the persons with whom that Gospel-Covenant was made, were Abraham and his Infant-seed, and all Nations, even as Englishmen and our Infant seed, as appear's, *Gen. 17. 4, 12.* My Covenant is with thee and with thy seed in their Generation, and with the stranger that is not thy seed, all of them must bee Circumcised. Compared with *Rom. 15. 8, 15.* Now I say, that Jesus Christ was a Minister of the Circumcision, *i. e.* of the Jews, for the truth of God, to confirm the promises (of the Covenant) made unto the Fathers, and that the Gentiles might glorifie God for his mercie, beeing made partakers with them of the same promises, according as it is written, Rejoice yee Gentiles with his People, &c. Now this Covenant of promises

promises made with the Fathers, Christ should not confirm, but clip and curtail it, if so great a part as all our Infants bee left out and excluded: But if God take our Infants into Covenant, who shall dare to exclude them?

3. Note, when God at first gave that Covenant to Abraham and to the Nation, hee gave withall a Commandement, that the initial mark of the Covenant should bee set upon all whom hee had taken into Covenant both Jews and Gentiles and their Infants: The Covenant it self and the mark of the Covenant are alike extended to all the same persons whether young or old: Note farther, that when Christ renewed and established that Covenant in his own blood, though hee changed the Sign, yet hee repealed not that Commandement: Nay, hee added a new commandement, enjoining the new Sign, Baptism, to bee given to all Nations, without exception of any persons formerly received into Covenant: so that wee are under a twofold Commandement to Baptize our Infants, one, of God who first made the Covenant and gave that Commandement, the which is still so of force, that if Christ the Lord of the house had not changed it, wee were all bound at this daie to bee Circumcised; and seeing hee hath changed that Sign into Baptism, but not the Covenant it self, nor the Commandement thereto annexed; it followeth, that by the old Commandement enjoining Infants to bee marked; and by Christ's new Commandement, enjoining Baptism to bee that mark; all, that are not excepted out of the Covenant stand bound to receiv it. In like manner as the fourth Commandement enjoining one day of seven for an holie Rest to the Lord, doth binde us to observ our Lord's daie; the Commandment stand's of force, though the first daie bee changed: so the Commandement for signing of the Nations whom God received into Covenant and their seed, doth still oblige us to set the New Seal upon them; especially, seeing wee are again commanded by Christ so to do without any exception of Infants. Hence I thus argue,

All that are taken into the Covenant of Grace, ought to receive the initial Sign of the Covenant [what ever the sign bee, that God shall chuse,] and that according to the Commandement of God and our Lord Jesus Christ. 1. Argument

But infants are taken into Covenant with their Parents, as is proved; therefore by the Commandement of the Lord, they ought to receive the Sign which God hath enjoined to bee used, and that Sign is Baptism: They must receive one sign, or other by virtue of God's

Infant-Baptism justified by

command annexed to the Covenant, if they will not receive the new sign Baptism, they must be Circumcised.

Or thus,

If Infants have a right to the Covenant and the initial sign thereof then it is a wrong to deny them. But Infants have a right to the Covenant and the initial Sign thereof both by God's *Original Grant*: Gen. 17. 11, 12. And by *Christ's confirmation* of that Covenant made with the Fathers, Rom. 15. 8. therefore it is a wrong to deny it to them. The Covenant under which we are is the *Gospel-Covenant*, made long since with us *Englishmen* and our *Infant-seed*, with a command of giving them the Sign, which at first was Circumcision, and now Baptism by the same *Divine Authority* enjoined, and commanded to be given without any exception of any within the Covenant.

Argument 2.

My second Argument is grounded on *Act. 2. 38, 39.* then Peter said, Repent and be baptized, &c. In which passage of Scripture, I note three things:

1. Who the persons were, of whom Peter saith, The Promise is to you and to your children, they were a mixt multitude of many Nations, as appear's, ver. 10. *strangers of Rome, Jews, Proselytes, Creets, and Arabians.* Note

2. What promise that is, of which S. Peter saie's, *It belong's to such people and their children*, and is applied to his hearers as the ground of their being baptized: It is that grand promise made to Abraham to be a God to him and his seed, *επαγγελία* that Gospel-promise of good tidings, *gratuitum Dei promissum, quatenus opponitur legi*, saith Beza; in a word, it is that promise of blessedness, which consist's in remission of sins to be obtained by the promised Messiah.

Jer. 31. 34.

Object. Nay, Why not rather understand it of the promise of the gifts of the holy Ghost promised *Joel 2. 27.* and given by laying on of the Apostles bands, especially becaus it is said in the end of ver. 38. Be baptized and ye shall receive the gift of the Holy Ghost.

Answer. The promise here spoken of, can not be understood (I conceive) of the miraculous gifts of the Holy Ghost. 1. Becaus Peter's hearers received no such gifts, and therefore S. Peter made no such promise to them, for doubtless they received what was promised. 2. Such a promise must here be understood as belong's to Parents and their children, and to all that shall be called to the world's end; But there is no such promise in all the Scripture, that the miraculous gifts of the Holy Ghost shall fall upon

upon Parents with their children, and *all that are* to bee converted to the worl'd send. 3. A promise of such gifts seem's not *sutably applied* to Peter's hearer's comfort; for their Question was, What shall wee do to bee saved? And Peter give's them; 1. A direction: 2. And a Promise: A direction to *repent*, and to *acknowledg* Christ to bee Head and Foundation of the Covenant of Grace, & that life and remission of sins is in *his blood*, whereof Baptism is the Seal: And then he *recite's* and *applie's* to their comfort the promises of the Covenant, *q. d.* Yee shall receiv the benefit of the Covenant, *remission of sins*, and also *the gift of the holie Spirit*, the Seal thereof; those *first motions* now begun in your hearts, shall bee followed with increas of Sanctification, of spiritual light, of joy, comfort and assurance. This interpretation doth exactly agree with the Apostle's *discours*, Gal. 3. 14. where speaking of the *blessing of Abraham* to com on the Gentiles, hee saith, That wee beeing delivered from the Curse, and restored into God's Grace by Christ, shall *receiv the promise of the Spirit* through Faith, *i. e.* the *spirit of Grace* (which is the Seal of the promises of the new Covenant) *the gifts of the holie Spirit* which had been so often, and so solemnly promised by the Prophets, Es. 44. 3. I will pour water upon him that is *thirstie* (as Peter's hearer's now were) and flouds upon the drie ground, I will pour my *spirit upon thy seed*, and my blessing upon thine off-spring, and one shall say, I am the Lord's, and another shall call himself by the name of *Jacob*, with Ex. 11. 19. & c. 36. 27. *A new spirit* will I put within you, I will take the stonie heart out of your flesh, and give you an heart of flesh: So that the *gift of the Spirit* in Peter's Sermon, and the *promis of the spirit* in the Galatians and in the Pro-
A&2.2.38.
Gal.3.2,14.

As for that place Joel 2. 27. S. Peter expound's it, Act. 2. 17. of the *descending of the Holie Ghost* upon the Apostles in *ferie Tongues*, and it may well have relation to all those, upon whom in *like manner* it did descend: But if any man conceiv's, that that place hath a farther accomplishment in the New Testament in the larger pouring forth of the gifts of the spirit of *Illumination* and understanding in the *mysteries of Christ*, and his Kingdom more generally upon all sorts and conditions of people, and in a greater measure, so that all sorts and *sexes, now*, shall have as much, or more light and illumination then the Prophets had in the old Testament; the *common light* of the Ele& now under the Gospel shall bee *clearer and better*, then that of *prophetic* of old, (according so that Zech. 12. 8. Hee that is feeble, shall

bet as David and the house of David, as the Angel of the Lord.) I shall not withstand him, and so that place of *Joel* in this large sense, doth contain a part of the promises of the new Covenant, whereof Baptism is a Seal. But as for those *miraculous gifts* of the Holy Ghost, I no where finde them communicated with or annexed unto Baptism. Sometimes they were poured forth before Baptism received at the Apostle's preaching, as upon Peter's hearers that were with *Cornelius*, *Act.* 10. 45. 47. Sometimes after Baptism, by another Cerimonie of laying on of hands, as *Act.* 8. 16. 17. *Act.* 19. 6.—Sometimes upon their fervent prayers as *Act.* 4. 31. And upon these considerations it is, that I take the promises here spoken of & applied to Peter's hearers and their children, to bee the promises of blessedness made to Abraham and all Converts.

3.

The third thing to bee observed in Peter's words, *Act.* 2. 39. is this, That this promise, (be it what it will) did belong as well to his hearers children, as to themselves, (it is to you and your children).

Object.

True say they, when they are in a capacitie to receive the promise, i.e. to as many of our children as are cal'd to actual faith, not of our Infants.

Answer.

This is a miserable shift for those words, [*as many as the Lord our God shall call*] are quite a new thing, clearly relating to another sort of people, then his present hearers, viz. *All that are afar off*, which as yet never heard of Christ. Those words do not exegetically expound to which of his bearer's children the promise did belong, as if Peter meant to tell them, to some of their children it doe's belong, not to others, but by the very order of the Text, they point out others that were afar off, in their several generations to bee called by the Gospel, to whom saie's Peter this promise doe's belong, to them and their children, as well as to you, and your children. The children then of Peter's Converts were within the promise.

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Fourthly, Observe Peter's reasoning and argumentation, in this word [*For*] ver. 39. where S. Peter give's a reason of his direction, why those hearers should bee baptized, viz. because that grand promise of blessedness by remission of sins did belong to them; and upon this, as upon a principal foundation, hee build's his Exhortation to them to bee baptized; the holie Ghost in that manner of reasoning clearly teaching this Doctrine, viz. To as many as the blessings or promises of the Covenant belong's to them also belong's Baptism; For therefore doe's the Sign belong to Peter's hearers, because the Promise did first belong to them. And by the like reasoning, the same Apostle doth justify his baptizing of *Cornelius* and his Familie, *Act.* 10. 47, 48. Can any forbid water that these should not be baptized

Doe's.

baptized who have received the holie Ghost as well as wee? And hee commanded them to bee baptized in the Name of the Lord; which discours, if reduced to form of Argument, sai's this; They that receive the same Grace are capable of, yea have right to, the same Sign; but Infants are capable of the same Grace (of the holie Ghost, and of remission of sins, as shall bee proved anon) therefore of right they are to receive the same Sign, i.e. the Sacrament of Baptism.

The same Doctrine doth our Saviour teach, using the same manner of reasoning; for the admission of Infants to the outward sign of blessing, Mat. 19. 13, 14. There were that brought unto him little children that hee should put his hands on them and praie; and his Disciples rebuked them, but Jesus said, Suffer little children to come unto mee, for of such is the Kingdom of God: In which words observe 1. Christ's practice: 2. The reason of his practice: By his practice, Hee admitted Infants to the outward sign of Blessing, though they understood not what was said or don unto them, yet did Christ give them his Blessing, and the Sign thereof (hee laid his hands on them) contrarie to the carnal judgment of his Disciples, who thought it a mockerie to give Infants a Sign which they understood not. 2. The Reason of Christ's practice is this, Infants are not excluded from the Kingdom of Heaven, therefore they are not to bee excluded from the outward Sign of the right and entrie to such a Grace. And if Christ did esteem it a sufficient reason, why little children should bee admitted to the Sign of his Blessing, because of such is the Kingdom of God; then by the same reason, Infants must bee admitted to Baptism, and not debarred from the first Sign of entrie into Christ's Kingdom, viz. Because the Kingdom of Heaven belongs to Infants before actual Faith.

Now if they will give us leav to make use of Christ and his Apostle's manner of reasoning, my second Argument for Infant-Baptism will bee this:

All those to whom the Blessing and Promises of the Covenant do belong, to them also belongs Baptism, the Sign thereof (by the Doctrine of St Peter, and of Jesus Christ himself). 2. Argument.

But to Infants of believing Parents, the Blessings and Promises of the Covenant do belong, before Actual Faith; therefore by the Doctrine of the Holie Ghost in Scripture, such Infants ought to bee baptized before Actual Faith.

The Major, or first part of this Argument, is the very reason of the Text: The Minor Proposition, viz. That the Blessing and Promises

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of the Covenant do belong to *Infants before actual Faith*, is proved by these reasons. 8. By the *express words* of *Peter*, which say, the Promise is to your children. 2. By the *express words* of our Saviour, (of such is the Kingdom of Heaven) 3. By *example* of *Isaac* and *Jacob*, they were children of the Promise *before actual faith*, and had applied unto them the Seal of the righteousness of Faith. 4. *Som Infants dying are saved*, they are members of Christ's Kingdom; therefore the *Blessing of the Covenant*, viz. Regeneration and Remission of sins through the blood of Christ, do also belong to them, for except an *Infant bee born again*, and cleansed by the blood of Christ, hee cannot enter into the Kingdom of Heaven; but *som Infants do enter into Heaven*; therefore *som Infants* are born again justified and sanctified in the blood of Christ. Now what hath the *Anabaptist* to except against this plain Doctrine of Scripture?

oh. 3. 5.
leb. 9. 21, 23.

Object. 1.

The Blessings of the Covenant belong to *Elect Infants*, not to all: Shall wee under that pretence baptize all in general? (This was objected to mee in our Conference).

Ans.

If Baptism belong but to *one Infant*, it is enough to confute them who deny it to all; because they are Infants. 2. And if it belong to *som Infants*, why not to all? for who shall judg which are elected, and which are not? It concern's not us to know who are, and who are not *Elect*, because the *Sacraments do belong* to the *Elect*, not as *Elect*, but as *visible members* and Professors; upon which account *S. Peter* baptized *Simon Magus*: And *Abraham* by God's appointment circumcised *Ismael* though a reprobate, *Esau* and all the children of the flesh were circumcised. 3. Lastly, by your reason, Men of years should uot bee baptized, because wee cannot tell whether they bee *Elect*, or not.

Object. 2.

Ans.

But where have you any *Example* of children baptized?

There is no need of example when wee have the *Doctrine* of the *Holie Ghost* for it, which is of greater *Autoritie* and force, then bare Example; Howbeit, the practise of the *Aposiles* may go for an Example; their baptizing of whole *households*, is an Example of baptizing all within the *household* and young, that are not excepted; Even as under the name of *Abraham's household*, are comprehended his Infants: *Abraham* and his household were circumcised, so the *Jailor* and his household were baptized, the phrase is the same, the case is the same, and why not the persons?

Object. 3.

Yea, but the the Scripture saie's, *Go, Teach and Baptize*: and they that
gladly

gladly received the Word, were baptized: and again they were baptized confessing their sins, therefore men must be capable of teaching of Faith and repentance before they be baptized.

'Tis true, When wee first bring the Gospel to a People, they must be first Taught, confess their Faith and their Repentance, and then be baptized; But it is as true, that when the Parents have received the Faith and are baptized, their children also are taken into Covenant. Thus Abraham was first taught, and then circumcised; But his Infants were first circumcised and then taught. This one Error doth much blemish your understandings, you conceive that the Covenant take's in only actual Believers: That is indeed a part of the Covenant, but not the whole extent of it, as hath been proved. For as wee by deeds do purchase and convey Lands holden in Leaf or Copie to our children, yea, to children which shall be born, as well as to them that be already born; and though our children at that age knew not what their Fathers did for them, yet when they com to age, they claim those Lands by virtue of the Land-Lord's Grant and Seal annexed, paying their Rents, and doing their covenanted Services and Homage: So doth the great Land-Lord of Heaven put both us and our children into the Copie of Heaven, and confirm's it by Seal of Baptism; And when our children com to have Faith, they may claim the good things covenanted by virtue of God's Grant and Covenant made with their Fathers, they performing the conditions of their Father's Covenant.

Answe.

Wee believe the promises for our selves and our children, Gen. 17. 7 Wee give our selves and our children unto God to be his people: and wee contract for us and our children. See Deut. 29. 10, 11, 12, 14, 15, &c.

From Scripture I proceed to some Reasons for Infant-Baptism.

Infants are capable of the thing signified in Baptism, viz. of the blood of sprinkling; therefore of Baptism it self: if they have the thing signified which is the greater, why should they be debarred the Sign which is the less? It cannot be denied them upon any just ground of Faith or Reason.

Reason 1.

Yes, saie they, becaus Infants have not Faith nor Repentance.

Object.

You must add 1. That they have not Faith, nor ever will com to have Faith. 2. You must add that they have not Faith nor any other means of applying Christ's blood, els your exception is not sufficient: In men of years, it is applied by the Spirit of God, and by Faith in Infants by the Spirit alone, which is given unto them. It is the Application of Christ's

Answe.

Christ's righteousness that justifieth us, not our *act* of apprehending it, the thing applied, not our *act* of applying: God by his Spirit in Infants doth all things on our part, which Faith should do. *Job. 3. 8.* the winde bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everie one that is born after the Spirit, *i. e.* As the power of God is seen in the winde moving the aër, so it is in the changing and renewing of us, though the manner bee hid from us. Thou knowest not what is the waie of the Spirit, nor how the bones do grow in the womb of her that is with childe, *Eccles. 11. 5.* Thus much wee know from Christ's own mouth, that Infants are blessed, for Hee blessed them, *Mar. 10. 16.* Shall wee denie it becaus wee know not the manner how they are blessed? Or, shall wee denie them to bee reasonable creatures, becaus wee cannot discern in them the use of reason? Or, shall wee denie them to bee sinners, becaus they know not what the Law is, nor what the transgression of the Law is? Wee need not trouble our selves about the manner how Christ's righteousness is applied to them, seeing God is as gracious to applie unto them the righteousness of the second Adam, as in justice hee did the sin and condemnation of the first Adam.

2. That Exception about Faith and Repentance is no more a barr against the Baptism of Infants, then against the Circumcision of Infants, forasmuch as in Circumcision were required *all the same qualifications*, which you say are required to Baptism, *viz.* the inward Circumcision of the heart.

Little children must bee brought unto Christ and none forbid them, and by Baptism they *do com unto him*, where the Minister in Christ's stead receiveth them, and blesseth them, and the Lord sealeth up unto them their receiving into his favor and grace for his own mercie's sake without any merit of ours.

Reason 2.¹

Christ confirmed the Covenant made unto the Fathers, *Rom. 15. 8.* Hee bettered it and no way worsed it: And when hee commanded a new Seal to bee set in stead of Circumcision, hee did it without altering the substance of the Covenant in the least degree; but now the very substance of the Covenant would bee altered to the worst, if som persons formerly received into Grace, should by Christ bee excluded; yea, and Believers children are in worst condition

tion then in the Jewish Church, which to affirm, were not onely derogatorie to Christ's Grace, but against Scripture it self, which saith, *Ephes. 3.6* That the Gentiles are *Fellow heirs with the Jews*, and of the *same bodie*, and partakers of his Promise in the Gospel; of which they are not partakers, nor *Fellow-heirs*, if so great a part of the *Gentiles* as their children should bee excluded. The *Infants* of Jews and Proselytes at the coming of Christ had *interest* and right to the Covenant of Grace: And if that *right bee taken away*, then their condition after Christ is worse then before: Shall they bee *losers* by becoming Christians? This, no sober man wil affirm: Neither is this a *complaining* against God but against them, who would exclude, whom the Lord hath not excluded: God's Grace is not *straitned* by Christ's coming; therefore our *Infants* are not excluded.

Our last Reason is grounded on *1 Cor. 7. 14.* The Apostle there speak's of such an *Holiness*, which belong's to the *Corinthians* children from this ground, that one of the Parents is a Believer, and whereof the children of Parents beeing both unbelievers are not capable, but remain unclean: Now this cannot bee meant of a civil holiness or cleanness, for so the children of unbelieving Parents were holie, as well as the children of Believers, seeing *holie Matrimonie* is not an Ordinance peculiar to the Church. And no where in Scripture are children called *holie*, becaus their Parents are joined in *holie Wedlock*, and may lawfully live together: But it is meant of a *Federal holiness*, whereby the children are joined with God in Covenant, dedicated to his Service, have right to the means of salvation, and the Sacrament of Baptism, and whereby they are distinguished from *Heathens*, *Turks*, and such other Infidels. This *Federal holiness* is transferred from the Parents to the children, not by Generation or Legitimation, but by the *merciful will* of God, whereby hee promisseth to bee a God to them and their Seed. Thus the whole Church both young and old, by virtue of God's Covenant with them, are severed from other Nations, dedicated to God's pure Worship and Service, and for that cause are counted *holie*, *Deut. 14. 1, 2.* Thou art an *holie people* unto the

Reason 2.

Federal holiness what?

Apollonius. p. 84.

the Lord, with Ezra 9. 2. the *bolie Seed* had mingled themselves with the people of those Lands: the *Jews* were the *bolie Seed*, the Heathens *unbolie*, not becauf they were illegitimate, or wanted a *civil boliness*, but becauf they were without God's Covenant, as *Paul* describeth the State of all *Heathens*, Ephes. 2. 11. Remember that in time passed, yee were Gentiles in the flesh, without Christ, Aliens from the Common-wealth of Israel, and strangers from the Covenant of Promises.

Quest.

Som at Corinth thought themselves defiled by their marriages with Infidels, though contracted before their conversion, and thereupon moved a question, Whether it were lawful to continue their marriage with the unbelieving partie, or whether they must not seek a separation? 1 Cor. 7. 1, 12.

Ans.

Paul is utterly against separation, ver. 12, 13. Let not him put her away, and let not the Wife leav her Husband: His reason is, vers 14. Becauf the unbelieving Wife is sanctified by the believing Husband, though the unbelieving partie bee unclean before God, and is not made an *bolie Person*, yet the use of Matrimonic with her is *Holie* to the believing partie; and of this truth, the holiness of their children is brought for an evidence, to this sent, that seeing the Lord counted their children *bolie* and in Covenant with him, the believing partie might rest assured, that their abode together, and the use of their marriage is not polluted, but acceptable in the sight of God.

Objec.

The sanctification of the Wife is but a *civil sanctification* in that place, i. e. shee is sanctified to his use, that hee ought not to put her away. Again the holiness there spoken of, is a fruit of that sanctification of the Wife, whereof it will follow, That seeing the effect cannot bee greater then the Cause, the Cause cannot produce a greater effect then it self, the Cause beeing onely a *civil sanctification*, the holiness of the children must bee the same, thus argueth *Tho. Collier*.

Of Christ ex-
alted p. 166.

Ans.

Calvin. in loc.

1. The question was, Whether the Believer were polluted by his unbelieving Wife; the Apostle saies, No, *quia plurius est pietas unius ad sanctificandum conjugium, quam alterius impietas*

pietas ad inquinandum; i. e. The Faith of the Believer is of greater force to sanctifie their present cohabitation, then the unbelief of the other to pollute it. This hee proveth from a greater effect and fruit of the Husband's faith, viz. The holiness of the children born of such a Husband by such a woman. The children are holy, not onely civilly, as beeing born of lawful Wedlock, but federally as beeing severed from all children of unbelievers by special prerogative, holy to the Lord, consecrated unto him, whereas by nature they were Aliens and unclean; according to that of Paul, Rom. 11. 16. if the root bee holy, so are the branches.

The faith of the believing partie sanctifieth the unbelieving Wife to bear not onely a lawful, but an holy Seed; yea, it sanctifies the children and severeth them from the Common condition of other children, which are prophane and unclean, without the Church, without God in the World.

2. Note, That the Holiness of the child received from one of the Parents believing, is, more then the sanctification of the Wife by her believing Husband, becaus such a Wife is not taken into Covenant with her husband, but the childe is; and therefore the Apostle saie's not, that such as is the sanctification of the Wife; such is the holiness of the childe: But thus, Such as is the holiness of the believing partie, such is the child's holiness in respect of Church-membership; and so the Faith of the believing Husband is the caus of both these effects, viz. That his coupling with his Wife is not impure, and also that his children are holie: And this latter an evidence of the former And thus the holiness of the childe is a sign of the mother's sanctification to holie cohabitation, and an effect of the Father's Faith by virtue of God's Covenant. To have said, That their children were lawful, was no more then to have said, That their marriage was lawful, which was not the question; But so saie, that the children of their lawful marriage were holie, This did infer not onely the lawfulness of their marriage, but the sanctified Use: As Mr Baily hath well observed of Anabaptism, p. 138.

Lastly, If by holie, bee onely meant a civil holiness, then on the contrarie, by unclean, must bee meant a civil uncleanness.

But when Paul saie's (*els were your children unclean*) his intent is not to make them all as an *unclean birth and impure offspring*, which were born at Corinth of *unbelieving parents*; but to shew that they are not comprehended within God's Covenant: And so when hee saie's, (*but now are they holie*,) hee note's som prebeminence of the children of Christians above the *Heathen's children*: though in *civil respects*, in respect of a lawful birth, both sorts of children were equal, yet that *civil holiness* beeing common to both, there is a *prebeminence of the Christian's childe* above the Heathens. The childe of an Infidel at Corinth is to daie *unclean* and the next daie *holie*, in case his Parents turn Christians; And what's the reason of this so sudden *abekation*? It must needs bee in regard of the Covenant into which the partie now believing is taken with his children, his unbelieving Neighbor with his children still remaining unclean: hence I conclude with *Calvin in loc.* Seeing our children are *exempted from the common condition* of lost mankinde, and admitted into God's Church and Familie, *Cur eos à signo arceamus?* upon what reason can wee drive them from the *sign* of their admittance.

A Treatise
entituled, *A
blow at the root:
or, A discovery
of Satan's de-
vices*, p. 154.

"It is (saith a learned man) God's great Work to
"Church the World, and the Divil's counter-work is, to
"Heathenize the Church. It trouble's the Divil much, that
"Children from their infancie should bee under an *Engagement*
"to receiv nurture and admonition in the Lord, to frequent
"the *Ordinances* and to own Jesus Christ by an external pro-
"fession, if hee could but contrive to *prevent their coming into*
"that Engagement, hee might hope more easly to keep them
"out when they are grown up, then to *work them out*, (so grown
"up) to a *renouncing* of Christianitie, which yet hee hath
"brought som unto.

For a close of both the questions hitherto debated, I desire to
bee resolved by our Adversaries, What is meant by the do-
ctrine of Baptism; and *laying on of hands*, reckoned up among
the principles of Christian Religion, *Heb. 6.2.* By *laying on of*
Hands, must bee understood, either the rite of confirmation,
which stood 1. In instruction and examination of those
who had been baptized Infants. 2. And in *Praying* for them,
that

that God would continue them in the Faith, &c. This was performed, when they grew up to years of discretion, and were called to give account of their Faith before their admission to the Lord's Supper. And of this minde is judicious M^r Calvin : And he wishes that this Rite and Custom were again restored and practised in the Church of God, *Talem ergo manuum impositionem quæ simpliciter loco benedictionis fiat, laudo, & restitutam hodie in purum usum velim* ; and gives weightie reasons of what benefit it would bee to the Church. Sect. 13.

*Inst. l. 4. c. 19.
de confirmatione,
n^o. 5. 4.*

Or secondly, by *imposition* of hands must bee understood a Rite or Ceremonie used in the Ordination of Ministers. Now chuse which sens you pleas ; if the later, then you confess that Ordination is a Scripture-principle, to bee acknowledged of all Christians, and so you yield our first question ; if the former sens, then you acknowledg Infant-Baptism to bee a Scripture principle, fit for all men to imbrace ; and so you yield our later question : But why may wee not understand this laying on of hands in both respects ? and so conclude both points ? *judicent docti*. It is necessarie for all men to bee instructed and catechized in these six Principles of the Doctrine of Christ, and to believ.

1. That wee must Repent of all our sins, which are dead works, and turn from them to serv God in newness of life.

2. That penitent persons must believ in God and rest on his mercie in Christ for salvation.

3. And, (for the grounding of people in Religion) that they bee instructed concerning the nature, use and signification of Baptism, whereby wee are baptized and planted into Christ, to bee partakers of the benefits of his death. Rom. 6. 3.

4. And farther to bee instructed, that by laying on of hands our baptized Infants ought to bee trained up in the knowledg and fear of the Lord seasoned with the principles of Christ's Religion ; and that for their good and the instruction of the whole Church, and for right dispensing of Gospel-Ordinances, and the means of salvation, it is necessarie that a succession of Ministers bee Ordained, for gathering and perfecting the Saints till wee all meet in Heaven.

5. And that all Christian people bee taught to believe the Resurrection of the dead.

2 Cor. 5. 10. 6. And the last judgment, whereby all men shall bee judged, and eternally disposed of, according to that they have don in the bodie, whether it bee good or bad.

O Lord our God, God of all Grace, Father of all mercies, vouchsafe for thy Son's sake, to open all our understandings, that wee may conceiv and bow all our hearts to imbrace all saving Truthes : And let us never bee of the number of those that strive or rebel against the light.

Soli Deo gloria.

FINIS.

There is a Book lately com out in English, entituled, LUTHERI Colloquia Mensalia, Or, LUTHER'S Divine Discourses with divers learned Divines at his Table, &c, Translated out of High Germane by H. Bell. A Book never before exstant, very useful for Ministers and other Christians. Seen and allowed of by learned and godlie Divines, and Ordered by the Parliament to bee Printed. Yee shall have of the Books at Mr Du Gard's house in Suffolk-lane near London Stone, and at the sign of the Ship in the new Exchange.