

OF
THE CALLING
OF
THE MINISTERIE.

Two Treatises:

DESCRIBING THE DVTIES
and Dignities of that calling.

Delivered publicly in the Vniverſitie of CAMBRIDGE,
By M. WILLIAM PERKINS.

Taken from his mouth, and now diligently perused and
published, by a Preacher of the Word.

1 CORINTH. 4. 1.

*Let a man ſo thinke of us as of the Miniſters of Chriſt, and diſpoſers of
the ſecrets of God.*



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TO THE RIGHT WORSHIPFULL,

Sir EDVVARD COOKE, Knight,
His Majesties Attorney General;

AND

Sir THOMAS HESKITH, Knight,
Attorney of his Highnesse Court of Wards and Liveries,
and one of his Majesties Honourable Countsell in the North,
Grace and Peace from Iesus Christ.

Right Worshipsfull, give me leave to put you both in *one* Epistle, whom *one* service, *one* place, *one* profession, *one* order, *one* Religion have so neerely combined: as you are *Brethren* many wayes, and especially in the profession and practice of *one* Religion; so vouchsafe to be *joynt Patrons* of this little after-birth, this *feins posthumus*, of that worthy man Maister *Perkins*, now deceased. I send you here one of the *shortest*, and one of the *freest* of his Treatises: had it beene as well brought forth by *me*, or it was begot by *him*, it had beene a *child* not unworthy of so great a *Father*: but seeing it is now a *Fatherlesse* childe, be you the *Tutor* to this Orphan, at whose hands Orphanes and *wards* have beene well used. The *Father* whilst he lived was a shining light to this our Church; and being dead, is a shining starre in heaven: for *inward* and *righteousnesse*; and his doctrine will shine in Christian Churches, whilst the *Sunne* shineth upon the earth. The subject of this Treatise is the *Ministerie*, wherein are laid downe the *duties* and *dignities*. And well doth he couple these two together: for some can challenge the *dignities* of the Ministerie, and cunningly cut off *duties* from their shoulders: others performe the *duties*, but are kept from the *dignities* chely by longing to that calling: but as he that will doe the *duties*, may justly challenge the *dignities*; so he that will expect the *dignities*, must doe the *duties* of a Minister: there are in this building, these two beames are in great wisdom well set together by this wise *Master builder*; and so closely coupled, as the idle or ambitious man cannot looke at the *dignities*, but he must withall behold the *duties*; nor the painfull and laborious man see his *duties*, but withall shall see the *dignities* thereto belonging.

And surely (Right Worshipsfull) none might better have written of this subject than he: for who may more worthily describe the *dignities* of the Ministerie, than he, who neither by doctrine nor conversation, was ever the least disgraced in his Ministerie? Or who may better challenge the honour of his calling, than he, who was ever an honour to his calling? And who might better teach the *duties* of the Ministerie, than he, who so discharged them, as his conscience could justly require, and his enemies themselves cannot but commend? And who may better teach them their *coarthers*, than he that carefully practised them in his owne person? And so none could be a fitter

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Author of this discourse than he, so not many fitter Patrons than your selves: not many in your profession better Schollers, nor any that better love Schollers than your selves: and you are some of those few in this wicked age, who willingly yeeld all *dignities* and due reverence to such Ministers, as you see willingly to discharge the *duties* of good Ministers. Well would it be with the Ministerie of England, (and the better with it, the better with England) if all as great as you, were as good friends to it as you. And if the Papists except, and say, how can this be, for that you have beene persecuters of their Priests? Let me answer once for you, who often answer for many distressed men: they persecute you with slander, that say you persecuted them, (but be content to beare your part in Popish slanders, with our Prince and State, our Counsellors and Clergie, our Parliaments and Lawes; for none of these have escaped these viperous tongues) for though you have executed the Lawes upon some of them, in your severall places, yet not with sharpnesse nor severitie, but with mercifull justice, and that also not as they were Priests, but Plotters, Practicers, Subverters, and Seducers: and as they were Priests, you sought their reformation, not their ruine. And if they, who can hardly discharge themselves from being Priests of *Babel*, have had but Justice, and that also tempered with Mercie, it shewes how good regard you have, and how much you esteeme all good and faithfull Ministers, which are Gods Interpreters. In a word, if all our Ministers were such as this Treatise describeth; or came but as neere it as the Author hereof did; and if all our great ones did use and esteeme good Ministers as you doe, we should then soon pull the Ministerie from under that foot of contempt, with which this prophane age doth daily tread upon it. The Church of *Rome*, who are farre wiser in their kinde, than the children of light, have taken other and strange courses to magnifie the Clergie. They teach, that the state Ecclesiasticall, is so farre more excellent than the Civill, as the Sunne is than the Moone, and that not in spirituall onely, (for that we denie not) but in temporall power, pompe, and estate: and that therefore the chiefe of their Clergie, is as farre above the mightiest Emperour, as the Sunne is above the Moone: and as the Moone borroweth her light from the Sunne, so doth the Emperour his State and power from the Pope.

They teach, that the Clergie is a state so distinct and absolute of it selfe, as it hath not to doe with the Civill state; yea, they exempt their Clergie, from being any way subject to the temporall Magistrare. And though their crimes be never so many or monstrous, yet the Prince or Civill authoritie, hath nothing to doe to take notice thereof, much lesse to punish them: and hereupon great volumes are written, and many Acts and Decrees are made in their Canon Law, *De exemptione Clericorum*. They extoll their Clergie above the Temporallie, allowing the Priests both Bread and Wine in the Sacrament, but leaving the *Lutie* bread alone. They make them in their Masse mediators betwixt Christ and God the Father, and creators of their Creator and Redeemer, when and as often as themselves list. And finally, they send for the most part, all their Clergie immediately to heaven without let, whereas all the Temporallie (except Martyrs) must passe by Purgatorie. Here are great buildings, but on a sandie foundation; goodly Castles, but built in the aire; if these deviles were of God, they would certainly stand: but their long tottering, threatens a sudden fall.

Contrariwise, our Church, or rather the corruption of our Church, by avoiding this *scilla*, have fallen into *charybdis*, by avoiding one extremitie, have fallen into the other, by taking too much *dignitie* and authoritie from our Ministerie, and by laying too much povertie, contempt, and basenesse upon it. It were a worke worth the labour of the wisest heads, to put downe the true meane betweene both extremes, and worth the labour of our Noble King, to take order that the meane be kept, without rising to the right hand or falling to the left. This short Treatise may hap to give some light and directions therein, or at least may encourage and stirre up their hearts, in whose hands it is to doe it. Vnder your worthy names would I have it see the world, not so much for that I am bound to you both in many private and particular respects, (though that be much) as for that I know you both to be of so right and reformed a judgement in this case, as you would have none Ministers but of sufficient gifts, and unblameable lives,

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lives, nor those Ministers put to their pensions, or uncertaine salaries, but to have certaine and sufficient maintenance proportionable to their charge, and becomming the honour of a Christian Church: God continue you both still in that minde, and make many more of the same with you; so should we have as flourishing a Church, as any Christendome hath seene. Goe forward in that and other your religious resolutions, it is the true way to honour both here and in a better world: stand firmly for the truth, and boldly against the Popish enemies thereof, as hitherto you have done: Religion had never more cause to thanke you, and all that doe so, than now it hath: for her enemies were never so insolent since they were our enemies: but if you and others hold on, as in your severall places you have well begun, and others take the like course, there is hope their insolencies will be easily (if timely) repressed, and themselves neere the fall, when they imagine they are in the full. The Lord blesse and assist you in your painefull places, and make you on earth instruments of his glory, to the good of his Church; so shall you be vessels of glorie in the kingdome of Heaven. And thus commending this little Treatise to your reading, and my selfe to your favour, I take leave, and will ever rest, 1605.

Your worships in the Lord,

W. CRASHAW.

R r r

A TREATISE OF THE DVTIES AND DIGNITIES of the MINISTERIE.

IOB 33. 23, 24.

If there be with him a Messenger, an Interpreter, one of a thousand to declare unto man his righteousnessse:

Then will hee have mercie on him, and will say, Deliver him, that hee goe not downe into the pit: for I have received a reconciliation.

The coherence of
these words with
the rest.



IN this Chapter and the former, *Elihu* a holy, learned, noble, and wise young man, had conference with *Iob* in matters of high and excellent divinity: the points of his Conference are these: From the first verse of this Chapter, to the seventh verse, is a Preface to his speech. From thence to the thirteenth verse he repeateth certaine propositions of *Iob*, and reproveth them: from thence to these words, he instructeth *Iob* in certaine points touching Gods dealing with sinners; and those are two.

1. How God *preserveth* a sinner from falling.
2. How God *restoreth* a sinner being fallen.
 1. The meanes whereby God *preserveth* a sinner, are set downe to be two principally.
 1. By admonitions, in *dreames and visions*.
 2. By *scourges and chastisements*, when the first will not prevaile. And these are laid downe from the thirteenth verse unto these words.
 2. Then followeth the second point; namely, the *restoring* of a sinner, when both the meanes formerly spoken of, have not prevailed with him, but that through his corruption he is fallen: and concerning this point, hee handleth these particulars.

The parts of this
Chapter.

- A 1. The *remedie* and *meanes* of his restoring.
2. The effect that followeth thereupon.

1. The *remedie* is laid downe in these words now read unto us; then followeth the *effect*, which is, that when a sinner is restored by repentance, then the graces of God are plentifully powred upon him, both for soule and body: from these words to the end of the Chapter.

The intent then of this Scripture, is, that God useth meanes in his mercie to preserve sinners from falling into sinne; but if they doe, then he in much greater mercie affordeth them meanes and helps to rise againe. And this is the summe and substance of the words. Now that meanes and remedie is the matter I purpose to speake of, out of these words: The meanes then to restore a sinner after a fall, is to raise him by *repentance* to a better estate than he was before; and that is inclusively, and by implication taught in this Text. But the instrument by whom that great worke is to be wrought, is here in plaine termes laid downe to be a *Minister of God* lawfully called and sent by God, and appointed by his Church to that great dutie. So that these words containe a worthie *description* of a true *Minister*; and he is here described:

1. By his titles, which are two, an *Angel*: an *Interpreter*.
2. By his rarenesse, *One of a thousand*.

R r r 2

. By

The summe and
scope of this Text
is a description of
the instrument by
whom God raiseth
a sinner into
the state of grace
and salvation:
namely, a Minister
of his word,
and he is described

First, by his titles

3. By his Office: which is, to declare unto man his righteousness.

4. By the blessing that God giveth upon the labours of this true Minister: which is, then God will have mercy upon the sinner.

5. By his Commission and authority in the last words: God will say, *Deliver him, that he goe not downe into the pit: for I have received a recompensation.* Let us speake of them in order as they lie in the Text: and first of his titles.

1. The first title of a Minister of God is, he is called a *Messenger* or an *Angel*: and not here alone, but elsewhere in the Scripture: Malac. 2. 7. *He is the Messenger of the Lord of Hosts.* And in the Revelation, the Ministers of the seven Churches are called the *Angels* of those Churches. So that it is apparent, a true Minister is an *Angel* of God in one place, and in the other place the *Angel* of the Church. He is an *Angel* or *Messenger*, sent from God to his Church.

It is consideration attends matter of much use. And first for Ministers themselves.

The most of us in this place are either Prophets, or the fumes of Prophets.

If thou be a Prophet, thou art *Gods Angel*: if a fume of the Prophets thou intendst to be; then make thy duties: Prophets and Ministers are Angels, in the very institution of their calling. Therefore thou must preach Gods Word as *Gods word*, and deliver it as thou receivest it: for Angels, Ambassadors, and Messengers, carry not their owne message, but the message of their Lords and Masters who sent them: and Ministers carry the message of the Lord of hosts: therefore they are bound to deliver it as *the Lords*, and not their owne.

In the first Epistle of Peter, 4. 11. we are bid, *If any man speake, let him speake, not onely the word of God, but as the word of God.* Gods word must be spoken, and as *Gods word*: then shew thy faithfulness to the Lord, in discharging thy hands sincerely of that message, which he hath honoured thee to carry: Gods Word is pure, therefore purely to be thought upon, and to be delivered. Then let all that are Gods *Angels*, and would be honoured as his *Angels* and Ambassadors, thinke it no lesse reason to doe the duties of Gods *Angels*, lest as many men marce a good tale in the telling so they take away the power and Majesty of Gods word, in the manner of delivering it.

The second use concerns the Ministers also: Are they Gods *Angels*? Therefore they must preach Gods word in evidence and demonstration of the Spirit of God: for he that is Gods *Angel*, the Spirit of that God must speake in him: Now to speake in the demonstration of Gods Spirit, is to speake in such a plainnesse, and yet such a powerfullnesse, as that the capacities of the simplest may perceive, not man, but God teaching them in that plainnesse, and the conscience of the mightiest may feele, not man, but God proving them in that powerfullnesse. That this is so, appeares by Saint Paul: *If a man pro-*

phesie in the Holy Ghost, the unlearned or unbelieving man comes in, hee thinke his secret faults are disclosed and laid open, he thinke all men see his nakednesse, and doe reprove him for it: he therefore falls downe, and saith, Surely God speakes in this man.

In which words, observe an admirable plainnesse, and an admirable powerfullnesse (which a man would thinke, could not so well stand together.) First, plainnesse: for whereas the unlearned man perceiveth his faults discovered, it followes necessarily he must needs understand; and if an unlearned man understand it, then consequently it must needs be plaine. Secondly, powerfullnesse: in that his conscience is so convinced, his secret faults so disclosed, and his very heart so ripe up, that he saith, *Certainly God speakes in this man.* This is the evidence and demonstration of Gods Spirit. It is thought good commendation before the world, when men say of a Preacher, Surely, this man hath shewed himselfe a proper Scholler, of good learning, great reading, strong memorie, and good delivering; and so it is, and such commendation (if just) is not to be contemned: but that that commends a man to the Lord his God, and to his owne conscience is, when he preacheth so plainly to the capacie, and so powerfully to the conscience of a wicked man, as that he thinke, doubtlesse God is within him. Art thou therefore an *Angel* of God? then magnifie the Spirit of God, and not thy selfe in the preaching of his Word.

The next use is for the hearers; and they are here taught, that if their Ministers be *Angels* sent them from God, then they are to heare them gladly, willingly, reverently, and obediently: gladly and willingly, because they are Ambassadors; reverently and obediently, because they are sent from the high God, the King of Kings, and doe deliver his Ambassage. God saith, *the people must seeke the law at his mouth*: and good reason, for if the Law be the revealed will of God, and the Minister the *Angel* of God, then where should they seeke the will of God, but at the mouth of his *Angel*? The reason therefore followeth well in that place: they should seeke the Law at his mouth, for he is the messenger of the Lord of hosts: and this must all Christians doe, not onely if their doctrine be pleasing unto them, but though it crosse their corruption, and be quite contrary to their dispositions; yea, though it be never so unfavourable and hard unto us, yet in as much as it is a message from thy God and King, and the teacher the *Angel* or *Messenger* of that God, therefore both he and it must be received with all reverence, and with the very obedience of the heart and soule. And this is the cause why a convenient reverence and honour is to be given of all good Christians, even to the persons of Gods Ministers (especially when they adorne their high calling with a holy life): even because they are *Angels* of God. Saint Paul teacheth, *that women ought to be modestly attired in the*

This is done first, by teaching plainly.

Secondly, powerfully, by teaching plainly.

Ministers must magnifie Gods Spirit, and not themselves in preaching.

Use 2.
For Hearers. They are to receive them and their doctrine willingly and reverently.

Malac. 2. 7.

For it is Gods message, though they be men that bring it.

1 Cor. 11.

Congregation.

Title an Angel.

Malac. 2. 7.

He is Gods Angel of the Church.

Use 1.
For Ministers.

This Sermon was preached in the Church of the Virgin.

Use 2.
For Ministers. They must preach Gods word, as Gods word.

Use 3.
For Ministers. They must preach Gods word, as Gods word.

Use 2.
For Ministers. They must preach Gods word, as Gods word.

1 Cor. 11. 2. 3.

Congregation, because of the Angels: it is not only because the holy Angels are present, and always beholders of our service of God, but even because the Ministers which are Angels and Messengers sent from God are there, delivering their Message and Ambassage received from God. And thus we have the first title given to the Minister; he is an *Angel*.

An Interpreter.

Secondly, he is an *Interpreter*, that is, one that is able to deliver aright the reconciliation made betwixt God and man: I say not the *Author* of that reconciliation, for that is the God-head it selfe: nor the *Worker* of this reconciliation, for that is the second person, Christ Jesus: nor the *Affirmer* or *Ratifier*, for that is the holy Ghost: nor the *Instrument* of it, for that is the glad tidings of the Gospel: but I say, he is the *Interpreter* of it; that is, first one that can open and explaine the covenants of grace, and rightly lay downe the meanes how this reconciliation is wrought. Secondly, one that can *rightly* and *justly* apply meanes, for the working of it one. Thirdly, one that hath authoritie to publish and declare it when it is wrought: and by these three actions, hee is Gods *Interpreter* to the people.

Then he is also the peoples *Interpreter* to God, by being able to speake to God for them, to lay open their wants and nakednesses, to confesse their finnes, to crave pardon and forgiveness, to give thanks in their names for mercies received: and in a word, to offer up all their spirituall sacrifices unto God for them: and so every true Minister is a double *Interpreter*, Gods to the people, and the peoples to God. In which respects, he is properly called *Gods mouth* to the people, by preaching to them from God; and the peoples mouth to God, by praying for them to God: and this calling sheweth how great and glorious a calling this Ministerie is, if it be rightly conceived. Now then for the use of it.

First, if every true Minister must be Gods *Interpreter* to the people, and the peoples to God: then hence we learne, that every one, who either is or intends to be a Minister, must have that tongue of the learned, whereof is spoken in Esay 50.4. where the Prophet saith (first in the name of Christ, as he that is the great Prophet and Teacher of his Church; and secondarily, in the name of him selfe and all true Prophets, while the world endureth.) *The Lord God hath given me a tongue of the learned, that I should know to speake in word in season to him that is wearie:* where note the *wearye soules*, or troubled conscience, must have a word in season spoken to him for his comfort; and that cannot be spoken without the *tongue of the learned*. And lastly, that tongue of the learned must be *given of God*. Now to have this tongue of the learned, which Esay speaks of, what is it but to be this *Interpreter* which the holy Ghost here saith a Minister must be. But to be able to speake with this tongue is; first, to be *furnished with humane*

learning; secondly, *with divine knowledge*; as it may by outward meanes be taught from man to man: but besides these, he that will *speake this tongue* aright, must be *inwardly learned*, and taught by the Spirit of God: the two first he must learne from men, but the third from God: a true Minister must be inwardly taught by the spiritua! Schoole-master the holy Ghost. Saint John in the Revelation must take the booke, that is, the Scripture, and eat it; and when he had eaten it, then (saith the Angel) *he must see preach to Nations, tongues, people, and to Kings:* which was done, not that Saint John had not eaten that booke, in the coming downe of the holy Ghost; he very end of whose coming was to teach the church; but that in him Christ might teach his Church for ever, that no Minister is so fit to preach to Nations and to Kings, *until they have eaten the booke of God:* that is, till after and besides all the learning that man can teach them, they be also taught by the spirit of God himselfe: and this teaching is it that maketh a man a true *Interpreter*, and without this he cannot be: for how can a man be Gods *Interpreter* to his people, unless he know the mind of God here in life: and how can he know the mind of God, but by the teaching of the Spirit of God? For as no man knoweth the thought of a man, but the spirit of man that is in him: so the things of God knoweth no man, but the Spirit of God. In deed we may be mans *Interpreter* by humane teaching, and may interpret the Scriptures truly and soundly as a humane booke or storie, for the increase of knowledge; but the divine and spirituall *Interpreter*, which shall pierce the heart, and astonish the soule of man, must be taught by the inward teaching of the holy Ghost.

Let no man thinke I here give the least allowance to Anabaptistall fancies, and revelations; which are nothing but either dreames of their owne, or illusions of the Devill: for they contemne both humane learning, and the study of the Scripture, and trust wholly to revelations of the spirit: but Gods Spirit worketh not but upon the foundation of the word: only I teach this, that a Minister must be a *divine Interpreter*, an *Interpreter* of Gods meaning. And therefore he must not only *read the booke*, but *eat it*; that is, not only have the knowledge of divine things flowing in his *braine*, but ingraven in his heart, and printed in his *soule* by the spirituall finger of God: and therefore for this end, after all his owne study, meditation, conference, commentaries, and after all humane helps, he must pray with David, *Open thou mine eyes that I may see the wonders of thy Law.* The understanding of those wonders requires a *spirituall illumination*, and the opening of them requires the *tongue of the learned*. Therefore after all the study which flesh and blood, and humane reason can yeeld, pray with the Prophet, *Lord give me the tongue of the learned*, that I may be a right *Interpreter* of thy holy will.

1. Title, an Interpreter, and that two wayes.

2. Gods Interpreter to his Church.

3. Mans Interpreter to God.

Use 1. Ministers must have the tongue of the learned.

1. He must be furnished with humane learning.

2. He must be inwardly taught by God. Spirit.

Revel. 2.

Acts 2.

Th's is to eat the booke of God.

1 Cor. 13.

This is no appropriation to the hope, who depend only on revelations, and neglect all meane.

Psalm 119. 18.

Use 2.
For Ministers.
They must be
holy and sancti-
fied men; and so
the best of all In-
terpreters to
themselves.

Furthermore, inasmuch as Ministers are Inter-
preters, they must labour for sanctitie, and
holiness of life. In *Ezra*, the *kingdome of Assir* is
island to be sanctified or let a part, to destroy Gods
enemies. If there be a certaine kinde of *sanctifi-
cation* necessary for the worke of *definitio*,
then how much more is true sanctification ne-
cessary for this great and glorious worke of the
edification of Gods Church? A Minister isto de-
clare the reconciliation betwixt God and Man;
and is he himselfe not reconciled? Dare he pre-
sent another man to Gods merie for pardon,
and never yet presented himselfe? Can he com-
mend the state of graces to another, and never felt
the sweetness thereof in his owne soule? Dare
he come to preach sanctification with polluted
lips, and out of an un sanctified heart? *Moses*
might not stand upon the Mount in Gods presence
still he had put off his shoes from off his feet,
Exod. 3. and dare any man presume to come in-
to this most high and holy presence of the Lord,
untill he have mortified his corruptions, and cast
off the uncleanesse of his affections?

For Chap. 10.
Levit. 10. 3.

In *Exodus*, the Priests are bid to *sanctifie the
people*, and in *Leuiticus* it is said, that *God will
be sanctified in all that come neere him*: but who
come so neere unto him as the Ministers doe? So
that it is apparent, *Ministers doe sanctifie the
people*; and in some construction, *God himselfe*.
Now, shall they one way be *sanctifiers of the
people*, and no way of *themselves*? Surely, if it
be so, they are but lame Interpreters. And this is
the reason doubtlesse, why un sanctified Mini-
sters, and such as are of loose conversation, be-
stow such fruitlesse labours in the Church; many
want no learning, no abilitie to interpret, and yet
how few soules do they bring to God? Some
it may be are converted by their Ministerie, that
God may shew the efficacie is not in the person
of the man, but in the ordinance of God; but
few doubtlesse (for ought that we can see) to
teach us, how God hateth him which will take
in hand to reconcile others to God, himselfe be-
ing unreconciled. Seeing then *Ministers are
Gods Interpreters* to the people, to declare and
publish their reconciliation with God, and that
they cannot be reconciled, unlesse they be sancti-
fied, and can so hardly be sanctified by the mini-
sterie of an un sanctified man; let therefore all
true Ministers of God, first, be *Gods Interpreters*
to their owne consciences, and their owne soules
Interpreters to God, then shall they know more
perfectly how to discharge the office of true *Inter-
preters* betwixt God and his people.

And thus we have the true titles of a true
Minister.

Now it followeth in the Text, *One of a
thousand*.

Here is the second part of this description,
which is by the *rarenesse* or *swearnesse* of good
Ministers: which is said downe in a very
strange phrase; namely, that a true *Minister*,
one that is a right Angel, and a true Interpreter,
is no common or ordinarie man; but thin

2. Part of the de-
scription is the
rarenesse of a
good Minister.
He is one of a
thousand.

A lone, one of many; nay, one of a thousand.

The meaning hereof is a he is conceived either
properly, or figuratively: in the figurative sense,
it is spoken in relation to Ministers themselves:
in the proper sense it hath a comparison with all
men: the figurative and hyperbolical sense is,
that of all the Ministers in the world, not one of
many is a right Angel, and a true Interpreter:
the plaine and proper sense is, that amongst the
men of this world, there is not one of a thousand
which proves a true Minister. For this point let
us examine three points: the truth of it, the rea-
son of it, and the use of it.

The truth hereof is manifest, by the experi-
ence of all ages, wherein it is strange to observe,
how few men of any sort, especially of the *better
sort*, affect the calling of a *Minister*: and which
is more strange, how few of those that are
Ministers in name and title, doe deserve theie
honorable names of an *Angel* and an *Inter-
preter*; and the truth is too manifest in com-
mon practice, to insit much upon it: rather
therefore let us see the reasons of it, and they be
three principally.

First, the *Contempt*: that lyeth on that calling,
it being alwayes hated, by wicked and prophane
men, because it discovers their filthinesse, and un-
masks their hypocrisie: and their doctrine of-
times is a stinging corrosive to their conscience,
that they cannot welter and wallow so quietly,
and so secretly in their fumes, as otherwise they
would; therefore is it that they spurne both a-
gainst the calling, and the men, and watch them
narrowly, and take hold of their least infirmi-
ties, thereby to disgrace them; judging that
to cast contempt on that calling, is to remove
shame from their owne shamefull courses: nor
is it possible, but that they should thus hate this
calling, in as much as they hate so deadly both
that *Law* and *Ambassage* which they bring,
and that *God* who is Ambassador to they are.

This hatred and disgrace in the wicked world,
was that that caused *Jeremie* to cry, *Woe is me*,
and made him in the time of his natural rea-
son, curse the time that ever he was a Prophet:
for saith he, *I am a man of contention*, every man
is at strife and at enmitie with me.

The next reason, *The difficultie of discharging
the duties of his calling*: to stand in Gods pre-
sence, to enter into the holy of holies, to goe be-
twixt God and his people, to be Gods mouth to
the people, and the peoples to God: to be the
Interpreter of the eternall law of the old Testa-
ment, and the everlasting Gospel of the new: to
stand in the roome, and to beare the office of
Christ himselfe, to take the care and charge of
soules: these considerations are so many amaz-
ements to the consciences of such men, who doe
with reverence approach, and not with insinere
rush unto this sacred seat: this made *S. Paul*
cry out, *Who is sufficient for these things?* And
if *Paul* said, *Who is?* no marvell though many a
man say, *I am not sufficient*: and doe therefore
draw their neckes from this yoke, and their
hands

1. The reason
hereof.

2. The reason
hereof.
1. Reason.
The contempt of
it, it being hated
by wicked men.

Item. 15. 10.

2. Reason.
The difficultie of
discharging the
duties.

Cor. 1. 6.

hands from this plough, until God himselfe or his Church doe presse them to it.

The last reason is more peculiar to this age of the new Testament; namely, *want of maintenance and preferment*: for them that labour in this calling: men are flesh and blood, and in that respect must be allured, and women to embrace this vocation, by fine arguments, which may persuade flesh and blood: the world hath in all ages beene negligent herein, and therefore God in his law to the such strict order for the maintenance of the Levites: but especially now under the Gospell, this calling is unprovided for, when it deserves best of all to be rewarded: certainly it were a worthy Christian policie, to propound good preferments to this calling, that thereby men of the worthiest gifts might be wonne unto it: and the want thereof is the cause why so many young men of speciall parts, and greatest hope, *turne to other vocations*, and especially to the Law, wherein at this day the greatest parts of the *finest wits of our kingdome* are employed: and why? but because they have all the means to rise; whereas the Ministerie for the most part yeeldeth nothing, but a plaine way to beggary: this is a great blemish in our Church, and surely I wisth the Papists, those children of this world, were *not wiser in their kinde*, (in this point) than the Church of God: the reformation hereof is a worke worth the labour of Prince and people: and speciall care is to be had in it, else it will not be reformed: for doubtlesse had not God himselfe in the old Testament taken such straight orders for the livings of the Levites, they had beene put to no lesse extremities, than is the Ministerie of this age. And this reason added to the other, makes them perfect; and all put together make a reason infallible: for who will undergoe *so vile a contempt*, and undertake *so great a charge for no reward*: and where there is *so great contempt*, to heave a burthen, and so meane a reward: what marvel, if a good Minister be one of a thousand?

Now let us make use of this doctrine: The use is manifold, and yeelds instructions to many sorts of people: First, *Rulers and Magistrates* are here taught, if good Ministers be so scarce, therefore to maintaine and increase, and doe all good they can to the *Schools of the Prophets*, to Universities, Colleges, and Schooles of good learning, which are the *Seminaries of the Ministerie*: herein the example of *Samuel* is very worthy to be followed, in whose dayes the Schooles of the Prophets flourished; and even *Saul* himselfe, though hee did much hurt in *Israel*, yet when he came to the Schooles of the Prophets, his hard heart relented; he could doe them no hurt, nay, he put off his robes and prophesied amongst them. So should all Christian Princes and Magistrates advance their Schooles, and see them both well maintained, and well stored: the reason is evident and forcible.

A good Minister is one of 1000. If therefore they have the number increased, let them

maintaine the *Seminaries*. And againe, if *Antichrist* to uphold his kingdome the kingdome of Satan, be so careful herein, to erect Colleges, and indoe them with living, to be *Seminaries* for his Synagogue, and use to great meanes to draw his tares in the hearts of young men, that so they may sow them in the hearts of the people abroad: shall not *Christian Princes* be as careful, or rather much more zealous, for the increasing of the number of goodly Ministers? shall *God* have his four hundred Prophets, and *God* have his Elias also? Great shame must it be to *Absol*, or to any King, whose kingdome is in that estate.

The justes diligence is such in teaching, and the readinesse of some of their Novices such in learning, (the devill himselfe doubtlesse putting to his helpe withall) that in three yeares (as some of them say of themselves) they proceed in humane learning, and in the fourth, in Divinitie: which if it be so, then it may be a good Lesson, for these our Schooles of learning, and an inducement to move all that have the government thereof, to labour to advance learning by all good meanes, and to give it more speedily passage: And it may faine some that spend so many yeares in the University, and yet alas for all that prove not one of a 1000. In these our Schooles are by Gods mercie, many young trees planted by the River side of this goodly Orchard, which by good ordering and dressing, may prove goodly Trees in the Temple of God, and strong Pillars in the Church: but they are like tender plants, and must be cherished. Princes and great men, by allowing maintenance, and the Governors by establishing good orders, and looking carefully to their execution, must see that these plants have sufficient moisture to grow speedily to perfect ripenesse; and that then they be transplanted in due time, into the Church and Commonwealth: these be the trees spoken of in *Ezekiel*, which grow by the sides of the river, which floweth out of the Sanctuary: Waters out of the Sanctuary must nourish them, and so they grow unto their perfection: but take away these waters, take away the liberality of Princes, and good discipline from the Universities, and these Trees must needs decay and wither: which if they doe, then the small number of good Ministers will be fewer and fewer, and of one of a thousand there will not bee one of two thousand.

In the next place, Ministers themselves are here taught: First, if good Ministers be so scarce, then let every man feare to make them fewer than they be: every man therefore for himselfe, labour first for himselfe, then for conscience to discharge his duty: namely, to be an Angel, to deliver faithfully Gods Ambassage, and a true Interpreter betwixt God and his people: thus if thou doest then howsoever the number of good Ministers is small, yet it shall be nothing smaller for thee.

2. If there be so few, labour to increase them,

2 Kings 18. 32.

And the Levites to examine their Law founded this practice.

Ezekiel 47. 12.

1. If Ministers. For Ministers. Let every man feare to make them fewer.

2. Labour to increase them by winning others to it.

2. Reason. Want of maintenance.

Deut. 10. 9. 21. 1. Numbers 18. 26.

This makes many of our best wits turne from the Ministerie to Law.

3. The use of it. 1. To Rulers to maintaine Universities, Colleges, and Schooles of the Prophets.

1 Sam. 19. 20, 21, 22, 23.

The number because the Pope doth use to uphold his superstition. At Rome, Shames, Downy.

For the more they are, the less burden lieth upon each particular man: therefore let every Minister by his teaching, and by his conversation labour to so honour his calling, that he may thereby allure and draw others to a love and liking thereof.

2. Are good Ministers too thin sown? are there so few of them? then let all good and godly Ministers give the right hand of fellowship one to another, and joyne together in love; and by that means arme themselves against the scorn and contempt of the world. We see they that are of a kindred, or a brother-hood, or any kind of society, the fewer they are, the more closely doe they combine, the more firmly doe they hold together against fortune's force: so ought Gods Ministers to doe, because their number is so small: if they were many, less danger in their disunion. But seeing they are so few, the more it concerneth them to cut off contentions, and all occasions of debate, and to joyne hand in hand against these common adversaries.

In the third place, *young Students* are here taught, seeing a true Minister is but one of a thousand, that therefore they bend their studies and their thoughts to the Ministry: for they well know it is an old Proverb, *the best things are hard to come by*: and certainly these are a few good Ministers, because the holy Ministry in it selfe is so high and excellent a calling; and as it is a *prize to the men* that there are so few good Ministers, so it is a commendation to the calling: whose honour and excellencie is such, that as we see here scarce one of a thousand attains unto it: therefore men of the most excellent gifts are here invited to dedicate themselves unto the most excellent vocation; yea, very reason it selfe would urge a man to be one of a thousand.

2. And further, as they are to intend this calling as the most rare and excellent: so this must teach them likewise, to hasten to furnish themselves with all good helps and means, that they may become true Ministers and able Interpreters, and not too long to stick in their studies, which keeps a man from the practice of this high function; for it is not to live in the *Univerſitie*, or in the College, and to *study*, though a man never so fast devoure up learning; but to be a good Minister, is that that makes a man one of a thousand.

In the last place, *Homers* are here taught their dutie, first to *respect* with reverence the person, and to *receive* with reverence the Message of every true Messenger, seeing it is so rare a thing to finde a true Minister: for as nothing is more vile and base than an evil and lewd Minister, whom Christ compares to salt which hath lost his savour, which is good for nothing but to be cast out, and trodden downe of men: so is there none worthy of more love and reverence than a holy Minister: for as *Esay* saith, their very feet are beautiful which bring glad tidings, and we should kisse them: feet which bring news

of peace: therefore all good Christians are to receive and use a good Minister, as *S. Paul* saith the Galatians did him, even as an Angel of God. Hast thou then a godly Pastor? runne to him for conference, for comfort, for counsell; use his company, frequent his Sermons, account him worthy of double honour, thinke it not small or ordinarie blessing for thou hast one of a thousand, and bleſſe God for bestowing his mercy on thee, which he had denied to so many others: for some have no Minister, some have a Minister, but yet alas, he is not one of a thousand.

And further, all men that are Fathers, may here learne to consecrate their children to God in the service of the Ministry, considering that it is so rare and excellent a thing to be a good Minister: nay, that man should thinke himselfe happy, and honoured of God, who may be father to such a sonne, as shall prove one of a thousand.

In a word to conclude this point, all men must here learne, seeing good Ministers are so scarce, to pray the Lord of the harvest, to thrust out more labourers into the harvest: and for those that are called at ease, that God would make them faithfull in that high function. And as *Elisa* craveth of *Elisha*, that the good Spirit may be doubled and trebled upon them, so that the number may be increased. And thus we have the truth, the reason, and the use of this, that a good Minister is one of a thousand.

It followeth, To declare unto man his righteousness.

Here is the third part of the description of a Minister, that is, by his office to declare unto man his righteousness: that is, when a poore sinner, by his finnes (the foulness whereof he seeth, and the burden whereof he feelerly) is brought downe, as it were to the very gates of Hell, when this sinner by the preaching of the Law is brought to a true sight of his misery: and againe by preaching the Gospel, is brought to lay hold on *Iesus Christ*: Then it is the proper office of a Minister, to declare unto that man his righteousness: namely, that though in himselfe he be so ill, and as foule as sinne can make him, and as the law can discover him to be: yet in *Christ* he is righteous, and just, and by *Christ* justified, as he is no more a sinner in the presence and account of God: this is the righteousness of a Christian man, this is the justification of a sinner. And to declare this righteousness to him that repents and beleeveth, is the proper dutie of a true Minister.

In the Acts *Paul* saith of himselfe, that he witnessed to the *Lewes*, and to the *Gentiles*, the repentance towards God, and faith towards our Lord *Iesus Christ*. In which words is laid downe the compleat dutie of a Minister (as he is a publike Angel or Interpreter): first, to preach repentance, which a man must performe to God, whom by his finnes he hath grievously offended; secondly, to preach faith in *Christ*, and free forgiveness, and perfect salvation through

1. For them one
love another and
myre together.
Galat. 2.9.

17. 2.
For Students.
1. To consecrate
themselves and
their studies to
this calling.

To furnish them-
selves with the
true ornaments
of a Minister.

17. 4.
For Ministers.
1. To receive
the person, and re-
ceive the doctrine

Matt. 23. 1.

Galat. 2.9.

2. Fathers to de-
clare their
power to the
Minister.

17. 5.
In all men.
Prayer for God
would increase
the number.

2. Reg. 2.9.

3. Part of the de-
scription by his
office, that is, to
declare unto man
his righteousness.

The meaning.

Acts 10. 11.

to engage his
duty these points.

1. He must de-
clare where true
righteousness is.
1 John 2.
2. How it may be
obtained.

3. He must de-
clare it to him,
that is, to show
that it is ready
for him if he be-
lieve and repent.

4. He must testi-
fy, and assure him
of it.

5. He must main-
tain it, and assure
it against all
doubts and tem-
ptations.

This duty is
ordinarily peculiar
to Ministers.

through that faith in Christ, to all that shall truly believe in him. And after both these fol- loweth that which is here spoken of, which comprehendeth both the former; namely, to *declare unto man his righteousness*. So that in these words, are inclusively laid downe, these points of a Ministers calling: First, a true Minister may and must declare unto a sinfull man *where righteousness is to be found*; namely, in *Iesus Christ* the righteous. Secondly, how that righteousness may be *obtained*, namely, by doing two duties: First, by denying and disclaiming his owne righteousness, and that is done by repentance: Secondly, by claiming and *cleaving* to Christs righteousness, and that is done by faith. Thirdly, a true Minister may and must *declare this righteousness to him*, that is, first, publish and proclaim, that it is ready to be bestowed on every sinner, which will thus apprehend it, and that it is able to iustifie and save him: secondly, besides a bare publication of this justification, he must (as *Paul* did) *witness* and *testifie* it to the conscience of the sinner, that it is as certainly true, as God is true. For as a *witness* in doubtfull cases is called, that by his Testimonie he may *cleare the truth*, so when the consciences of poore sinners are *wavering* and doubtfull what to believe, when they doubt of this righteousness, then is a true Minister as a *faithfull witness* of God to averre and *testifie the truth*, from his owne conscience, knowledge, and feeling of the infallible certaintie of Gods promises, unto the doubtfull and distressed conscience of the sinner.

Thirdly, besides *declaration* and *testification*, he is to maintain this truth, and this *righteousness*, (if the sinners conscience be not yet quiet) against all gaine-sayers, against the power of darkness, and all the gates of hell; that this is true and perfect righteousness to him that apprehends it, as afore is laid downe: and this is so infallible to every soule that repents and be- lieveth, that the Minister may assure it to the conscience of the sinner in the word of truth, and in the name of God, and may call to witness all Gods Saints, and all his holy Angels, and may payne unto him *his owne soule* upon it, that it is most true, that this is *true, perfect, and all-sufficient righteousness*.

Thus we see in some measure, what it is to *declare unto a man his righteousness*. And this is the peculiar office of a Minister of God, and this is the height and excellencie of his office. In the want of godly Ministers, I confesse that godly Christian men may one helpe another in the performance of these duties, and that with profit; but it is the proper function of a godly Minister to doe it, and the *promise and blessing* belong properly to him; as the consciences of all penitent sinners will testifie in this case: let *Dauids* serve for many, who when he was cast downe even to the mouth of Hell, by that fearful discoverie of his two hidden finnes by *Nathans* preaching: and when the faith of his

soule began to waver againe, and to rise up with despair, and to apprehend the mercie of God in Christ: then I say, could not the testimonie of all the men in the world have given him that joy, comfort, and assurance, that *Nathan* did, when he said in the word of a Prophet, and of a true Minister, *God hath taken away thy sinnes, thou shalt not die*: what did *Nathan* here, but *declare unto man his righteousness*? What did *Nathan* here but the dutie of every true Minister?

If this be the office and dutie of a Minister; and if such be the height and excellencie of his office, let us see then what use we may make of it.

First, concerning the Ministerie: it is first discovereth how nakedly, weakly, and insufficiently, the *Popish Church* doth *declare unto man his righteousness*, who will let a man seeke it in himselfe, where alas it is not: for *Popish* ministerie testifieth, that his desire is, that he may be found out of himselfe, and in Christ; and yet certainly, if ever man had righteousness of his owne worth trusting to, *Paul* had: this is the cause why so many of that religion finde not that *righteousness*, which will pacifie and satisfie their consciences when they come to die; and why so many of them, when it comes to the pinch, doe then goe out of *themselves*, and with us doe seeke for this righteousness in *Christ*, where both assuredly and sufficiently it is to be found.

Then for our owne Ministerie, here they are taught; first the true manner of teaching, and *declaring righteousness*: namely this, not to preach the Law alone, or the Gospel alone, as some unadvisedly doe (but both without profit) but both the *Law* and the *Gospel*; the Law to breed *repentance*; the Gospel to worke *faith*: but in order; first the Law to breed repentance, and then the Gospel to worke faith and forgiveness, but never before.

Secondly, they are taught to be *holy*, to be sanctified and reconciled themselves: for is it thy office to *declare unto man his righteousness*, and not thy *owne*? thy *like*? and how canst thou be a true witness, to testifie betwixt God and the soule of a sinner, when thy owne soule knoweth not, nor feeleth the truth of it? certainly such men are lame witnesses betwixt God and the sinners soule. *David* saith to the sinner, *I will instruct thee in the way wherein thou shalt goe*: but he sitteth all in the same, sits downe his owne experience in a large storie of his owne repentance, and of Gods mercie on himselfe. And though God sometime doe satisfie, and save the poore distressed soule of a sinner, by the testimonie of such men, to teach us that the vertue is not in the men, but in the truth of Gods covenant: yet alas, how few are they, to teach us how pleasing it is unto him, when a Minister is a *declarer of that righteousness* to others, which he first *hath himselfe*; and is a witness of the truth to others, which he first knoweth in his owne experience.

Thirdly, the consideration of this high excellencie

2 Sam. 12.

Use 1.
For Ministers.

Phil. 3. For the
Lutheran Minister,
they have no right
any declare it.

Phil. 3. 8, 9.

Secondly, our
owne.

Both the Law and
the Gospel.

2. To be holy
men themselves.

Ps. 32.

For else they will
convert but few.

Use 2.
To Ministers, not
to care: in the
conscience of the
world.

cellencie of their calling, must *avine* all true Ministers against the *scorne* and contempt of the World, which by wicked men is call like dust and mire in the face of Ministers; let this suffice them, they are the men that must declare *unto man his righteousness*, even he that *scornes* and contemnes the Ministerie, *he hath no righteousness* in him, unless it be by the *meanes* of a *poore Minister*: then doe thou thy dutie, and he that mockes thee, hath caused to honour thee. And let this encourage Students to consecrate themselves to the Ministerie: for *what calling* hath so high an office, as this, *To declare unto man his righteousness*? And assuredly how ever in this wicked world thou art little accounted of, (for if it did not so, it were not wicked;) yet thou art honoured in the hearts of all Gods children, and even in the *conscience* of some, whose tongues doe smite thee: and the souls of thousands, *when they die* shall blesse thee, who in *their lives* cared not for thee: and the devil himselfe doth envie, and the holy Angels themselves doe *wonder* at the excellencie of thy calling, in that thou hast power to declare unto man *his righteousness*.

In the next place, *heavens* may here learne; first, if *their righteousness be thus to be declared* as afore, then if they will have it, they must like it as it may be found; namely, *both in the Law, and in the Gospel*, and not in the Gospel alone; and first in the Law, then in the Gospel: for he must never looke to taste the sweetnesse of the Gospel, which hath not first swallowed the *bitter pills of the Law*: if therefore thou wouldst be *declared righteous* by the Gospel, be content first to be pronounced *wretched* by the Law; if thou wouldst be *declared righteous in Christ*, then be content first to be pronounced *sinfull* and *unrighteous in thy selfe*. Secondly, all men may here learne, how they are to esteeme of Gods *Ministers*, and what reverence and obedience is due to their persons, and their doctrine: these are they which must declare *unto thee thy righteousness*, if thou hast any. Art thou beholding to him, who when thou hast *lost a Jewell* (which was all thy wealth) can tell thee where it is, and helpe thee to it againe? or to him who when thy *cause* is in triall at the barre, will plead it for thee? or to him, who when thy *health* is lost, can tell thee how to get it againe? then behold how thou art beholden to a *godly Minister*; who when *Adam* had lost both for himselfe and thee, that *Jewell of righteousness*, which was, &c. is the whole wealth of thy soule, can truly tell thee where it is, and how it is to be had againe: and who, when the Devil haleth thee to the barre of Gods justice, to receive triall for thy finnes, can draw thee there such a *declaration*, as the devil himselfe shall not be able to answer? and who, when thy *soule* is sicke to death, and even to damnation, can *heale* the deadly wounds thereof. A good Minister therefore is *worthy* (as the Apostle saith) of *double honour*; whose dutie we see is to declare *unto man his righteousness*. And to conclude this point al-

so, the consideration of the height of this office of a Minister, may encourage fathers to dedicate their sonnes to this holy calling: for the *Physicians* care for thy body, or the *Lawyers* for thy cause, are both inferiour duties to this of the Minister. A good Lawyer may be one of *ten*: a good Physitian one of *twentie*, a good man one of a *100*, but a good Minister is one of a *1000*. A good Lawyer may declare the *true state of thy cause*: a Physitian may declare the *true state of thy body*: No calling, no man can declare *unto thee thy righteousness*, but a true Minister. And thus we see the office or function of a Minister. Now followeth the blessing.

Then will he have mercie upon him.

The fourth generall part of this description, is the *blessing* which God giveth to the labours and function of a true Minister: *then*, that is, when a man by the preaching of the Law is brought to true humiliation and repentance, and by the preaching of the Gospel, to true faith in the *Messias*; *Then will he* (that is, God) *have mercie on him*, (that is, on the penitent and believing sinner, Behold here the admirable sympathy, and the cooperation of God, and the Ministers office. Man preacheth, and God blesteth: Man worketh on the heart, and God gives grace: a Minister declares *unto man his righteousness*, and God saith, *so be it, he shall be righteous*: a Minister pronounceth *mercie* to a penitent sinner, and forthwith God hath *mercie on him*. Here we see the great and glorious account which God makes of the word of his Ministers, by them truly taught, and rightly applied; namely, that he as it were tyeth his blessing unto it: for ordinarily till a man know his righteousness, by the means of an *Interpreter*, God hath not mercie on him; but as soone as he doth know it, then as we see here, *God will have mercie on him, and will say, Deliver him, &c.* This is no small honour to Ministers, and to their Ministerie, that God himselfe gives a blessing unto it, and worketh when they worke, and as it were stayeth waiting, when they declare unto man his righteousness, and then hath he *mercie on him*: so powerfull, and so effectuall, is the word spoken by a Minister of God. This is that which Christ avoucheth, *Whatsoever you loose in earth, shall be loosed in heaven*. Will you know the meaning hereof? Reade *S. Iohn*, *Whose finnes forever you remitt, they are remitted: whose you retaine, they are retained*: will you have the meaning of both? Reade *Esaie*: *God destroyeth the tokens of Soothsayers, and makes Wizards, and Astrologers foolles, turneth worldly wisemen backward, and makes their knowledge foolishnesse, but he confirmeth the word of his servants, and performeth the counsell of his messengers*. Thus God bindeth and looseth with them, remitteth and retaineth with them, by confirming their word, and performing their counsell.

For example.

A true Minister seeth a sinner *hardened in his finnes*, and still rebelling against the wil of God; he

Use 4.
For fathers to make their sonnes Ministers.

4. Point, the blessing: then will God have mercie on the sinner.

God and his Minister worke together.

Math. 16. 16.

Iohn 20. 23.

Esaie 44. 25, 26.

Use 2.

For Students. To consecrate themselves to that high calling.

Use 3.

For hearers. Seeke righteousness both in the Law and the Gospel.

5. What to esteeme of Gods Ministers.

he therefore *declareth unto him his unrighteousness*, and his sinne, and denounceth unto him the miserie and curses of Gods justice, as due unto him for the same: here he *bindes on earth*, here he *retaines on earth*; this mans finnes are likewise bound and retained in Heaven. On the other side, he keeth a man *penitent and believing*, he pronounceth forgiveness of finnes and happinesse unto him for the same: he *looseth him* from the band of his finnes, by declaring *unto him his righteousness*; this mans finnes are likewise loosed and remitted in heaven, and God himselfe doth pronounce him cleare in heaven, when the Minister doth on earth. Thus God *confirmeth the word of his servants, and performeth the counsell of his messengers*.

The use of this doctrine is; First, for *Rulers* and great men of this world: this may teach them to be *wise Fathers, and nursing Mothers* unto the Church, whose authoritie they see is to great over them, as that their decree stands ratified in heaven: Therefore though their place be great, and they be *Gods upon earth*, yet must they withall acknowledge, that in justifying a sinner, in interpretation, in *declaring unto man his righteousness*, in binding and loosing, *their power also is mediate from God*, and above theirs; and they themselves, as they are men, must *submit themselves* to this powerfull word of the Ministers, to be taught by it, and to be reconciled by means of it, and highly must they respect it; for though a man speake it, yet it is the Word of God: this is to like the dust of *Christs feet*, which the Prophet speaketh of: not as the Pope would have it, to hold the stirrop, and leade the horse, and hold the water to the Pope, to kisse his toes, to hold their kingdomes of him as tenants at will, or by curtesie; but reverently to acknowledge the ordinance to be Gods, the function and dutie to be high and excellent, to acknowledge the power of their keyes and censures (being rightly applied), their promises and their threatnings to be as from God, and to submit to them accordingly.

Secondly, *Ministers themselves* here must learne, when they take the word of reconciliation into their hands and mouths, to call to mind whose it is, even the Lords, and that he worketh with them; and that therefore they must use it in holy manner, with much feare and reverence: *It is not their owne, they may not use it as they list*. And lastly, hearers are here taught, first to see how mad such men be, which carelesly, and seldom heare Sermons, but upon any occasion flie to Wizzards and Charmers, which are the Devils prophets: for see the difference of these two, the Wizzard and Charmer hath societie with the Devill, the Preacher with God: the Chantier hath his calling from the Devill, the Preacher his from God: the Charmers charme is the Devils watchword, (when he charmeth, the Devill doth the feat); the Preachers doctrine is Gods watchword; when he truly applyeth it, God himselfe ratifieth and makes it good: there-

fore let all men feare to have thus to doe with the devill, by seeking to his slaves; and let them draw neere to God by entering into fellowship with his holy Prophets and godly Ministers.

And further, if when they preach, and thou beleevest, then *God hath mercie on thee*; then learne what reverence they and their word is worchie of, which is thus accompanied with Gods mercie and forgiveness: and then learne to heare the word of God with feare and trembling, for it is Gods Word, and not theirs: and when a true Minister saith unto thee, on a true ground, I denounce thee a sinful man, or under the curse; or I declare thee to be *righteous, and a childe of grace*; it is all one as though God from heaven had said fo unto thee. If any man aske; But is it not as good, if another man pronounce forgiveness unto me upon my repentance? I answer, yes undoubtedly, if it be in extraordinary times, or places, when there are no Ministers: for otherwise, certainly this blessing is principally tied unto the Ministers calling: for it is not said of any private mens calling, any where in the Scripture, as it is here said of the Ministers; If an *Angel, an Interpreter*, come to a man, and declare unto him his righteousness, then (marke the connexion) *will God have mercie on him, and will say, Deliver him, &c.*

Whence comes this blessing? from this promise of God. If therefore other callings will challenge ordinarily the same blessing, then must they have the same promise: besides, other Christians being private men, though they be sanctified, and have a good measure of knowledge, yet have they not the same Spirit of discerning, that godly Ministers have: nor can so fully and truly judge when a man hath repented, when not; and therefore cannot so truly pronounce the sentence of the Law or Gospel, nor have the *abilitie* ordinarily by their good conference and Christian counsel to convert a soule, but to *confirm* one converted: but that power ordinarily belongs to the publique Ministerie of the word: therefore it followeth, that ordinarily they have not the power to pronounce the sentence of binding or loosing upon any man. I confesse, in times or places where no Minister can be had, God blesteth the labours of private men that have knowledge; sometimes even for the converting of a man to God, and for comforting him at the houre of death: and gives a vertue and power to that sentence, which they shall pronounce one upon anothers repentance: but as this is extraordinary, and in the want of ordinary Ministers; so in that case, a *private man* of knowledge and godlinesse, is made a *Minister for that time* to himselfe, or to another; even as a *private man* in cases of extreme danger, when no *Magistrate* is present, is made a *Magistrate* himselfe to defend his owne life. So then as in want of a *Magistrate*, the sword of the *Magistracie* is put into the hands of a private man; so in the want of Ministers, the *keyes of the Ministerie* are committed and

Secondly, see the dignity as it is supposed in the Ministers calling.

Object.

Not any more another Christian due it?

And not ordinarily.

First, for they have not the same promise.

Secondly, they have not the same power to discern.

In extraordinary times and in want of Ministers they may.

Vse 1.
For Rulers to give due reverence to the Ministers.

PGAL 2.

Vse 2.
For Ministers.

3. Vse Gods word reverently.

Vse 3.
For hearers.
First, hear Gods word often and reverently.

put into the hands of private men, (as in the dayes of persecution) that then they may with comfort admonish and advise: and with power pronounce mercie and forgiveness one unto another, upon their true repentance. Yet alwayes remember that in so doing, a private man is as a Minister for that time and in that case: but ordinarily (and alwayes in felled Churches) this power pertaineth to the Ministerie, and is theirs alone by ordination; and to them belongeth the promise and the blessing, that when he hath *declared to a man his righteousnessse, then God will have mercie on him.* And thus we see also the blessing of God upon the function of the Ministerie, and annexed therunto by the mercifull dispensation of God. It followeth;

And will say, Deliver him, that hee goe not downe into the pit: for I have received a reconciliation.

The fifth and last part of this description, is the Commission & authoritie given unto him, which is so great, as never was given to any creature, and is this; When a Minister of God hath *declared unto man his righteousnessse*, hath brought him to the state of grace, and God in his favour hath had mercie on him; then God saith to the Minister, *Deliver that soule from hell, for I have pardoned him in Christ, I am reconciled to him.*

In which words, authoritie is given to a Minister of God, to *redeeme* a man penitent from hell and damnation: not that he is the meanes of working out this redemption, for that wholly and onely is Christ himselfe: but he is *Gods instrument*, and *Christs instrument*. First, to *apply* those meanes unto him: Secondly, to *pronounce* his safetie and deliverance when their meanes are used. Here is the principall honour of all, belonging to that calling: and it is the greatest that ever was vouchsafed to any creature. Man or Angel: for it is a plaine Commission, *To goe and deliver such a man from the power of hell, and to redeeme him into the state of Gods children, and to make him heire of heaven:* Angels never had this Commission, they are *Messengers sent out for the good of those whom Ministers have redeemed*, and they have brought many comfortable messages unto them: but it was never said to any Angel, *Deliver that man that hee goe not downe into the pit*, as it is here said unto a Minister; nor any but Ministers have this Commission. To some callings God saith, *Work thou for man, build him houses, provide him sustenance; to the Physician heale that man: to the Lawyer, doe that man justice: to the Souldier, fight for him: to the Magistrate, defend him: to the King, governe him;* and so that every one doe his duty: to none but to the Minister doth he say, *Deliver him that hee goe not downe into the pit.*

If this be so, then for the use: first, Ministers must learne here, that if they will have the honour of Redeemers, then must they doe the dutie of Redeemers, they must pray earnestly for the people; for that is one meane whereby they redeeme men.

They must say with *Samuel*, *God forbid that I should cease to pray for you: I they must mourne for the impenitent, when they will not tunc to God. So did David. His eyes gusted out with rivers of water, because men kept not Gods Law.* And *Jeremie*, who wisshed a fountaine of waters in his eyes, that he might weepe for the finnes of the people. They must privately *confesse, visit, admonish, and rebuke;* and principally they must *preach*, and that in such good manner, and in so diligent measure, as they may redeeme and win soules, and the end that they must aime at, must be to win soules. Some preach for *some* of the Law, to avoid censure or punishment: some for *fabian sake*, that they may bee like others: some for *ostentation sake*, to win credit and praise: some for *ambition*, to rise in the world: all these forget their Commission, which is, *Deliver a man from hell.*

This should be the end of their preaching, to *deliver a soule from hell*: and what should Commissioners doe, but execute their Commission? *High Commissioners* are worthy to be *low Commissioners*, or rather no Commissioners, if they will not put this in execution. It is therefore lamentable to see, that some by not preaching, some by vaine preaching, shew that they intended any thing, rather than the *winning of soules to God.*

Let then all good Ministers lo preach, as they may say with *Esay*, *Behold Lord, here am I, and the children whom thou hast given me.* And that they may returne their Commission thus; *Whereas thou, O Lord, gavest me this people, and badst me deliver them, that they goe not downe into hell, I have done it: it is the thing my soule aimed at with all my desire and devotion: and by thy mercie I have effected it accordingly.*

And the rather must all Christian Ministers seriously intend the saving of soules, in as much as Antichrist doth so earnestly seeke the destruction of soules, by winning them to his Synagogue. The *Turke* spares no labour, no cost, to infect yong children of Christians with his impure and blasphemous superstition. The *Pope* and his vassals (especially *Jesuites*) use all meanes, devile many stratagems, spare no cost, nor labour, to seduce and inveigle yong men, and the best wits. Surely their care and policie herein is admirable: and yet alas, when (like the Pharisees) they have compassed *sea and land to make a Proselyte*, they make him like themselves, the *childe of bell.*

And they are so farre from having any Commission from God to doe this, or any blessing promised, as contrariwise God forbids them, and his curse lieth upon them for so doing.

Shall they be so diligent to *destroy soules without a Commission*, and incurre Gods curse for their labour? and shall not Christian Ministers be much more diligent to *win & redeeme soules*, having so large a Commission for the purpose, and so great a blessing promised thereunto?

In the next place, this doctrine hath use to

5 Part. The Commission, which is to deliver the penitent man from hell.

How a Minister is a Redeemer.

More than Angels.

Hierat. ult. More than any other calling of men.

Use 1.

For Ministers. As they must pray and preach diligently.

2 Sam. 12.

Psal. 119.

For so doing they are Redeemers.

Idle Ministers are no Redeemers.

The Pope and his vassals are careful to seduce soules.

27th.
For hearers.
1. To see the excellency of this calling.

the hearers. First, to let them see the excellency of this calling, which hath a Commission and power to redeeme them from hell and damnation, and what honour is due unto it: and to let the wicked man see (which any way abuseth either the persons, or the function) how base and unthankfull men they are, to recompence evill for good; and therefore no marvell though *evill doe never depart from the houses and families of such men*: and further, to encourage all men to give themselves to God in this calling: for see here what they are, even the *high Commissioners of God*. We have in our State a power delegated to certaine men of worth, and it is called the *high Commission*, because they have power to doe great things, and that man thinks himselfe happy who can bring his son to this, to be thought fit to be one of this *Commission*: but behold here a *higher Commission*, a *Commission from God, to redeeme Soules from the power of hell, and the Devils clawes*: this is indeed a high Commission, and so high as this was never granted out of the Court of heaven to any creature, but to Ministers: they therefore are the *High Commissioners of the high God*. Is it not then an honour and happinesse unto thee, to

Ministers are
Gods high Commissioners.

A bring thy soune to this estate?

And lastly, this must teach all *hearers* their duty to Gods word: namely, to submit themselves unto it; for if the Minister have a Commission to redeeme thy soule, it must be by the word and holy discipline. Therefore thy duty is to heare Gods word patiently, to submit thy selfe unto it, to be taught and instructed, may, to bee checked and rebuked, and to have thy finnes discovered, and thy corruptious ript up. If thou wouldest have thy cause succeed well, thy *Lawyer* must discover the weaknesse of it: If thy body be to be cured, thy *Physician* must purge the corruption of it: So if thy soule be to be redeemed, thy *Minister* must see the weaknesse, and purge the corruption of it; and though his doctrine be harsh and hard unto thy nature, and the discipline of the Gospell seeme rough unto thee, yet must thou not rage and rebell against it, nor hate him, nor raile at his person, but submit thy selfe unto it: for it is the message and ministry of thy salvation: If otherwise, thou doest indeed a great wrong to the Minister, for thou *frustratest his Commission*; but alas, a farre greater to thy selfe, for thou *frustratest shine owne salvation*.

1. Hearers.
2. Hearers must submit themselves to be redeemed.

FINIS.

SS

THE SECOND
T R E A T I S E
OF THE
D U T I E S
AND
D I G N I T I E S
OF
The Ministerie.

By that late Reverend Divine, M. W. P E R K I N S.

D A N. 12. 3.

*They that turne many to righteousness, shall shine as the Starres, for ever
and ever.*



L O N D O N,
Printed by I O H N H A V I L A N D.
1 6 3 1.

TO THE RIGHT WORSHIPFULL, and Reverend Iudges, Sir Iohn Savile, Knight,

One of the Barons of his Majesties Exchequer, and Sir CHRISTOPHER
YELVERTON, Knight, one of the Iudges of his Majesties Court of Kings Bench,
and Sir EDWARD PHILIPS, Knight, his Majesties Sergeant at Law,
now, or late, the worthy Iudges of our Northern Circuit,
The Spirit of Wildome, Zeale, and Courage,
be multiplied.



Right worshipfull, It is said in other Nations, and written in some of
their bookes, that there are three disgraces of the English Nation: The
ignorance; or (that I may so call it) the unlearned of our Gentry and
Nobilitie: the beggery of our poore; and the baseness of the body of
our Ministerie. The first blot our Nobilitie and Gentry have well
wiped off; since the first daies of our blessed Queene Elizabeth, partly
by study at home, partly by travel abroad, and I hope they will
doe it more and more. The second hath beene well lessened by good
Lawes of late, and would be more, if the execution were as good as our Lawes be, and
it were much honour to our Nation, and more to our Religion, if it were quite taken away:
for he that tells us, There shall be poore ever with us, saith also, There shall not be a
begger amongst us: If there were no poore, what should become of Charity? for it is Cha-
rity to relieve poverty, not to maintaine beggery: Poverty may be a Crosse, but it is no
Curse: But beggery is a fearefull curse, threatened on the enemies of God: and David saith
not he never saw a righteous mans childe poore, but that he never saw him beg his bread. The
duly cries in our streets, cry yet for further reformation hereof, that the impotent poore may
bee sufficiently provided for, that he need not, and the sturdy begger compelled to worke,
that he may not be suffered to beg. Happy you, or whosoever can have a hand in effecting
this blessed worke: we who can doe little else, shall pray for it, and for them that labour in
it. But now for the third, I feare none but the very hand of God can wipe out that staine
from our Church: The baseness of the generall body of our Ministerie, whence is it but ei-
ther from the unworthinesse, or poverty thereof? and the unworthinesse, whence is it, but
from the poverty and base maintenance of our Ministerie, which was once robbed by the
Abbies, and after by some in our owne State, which was then Popish: and Popery that stands
so much upon Non dimittitur peccatum, nisi restitutionis ablutum, yet for all that would
not restore unto the Church her tenths againe. But as Popish Abbies stole them, so a Popish
State kept them; and to their shame some of the good Professors of our Religion, here of late
restored such as were in their hands: and there is hope that all Professors, (unless they care
not to be accounted hypocrites) will make some conscionable restitution, we doe not crave
that they would with Zachaeus restore fourefold, (though it is apparent, that the tenths
were got from us in the old time, by most false and forged accusations) we only crave our
owne, we would aske no more, nor willingly take lesse: for our whole duty is still required,
then why should not our whole due be paid? And yet that the world may learne of us con-
tentednesse, as well by our practice as our doctrine, we would for the present take in good part,
and rest contented with a part of our owne: and some competent portions out of the Impro-
priations, (proportioned to the quantity of the charge imposed, and the gifts and paines re-
quired) would for a time be a reasonable satisfaction in our Ministerie, untill our State be reformed
it selfe, either better enabled, or more straightly tied in conscience to full restitution. But as
I say, this is a worke of God himselfe: for if man could doe it, so many Parliaments would

Math. 26. 11.
Deut. 15.

Psalm. 109. 10.
Psalm. 135.

Lev. 19

The Epistle Dedicatorie.

2 Cor. 7:9-14

The Fast-riding
of the County of
York.

not have slept it, but some of them would have eternized it selfe, with this honourable name to all posterities, The Parliament that restored Impropriations: But till that or some other course (as good) be taken, it is both unseasonable & unreasonable to complain of the Ignorant, or to create a learned Ministry. For shall the Oares mouth be muzzled, which treads out the Corne? or, shall a man goe to warre at his owne cost? and hath not God ordained (marke it is his Ordinance) that those which teach the Gospell, should live of the Gospell? But alas, how shall the Ministry of England live of the Gospell, when my small experience can shew, that in one corner of one County of this Kingdome, wherein there are some 105. Parishes, or parochiall Chappels, almost 100. of them, (if not a full 100.) are impropriate: and amongst them I can shew the most Parishes have but 10. pounds, or thereabouts, some 8. pounds, some 4. pounds, some not 4. pounds yearly living for the Minister, and these Impropriations worth some 300. pounds, many 200. pounds, almost all 100. pounds per an. year, there is one worth 400. pounds per an. where there were but 8. pounds left for the Minister, untill of late with much adoe 10. pounds more was obtained for a Preacher, and so there is but of 400. eight pounds shewd for a Minister, and ten pounds carved for a Preacher, in that Parish where there are 2000. Communicants. Of all the rest, the Crowne hath some 100. pound rent, or not so much, and the remainder of 280. pounds, (being a rich living for a worthy learned Minister, a competent living for two, and more than some seven painfull and able Ministers have) I know not what becomes of it, unless it goe to the feeding of Kites and Cormorants. Are not these goodly livings for learned men? and may not we expect a learned Ministry, where there is such maintenance? and I heartily wish that other Countries be not able to shew the like Presidents. I have the rather made relation hereof, that our high Court of Parliament may see how great cause they have to goe forward with that motion already by them made, for the establishing of a learned Ministerie.

But if they bring it not to passe, what then remaineth, but to hope that the great God of Heaven, will put it into the heart of the God on earth, our Noble King (into whose hands hee hath put the sword of soveraigne authority) an irrevocable and unrevocable resolution to execute his supreme power for the reformation of this evill, which as (M^r. Perkins saith in this Treatise) may well be called the Kings evill: for it will hardly be healed, but by the will and power of a King. In the meane time, this Treatise of that worthy man, may bee a motive to our zealous Professors, who have any Impropriations in their owne hands, to excite and provoke them to a conscionable restitution, in whole or in part, as their state may beare, or their conscience shall move them. For herein are laid downe and mixed together, both the Duties to be done by faithfull Ministers, and the Dignities due unto them for their Duties: and so seeing the Dignities of that calling to be most honourable, and the Duties so chargeable, it cannot but grieve their Christian hearts to see their maintenance so miserable.

This Treatise I first of all send to you, and under your names to the world; and to you first, for as I am sure you loved the Author, and honoured those excellent gifts of God in him, so you cannot but accept this after-birth of his (as a Fatherlesse child: for the Fathers sake.) And for my selfe, to conceale all personall and private respects, in the name of many thousands in the Northerne Countries, I praise God for the good done in these parts, by your painfull courses and religious care: not doubting, but if your selves, or the like be employed there, to assist our Honourable and Religious Lord President, that the multitude of Popish Priests there lurking will be daily lessened, the number of Preachers augmented, Popery put downe, and the Gospell maintained more and more. which blessing, God grants to that and all other Countries of this Kingdome, for his mercies sake, and give unto you, and all others in your place, the Spirit of courage and constancy in these declining daies, that being faithfull in your great charges unto the end, you may receive the Crowne of life: for which hee heartily prayeth, who will ever rest, yours to command,

W. Crafhaw.

THE SECOND
TREATISE OF
THE DVTIES AND DIGNITIES
of the MINISTERIE.

ESAY 6. 5, 6, 7, 8, 9.

Then I said, Woe is me, I am undone: for I am a man of polluted lips, and dwell in the middest of a people of polluted lips: for my eyes have seene the King and Lord of hosts.

Then flew one of the Seraphins unto me, with a hot coale in his hand, which he had taken from the Altar with the tongs:

And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for us? Then I said, Here am I, send me.

And he said, Goe, &c.



In the five former Chapters are contained such Sermons, as the Prophet had made under *Vzziah* King of *Judah*. At this Chapter begin such as he preached in the raigne of *Iotham*, and so forward.

But before he either preach or prophesie of any thing in King *Iothams* daies or his successors, the Lord in this Chapter gives a new confirmation to this calling: the old King, in whose daies *Esay* was first called being now dead, & another succeeding him, God with the new King reneweth the calling and commission of the Prophet: wherein God doth not give him another calling; for one calling to the office of the Ministry is sufficient: but he confirmeth the calling formerly given, by repeating and ratifying it. And this God did to *Esay*, not as he was an ordinary, but an extraordinary Prophet: for ordinary Ministers need no renovation of their calling, nor any new signes of confirmation; but extraordinary Prophets, who came in extraordinary manner, and to doe many extraordinary works, God in his wisdom will have their calling confirmed, againe and againe, and that by

very extraordinary meanes. Out of which practice of the Lord, we learne how great cause we have to doubt these men to be either phantastical or worse, who pretend extraordinary callings in these daies, & yet scarce can shew us any good signes of an ordinary, much lesse of an extraordinary motion: for if in those daies when such courses were more common, God will have his extraordinary Prophets calling to be renewed and confirmed againe and againe, then certainly in these daies we may justly require, more and more wonderfull signes of an extraordinary calling afore we beleve it: and if God himselfe was so carefull to satisfie his Church in those daies of the vocation of his Prophet, surely the Church in these daies hath much more cause to doubt in such cases, and to require many and extraordinary signes, afore it acknowledge any such extraordinary calling: These men therefore offer much wrong to the Church, and deserve both the censure thereof, and the sword of the Magistrate, who dare to boldly offer and obtrude to the Church their owne fancies and dreames, at extraordinary motions of Gods Spirit. This is the occasion and coherence.

This Chapter hath two parts; first, the means

Callings or motions in these daies are not easily to be believed.

The Coherence.

With a new King, God gives the Prophet a new Commission.

Esay, extraordinary.

The parts of the Chap.

of his confirmation, from the beginning to these words: secondly, the confirmation it selfe, from these words to the end: the meanes of his confirmation, is a vision he saw from Heaven, of certaine holy Angels appearing and speaking to him, in the first foure verses. In the confirmation which followeth in these words, are three points:

1. The effect of the vision, which is wrought in the Prophet; it caused him feare, it astonishd him, and cast him downe: in the fifth verse.
2. His Consolation; and raising up againe after his feare, in the sixth and seventh verses.
3. The renewing of his Commission againe; from thence to the end.

The feare and astonishment of the Prophet is described:

1. By signes, of which are two:

1. A note of exclamation, *Woe is me.*

2. By a note of extreme desolation in himselfe, *I am undone.*

2. By the causes of it, which are also set downe to two:

1. He was a man polluted, and dwelt amongst people polluted.

2. He had seene the Lord.

Then said I, woe is me, I am undone.

The first point in order is the feare and extasie into which the Lord drove his holy Prophet; which the Lord did not in his anger, but in his love unto him; not for a punishment of sinne, but as an evidence of his further love: for the intent and purpose of God in striking this feare into him, was to inable him to be a true Prophet, and a fit messenger for himselfe. It may seeme a strange course, which God taketh to confirme and raise up his servant in zeale and courage, to strike him into an extreme feare, even to astonish and amaze him; and yet we see it is the course which the Lord taketh. Out of which practice of the Lord, we learne this doctrine, That all true Ministers, especially such as are deputed to the greatest works in his Church, must be first of all striken into a great feare, in consideration of the greatness of their function, yea, into an amazement and astonishment, in the admiration of Gods glory and greatnesse, whose roomes they occupy, and whose message they bring; and the more they are afraid and shrink, so it be under the contemplation of Gods Majesty, and their owne weaknesse, the more likely it is that they are truly called of God, and appointed for worthy purposes in his Church: but he that steps to this function without feare, he may thrust in himselfe, but it is doubtful whether he be called of God, as here the Prophet was. Nor is it for here alone, but every where when God called any of his servants to any great work, he first drove them into these feares and amazements, as is evident in Moses, in Jeremy, in S. Paul, and others. The reason of this dealing of the Lord is plaine: namely, because mans nature is alwaies ready to take enough and too much upon it selfe, God there-

fore in his wisdom puts a bridle unto the corrupt nature of man, and astonisheth it, lest it presume too much, and take too much upon it selfe. Again, a Minister is to preach unto the people feare and reverence of the Lord: but how can he doe so to others, when he hath not tied that bond in his owne conscience, nor was ever cast downe in admiration of Gods glory and Majesty. And lastly, the ministerie is an high & excellent calling, especially the office of extraordinary Prophets in the old Testament, and is therefore subject to pride, and to be puffed up with selfe conceit, and therefore teacheth the Apostle to Timothy, that a Minister may not be a young scholler, lest he be puffed up, and fall into the condemnation of the wicked, giving us to understand, that it is the peculiar danger of that calling, to have high conceits of themselves, because of the height & dignity of their function. Therefore to prevent this inconvenience, God in mercy appointeth, that all his true Ministers shall have some meane or other to be cast downe, even to nothing in themselves, and shall be driven into such feares and amazements, at sight of their owne wickednesse, as they shall throw downe themselves at Christs feet, and denying themselves wholly, shall acknowledge that they are in him whatsoever they are: and doe rely and trust wholly on his grace and helpe.

The use of this doctrine, as it is for all Ministers, so especially for us which live in the Universities: we live as it were in a Seminary; we many of us are hereafter by Gods grace to be framed to the Ministry, as some of us already are. Now here we have many occasions to be puffed up in selfe conceit: we see our selves grow in time, in degrees, in learning, in honour, in name and estimation: and to many of us God gives good portions of his gifts; what are all these, but so many baits to allure us to pride and vaine opinions of our owne worths? but let us remember the end we aime at, is not humane nor carnall, our purpose is to save soules: Then the weapons of our war must not be carnall, as pride, vaine-glory, and selfe conceit. If therefore we ever looke to be made instruments of Gods glory in saving of soules, then at the first let us not before our eyes the honour, but the danger of our calling, and humble we our selves under the mighty hand of our God, that he may exalt us in his due time: and let us be content that God give any occasion or meane to pull us downe, either by outward crosses or inward temptation, and let us rejoyce, when we are thereby so farre cast downe, that we cry out in the astonishment of our Spirits, as the Prophet here; *Woe is me, I am undone*: but otherwise if we will needs follow the swing of our proud natures, and trust in our owne abilities, gifts, and learning, let us know, we use carnall weapons in a spirituall warfare; and let us be assured, the Lord will worke no great worke in his Church by our Ministry: we may raise our selves in worldly estimation, and work out our owne

The parts of the Text.

3 Points, the feare of the Prophet.

Doct.
Best Ministers must amazed at their entrance.

Exord. 2. 11.
84. 10. 11.
Act. 1. 17.
Act. 9. 5, 6, 7.

1 Tim. 12.

Vse.
Ergo Ministers, and especially in the Universities, labour to be humbled in sight of Gods greatness, and their owne meanes.

3 Cor. 12. 4

owne purposes, but we shall doe little in the saluation of soules: for those men doe pronounce the most powerfull blessings on other mens soules, and speake the best words of comfort to other mens conscience, which oftentimes say unto themselves, *Woe is mee, I am undone.*

Furthermore, whereas the Prophet at this vision and Revelation of Gods glory unto him, cryeth out of himselfe, *Woe is mee, I am undone*: being words of extreme feare and astonishment, and of so low a dejection as is a degree towards desperation (if it had gone forward) let us learne, that the Prophet held not in his judgement, the doctrine of Intercession of Angels and Saints for particular men: for if he had, he needed not at the sight of Gods Majesty, forthwith to have cried out, *Woe is mee, I am undone*: but he might have staied himselfe a while in this cogitation: I will desire *Moses, Samuel, or David*, to pray to this glorious God for me; or here are holy Angels of the Seraphims present, they see in what a fearefull case I am, I will pray to them to speake to this glorious and mighty Lord for me, that I perish not in this feare: but hee instantly seeing the Lord appeare in majesty, and fearing his just wrath, (being guilty of his owne corruptions) without any hope or expectation, or (as he seemes) without the least cogitation of helpe or assistance from any creature, cryeth out, *I am undone.*

Lastly, whereas he exclaimeth, *Woe is mee, I am undone*: being words of a soule humbled and dejected, and hereby shewed himselfe to be in that case which a poore sinner is, when the preaching of the Law hath humbled him, by shewing him his finnes, and his extreme danger by them: We may learne, that to be called to the ministry, is to be as it were converted and regenerate; and that when a man is called therunto, it is a worke little lesse than that whereby God calleth a sinner from his sinne to the state of repentance: for as God first casteth downe the sinner, before he give him grace, or any feeling of his love in Christ; so here he first abaseth and casteth downe the Prophet in the sight of Gods Majesty, and his owne misery, afore he honour him with a Commission to preach his word unto his people. Which Innote against those men which hold it so ordinary a matter to enter into the Ministry, as many doe, which take it upon them in worldly and polittike purposes. And some of better Ranke, which thinke if a man have learning, degrees, age, he is sufficiently qualified for that calling. But alas, this is not all; there is a greater worke to be wrought than so: he must be humbled and cast downe in sight of the greatnesse of that calling, of that Majesty of that God, whose roome he is to execute, and of the unworthinesse of himselfe to so great a worke: he must be reholwed, that to call a man to the Ministerie, is the greatest worke that God worketh in

his Church, but the converting of a sinner, and calling him to the state of grace: may it is a worke even like unto it: for as a sinner in his conversion, so he at his Vocation to that place, is often to cry out in the amazement of his soule, *Woe is mee, I am undone.* As therefore they are foully deceived, which thinke any holinesse or sanctification, can sufficiently qualifie a man without learning; so are they no lesse, which thinke all outward complements to be sufficient without this worke, which here was wrought in the holy Prophet. Thus wee see the feare and astonishment of the Prophet. It followeth;

For I am a man of polluted lips.

Now follow the causes of his feare, which are two: The first is, his owne pollution and sinfulness, and the sinfulness of his people: his owne he freely confesseth in these words; *I am a man of polluted lips*: that is, I am a miserable and sinfull man, and therefore I feare and tremble to stand in Gods presence; nay, I dare not looke upon the Lord for my finnes. But it may be demanded, how could the Prophet say thus truly? for he was a holy man, and justified in Gods presence, by his true faith in the *Messias*, and sanctified by repentance: can a man justified and sanctified say, he is a man polluted? Answer; It is doubtlesse he was so; hee therefore complaineth here, not of any great and enormous finnes, which he had committed to the publike scandall of the Church; but first of the corruption of his nature, which in him, as in all men, is a very sea of iniquity, and which alwaies appears the more, the nearer a man comes to God; and therefore did now most apparently discover it selfe in the Prophet, when he was in the presence of the Lord himselfe. Secondly, he complaineth of some actuall finnes of his life, and it is more likely of some finnes of omission, than of commission: for we finde not that the Prophet was ever touched with any great sin, and where we know it not, wee are in charitie not to imagine it. So that it is most probable, he complaineth of some smaller faults, or negligences in his ministry: as not preaching to the people at some time when hee ought, or not preaching so willingly or cheerfully as hee should, or desire to leave preaching, because the people were stubborn and disobedient, or some impatience in his Ministerie, when the people were rebellious and resisted his doctrine; which passion might the rather vex him, (as we read it did *Jeremy*) the *Sewes* were so stubborn and stiff-necked a people: or it may be some want of zeale or forwardnesse: these, or some such were the cause of his feare: and the conscience of these makes him here cry out that hee cannot stand in the sight of God. Where we learne, first, what a tender conscience godly Ministers must have above all men: namely, that they must make conscience, not of the great and grosse finnes onely, but even of the lowest and least finnes: and he must endeavour in his calling, not onely to be cleare of great crimes,

Causes of his feare, two.

1. Cause, pollution of himselfe and his people.
2. His owne. He was a man of polluted lips.

And he was a polluted man.

And he complained not of capital finnes.

But of the corruption of his nature.

2. Of some omission in his calling.

Doctr. 2.
Ergo, the Prophet held not the opinion of the intercession of Angels.

Doctr. 3.
Ergo, the calling to the ministry is a worke like unto the calling of a sinner to the state of grace.

V/c.
Ergo, much must be required to qualifie a man for the Ministry.

Doctr.
Ergo, ministers must be much of tender conscience.

And make con-
science of the
least finnes.

And best care-
full in his Minis-
try body, soul,
likely, and pri-
vately.

Use.

Ergo, Ministers
for great finnes
should be greatly
amazed.

And for great neg-
ligence in their
calling, etc they
have no confi-
dence.

Good and faith-
full Ministers not
to be discouraged,
though they live
sinners; for the
Prophet had let them
complain of them-
selves: here the Pro-
phet doth.

but as farre as may be, to be free from the least appearance of evil, and from the least negligence in his place; for a small fault in other men is great in them, and that which may be somewaies pardonable in other men, is no way in them: they must therefore watch over themselves most carefully, and take heed to all their waies: and for this end is it, that a Minister in godly wisdom must often deprive himselfe even of many things (which it may be, lawfully he might use) lest his liberty be an occasion of evil to others; and must abstaine from the least finnes, lest even they bee blemishes to his calling, and burthens to his conscience. And hence is it, that a Minister cannot be too careful in his calling, in his words, diet, company, recreation, apparel, gestures, and in his whole carriage, because little finnes are to great in him. Especially Ministers must here learne the Apostles lesson, to be *instant in season, and out of season: to preach and exhort, to comfort and rebuke, publicly and privately*: to good, to bad; when it is well taken, when it is ill taken; when they willingly receive it, and when they stubbornly resist it; when they commend him and reward him, and when they raile at him and persecute him for it: thus must he be diligent in season and out of season; for the least negligence in his duty, or omitting the least opportunity of doing good, will when God vint his conscience, be a burthen and vexation to him, as it was here to the Prophet.

And furthermore, if these small finnes thus afflicted the Prophet, then alas what is to bee thought of those Ministers, who make no conscience of foule and scandalous finnes? how shall Symony, Incontinency, Usury, Inhospitality, Covetousnesse, Ignorance, Illenesse, carelesse Non-residency, how shall these (I say) and other like grievous crimes oppress and burthen the soule, when as the smallest finnes doe so affright this holy man? Surely, when God shall visit them, their states will be most fearefull, nor shall any mans case be so miserable, as an unconscionable Minister. And though now such loose and licentious Ministers seeme to live in jollity, and without any feare, yet when God shall appeare unto their conscience, then will they cry out in fearefull anguish, *Woe is me, I am undone.*

And againe, if these small faults so affrighted this holy Prophet, and burdened his conscience; then what pittifull consciences have those Ministers, whose daily negligence, and unconscionable carelesse in their places is such, as all men speake of, and yet they are not touched: surely these men are not of so tender consciences as the Prophet was; and either the Prophet here was much more nice than needed, or else these men will prove to be in a miserable estate.

Lastly, let Ministers of care and conscience, be once comforted in the example of the Prophet: who is there but may finde imperfections

and blemishes in himselfe, which will often make him cry out, *Woe is me?* but let not that discomfort them, but rather rejoyce that they can see their owne weaknesse, as the Prophet did here: If they have cause to exclaime against themselves, they are not alone; it was this, and all other holy Prophets case before them. In having imperfections in themselves, they are no more miserable than the Prophet was: but let them labour to bee as blessed in seeing and complaining of themselves as he was: And let every Minister assure himselfe, that the more he makes conscience, even of the least finnes of all, the more he resembleth the ancient holy Prophets, and the more likely is he to worke effectually in his Ministerie. For his duty is to worke in his people a conscience, not of great finnes only, but even of all: but how can he doe that in them, if he have not first of all done it in himselfe: hence it is therefore, that godly Ministers finde fault with themselves, when other men cannot, and cry out against themselves for their *pollution* (with the Prophet here) when no other man can accuse them of the least crime: nay, when other men doe magnifie God for his graces on them, and praise their gifts, and commend their good lives, even then doe they condemne themselves, and exclaime against their owne corruptions: and their owne smallest negligences or omissions, are great wounds to their consciences: and their least finnes, and their most pardonable infirmities, are sore burdens unto them: for of all men in the world, a godly Minister is a man of a most tender conscience.

Hitherto hath the Prophet complained generally of his pollution.

Particularly he exclaimeth against the *pollution of his lips*. But why, will some say, complains hee of the *pollution of his lips*, rather than of his heart, or his hands, or any other part of him: were they not polluted? yes, all in some measure: and was not he grieved at them all? yes assuredly, we must grant that also. But the reason is, he was a Prophet, his duty was to use his tongue: for a Minister is an interpreter, as he is called, Job 37. 23. that is, the *peoples* to God by prayer, and Gods to the people by preaching: he is Gods mouth, and the peoples mouth: so that the tongue of a Minister is that part of his body, which is to bee used as a principall instrument of Gods glory, and more to the setting forth of his honour than any other. Now every man is to be tried what he is by his calling, rather than by any other collateral courses: therefore the honour or dishonour of a Minister, is the use or the abuse of his tongue; and his comfort or discomfort, is the well using or not using of it. The Prophet therefore here affrighted at Gods presence, and therefore retying into himselfe, presently his conscience checks him for his most proper finnes: namely, for some fault or negligence in his ministerie (which is the proper Sinne of that calling) and therefore

Godly Ministers
finde fault with
themselves when
the world cannot.

Particularly he
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great fault, the
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lips.

For a Prophet
duty consisteth
in the use of his
tongue.

His smallest neg-
ligence in his
calling, checks his
conscience.

therefore is it, that hee exclaimeth against the pollution of his lips: out of which practice of his we may learne,

First, the vanity of the Papists, who magnifie the Merits of holy mens workes: for if this holy Prophet, a man truly justified and extraordinarily sanctified, yet durst not stand before God in this little appearance of his glory, notwithstanding all his zeale, and courage, and confidence, and paines, and sufferings in his function, but was cast downe so farre, from a conceit of his owne worth, that he cried out, *Woe is me, I am undone*: How then can we who are no better, but much worse than he, stand before God in the day of Judgement, in the great appearing of his infinite justice and glory? Rather doubtlesse, as here the finallst pollution of his lips, and negligence in his calling, drove him out of all conceit of merit, when once he came into the presence of God; so the due consideration of his so many and foule pollutions above his, should beat downe all proud conceits of our own goodnesse, when we appeare before God. It is therefore to be feared that the Papists, who thus magnifie their owne merits, doe seldom or never enter into serious consideration of their owne infirmities, doe seldom present themselves in the presence of Gods Majesty. For if they did, then doubtlesse the least sight of their least pollution, would make them farre from ever thinking of their owne merits.

They also tell us, of works of supererogation, but it seemes here this holy Prophet had none of them. And they teach, a man may in this life perfectly fulfill the Law, but who can doe it, if not Ministers? And what Ministers, if not extraordinary Prophets? And yet *Isaiah* (the first and chiefe of them) exclaimeth here in pittifull manner against his pollutions. Doubtlesse, if the Papists would cease flattering themselves, and not examine their consciences by their owne pleasing corruption, but present themselves in the face and presence of Gods Majesty, they would be farre from these conceits.

In the next place, whereas the Prophet complaineth of the pollution of his lips, as of the peculiar sinne of his place: Ministers are here taught, to avoid that sinne above all other; and to labour in that duty above any other: for the doing of it, is his most comfort; the want of it is his most vexation: his tongue is the instrument given him to honour God; if he use it well it yeelds him comfort, more than any other duties.

But if hee use not, or abuse his tongue, the pollution of his lips will be the heaviest burthen of all: they therefore are greatly deceived, who thinke a Minister to discharge sufficiently his duty, though hee preach not, if hee keepe good Hospitality, and make peace amongst Neighbours, and performe other works of charity and good life: for if a Minister have not this vertue, he hath none: if he Preach not, if he abuse his lips; or if he open them not, hee hath

no conscience: nor can have any comfort, for that is the principal duty of a Minister (though all the other bee required to make him complete): the want of them may condemne him before men, but it is the pollution of his lips which presently checks him before God, as we see here in this holy Prophet. The conclusion then is to every Minister, that if he had all the vertues and good properties that can commend a man in the world, yet if his lips be polluted, either by not preaching, or by negligent, idle, or careless preaching, this pollution will so staine his conscience, and so burthen him in the presence of God, that the time will come (notwithstanding all his other good qualities) hee will cry out in farre more pittifull manner than here the Prophet doth; *Woe is me, I am undone, because I am a man of polluted lips*. It followeth,

And I dwell in the midst of a people of polluted lips.

The Prophet not onely complains of his owne pollution, but of his peoples also amongst whom he lived: and this he doth for these causes: First, to teach us, that it is the Ministers duty to confesse not only his owne sins, but the sins of his people, and to complain of them to God: for as he is the peoples Interpreter to God, hee must not thinke it enough to put up their petitions, to unfold their wants, and crave releefe for them at Gods hands, but hee must further take knowledge of the finnes of his people, and make both publike and private confession of them to God: and the more particularly he can doe this, the better: and this he is to doe, both for the peoples good, and for his owne also, because it cannot be but the finnes of his people, are in some sort his: for this is the peculiar danger of the Magistrates and Ministers callings, that generally the finnes of their people are theirs: I meane that they are accessary to the sins of their people, either by provoking them by their evill example, or by not reproving, or not hindring, or suffering, or winkling, or covering and concealing, or not punishing them, or not carefully enough using means to prevent them: by all which means and many more, it comes to passe, that the peoples finnes are the Ministers by communication: so that as well for his owne sake as theirs, hee is to confesse to God their finnes as well as his owne.

Now if a Minister must confesse his peoples finnes, then it followeth consequently, that he must know them, and take notice of them: for else hee cannot confesse them. And this is one cause why the holy Ghost commands a Pastor to know his flocke.

He must not onely have a flocke, and know which is his flocke, or have a generall eye over it; but hee must have a particular and distinct knowledge of the state of it: and the more particular the better.

And if the Minister ought to know and confesse his peoples finnes, then it followeth; first,

a. His peoples pollution. He complains of it to God.

For generally he is accessary to his peoples finnes.

Vse 1. Ergo, a Minister must know his peoples finnes.

Prov. 27. 23.

Vse 1. Ergo, Popish doctrine of mans merits is false. And of workes.

And of workes of supererogation. And perfect fulfilling the Law in this life.

Vse 2. Ergo, Ministers must take heed of negligence in their function above all finnes: for that burdeneth the conscience most heavily of all.

Other vertues are excellent, but cannot suffice, if this want.

first, that it is best for a Minister to be present with his people, that so he may the better know them and their state: and certainly if it be a Ministers duty to confesse to God the pollutions of his people, then wilfull and careless Non-residency, and all absence, without just and conscionable causes, must needs be a foule and fearefull sinne. For how could *Isaiah* have confessed, *that his people were a people of polluted lips*; but that he dwelt amongst them? Nay, saith the Prophet, hee dwelt in the *middlest* among them: indeed well may he *know* and *confesse* his peoples pollutions, that *dwells* in the middlest among them.

Again, if the Minister bee to confesse his peoples sinnes, and therefore must needs know them; then it followeth also that they must discover and confesse them unto him, or else it is not possible hee should perfectly know their estate: the want of this is a great fault in our Churches: for however we condemne Auricular confession, as a very policy in the devisers, and a racke to the consciences of poore Christians; yet we not onely allow, but call and cry for that confession, whereby a Christian voluntarily at all times may resort to his Pastor, and open his estate, and disburthen his conscience of such sinnes as disquiet him, and crave his godly assistance, and holy prayers: great blessing and comfort doth doubtlesse follow them that use this godly practice; and the want of it is cause that a Minister cannot discern the state even of his own flocke, nor can complaine to God of their pollutions, and confesse their sinnes so particularly, as would be good both for him and them.

Secondly, the Prophet couples together his owne pollution, and the pollutions of his people, as the adjuvant or helping cause, and the effect: For the pollution of a people helps forward the pollution of a Minister, and the worse people they are, the worse doe they make him, though hee be otherwise never so good: For even the Prophet, though called of God himselfe, and justified, and sanctified, and a man of extraordinary grace, yet dwelling in the middlest of a people so stubborn and disobedient as the Jewes were, was something touched with their pollutions. Ministers (even the best) are men, and this comes to passe by reason of the corruption of their nature as they are men, the nature of which corruption is to apprehend any evill where ever it findes it, and to partake with it: regeneration qualifies and abates this corruption, but takes it not away perfectly in this life: whereby it comes to passe, that a Minister living amongst evill people, cannot but be somewhat stained with their pollutions, of what sort soever they be: inso much as it is often scene, that one knowne to be otherwise disposed of himselfe, is found to be disposed to this or that evill, by living amongst a people so disposed. And againe, that a Minister in such a place, and amongst such people, free from such

and such sinnes, removed to another place, is there found more or lesse tainted with them, because they abound amongst the people; and yet farther, that a Minister knowne to be faithfull, painfull, and zealous, and comming to a disobedient, and stubborn, froward, or prophane and dissolute people, his faith is weakened, his zeale and courage abated, Gods graces in him dulled and much decayed: godly Ministers doe daily complaine hereof, and experience every where shewes it too true. Out of this wee may learne something both for our instruction, and for our conversation.

For our instruction, it here appears how wicked and wretched the corruption of our nature is, which cannot but receive some contagion from the pollution of those with whom we live: for this is so, not onely in them who carry a loose hand over themselves, but even in such as looke most narrowly unto their steps; as we see here in this holy Prophet, who was a man of more than ordinary sanctification: how little cause therefore hath any man to extol nature? and how much lesse cause the Schoolemen, and some other Papists, to give this least commendation to our *pure naturals*: for if nature rectified by grace, be so hardly kept within compassse, alas how outrageous and perverse is it, when it reignes without controulment?

And for our further instruction, here we may see of what a creeping and inroaching nature sinne is, which like a secret venome in the *natural body*, so it in the politike body rests not in the place or party poysoned, but closely creeps, and diffuseth it selfe into every part and member of the whole: it creeps from man to man; yea, from an evill man to a good, from the worst man to the best: from prophane men, to godly Ministers: and as from publike persons (as Magistrates and Ministers) it descendeth visibly, and the example of their evill life is palpably scandalous; so from the people to the Magistrate or Minister it creepeth closely, and ascendeth in more secret and insensible manner, yet in effect it is too sensible: for it is alwayes scene that they are something touched with their peoples pollutions; sinne is not onely as a poyson, spreading from the heart to all parts, from the Minister to the people: but as a gangrene, if it beginne in the foot, will without speedy prevention spread privily to the heart: so sinne shewes it selfe, even from the people to the Ministers: So great cause is there for all men to stoppe sinne in the beginning, to brake it in the egge, to give water no pissage, *no not a little*: for let this gangrene beginne at the feet, it will not rest till it be in the heart.

For our conversation wee are here taught, first, if a Minister, by reason of the corruption of his owne nature, and the creeping nature of sinne, is in such danger to be stained with the peoples pollutions; then let all Ministers desire, and use all good meanes to dwell with a people

A wicked people
dull and decay
Gods graces in
good Ministers.

Vile double.

1. For instruction.
2. See how corrupt our nature is.

3. What a creeping nature sinne hath.

It will creep
from Ministers to
people, and from
people to Ministers.

Here, stop sinne in the beginning.

4. For our conversation.

5. Ministers
Especially labour to
live amongst a
good people.

Use 2.
Especially, people must
confesse their
sinnes, and
revel them to
their Minister.

Not Popish, but
voluntary.
And of such sinne
as disquiet the
conscience.

2. To teach us
that people make
their Minister
more or lesse polluted also.

people *as little polluted* as may bee: otherwise let him assure himselfe to bee polluted with them, which is both a great discomfort to his owne confidence (as here it wasto the Prophet) and disgrace to his profession; for if it be a duty of every good professor of Religion, to *keepe himselfe unspotted of the world*, then how much more is it the Ministers duty so to doe? and how foule a stain is it to the honour of his calling, to be polluted in the common pollutions of the people?

It may be therefore good counsell to all godly Ministers in the placing and disposing of themselves, not to enquire onely how good a living such and such a place is, how well seated, how healthfull and beneficiall it will be (which are alas the common and almost the only questions now adayes) but principally, to regard what a people they bee, and how affected amongst whom they are to live: if godly and well disposed, or at the least tractable and gentle, and willing to be taught, then lesse to regard other incommodities: but if wicked and prophane, or (which is worse) stubborn, forward and untractable, then lesse to regard the greatest commodities: and certainly if this point be well considered of, and how bitter it hath bene in the end, to many who have not regarded it, it will appeare, that this is the best encouragement or discouragement, the greatest commodity or discommodity, and the best reason, either to win a man to a place, or to draw him from it, how good soever it bee otherwise: they that neglect this duty, and are led (or mis-led rather) with carnall and worldly respects, how just is it upon them when they are made to cry in the sorrow of their soule, *Woe is me, I dwell in the midst of a people of polluted lips?*

And here such Ministers as have *poore livings*, but *good people*, let them not faint nor be discouraged, they have more cause to blisse God, than to be grieved: for doubtlesse they are farre better than those who have *great livings*, and an *evill people*.

But as for those to whom God hath bene so good, as to bestow upon them competent livings, and a willing and well disposed people, let them thinke themselves double blessed of God, and trible bound to honour God, and to doe good in his Church: and if such men goe not before their brethren in all ministeriall care and duty, their fault is above all men; and they make themselves unworthy of so great mercies.

Againe, if that a polluted people pollutes their Minister, here is a good warning for all Ministers to be wary and choice of their company, with whom they will privately converse: for as on the one side they may not retire themselves into any solitarie life, nor sequester themselves from all society with their people, (which is rather a cynicall and fantastickall, than any way a religious practice) so of all men

A are they to be more careful, that they see not loosely and lavishly bestow themselves on all companies, as too many doe in our Church, to the great scandall thereof, who care not with whom they converse; but all companies, all places, all times, all sports and recreations, all meetings, all occasions are one with them: but alas, what marvell though such men *keepe not themselves unspotted of the world*, but prove too offensive to their calling: for being the least men cannot live with the best people, but they shall receive some contagion from them, how carefully ought ordinary Ministers to make difference of men and meetings, times and places, and not diffusidly and carelessly to thrust themselves into all: So doing shall they keepe their calling from much reproach, and preserve themselves from much pollution, which otherwise from their polluted people they shall be sure to receive.

And here people are to be admonished, not too sharply to censure their Minister: though he be not so sociable with them all, as it may be many would expect: for it concernes no man to be so wary of his company and his sports, as it doth the Minister: and if they would have comfort and honour by their Minister, let them be careful into what recreations and company they draw or desire him: for the more polluted the people are amongst whom hee lives, the more careful must he be to *keepe himselfe cleare* from their pollutions.

C Lastly, here people are taught, not to bee too sharpe condemners of those Ministers, whose conversations are not so unblameable as were to be wished: for as they live ill, generally the cause is, because they live amongst an ill people.

Why then should they so much condemne them, for such faults wherein themselves have made them faulty? I lay not, but our Church, and Seate, and Ministry, are to censure such men, (and it were good they did it more) but it is against all reason the people should doe so, whereas themselves are the cause of it: For alas, if this holy *Prophet was a man of polluted lips, because he dwelt with a people of polluted lips*, what marvell then though ordinary Ministers be polluted with the common and universall pollutions of their people? People therefore are first of all to see that themselves bee well ordered and godly, and then justly may they complaine, if the lives of their Ministers be not agreeable: but otherwise, it is not possible without very speciall grace of God, but that a Minister shall bee more or lesse touched with those crimes which are the common faults of his people. And lamentable experience daily lets us see, that where a people in a towne is given to *drunkennesse*, there the Minister is either so for company, or at the least too good a fellow; where a people are given to contention, there the Minister hath too many suits: where the people bee *Papish*, there the Minister

A Companies, and all recreations are not for Ministers.

And people must not draw their Minister into company.

3. People must not condemne the ply such Ministers are to be, their lives themselves are cause of it, be of evil lives.

Looke we should as a place, and generally suffer it, with it.

Iam. 1. 17.

And in disposing themselves, rather regard it, than other commodities.

Apoor living with good people, better than a great living and evill people.

1. Ergo, Ministers must take heed of their company.

is too superstitious: where the people are ignorant, there the Minister is no great Clerke; where the people are given to any great sinne, there the Minister generally is not free from the same pollution: and it is scarce, that the best Ministers, and most careful of all, doe complaine bitterly of the pollutions of their people: for that howsoever it may bee they escape partaking with their sinnes, yet they alwaies finde at the least a dulling and decaying of Gods graces in themselves, where the people are untoward and disobedient. If therefore a Minister lives with such a people, his case is pitifull and dangerous: for he walke in the midst of nets and snares, which are laid for him on every side; and if he escape them (I mean, if he keepe himselfe unsupported, in the midst of a spotted and polluted people) his care and his conscience is worthy both admiration and imitation, and himselfe is worthy double honour, as being both a zealous Minister and a holy man. But he whom God hath blessed with a good and tractable people, and well affected with the word, and yet himselfe liveth loosely and scandalously amongst them, a heavy burthen and a hard account lyeth on that Minister, and no rebuke is too rough, no punishment too great, no censure too sharpe for him. And, if this holy Prophet feare so much the presence of God for his sinfull pollutions, and yet lived amongst so wicked and polluted a people, then what heaviness and horror shall be heaped on his soule, who cares not with how soule pollutions his life be stained, and yet liveth amongst a godly and well disposed people? And thus wee have the first cause of his feare, his owne, and his peoples pollutions.

It followeth, *And mine eyes have seene the King, and Lord of hosts.*

The second cause of the Prophets feare and astonishment is, *Hee saw the Lord*, who then appeared in glory unto him: not that hee saw the substance of God, (for that is invisible and incomprehensible) but his glory: nor the fullness of his glory, for that cannot be endured, but a glimpse of it: nor that with the eyes of his body in ordinary manner, but in a vision: wherein how faire the eyes of his body were used, neither the Prophet expresth, nor wee can well conceive. The meaning then is, In a vision hee saw such Glory and Majesty, as hee knew there was an extraordinary presence of the Lord of Hosts, who is the King of glory, at whose sight, and thought of his presence, instantly his conscience is smitten with feare, for his owne infirmities, and the pollutions of his people.

Wherein let us first of all observe the connexion and dependance of these two causes one upon another: for as they are both jointly the cause of his feare, so one of them is in a sort the cause of another: hee feareth, because of his owne and his peoples sinnes, and because he saw the Lord: but why is he afraid to see the Lord?

A the cause thereof is his owne and their sinnes, without which, he would never have beene afraid, but rather have gloried to see the Lord: but his conscience checking him, for some defect of duty in his calling, therefore he trembleth at the least glimpse of Gods glory. Here let us marke the ground of his reason, which is this: *That man that is in his sinnes, is not able to stand in the presence of God*: this is a generall and certaine truth; and the reasons of it are: First, the contrariety betwixt God and the nature of sin, it being the onely thing which offends him, and which provokes his wrath and just displeasure: therefore as a subject cannot but be much amazed, if he hap to come into the Kings presence with any thing about him which the King hates, or cannot abide to see: so a man cannot but be extreme astonisht, if he know himselfe to be in Gods presence with his sinnes, which Gods soule hateth.

Secondly, sinne makes a man indebted to God: for as the law tieth him first to obedience, so if he sinne, and faile in that, it bindes him to punishment: and the more a man sinneth, the deeper is he in Gods debt. If then in this world a man willingly endures not the sight of him in whose debt he is; what marvel though a poore sinner tremble at the presence of God, to whom he hath forfeited soule and all?

Thirdly, sinne is that which provoketh God to wrath: therefore a sinfull man feareth the presence of God, as a traitor the face of the Prince, or a malefactor of the Judge. For these causes, a wicked man endures not Gods presence.

Now Gods presence hath divers degrees: First, God is present to our conscience, when we thinke of him. Secondly, he is present when we name him, or heare him named or mentioned by others, and these are the furthest off. Thirdly, God is nearer unto us in the presence of his Ordinances, as his Word and Sacraments, and publique service in the Congregation. Fourthly, there is a most apparent and sensible presence of God, which shall be at the last judgement, when all men shall stand before him in his immediate presence, to receive their judgement.

D Now all these presences of God are hateful to a wicked man: for the first, a wicked man by his good will never thinks of God, and if sometime a thought of God (like lightning) flashes in his minde, presently hee quencheth it, as being a most unwelcome and burdensome thought unto him: therefore saith David, *The wicked is suproud he careth not for God, neither is God in all his thoughts*: Nay, God himselfe is so little thought on by them, that they will willingly thinke of nothing that might bring God into their thoughts; as namely, Gods great works of his wonderfull judgements: of whom the same Prophet saith in the same place, *Thy judgements are furre above out of his sight*: as if hee had said, hee labours to set them farre from the eye of his minde, that he

Doth.

The man that is in his sinnes, endures not Gods presence.
1. For God hates sinne above all things.

2. Sinne makes a man a debtor to God.

3. Sinne is that that makes God angry.

Degrees of Gods presence.

1. To our thoughts.
2. To our naming him.
3. Nearer in his ordinances.

4. Nearer at the last day.

A sinfull man feares all these.
1. Hence, or unwillingly thinks of God.

Psal. 10. 4.

Psal. 10. 5.

But such Ministers as live with a good people, and yet are loose, they are not worthy to be Ministers, but to be deprived.

1. Cause of his feare, he saw the Lord.
2. How? in a vision.

he may never have occasion to thinke of them, nor on God by them. That this is true for his thoughts, I have endeavoured thus to prove by Gods owne testimonies, because thoughts cannot be discerned by man. But alas, for the second, that is, for his words, that is too apparent in the sight of all men. For observe it, and you shall never see a wicked man, by his good will have God in his mouth, (unlesse it be to abuse his name, by swearing or blasphemie) nor willingly doth hee heare any other man talke, or discourse largely of God, or of his greatnesse and his justice; but such talke is tedious and combersome unto him: and if he cannot breake it off with other discourse, then hee sits as mute as a fish, and inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Governour: who whilest *Paul* discoursed of righteousness, temperance, and judgement to come, the text saith, in the meane time he trembled.

And for the third, wee see daily wicked men endure not Gods presence in the Church: for nothing is more troublesome unto them than many Sermons, often praying, and much receiving of the Sacrament: and therefore they never come to the Church, nor receive often than the Law layes upon them: But further than that, as the Psalmist saith, *they never call upon God*. But as for the last, that they feare and abhorre above all, they wish in their heart it may never be. And therefore *S. Paul* makes it a token of a true believer, and a holy man, *to love, and looke for the appearing of Iesus Christ*. Whereupon it followeth, that even so it is a signe of a wicked man, to feare the last judgement, and to wish it might never be: And when it comes indeed, and they see they cannot escape it, what then doe they? Even cry to the mountaines, fall upon us: and to the hills, cover us, and hide us: from what? from the presence of God: so fearefull and so hatefull is Gods presence to a sinfull man.

Besides these, there is another way whereby God sheweth his presence: and that is by extraordinary revelation of his glory immediately: which was usuall in the old Testament, as here to the Prophet, but now it is not to be expected. But how terrible that is to the sinfull nature of man, appears in this place: for if the Prophet a most holy man, whose conscience accused him but of a few small finnes, yet thus cries out amazed and affrighted, at the revelation of some part of Gods glory: alas, how would they be terrified with it, whose consciences are burdened with great and grievous finnes, and that without repentance? Thus we see the ground of this reason, how true it is, that a man in his sinne cannot cheerfully come nor boldly stand in Gods presence. The use of this doctrine: First of all, let us see the monstrous presumption of such Ministers as dare venture rashly into the Ministry, to tread upon the holy ground of God with unclean feet, to handle

the holy things of God with unclean hands. For what is it to enter into the Ministry, but to enter into the chamber of presence of the great King? and should not a man looke about him afore he come there? Therefore if God rebuked *Moses* for stepping too hastily towards the bush where his presence was, and said: *Come not too neere, for the place where thou standest is holy ground*: then how will God rebuke and checke the consciences of such carnall men, as carelessly and carnally rush into the Pulpit, and to Gods holy table, where God is present in a farre more excellent manner than he was in the bush? And if they be so to be blamed who enter into this calling without feare and reverence, then how much more faulty are they, who being Ministers, dare venture to preach or minister the holy Sacraments, without holy and private preparation, and sanctification of themselves: but rush upon them, as upon common and prophane actions? whereas God is present there, in a most holy and glorious manner: these men sure will say, the Prophet here was of too nice a conscience: but fearefully and terribly shall God appeare at the last unto such men as care not how they appeare in his holy presence.

Secondly, this sheweth the reason of the practice of all Christian Churches, who use to pray before the Sermon and after, namely, not for *Decorum* onely, and to grace the action, but to sanctifie and to humble our selves, because then we come before Gods presence: they therefore doe not thinke reverently enough of God and his presence, who doe by their practice in any sort make way to the contrary.

Thirdly, we may here leame the pittifull case of those Ministers, who are so presumptuous, as to exercise that holy function, and yet remaine in their finnes without repentance: what doe these men? they approach to the burning Bush with their shoes on their feet: that is, into Gods presence in their sins: what shall come of it in the end? surely, that burning fire shall consume them. The least sinne and smallest negligences affrighted the holy Prophet, when he should goe into Gods presence: But these men dare come into the Sanctuary of God, yea, dare take Gods word in their manes, and yet hate to be reformed: and doe cast the glorious word of God behind their backs, which they preach to others with their mouths: these men may wonder at this holy Prophets nicenesse, or else all the world may wonder at their profanenesse. A little pollution of his lips, feared him to come into Gods presence: but these dare doe it, with eyes, eares, lips, feet, hands, heart, and all polluted: their eyes polluted with carelesse looking at all vanities: their eares with hearing: and their lips with speaking wanton and wicked talke: their feet with running into wicked company: their hands with practising, and their hearts with devising and consenting to all wickednesse.

He never speaks of God, unless it be to abuse his majesty.

A.R. 21.26.

They love not the Word nor Sacraments.

Psalm 14. 4. They with Christ would never come to judgement. 2 Tim. 4. 8.

Rev. 5. 16.

Extraordinary apparitions of Gods majesty, which sinners cannot endure.

Use 1.

For Ministers: Ergo, let them not enter into this calling without sinnes.

For it is in presence of God.

Exod. 3. 4.

Not come the duty of calling, without repentance, holy prep.

2. Ergo, to pray, and after.

Ergo, such extreme care, who come to the sacraments sinners.

Psalm 50.

Such mens labors
are fruitlesse.

And their lowe-
nesse doth more
harm, than their
doctrine good.

By Gods secret
judgement.

Good words are
vaine, where there
is no good life.

Math. 5. 19.

This is the cause why the labours of such men are most unprofitable; because they dare come into Gods presence in their finnes. In many places of our land, there is by Gods blessing much teaching, yet there is little reformation in the lives of the most: but contrariwise some fall to Atheisme, some to Papisme: some into foule finnes, not to be named amongst Christians.

Where is the cause? surely not in the Gospel, nor in our doctrine, nor in the teaching of it; but one very principall cause is, many Ministers come into Gods presence un sanctified, and in their finnes: not caring how loosely they live in the face of their people; and therefore God in justice, though hee instantly smite not them with visible vengeance for their presumption; yet he smites the people with spirituall blindness, that they regard not their doctrine, but looke at their lives, and doe rather follow the prophanes of the one, than the holinesse of the other. Ministers are such, in whom God will be sanctified; therefore because they doe not so, but dishonour him, by coming into his presence in their finnes, therefore hee cannot abide them, nor give any blessing to their labours.

All Ministers therefore, as they would see any fruit of their Ministry, let them first sanctifie themselves, and cleanse their hearts by repentance, before they presume to stand up, to rebuke sinne in others: else let them not think that their golden words shall do so much good, as their leaden lives shall doe hurt: and they may hap to confirm men that already are converted, but hardly shall any such men convert any soule from Popery or prophanes. And it is a vaine conceit for men to imagine there is any force in eloquence, or humane learning, to overthrow that sinne in others, which ruleth and reigneth in themselves. Our Church, and all reformed Churches may make use of this doctrine: for it is the glory of a Church to have their doctrine powerfull, and effectfull for the winning of soules, therefore it concerneth them to take order, as well that their Ministers be godly men, as good Schollers; and their lives be inoffensive, as well as their doctrine sound: or else they will find in wofull experience, that they pull downe as much with one hand, as they build up with the other.

But most necerly this doctrine toucheth Ministers themselves: who must know their case is most fearefull of all mens, if they come into Gods presence in their prophanes: for as no man is more honourable than a learned and holy Minister, so none more contemptible in this world, none more miserable for that to come, than he that by his loose and lewd life doth scandalize his doctrine: and let him assure himselfe, that for his presumption, in rushing into Gods presence in his finnes, he shall in this world, be cast out as *unlawfull salt*, and *rotten downe of men*, with the foot of contempt: and in

A the world to come, he shall above all men cry out in most extreme torment of conscience; *Woe is me that mine eyes must see the King and Lord of hosts*: and so because hee would not in this world, come into Gods presence in sanctification and holinesse, he shall therefore in feare and horror, be haled into the presence of Gods glory, at the last day, there to receive the just intence of his condemnation.

Lastly, all painfull and godly Ministers may receive comfort, not to be discouraged or driven from Gods presence, because of their corruptions or infirmities; for wee see it was the Prophets case; but let them still approach in feare and reverence, and be so farr from being driven from their duty, because they being sinfull men, dare not come into Gods presence, without much feare; as let them contrariwise be assured, that the more they tremble at Gods presence here, the lesse shall they feare it at the last day: and when prophane and ungodly men, who in this world feared not to stand in Gods presence in their horrible finnes, shall cry to the *Mountaines, fall upon us, and to the hills, cover us and hide us from the presence of God*: then such Ministers as in this world in feare and trembling, and alwayes in repentance, did approach into Gods presence, shall then looke up and lift up their heads, and shall say to the holy Angels, and all the powers of heaven, *Helpe us, and hasten us to come into the glorious presence of our God and Saviour.*

C And thus wee see the manifold use of this doctrine to our Church and Ministry.

Secondly, in as much as here the Prophet in a conscience of his corruptions, feareth and crieth out at the least apparition of Gods glory: The vanity and false dealing of the Church of Rome, is here discovered, in whose Legends and stories of their Saints, nothing is more common than apparitions from heaven, of Saints departed, of glorious Angels, of the Virgine Mary, (and that so familiarly, as sometime she sang with them in their Cell, kissed some of them, and let them sucke her breasts.) Nay, of God himselfe; and especially of our Saviour Christ Iesus: who they say appeared (I know not how oft) to one man Saint Francis: and appeared as he was crucified with his wounds, and imprinted those wounds of his in Francis his body, which, they say, hee bare all his life, and that they bled whensoever he would suffer them, which hee alwayes did on Good Friday, that he might be like to Christ. This, and many more such, may you see in the fabulous and blasphemous booke, of the conformities of Saint Francis.

But for the matter: are apparitions from heaven so ordinary in the Popish Church? when came it to passe, that the greatest and holiest men in the old Testament, were so amazed at the very apparition but of an Angell, as wee may see in the whole course of the Story? Some ranne away, and hid themselves:

Use 4.

For Ministers: Ergo, good Ministers must not flee from Gods presence, because of their finnes, but repent, and so approach to his eue.

Use 2.

Against the Papists.

Ergo, the apparitions of God and Christ, which they make so ordinary, are but collusions.

selves: some covered their faces, some fell flat on the ground: and the Prophet here cried out, *Wo is me, I am undone*; mine eyes have seene the King and Lord of Hosts. But in the Church of Rome, looke the stories: that *Saint* or *Monke* is no bodie, that hath not had some apparition, either of the Virgin *Mary*, or some of the *Apostles*, or an *Angell*, or *Christ* *Jesus* appearing and talking with him: and yet alas, *Peter*, *James*, and *Iohn*, those three great pillars, they were as good as beside themselves at the appearing of a little part of the glory of *Christ*, in his transfiguration.

Either therefore must it follow, that these men have no sinne in them, which dare and can behold Gods glory so easily, and so ordinarily, (which is impossible) or rather, which indeed is truth, it appears that these are but deceitfull fancies and forgeries of their own device, to deceive the world, and to magnifie themselves, before the eyes of the common people: for it is first of all most false, that apparitions are so common as they make them: for if they were, then are they more ordinary in the new Testament, than in the Old. For whereas the Scripture hath one, their Legends have twenty: and whereas one, namely, *S. Paul*, was once rapt into heaven, they have 20. that were rapt thither: And as that is false, so is it impossible that any man clothed with flesh, can endure any extraordinary apparition of Gods glory, without extreme amazement, as is plaine here in the Prophet; who I hope was as holy a man, as the holiest *Monke* that ever was. I have noted this, that young *Divines* may bee occasioned to looke a little into their fabulous legends, that so they may discover the false tricks, and juggling casts of that Religion: which evill shifts it needed not, if it were of God.

Thirdly, the people may here learne: First, in that Gods presence is so glorious and fearful to mans nature, how mercifully God hath dealt with them, in teaching them not by himselfe, or by his Angels from heaven, which they could never endure; but by men who are like themselves: and how vaine and fond these men are, who would bee taught from heaven, and not by men, who are so full of wants. In the Old Testament, when the people received the law from Gods owne mouth, it is said, they ran away & cried out, *Why should we die? if we heare the voice of God any more, we shall dye: for what flesh ever heard the voice of the living God, and lived*: therefore they say to *Moses*, *God thou neere, and heare all that the Lord shall say, and declare thou unto us what God saith to thee, and we will heare it and do it*. And then saith the Text, *The Lord said, I heare the words of this people, they have said well in all that they have spoken*. And so, from that day forward, God ordinarily taught his Church by men like themselves: and we see, that the beginning of it was not in judgement, but in mercy unto them: It is therefore the duty of all men, both to acknow-

ledge this mercy of God, in due thankfulness, and withall to remember, when they see intimities in Ministers, that they are but men; and that if they had not the Ministry of men, how hard it would goe with them: considering, that the least measure of Gods owne presence, cannot be endured by any man.

2. Inasmuch as Gods presence is so glorious in it selfe, and fearful to our nature, all men are taught to prepare themselves by holy prayer, by humiliation, and confession of their finnes, and unworthinesse, before they come to Gods Word or Sacraments: for they come at that time into Gods presence: they therefore are not to come in their security, nor in their ordinary finnes unrepented of, lest God strike their consciences, with a sence of his fearful displeasure, and make them cry out upon far greater cause, than here the Prophet did.

Thirdly and lastly, we learne here the different natures and properties of sin and holinesse: Sinne, even the least sinne, nay, a very sinfulnesse of nature makes a man afraid of Gods presence. That sinne unrepented of doth so, appears in *Adam*, who as in his integrity, hee *spake* and conversed even in a familiar sort with God: so no sooner had he sinned, but he ran from God and hid himselfe: and that even the least finnes not repented of, doe so also, appears in this Prophet, who being a holy man, yet his conscience being privy to it selfe of some small omissions or negligences in his calling, he crieth out, *he is undone, because he seeth the Lord of hosts*. But contrariwise, the state of perfect holinesse, and the want of all sin, makes a man bold in Gods presence, and rather desirous, than afraid to behold Gods glory, which shall be most apparent at the last day: for when the wicked shall desire rather to be covered with the hills, and ground to dust by the mountains, than to appeare before the face of God; then shall the godly, whose holinesse shall then be perfect, *ooke up, and lift up their heads, because their redemption is so nigh*. And *Iob* testifieth of himselfe, that he knoweth his Redeemer liveth: And that hee shall stand before him, and looke upon him with his eyes. Thus as *guelines* drives a man from the Kings' presence, but *innocency* makes him bold before him; So *sinfulness* makes a man avoid Gods presence, but *holinesse* makes him draw neere unto God, and to rejoyce in his presence.

Then for a conclusion of this point, let all men here learne the way to true courage and boldnesse before God; namely, to repent daily of their finnes, and labour to grow in true holinesse: wealth nor wit, learning nor authority, can doe this for thee, but only a good conscience, which must be made good by grace, & by repentance; then shalt thou rejoyce in Gods presence in this world, & delight to think of God, to speake of God, to pray unto him, to meet him in his word and Sacraments, and at the last day shalt thou stand with confidence before the

Gal. 2. 9.
Mith. 17. 6.
Luk. 9. 33.

Reasons.
1 Apparitions of God cannot be more common in the new, than they were in the old Testament.
2 Cor. 12.
3 No man in his flesh can endure Gods glory.

Vfe 3.
To the people: They may see Gods mercy to them, in teaching them by men like themselves, and not by apparitions from Heaven.

Hebr. 5. 25, 26, 27, 28.

Vfe 2.
Esy, they must prepare themselves before they come to the Word or Sacraments.

Vfe 3.
See the different natures of sinne and holinesse. Sinne draws a man from Gods presence.

Holinesse invites a man into Gods presence.

Rev. 6. 16.
Luk. 21. 28.
Iob 22. 25, 26, 27.

Vfe 6.
Esy, if a man would have nelle ween he must be wian.

throne of his glory.

Hitherto of the feare and astonishment of the Prophet, and the causes thereof. Now followeth his consolation:

Then flew one of the Seraphims, &c.

In these two verses is laid downe the second generall point, namely, the *consolation* of the Prophet: concerning which, there are two points in the text:

1. The ground and matter of his consolation; that is, *the forgiveness of his sinne.*
 2. Divers *circumstances* of that consolation.
1. The time: *Then.*
 2. The Minister by whom it was done: *an Angel, one of the Seraphims.*
 3. The manner how he did it, speedily, *Hee flew.*
 4. The instrument or outward signe, *a coale from the Altar.*
 5. The outward action or application of it; *He touched his lips.*

The matter of the consolation is last in order: Let us therefore first speake of the circumstances.

The first circumstance is, the time when this Prophet was comforted and raised from his feare; *Then*, saith the Text; that is, after his feare and astonishment, but not afore. Thus dealt God alwayes with all his Saints, he bestoweth no *graces* on them pertaining to salvation, but after he hath by some meanes or other brought them to true humiliation in themselves, and to sorrow for their finnes. Humiliation is the preparative for grace: for when by sight and sense of their finnes, and their owne miserie lay sinne, hee hath even driven them quite out of themselves, finding nothing in themselves but cause of feare and astonishment; then, powres he the oyle of grace, and offereth comfort into their hearts, and refresheth their weary soules with the dew of his mercy. This point needs no further proofe: for look into the Scriptures, and we shall finde God never called any man to the state of grace, or to any notable worke or function in his Church, but hee first humbled them, and then brought them out of all conceit with themselves, and then wrought *in them*, and *by them*, his wonderful works.

The use of this doctrine is, first of all to teach all men to esteeme aright of the afflictions that God laeth upon them in this world: commonlie men take them impatiently, and our nature grudgeth against them; but let a Christian man consider with himselfe, how God hath alwayes dealt with his children, and he hath cause not to thinke for his dole: God lay some great affliction on thee? it may be hee hath some mighty worke of his grace to worke, in thee; or some great worke of mercy to be wrought by thee in his Church, and hereby prepare thee for the same. Say therefore with the holy Prophet, *I held my tongue, O Lord, and spake nothing, because it was thy doing:* and what God may in-

attend in his doing to thee, thou canst not tell: and therefore in silence and *patience* possesse thy soule.

Again, here is a comfort to all such as are distressed in minde, in sense of their finnes, and sight of Gods wrath: their state is not miserable, much lesse desperate; for they are in the high way to grace and favor. God *justifieth* not but him that *repents*; God *exalts* not, but him that is *humble*; God *comforts* not, but him that is *distressed*; God hath *mercy* on none, but such as both know and feelee they *want* it: and know also, that they know not where to have it, but at his hands. Happy therefore is that soule, that feels the weight and burthen of sinne, for to him will Christ bring most ease and comfort. Gods Ministers therefore are hereby to comfort distressed consciences, to assure them, that if with this Prophet they be so deeply touched with sight of their finnes, and Gods justice, as that they cry, *Wo is me, I am undone:* Then, even *Then*, are they most capable of comfort, and best prepared to receive it, as here it fell out to the holy Prophet. Thirdly, here is the way taught us *how to attain* to any excellent graces of God, either for our owne salvation, or the good of the Church, namely, to labor for a sensible feeling of the want of them in our selves: for God useth to bestow no gifts on any man, but such as doe in humility and lowliness confess to God, and acknowledge in themselves, the want of them. So the blessed *Virgin* signifieth; *God filleth the hungry with good things*; but the rich hee *sends empty away*: And so the Psalmist, *God satisfieth the hungry with good things, the empty soule with goodness*. So then if thou be rich in thy conceits, God hath not for thee: but if thou be *hungry*, hee is ready to fill thee with good things: and dost thou acknowledge thy soule empty, then behold treasures of goodness, to feed and fill thee: and art thou cast downe with the Prophet, and is thy soule empty of hope, and fraught with feare, then behold, even then, God and his Angels are ready to raise thee up, and to fill thee with consolation. Thus much for the time of his consolation: now for the Minister, by whom it was done.

One of the Seraphims.

The second circumstance of his consolation is, the Minister by whom it was done: an Angel, one of the Seraphims: that is, an *Angel*, of that order so called: out of which wee learne;

First, that there are divers degrees and several orders of Angels, though we know not the true distinction thereof: nor thinke it lawful to imagine them to be 9. not to set them downe particularly, as the Church of Rome doth, who make many of their owne devices, which they call traditions of equall authority with the Scriptures. Secondly, that these holy Angels are the glorious guard of God, and doe continually stand about the throne of his glory, and attend his holy will, both in heaven and in earth.

Thirdly,

General points.
His consolation,
wherein are two
points.

1. Circumstances
of it.
Circumstances
are many.
2. The ground
of it.

1. Circumstance,
the time, that is,
after his feare.

Desir.
No consolation,
but after humilia-
tion.

Use 1.
To all men: Ergo
esteem of afflic-
tions.

Phil. 3. 9.

1. To men di-
stressed in con-
science, that they
feele in me depre-
ssion, and in ma-
gine, but most
comfortable.

Use 2.
The way to get
excellent graces
of God, is
to labour to feele
the want of them.

Luk. 1. 3.
Phil. 1. 27.

2. Circum-
stance of the Minister:
an Angel, a Se-
raphim.

Desir. 1.
Ergo there are
several orders of
Angels, that we
know not.

Desir. 2.
That they are
Gods guard.

Psal. 34.
Heb. 2.

Doct. 3.
That they are the
guard of Gods
children.

Doct. 4.
That they have
a special charge
and care of godly
Ministers.

Visto Gods Mi-
nisters.
1 Let them be
content with their
calling, though it
be full of crosses
and contempes:
for it is honoured
of the Angels a-
bove others.

2 Ergo, let them
have courage for
though men be
against them,
Angels are with
them.

Thirdly, that they are also by the mercifull appointment of God, the *guard of Gods children*, and ministering spirits sent out, as it were with a Commission, for the good of the Elect. All these points because they are plaine in the Scripture, and doe lesse concerne our generall scope, which is touching the Ministerie, I passe them over.

Fourthly, here it is apparant, that as the Angels are sent out for the helpe and service of the Elect, so especially of Gods Ministers, as is plaine in this place, where the Prophet being affrighted, a holy Angell is ready to give him comfort: and so over the whole course of the Prophets: and at this day their protection and comfortable assistance, is no lesse present to the godly Ministers of the new Testament, though not in such sensible signes, and such visible manner as in the old: for if they be ministering Spirits sent out for the good of them which shall be saved, how much more for their good, which shall be both saved themselves, and save others also?

A doctrine of great comfort, and much good use to all Ministers; who first of all may here learne contentment in their calling: for howsoever no calling hath more crosses, no none againe hath more comfort: and howsoever none be more disgraced by evil men, yet none is more honored by the holy Angels: and howsoever in this world, they above any calling are servants to all men, yet none hath the service and attendance of Angels so much as they: for though we have them not to help us to doe the outward actions of our Ministry with us, or for us, (as some Popish Doctor teach, that in their masse Amen is not said to one Collected: because the Angels say Amen to it) yet doubtlesse they are present alwaies, as at all holy exercises and lawfull actions, so especially at the publike service of God performed by the Ministers: and beside that, they are witnesses thereto, and of the pains, and diligence, and faithfulness of a good Minister: they also doe minister unto them oftentimes, bodily strength and assistance, and many comforts in their troublesome travels; which they know not how by any naturall means they come unto them. And as this doctrine doth thus yeeld them contentment against the contempt, so also courage against the danger of this calling. For what though thou hast mighty men of this world against thee, when thou hast Angels for thee? and what though thou fightest against principalities & powers, when thou hast Cherubims and Seraphims on thy side? godly Ministers have many enemies, but if by the eye of faith they can see as well who are with them, as with the eye of reason who are against them, they will contesse with Elisas, There are more with us than against us. The stories of all ages doe affirme, and the comfortable experience of these daies of ours doth verifie the truth hercof. Ministers that live in places very prophane, or very Popish, it is admirable to see how many dangers they have escaped, and what plots they

have avoided, which by their enemies, (or rather the enemies of their doctrine) have bene laid for their lives: which their deliverance, and many other comforts in their Ministeries, whence are they but from Gods protection, by the ministry of his Angels?

Before we leave this point, two questions may be asked, not amisse briefly to be resolved.

First, if any aske whence comes it that Angels performe more service to good Ministers than to other men? I answer the reason is partly from God, partly from the Angels: first, God hath a principall care of them above all other men, because they worke his work above all other callings: for their labours immediately concerne the good of mens soules: whereas others doe first concerne the body, and consequently the soule: therefore, whereas hee hath given his Angels charge over all his Elect, to keep them in all their good waies, they have a special charge doubtlesse over all godly & faithful Ministers, whose waies are Gods in a speciall manner.

Again, Angels themselves as they willingly performe any service to the Church, or to any part thereof; so most willingly of all are they employed for the good of godly Ministers, and that for two causes.

First, because they are their fellow-labourers, both for that the Angels and good Ministers are both called Gods Ambassadors, and Gods owne servants or officers, in a more peculiar manner than any other calling: and for that their service is so like, that their names are common one to the other, Angels being called Ministers, and Ministers Angels, as though they were almost all one.

Secondly, because the Ministers duty is to convert and save soules, being a worke which (next to the glorifying of God, and doing his will) the Angels doe take most delight in above any other: for if they be sent out for the good of them which shall be saved, how much more willingly for their good by whom they are saved, which shall be saved? and if these Angels rejoyce at the conversion of a sinner; surely they much love him, and desire to doe him good, by whom the sinner is converted: and in these respects, Angels and Ministers have the same names: and are both employed in the same great worke; namely, doing good to the Elect.

Therefore is it, that the Angell calls himselfe Saint Iohns Evangelists fellow in the Revelation: If then they be fellows; even fellow-servants and fellow-labourers, in a more speciall manner than any other; what marvel though the Angels be most willingly employed in doing any service of helpe or comfort to godly Ministers?

In the second place, If any aske if it be so, then what duties are Ministers to performe to Angels, for this their so careful service; and especiall attendance upon them above other men?

1 Quest.
1 Ergo, whence is
it that Angels at-
tend Ministers
more than other
men.

Answer.
2 Reasons.
1 From God. He
will have it so, be-
cause they worke
his work be-
fore, more than other
calling.
Psal. 91.11, 12.

2 From the An-
gels themselves.

Because they are
fellow-labourers.
1 Cor. 4. 4.
Heb. 1. 14.
Mal 2. 9.
Rev. 2. 2. & 3. chap

Because they con-
vert soules, which
is their chief
labour: and they
rejoyce in this
worke.
1 Pet. 1. 12.
1 John 1. 12.
1 John 3. 10.

Revel. 19. 10.
& 22. 9.

2 Quest.
What duties
are good Mi-
nisters to per-
forme to An-
gels? Answer.
1 To give them
worship: 1
2 To the Pa. 130 c

A Papist would answer; *Ministers* must therefore worship them, and keepe their fasting, holy daies, and say their service, and pray unto them as to their keepers and Mediators. But alas, cannot the Kings Messenger or officer be honoured, unless he be set upon the Kings throne? will nothing serve him, but the *Crowne and Scepter*? so, cannot Angels be honoured, unless they be made *Gods*, or *Saviours*, or *Mediators*? But I answer therefore, we dare not go so far, lest we remember the servant so much, that we forget the master: but rather we answer thus; seeing Angels are thus serviceable to Gods Ministers, it should first of all teach all men to honour that calling with all due reverence: for they cannot but please the Angels in honouring good Ministers, whom they esteeme their fellowes.

Secondly, it should teach all Ministers, not to content themselves with the name and title, but to labour to be good and faithfull, For so doing, they are fellowes to the Angels, and it is a disgrace to the Angels, when those that are their fellowes are unfaithfull.

And it should further teach them to adorne their calling with a holy life: for as time is that that grieves the Angels, and drives them away; so it is grace and holiness which makes them delight in the fellowship of men.

And it may also encourage any man to take paines in that holy calling, wherein he is sure to have *Gods Angels* in a speciall manner to attend him, to assist him, to protect him, and to be a witness of his faithfulness: and who would not worke cheerfully in that labour, wherein he hath the Angels to be in a sort fellow-workers with him?

To doe these three duties, is to *honour good Angels*: and that Minister that conscientiously performeth them, the Angels will take themselves sufficiently honoured of that man.

And if beside this *honour*, we would rejoyce *Gods Angels*, and minister matter of joy unto them, then in the fourth place, let all Ministers propound to themselves above all things the *conversion of soules*, rather than their owne praise, or living, or pleasing of men, and so endeavour both in teaching, and all their other courses, that the Angels may see it, and be witnesses of it: for if they rejoyce at the *conversion of a sinner* (as Christ saith they doe) then those men make them most rejoyce, which doe most seriously aime at the *conversion of sinners*.

And thus wee see both the service of Angels to Gods Ministers, and the duties they are to performe to them in that regard. The due consideration of this point, may raise the world to a better conceit of this calling, and perswade fathers to dedicate their sonnes to it, and stir up young students to, *consecrate themselves thereto*, and turne their studies to that end: for no man in so calling hath so speciall attendance and assistance of Gods Angels, as goodly Ministers have: At least, if it worke not this in the

world, yet it may yeeld comfort and contentment to all faithfull Ministers in their painfull calling.

But let us see how the *Angell* performed his service to the Prophet: so unwillingly; not lingeringly, but *speedily*: so faith the Text.

He flew.

Which is not so to be understood, as though the *Angell* had wings: for they have no *corporeall* nor sensible bodies, but *spirituall* and insensible *substances*, the actions whereof are performed with such nimbleness and agility, as cannot fall within the compass of outward sense. But the phrase is used for our capacities, to shew how readily and *speedily* the *Angell* went about to minister comfort to the Prophet. For as nothing moveth so quickly to our sense, as doth the creature that *flyeth*; and as we say, that man doth lie about his business, which doth it *quickly and diligently*: so here the holy Ghost sets downe the willingness and quickness of the *Angell*, to comfort this holy Prophet, and to doe the will of God. Where wee learne;

First, what excellent servants of God the holy Angels be, which so readily, willingly, and speedily execute the will of their Lord. This must teach all Gods servants to do the like, and to imitate them in this excellent obedience: And the rather, because we pray daily to God; *Thy will be done in earth as it is in Heaven*: In earth of us, as it is in Heaven of the holy Angels: but they do it most cheerfully, and without all lingering, therefore so ought we.

Magistrates in their places, and *Ministers* in theirs, and every man in his function is to apply this to himselfe, and to be stirred up thereby to a cheerfulness and quickness in their duties, for therein they resemble the blessed Angels, and then their *deeds* accord with their *prayer*: but contrariwise, he that doth his duty unwillingly and uncreedily, is like the Devil: which indeed doth *Gods will*, and yet against his will: and surely unto such obedience there belongs no reward. But as *God loveth a cheerful giver*, so doubtlesse loves he a cheerful worker.

Secondly, we see here how great love Angels beare us to Gods children, especially unto goodly Ministers, how *willingly* they are employed to doe them good, *Willingness* and readinesse to doe good to any man, must needs come from love: and yet as all men, even the best, and all Ministers, even the best, are creatures farre inferior to the Angels.

Here *Magistrates* and *Ministers* must learne to be far from contempt of their inferiours: and to doe their duties of *ruling and teaching* carefully, though the people be far their inferiours: it is the nature of *love* to make any man do service most *willingly*, to him that he loves, though he be farre meaner than himselfe.

If therefore *Princes* love their subjects, they will not spare any care, cost, nor paines, nay, they will rejoyce to doe them good, & they will labour to be like the Angels, who are farre

As all men should therefore know that calling;

1. So Ministers should labour to be faithfull in their calling.

2. To adorne it with a holy life.

3. To be painfull in their calling.

Thus to doe is to honour them.

And if a Minister would rejoyce them, let him labour seriously to preach, as he may win soules.

3 Circumstance, the manner: His flew.

That is readily, speedily, willingly.

Doctr. 1. Such an excellency in servants of God Angels are.

The third petition.

Vse. We must so love God in our places.

2 Cor. 9. 7.

Doctr. 2. What good friends they are to good men, especially to good Ministers.

Vse. 1. Ergo, Superiours love their inferiours, and inferiours love their superiours.

ter than men, as they are then their subjects.

And if *Ministers* love their people, they will forget their *owne* dignity, which oftentimes they might stand upon, and will make themselves even *servants to all, that they may winne some*.

And seeing *Angels* doe *sie* so fast to give helpe and comfort to good *Ministers*; this must teach them further :

First, every one to labour to be a good *Minister*, for then are they sure of the love of *Angels*, and then most *willingly* doe the *Angels* any service to them. Again, let it teach them to *sie* as fast to the discharge of their duties to Gods Church, as the *Angels* *sie* to doe them service; so shall Gods *Angels* thinke their diligence and carefull service well bestowed upon them.

Lastly, this *diligence* of the *Angels*, and their willingness, proceeding from love, must stirre up all Christians to performe all duties of godlinesse to God, and of love unto his Church, with alacrity and cheerefulness: so doe Gods *Angels*. We looke to be like the *Angels* in glory in the world to come, then be like the *Angel* in glory in this world. The wife man saith, *He that is slothfull in his businesse, is good for nothing: but the diligent man shall stand before the King*. And surely, he that is willing and diligent in the duties of Christianity, shall stand before the *King of Kings* in Heaven. And let this suffice for the *Angels* service, and his diligence in his service. Now let us see what instrument the *Angel* used;

A coale from the Altar.

The fourth Circumstance of this consolation, is the *Instrument* which it pleased God, the *Angel* should use to minister comfort to the *Prophet*; a strange instrument for so great a worke, *a coale of fire*. Here let humane reason *hide* it selfe, and worldly wisdom be confounded, to see the wonderful workes of the Lord: God could have healed the *Prophets* infirmities, and given him comfort against his feare, and courage in his calling, *without* *meanes*: but he will use *meanes*: and what? a *weake* *meanes*: nay, a *meanes* that seemes contrary; *A coale of fire* must touch his lips: that which in all reason would have made him *speake* worse, by Gods appointment, and the power of his Word shall make him *speake* better. Out of which practice of God, we learne many points:

First, see how God magnifieth *meanes*: he can worke without them, and so he did in the creation, giving *light* to the world divers daies *before there was Sonne*: but since the order of nature was *established*, he generally useth *meanes* not onely in his *ordinary*, but even in his *miraculous* actions: and though he use not alwaies the *ordinary* and direct *meanes*, yet *meanes* be generally useth, though they seeme *contrary*, as here in this place: and the same will be found true in almost all the miracles, both of the old and new Testament.

This therefore commends unto all men, the

use of such good *meanes*, as Gods providence have ordained of any duties, or effecting of any thing that doth belong unto us to doe: and not to depend upon *immediate* helps from Heaven, as many fond and fantastical men doe, who are therefore oftentimes justly forsaken of God, and left destitute of all helpe; and so exposed to shame and reproach.

Secondly, see here the mighty power of Gods ordinance, how it appeareth in *weaknesse*; such are all his great workes; In the *Creation*, he brought *light* out of *darknesse*; In our *Redemption*, hee brought us *life* out of *death*; In our *conversion*, he works upon us by his word, and by it he drawes us to him, which in all reason would drive us *from him*: and by it *confounds* the wisdom of the world, which is stark *foolishnesse* to the wisdom of the world.

And so here, he cleaueth the *Prophet* by a *Coale of fire*: which would rather defile him, and *season* his mouth with it, which in reason should have *burned* him: so great, so admirable, and so powerful are the ordinances of God, though they seeme so contrary, or so weak in themselves, or in their *meanes*.

Let this teach all men not to contemne the Sacraments, though the outward Elements, Bread, Wine, and Water, be weak and common, and dead creatures in themselves: nor the Ministry of the Word, though it be exercised by a weak man, mortall and miserable as others are: for that God, which can season the *Prophets* mouth, and cleane his heart by a *coale of fire*, no marvell though hee worke upon the consciences of men, by his word & Sacraments.

And againe, when wee see *Grace* and *Holinesse* conveyed into mens hearts by the Word and Sacraments; let us learne, not to ascribe it to the dignity, either of the *Minister*, or the Elements, but to the supreme power of the mighty God, who can purge the *Prophet*, by a *coale from the Altar*.

Neither is it altogether without *mysterie*, that God here sanctifieth the *Prophet*, by touching his lips with a *fiere coale*: for it *signifieth*, that the apt and sufficient teacher must have a *fiere tongue*, and to that same purpose, the *holy Ghost* came downe upon the *Apostles* in *fiere tongues*; and it may be that the one is a type of the other. Certaine it is, that they both teach us thus much, that all true and able *Ministers*, must pray and endeavour to have a *tongue* full of power and force, even like *fire*, to eat up the sins and corruptions of the world. For though it be a worthy gift of God to *speake* mildly and moderately, so that his speech shall fall like dew upon the grasse: yet it is the *fiere tongue* that beats downe sinne, and works found grace in the heart. It may be there are *some* which need the *fiere tongue*.

This shewes apparently, that those *Ministers* never had their lips touched with a *coale from Gods Altar*: that is, their soules with a *coale from Gods Altar*: that is, their consciences ne-

Vfe.

Ergo, we are to use the *meanes* appointed in all our purposes.

Doct. 2.

See how Gods power doth *strengthen* it selfe in *weaknesse*.

Vfe.

Ergo, God can worke by his Word and Sacraments, and mens *ministerie*, though never so *bafe*.

Doct. 3.

The apt teacher must have a *fiere tongue*.

Ad. 1.

That is, a powerful tongue, to reprove and burne up sinne.

Ergo, such *Ministers* are faulty who reprove not sinne.

ver

1 Cor. 9. 19.

Vfe. 2.

Ergo, Ministers must,

1. Be faithful.

2. Painfull.

Vfe 3.

Ergo, all reaserve God charitably: If we be like *Angels* therein, we shall even be like them in glory. Prov. 22. 19.

4 Circumstance: The Instrumente a coale of fire. A strange and wonderfull means,

And which seemes contrary to reason.

Doct. 1.

See God commendeth the use of *meanes*. Gen. 1. Item 4. to 17. Seeing himselfe alwaies useth them.

ver touched, nor their soules seafoned with the sanctifying grace of Gods spirit, which sit still, and see great and grievous stains in a Church, and corruption in a State, and can bee content never to reprove them, as though *Ministers* were persuaders onely, and not reprovers.

But when this comes to bee weighed in the ballance of a good conscience, it will be found, that not the pleasing tongue, but the *fiery tongue* is the principall grace of a good Minister.

But to goe further: whence came this Coale; Taken from the Altar.

This coale of fire was taken by the *Angell* from the Altar of God, where was a fire which never went out: and this fire was that, that came from Heaven, sent downe by God, at the dedication of the Temple by Salomon. And this fire kindled by God, never went out: for no man could kindle the fire, but all other was counted strange fire: As Nadab and Abihu died in wofull experience, when they would needs offer with it.

Now the Prophet must be cleansed with the fire which came from heaven: teaching us, that the Minister must have his *fiery tongue* from the Holy Ghost: As the Apostles were said to bee baptized with the Holy Ghost, and with fire. A *fiery tongue* is a speciall ornament of a Minister, but that fire must come from Heaven: that is, his zeale must be a godly and heavenly zeale; but he that hath a rayling, a lying, a slanderous, malicious, or a contentious tongue, he hath a *fiery tongue* indeed: but this is kindled of the fire of hell, as S. James saith; The *unbridled tongue* is a world of wickednesse, and defileth the whole body, setteth on fire the whole course of nature, and is set on fire of hell.

So then, a spitefull and malicious tongue we see, is a *fiery tongue*; but that fire is taken from hell, and not from Gods altar.

And hee that stands up to preach with this tongue, God will never suffer any great worke to be done by him in his Church, though his tongue be never so fiery, and his speech never so powerfull.

As therefore *Ministers* must abhorre the flattering and pleasing tongue, and must have a *fiery tongue*: so on the other side, this fire must be from Gods Altar: that is, the fire of their zeale must be kindled by Gods Spirit, and not by the spirit of discord and dissention. Ambitious humours, turbulent and proud humours, new opinions, private quarrells; all these, nor any of these are for the pulpit.

These may make a man *fiery tongued*, but this fire was never taken from Gods altar, as the Prophets was: this *fiery tongue* never came from Heaven, as the Apostles did.

It followeth,

A drenched my lips.

This fifth and last circumstance, is the Application of the medicine. The coale which is the medicine, is applied by this *Angell* to his lips, that is, to that part which was polluted: and as

he formerly complaineth of the pollution of his lips, so the medicine is applied to his lips. Heere the *Angell*, which in this case is made Gods Minister, doth teach all Gods Ministers a great point of wisdom in heavenly Divinity, namely, to apply their doctrine to their audience in such manner, as the circumstances of place, times, or persons doe require: some *Ministers* come to an ignorant and unhumbed people, and teach them the Gospel, which never knew the Law: here the *fiery coale* is used, but the lips are not touched, that is, good doctrine taught, but not well applied; for that the Law should first be laid to their consciences: others beare all upon the Law, when it may be their hearers are people sufficiently cast downe, and have more need to be raised up with the sweet comfort of the Gospel: other use to lay open the nakednes of the Court in the Country, and to reprove the faults of Princes and great Magistrates before the common people, who have more need of the Catechisme: others bring the Catechisme or points of ordinary instruction into the court, where the duties of Kings and Counsellors should be taught in all plainesse and sincerity: others bring their new opinions, or controversial points unto popular audiences, which indeed are fit for the schooles: other busie themselves about ceremonies, when the substance is in danger to be lost. All these have (it may be) the Coale of fire, but it is misapplied, and not applied to the polluted lips. Let all Ministers therefore learne this point of wisdom of the *Angell*, to apply the medicines of their doctrine to the times, persons, and places which are infected; so shall they before not to take paines in vaine. And thus much of the circumstances of his consolation.

It followeth in the text, *Loe thine iniquities shall be taken away, and thy sinne purged.*

After the Circumstances, followeth the ground and matter of his consolation, and that is the forgiveness of his sinnes: where first, let us marke how it and the instrument are annexed together: Loe, saith the *Angell*, this coale hath touched thy lips, and thy iniquities shall be forgiven, and thy sin purged; as though hee had beene cleansed by the Coale: where we may note, how greatly God magnifieth the meares which himselfe ordaineth, even true remission and salvation to the right and holy using of them, though it come not from them, but from his owne mercie, and power of his ordinance. It is therefore no marvell, though God sanctifieth the childe by the ministerie of water in baptism, and feed our soules in the Lords Supper, by feeding our bodies with bread & wine: and no marvell though the careless neglect of either of them, be damnation to them that despise them, seeing they are Gods instruments ordained by him, to convey his grace unto us. And yet for all this we are to know, that remission or salvation is no more tied to the very elements, or the actions, than here the Prophets

Doct.
Ergo, Ministers
must apply their
doctrine fitly.

Whence came
this coale? from
the Altar which
he came from
Heaven.
Levit. 16. 1, 9.

Doct.
The fire and zeale
of the Minister
must come from
Gods Spirit.
Aid. c. 5.
Matth. 5. 17.
Not from carnall
affections.

1. Tim. 3. 6.

For that is from
hell, not from
Heaven.

a Point, the
ground of his con-
solation: which
is the forgiveness
of his sinnes.

Doct. 1.
Ergo, zeale and
the meares, are
annexed together.

Yf.
Ergo, via the
meares with re-
verence, and de-
spise them not.

3 Circumstance,
The Application
of the remedy to
his lips which
were polluted.

forgiveness to the *Costs of it.*

But the maine point is, that for the Prophets consolation, the Angel tells him his iniquities shall be taken away, and his *sin purged*: as if thereby he had said, thy *sins* were the cause of thy *fear*, therefore that thy *fear* may be taken away, thy *sinnes* shall be forgiven.

Where wee learne, that as *fear* comes by *sin*, so all true comfort comes from the *forgiveness of sinnes*: this is that that onely pacifieth the conscience, and satisfieth the soule. When David had sinned against the Lord in his two great sinnes, and thereby provoked Gods wrath against him, and wounded his owne conscience, if the Prophet had told him, he had made him *King of ten Kingdomes more*, he had not so rejoiced his heart, as when he told him, after his repentance, *Thy sins are forgiven thee, thou shalt not die*: So when this Prophet was extremely affrighted at Gods presence, because of some sins and negligences in his calling, it had bene no comfort to his poore soule, to have bene told, Thou shalt have a more eloquent tongue, and a more powerfull speech, thou shalt have better access to the Court, and audience before the King: all these, and such like, would have bene no better than *gilded poison* unto him, being in this case: but the happy answer that refresheth his weary soule more than all the world, was this, *Let thy iniquities be forgiven, and thy sinnes purged*.

All faithfull Ministers must here learne the true way of comforting troubled and distressed consciences, namely; first to draw him unto a sight of some particular sinnes, then to summon him into Gods presence, and there to arraigne him for those sinnes, untill the view of the foulness of his sinnes, and the glory of Gods justice have sufficiently *bumbled him*; and then to labour to perswade his conscience upon good grounds of the pardon of those sinnes by Christ Jesus: this is the way that God used, and devised, this is the sure way that cannot faile.

Some thinke that all trouble of minde is nothing but *melancholy*, and therefore thinke nothing needs but Physicke and outward comforts: but he that considers in what case the Prophet here was, or David when he made the fixt, the 32. or the 51. Psalmes, will be of another mind, and will finde, that nothing can properly trouble the minde, but sin: therefore as the wife Physician in his cure, first searcheth out the cause, and then endeavours to take it away; so the good Physician of thy soule must first of all search into the cause of his sicknesse, that is, his *sinnes*, and must take them away: which if they doe not, then all their labour is lost: for all the company, musick, recreation, wine, diet, nay, worldly comforts and delights, if it were the advancement to a Kingdom, cannot so much comfort the distressed soule of a sinner, as this voice of a Minister spoken from God upon good grounds, *thy sins are forgiven thee*. Now

to lay downe what bee those true and good grounds, whereupon a Minister may safely and comfortably pronounce pardon of sins to a sinner, belongs properly to another place.

In the next place: Let us here observe how the Lord afore he renew the Prophets commission, or send him to preach to the people; first *humbles him* for his sinnes, and then upon his repentance gives him pardon: teaching us, that no Minister is well qualified to the holy duties of the Ministry, unless he have truly repented of his sinnes, and have obtained pardon and mercy in the *Messiah*.

Ministers labour for *qualifications*, but the true Minister of God will labour for this *qualification* above all other: for doubtlesse he shall pronounce most powerfully the pardon of sinnes to others, to whose conscience God hath pronounced pardon of his owne.

In the last place, let us observe how the Prophet being to be comforted before he gave this new Embassage, the Lord is so careful for him, that rather than he be not comforted (if there be no man to doe it) an *Angel* shall be sent to be his comforter, and (if there be not another Prophet to doe it) an *Angel* shall pronounce unto him the pardon of his sinnes.

Let this be an encouragement for all Pastors and Ministers of Gods Church, to labour painfully and faithfully in their places, for the goodness of the Lord will never faile them: nor shall they want comfort, when ever they stand in need thereof. Yea, rather shall *Angels* from Heaven be helpers and comforters, than faithfull Ministers shall be left destitute.

Hitherto of the second generall point, namely, of the Prophets consolation.

The third and last generall point is, the *renovation of the Prophets commission*, in the eighth, and part of the ninth verses, and it containeth three parts: First, a question or inquiry made by God; *Whom shall I send, and who shall goe for me?*

2. The answer of the Prophet, *Here am I; send me.*

3. The commission renewed unto him: *The Lord said, Goe, speake now to this people.*

The first part is a question made by God, by way of Proclamation, wherein hee inquireth who shall goe preach unto this people.

Also I heard the voice of the Lord, saying, *Whom shall I send? and who shall goe for me?*

In which Proclamation, and inquiry of the Lord we are not to imagine, that the Lord was either unprovided of such as should execute his will, or knew not who were able, or who were willing to goe preach his word: For as the Apostle saith, in the matter of Election; *The Lord knoweth who are his*: so much more in particular vocations, *The Lord knoweth who are his*, and need not to aske, *Whom shall I send, or who shall goe?* But then it may be demanded, why the Lord saith so? I answer, not for his owne sake, but for ours: whom hereby he

Doctr. 2.

Here comfort is from the forgiveness of our sinnes.

Text in David.

2 Tim. 11.

And in this Prophet.

vs.

Here is the true way to comfort distressed consciences.

Physicke and outward comforts will not suffice. Plal. 1. 6. 7. Plal. 11. 1. 4. Plal. 5. the whole Psalm.

First, done by the Author of the work of sanctification.

Doctr. 5.

First, qualification of the Minister is to be humbled, and to repent.

Doctr. 6.

True Prophets and Ministers shall have help and comfort in their labours, an Angel shall comfort them.

Generall points the meaning of the Commission, which containeth three points.

1. Gods question: Whom shall I send?

Not as though God had not send, or knew whom.

2 Tim. 1. 19.

But to our comfort, and to encourage us to many good crimes.

he would instruct in divers points of holy doctrine.

First, hereby he would give us to understand, how hard a thing it is to finde an able and godly Minister: for if there were not a great scarcity of such men, the Lord needed not aske this question, But some will object against this, that there are in many Christian Churches so many Ministers, as they cannot all be maintained, but some goe up and downe undisposed, and unprovided for. I answer, this is too true in all ages: there were wandering Levites in the Old Testament, which went up and downe and offered their service, and served for ten *shekels of silver, and a suit of apparell, good meat and drinke*: but this calamity was upon the Church of the Jewes (never but then) when there was no King in Israel: & every man did that which was good in his owne eyes. If therefore there be any in our Church, and in Christian nations, which goe up and downe, and offer their service at such rates, it is much more miserable, seeing now there are Kings in Israel: and therefore it is no reason that every man rob the Church, as it shall please his covetous minde. But ceasing to enquire whether this be so or no: and if it be so, leaving the reformation thereof to those Churches and States whom it may concerne: I answer for the matter in hand; that this may be so, and yet the Lord may complain as he here doth: *Whom shall I send?* for the Lord meaneth not such as beare the name of *Levites or Priests* in the old, or of *Ministers* in the new Testament (for there were alwaies enow of them: who, some for preferment sake, some for their ease, and some for a refuge how to live, are willing to enter that function, and accordingly in that calling, seeke not the Lord, but themselves and their owne ends.)

But here the Lord enquireth for such men, as first, *purely doe seeke* and undertake that function, therein to honour God, and to gather his Church, and then in all their labours and ministeriall duties, truly and faithfully endeavour to the same ends; Preaching Gods Word, and as Gods Word, diligently reprovng, exhorting, and admonishing, and shining before their people in good works: for such men, it is no marvell though the Lord light a candle at noone day, and make open Proclamation to seeke for them saying, *Whom shall I send?* for such a man is as *Iob* said, *One of a thousand*: for some want abilitie to discharge their duties, as *Paul* saith, *Who are sufficient for these things?* And some want willingness to undertake the labour, as God here complaineth: *Who shall goe for us?* Now to make use of this doctrine unto our Church.

It were to be wished, that in these daies, and for our Christian Churches, the Lord had not as great cause to cry out in the want of able, faithful, and godly Ministers, *Whom shall I send, and who shall goe for us?* But alas, this want is too apparent, and this blemish is too notorious,

and it is a worke worthy the labour of Kings and Princes to reforme it: and is a Kings evil; not to be healed but by the power of a King: for as long as there are so few and meane preferments for painfull Ministers, there will never want abundance of such Ministers as doe want either confidence or abilitie to discharge their duties.

In the meane time, till God put into the hearts of *Parliaments and Princes*, to looke to this great and needfull worke, let us Ministers learne our duties: and first, we who are in the *Universities*, are here admonished to looke to our selves. By Gods blessing we are many, and daily grow more and more: let us therefore to furnish our selves, as that when God or his Church shall say, *Whom shall we send, and whom shall I send?* then wee may finde many amongst us, whom he may send to that great worke of the Ministry: and let us feare to be such, as that God may affirme of us, as he did in the daies of *Iob*, that he cannot finde *One of a thousand*.

Secondly, all Ministers learne here not to content themselves with the name and title of Ministers, but labour for the substantiall ornaments thereof, nor to be willing to take the *honour and living*, and to refuse the *burthen and duties* of the Ministry.

For else let them know, God hath no need of them: for had the Lord pleased or contented himselfe with such kinde of men, as seeke to bee Ministers for themselves, and not for his sake: or being Ministers doe feed themselves, and not their flock: or preach themselves, and not Christ: then had he not needed to have made this Proclamation: for ages have yielded store of such. But contrariwise, he that is painfull and faithful in this function, let him know that God and his Church hath need of him.

Lastly, here the *Romish Clergy* are justly to be taxed, whose number is infinite: but it is lamentable to see how few among them bee such as the Lord here seeketh for. Their orders of *Regulars* are exceeding many, besides all their *Secular Priests*; and it is almost incredible, how many thousands there be of *Dominicans*, or *Franciscans*, or in some one of their orders: and yet amongst the many millions of their Monks, there is scarce to bee found one of many, who for his learning and other gifts, is fit to bee sent to the worke of God: nay, their ignorance was palpable and ridiculous to the world, untill of late, being by *Luther*, and others of our Church made ashamed thereof, they have laboured (especially the *Jesuits*) to become learned. How foule a thing is it, that amongst so many, the Lord should have cause to complain; *Whom shall we send?* The *Jesuits* indeed, many of them are learned, but for other qualities, they are fitter to be plotters and practicers in State-matters, Spies, or Intelligencers, Reconcilers, Seducers, and Subverters, than Ministers: and fitter to be instruments of policy to erill Kings, than

Doctr. 1.
How hard to find
a good Minister.

Obj. 7.
There are too many
Ministers, for
some goe up and
downe.

Ans. 1.
Then is it a disorder
in the Church.

Isa. 1. 9. 13.
and 17. 8. 6.

Isa. 17. 6.

Ans. 2.
He seeske out for
any.

But for good Ministers.

Isa. 33. 22.

2 Cor. 2. 16.

Good Ministers
scarce, even in
these daies.

Use.
To Ministers.
1. They in the
Universities frame
themselves to the
Ministry.

2. Labour to bee
worthy Ministers.

For God hath use
of them, but none
of unconfession-
able or idle Min-
isters.

Use 2.
To the Clergy of
Rome. A frame
po. Now that be-
ing to many, there
are so few of them
fit for God to
send.

Most of all their
Priests and
Monks are igno-
rant drones.

The Jesuits have
learning, but no
confidence: and
are rather States-
men than Di-
vines.

might have answered; Lord, I would goe: but such disgraces and discouragements accompany this function, as I desire to be excused: but hee casting aside all such conceits, answereth peremptorily, *Here am I, send me.* How came this to passe? for certainly the Prophet was as sensible of these wrongs as any of us all: for he was nobly borne and brought up, and was of the bloud Royall: surely, because he saw he was in Gods favor, he had him and his commission on his side; and he held this for a sure ground, *If God be on my side, who can be against me?*

Therefore doubtlesse, those men who are driven backe by these discouragements, were never settled in assurance that their sinnes were forgiven; nor satisfied sufficiently, that *God is on the side of all good Ministers*; and that their calling, as it hath its authority from God; so likewise, allowance, blessing, assistance, and defence of God, above any other calling: for if they were, they would scorne the scorne, and contemne the contempt of the prophane world, and with much courage and comfort for their hand to Gods Plough, and say with the Prophet, *Here am I, send me.*

Secondly, let us observe how the Prophet when God asks the question, sends him not to others, nor commends others to that service, as is to be thought hee might have done many in the Churches of the Jewes; but offers himselfe, *Here am I.*

It controlls the carnall courses of many amongst us in the Universities, who think it sufficient to live there, and send out other men, and give testimonies and Letters of commendation to other men, but themselves stir not. When question is made, *Who shall goe to such a place? or who shall be sent to such a parish?* they say not, *Here am I*; but either it is too little a living, or too great a charge, or ill seated, or some fault it hath, that they will not be sent to it: but will answer God and his Church, There is such a man, and give him letters of testimonie, or commendation, and so all is well: but for themselves, they live too sweet and easie lives, willingly to undertake the contempt and burthen of the Ministry.

Let such men therefore learne, when God and his Church give them a calling, to answer with the Prophet, *Here am I, send me.*

And let all such as are *Students* of Divinity in the *Universities*, marke here the Prophets answer, not *I will be ready*, but *here am I*: Why takes he no longer time? because hee was now sufficiently qualified. Where let them learne, not to linger and lie loitering too long in their *speculative* courses: but when they are competently furnished with learning and other qualities befitting that calling, let them shew themselves willing and ready to yeeld their service to the Church, when they shall be called. For as an Apple may as well hang too long on the tree, as be puld too soone, and both make it unfit for use: so many men as well stay too long

as goe out too soone, and both waies are made unprofitable, or at least lesse profitable to the Church.

And to conclude this second point: It is not unworthy to be noted, that the Prophet saith not, *Here I am*, and I runne on my owne head; but *Send me.*

He wills the Lord to send him: then where are they who dare brag of their private motions, and will runne when they are not sent?

The Prophet might have said; Oh, now I feele a motion from the Spirit; therefore I will goe and preach: but he stayeth till he be sent in expresse termes. Let no man therefore presume to presse into this function, till hee be fully resolved in his conscience, that God and his Church hath said unto him, *Goe.*

And though a man be never so well qualified with all manner of sufficiency, yet let him sit still, and stay Gods leisure, and let him say, *Here I am, send me*: and so rest contented until he be sent. If any man say it is unfit that a man should say so of himselfe: I answer, let him not say so in words, but in deeds: let him therefore make proofe of himselfe, and give the Church triall of his gifts. Upon which experience of his gifts, if he be found sufficient, that practice of his is all one, and much more than if he had said, *Here I am, send me.*

Thus we see the Prophet would not stir till he were sent; and therefore in the next word he is bid to *Goe.*

And he said, *Goe, and speake unto this people.*

Here is the third and last point; namely, the *essentiall words of his Commission*. Wherein (after God had sought for one to goe, and the Prophet had presented himselfe, and offers his service) God both gives him leave to goe, and further doth furnish him with authority, both to *goe, and speake.*

Wherein the principall point is, that the authority of the Prophets calling, is derived from *God himselfe* in plaine and evident words; *Goe and speake*: and till then the Prophet went not. So in the new Testament, the Apostles went not into the world to preach, till they had their Commission, *Goe and teach all Nations*. And after them, *Saint Paul* preached not till it was said unto him, *Arise, and goe.*

In all which is discovered and condemned the pride and presumption of those who dare runne on their owne heads, and will not stay till the Lord say unto them, *Goe and speake*. These men are bolder than either the extraordinary Prophets of the old Testament, or the Apostles which are the extraordinary Ministers of the new: who alwaies had their warrant with them when they went. And if any man aske why it is necessary they should have so; I answer, the reasons are many.

First, all *Prophets and Ministers* are Gods deputies and Commissioners: it is therefore reason that they have authority from their Lord and Master.

Doct. 3.
The Prophet will not goe till he be sent.

And that not by private motion only, but by expresse words.

Men therefore are to offer themselves, but not to goe till they be sent.

The Commission received.

Doct. 1.
No man is to preach without a Commission.

Moth. 28. 19.
Acts 9. 5, &c.

This is so for their cause.

Reason 1.
Commissioners have no power but from the King.

Doct. 2.
We must not set others to the labour of the Ministry, but our selves also.

University men must not be alwaies sending out others, but must also send out themselves.

And Students must not desire to be long, but hasten to the Ministry.

For some stay too long, as some goe too soone.

Reason 2.
If what they
do, is without
verecur ble-
sing.

Reason 3.
If their persons
have no possi-
on.

Object.

How may I know
if God bid me
goe?

Ans.

When I recei-
ve Gods voice
from Heaven.

But he speaketh
to many two
voices, one ally
in his word.

1 Cor. 14.
Job 33. 23.
Ag. 16. 17.
Prov. 23. 12.

2. Particularly
God speaketh
a. By the voice of
his conscience
b. By the voice of
his Church for
his gifts.

Secondly, their words nor deeds beare no credit nor have any power in them, unless they be spoken by vertue of a *Commission*: nor have their labours any blessing, unless God give it.

Thirdly, their persons have no protection nor safety, unless they be Gods *Ambassadors*: and how are they so, unless they be called and sent by God, and have authority given of God? For these causes, no man is to thrust himself into the Ministry, without a calling from God: and therefore no marvell, though those men who will be *Chasers* and *Callers* of themselves, and run when they are not sent, bee in their persons subject to all dangers; because they are out of Gods protection, and their labours without profit, because no blessing, nor promise of God was given unto them: for God may justly say unto them; *Let him that sent you protect your persons; Let him that sent you bleste your labours.*

But it will then bee demanded, how may I know if God bid me goe? for God speaketh not now from Heaven as in old time, and as to this Prophet: I answer; It is true, we are to looke for no such *visions* nor *apparitions* from heaven; for ordinarily there are none such, and the *Papish Church* doth but deceive themselves, and enzen the world, who zealous of so many apparitions that happen to their *Monks* and *Friers*; for now ordinarily, God speaketh in another manner to his Church: for in general duties God speaketh to us out of his Word and holy Scriptures; and in particular and personall duties, (where the Word in plaine termes serveth not) he speaks to a man by his owne conscience, and by the voice of his *Church*.

Out of his Word, God sheweth thee the *dignity* and *excellency* of this calling, to be a Minister of the Word: namely, they are his *Messengers* and *Ambassadors*, &c. that so he may win them to love and affect it. And againe, the necessity of it, that it *teacheth the way of salvation*, that without it ordinarily Gods Church is not regarded, nor mans soules saved: and this may stee thee up to undertake the burthen; this is *generall*. But now particularly for thy selfe: Wouldst thou know whether God would have thee to goe or no? then thou must aske thy owne conscience, and aske the *Church*: for if thou be heartily *willing*, and be fully & *worthily qualified*, then God bidst thee goe. Now thy conscience must judge of thy *willingnesse*, and the Church of thy *ability*: and as thou maist not trust other men, to judge of thy *inclination* or affection; so thou maist not trust thy owne judgement, to judge of thy *worthinesse* or sufficiency. If therefore thy owne conscience tell thee upon true examination, that thou dost not love and affect this calling above any other, then God sends thee not: and if thou enter with such a testimony, nor God, but some worldly & sinister respect doth send thee, and put thee forward: for though thou dost desire it, yet if the Church of God have not allow-

ance of thy sufficiency, God will not send thee: But if thou art worthy, thy conscience doe truly testifie unto thee, that thou desirest to doe service to God and his Church, in this calling above any other: And if it withall, upon signification hereof to the Church, and upon trial made of thy gifts and learning, the Church (that is, many learned, wise and godly, and such as the Church hath publicly appointed for that purpose) doe approve of that thy desire, and of thy sufficiency to doe God service in his *Ministry*, and thereupon by a publique *Calling*, bid thee goe; then assuredly God himselfe hath bid thee goe. And it is as effectually a calling, as if thou heardst the voice of God from Heaven: for as in repentance, if thy conscience tell thee thou hast truly repented, and if thou canst make that knowne to the Church by so good evidence, as thereupon a *Minister* of God pronounceth the pardon of thy finnes unto thee: If thou rest herein, and knowest it to be as effectually, as if God from Heaven had told thee, *thy finnes are pardoned*: So it is here; if thou hast the testimonie, first of thy conscience, and then of the Church, thou art to rest therein, as in the voice of God. And this is the *calling* that we are to looke for in these daies.

By which doctrine, as those are justly condemned of foule *presumption*, who dare runne upon private motions, and carnall respects, and are justly left without *blessing* or *protection*: so they on the other side, doe offer great *wrong* to God and his *Church*, who when they cannot deny, but they affect the Ministry above any calling, and have approbation of their gifts from the Church of God, yet will not beleve the testimony of the Church herein, but their owne private *judgements*, which in this case is no way a competent Judge, either for or against. Let such men know, that they oppose themselves even against God himselfe: it being certaine, that where the *toward* calling of the conscience, and the *outward* calling of the Church doe concur, there God himselfe calleth and biddeth that man, *Goe, and speake*.

Now then (to draw to an end) let us observe in the last place, with what authority a Minister of God comes unto us, and executes his Function: even with immediate authority and Commission from God: whereby he is bid, *Goe, and speake*. If it be so, let it perswade the world, to feare to doe any wrong, either to that calling, or to those persons who come with so faire a Commission from God himselfe. But if it doe not perswade the prophane world, at least let this bee a comfort and encouragement to all true *Ministers*: for if God bid them goe, he will goe with them himselfe: if he send them, he will not forsake them, but assist them, & bleste them, and open their mouths, & enlarge their hearts, and harden their foreheads, and give power unto their words to convert his children, and to confound and astonish the hearts of his enemies. If he send them, he will defend and protect them.

Use 1.

Against them that
ruine, and cry
they be sent.
a. Against such as
are called by both
voices, and yet
will not goe.

Doctr. 2.

See the authority
of a true Minister
immediate from
God himselfe.

Use 1.

Especially, let no man
wrong them.

Use 2.

Especially, let Ministers
be comforted in
doing their duty:
for if God send
them, he will never
faile them.

so that one haire of their heads shall not fall to the earth, without his providence. If hee send them, he will provide for them, and sufficiently reward them : and will honour them in the hearts of his owne people, and magnifie them in the faces of their enemies. And lastly, if he send them, he will pay them their wages, even an eternall weight of comfort here, and of glory in

Heaven. And as they are here bid *goe*, so once they shall be bid *Come*: and that not only with the generall call of all the Elect; *Come ye blessed of my Father, inherit the Kingdom prepared for you*: but even with that particular *Call*, which especially belongs to them that are faithful in this service: *Come thou good and faithful servant, enter into thy Masters joy.*

Matth. 25. 34.

Matth. 25. 26.

P S A L. 118. 16.

Blessed be he that commeth in the Name of the Lord.

D A N. 12. 3.

They that turne many to righteousness, shall shine as the starres for ever and ever.

1 C O R. 4. 1.

Let a man so thinke of us, as of the Ministers of Christ, disposers of the secrets of God.

F I N I S.