

A

Moral Prognostication,

FIRST,

WHAT SHALL BEFAL THE CHURCHES ON EARTH, TILL THEIR
CONCORD, BY THE RESTITUTION OF THEIR PRIMITIVE
PURITY, SIMPLICITY AND CHARITY:

SECONDLY,

HOW THAT RESTITUTION IS LIKELY TO BE MADE, (IF EVER,) AND
WHAT SHALL BEFAL THEM THENCEFORTH UNTO THE
END, IN THAT GOLDEN AGE OF LOVE.

WRITTEN BY

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WHEN BY THE KING'S COMMISSION, WE (IN VAIN) TREATED FOR CONCORD,
1661.

AND NOW PUBLISHED, NOT TO INSTRUCT THE PROUD, THAT SCORN
TO LEARN; NOR TO MAKE THEM WISE, WHO WILL NOT BE
MADE WISE: BUT TO INSTRUCT THE SONS OF LOVE AND
PEACE, IN THEIR DUTIES AND EXPECTATIONS.

TO TELL POSTERITY, THAT

THE THINGS WHICH BEFAL THEM WERE FORETOLD;

AND THAT THE EVIL MIGHT HAVE BEEN PREVENTED, AND BLESSED
PEACE ON EARTH ATTAINED, IF MEN HAD BEEN BUT WILLING;
AND HAD NOT SHUT THEIR EYES, AND HARDENED
THEIR HEARTS AGAINST THE BEAMS OF
LIGHT AND LOVE.

TO THE READER.

READER,

It is many years, since this Prognostication was written, (1661, except the thirteen last lines); but it was cast by, lest it should offend the guilty. But the author now thinketh, that the monitory usefulness, may overweigh the inconveniences of men's displeasure; at least, to posterity, if not for the present age; of which he is taking his farewell*. His suppositions are such as cannot be denied: viz.

1. Eccles. i. 9. "The thing that hath been, is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun."

2. The same causes, with the same circumstances, will have the same effects on recipients, equally disposed.

3. 'Operari sequitur esse:' as natures are, so they act; except where overpowered.

4. The appetite, sensitive and rational, is the principle of motion; and what any love, they will desire and seek.

5. Therefore, interest will turn the affairs of the world; and he that can best understand all interests, will be the best moral prognosticator; so far as men are causes of the events.

6. The pleasing of God, and the happiness of their own and others' souls, being the interest of true believers; and temporal life, pleasure, and prosperity, being the seeming and esteemed interest of unbelievers cross interests, will carry them contrary ways.

7. Contraries, when near and militant, will be troublesome to each other, and seek each others' destruction or debilitation.

* This Tract was first printed in 1680. EDITOR.

8. The senses and experience of all men, in all ages, are to be believed about their proper objects.

9. Men of activity, power, and great numbers, will have advantage for observance and success, above those that are modest, obscure, and few.

10. Yet men will still be men; and the rational nature will yield some friendly aspect towards the truth.

11. Those that are ignorant, and misled by passion, and carried down the stream, by men of malignity or faction, may come to themselves, when affliction, experience, and considerateness have had time to work; and may repent, and undo somewhat that they have done.

12. As sense will be sense, when faith hath done its best; so faith will be faith, when flesh or sense hath done its worst.

13. Men that fix on a heavenly, everlasting interest, will not be temporisers, and changed by the worldly mens' wills or cruelties.

14. When all men have tired themselves with their contrivances and stirs, moderation and peace must be the quiet state.

15. When all worldly wisdom hath done its utmost, and mens' endeavours are wringed with the greatest expectations; God will be God, and blast what he nilleth; and will overrule all things, to the accomplishment of his most blessed will. Amen.

On these suppositions it is, that the following Prognostications are founded; which I must admonish the reader, not to mistake for historical narratives: but, I exhort him to know *what hath been*, and *what is*, if he would know *what will be*; and to make sure of everlasting rest with Christ, when he must leave a sinful, restless world.

MORAL PROGNOSTICATION

OF WHAT MUST BE EXPECTED

IN THE CHURCHES OF CHRISTENDOM,

TILL THE

GOLDEN AGE RETURNS;

OR, TILL

THE TIME OF TRUE REFORMATION AND UNITY.

1. **MANKIND** will be born in a state of infancy and nescience, that is, without actual knowledge.

2. Yea, with a nature that hath the innate dispositions to sloth, and to diverting pleasures and business; and more than so, to an averseness from those principles which are needful to sanctification, and heavenly wisdom. The carnal mind will have an enmity against God, and will not mind the things of the Spirit, nor be subject to God's law. (Rom. viii. 5—8.)

3. Sound learning, or wisdom, in things of so high a nature, as are the matters of Salvation, will not be attained without hard study, earnest prayer, and humble submission to instructions; and all this a long time patiently endured, or rather willingly, and delightfully performed.

4. And if the seeds of wisdom be not born with us, in a capacious disposition of understanding; but contrarily a natural unapprehensiveness blocks up the way; even time and labour, will never (without a miracle) bring any to any great eminency of understanding.

5. And they that have both capacity, and an industrious disposition, must have also sound, and able, and diligent teachers; or at least escape the hands of seducers, and of partial, factious guides.

6. There are few born with good natural capacities, much less with a special dispositive acuteness; and few that will be at the pains and patience, which the getting of wisdom doth require; and few that will have the happiness of sound and diligent teachers; but fewest of all that will have a concurrence of all these three.

7. Therefore there will be but few very wise men in the world; ignorance will be common, wisdom will be rare.

8. Therefore error or false opinions will be common. For unless men never think of the things of which they are ignorant, or judge nothing of them one way or other, they are sure to err, so far as they judge in ignorance. But when things of greatest moment are represented as true or false, to be believed or rejected, the most ignorant mind is naturally inclined to pass its judgment or opinion of them one way or other; and to apprehend them according to the light he standeth in, and to think of them as he is disposed. So that ignorance and error will concur.

9. He that erreth, doth think that he is in the right, and erreth not: for to err, and to know that he erreth in judgment, is a contradiction, and impossible. (However in words and deeds a man may err, and know that he erreth.)

10. He that knoweth not, and that erreth, perceiveth not that evidence of truth, which should make him receive it, and which maketh other men receive it; and therefore knoweth not that indeed another is in the right, or seeth any more than he.

11. Especially when every man is a stranger to another's mind and soul, as to any immediate inspection: and therefore knoweth not another's knowledge, nor the convincing reasons of his judgment.

12. As no man is moved against his own errors, by the reasons which he knoweth not; so pride, self-love and partiality thence arising, incline all men naturally to be over-valuers of their own understandings, and so over-confident of all their own conceptions, and over-stiff in defending all their errors. As pride and selfishness are the firstborn of Satan, and the root of all positive evil in man's soul; so a man is more naturally proud of that which is the honour of a man, which is his understanding and goodness, than of that which is common to a beast, as strength, beauty, ornaments, &c. Therefore pride of understanding and good-

ness oft live, when sordid apparel telleth you that childish pride of ornaments is dead. And this pride maketh it very difficult, to the most ignorant and erroneous, to know their ignorance and error, or so much as to suspect their own understandings.

13. He that seeth but few things, seeth not much to make him doubt, and seeth not the difficulties which should check his confidence and stiffness in his way.

14. He that seeth many things, and that clearly knoweth much; especially, if he see them in their order, and respects to one another, and leaveth out no one substantial part which is needful to open the signification of the rest.

15. He that seeth many things disorderly, and confusedly, and not in due method, and leaveth out some substantial parts, and hath not a digested knowledge, doth know much, and err much, and may make a bustle in the world of ignorants, as if he were an excellent, learned man; but hath little of the inward delight, or of the power and benefits of knowledge.

16. He that seeth many things but darkly, confusedly, and not in the true place and method, cannot reconcile truths among themselves; but is like a boy with a pair of tarrying irons, or like one that hath his clock or watch all in pieces, and knoweth not how to set them together. And therefore, is inclined to be a sceptic.

17. This sort of sceptics, differ much from humble Christians; and have oft as high thoughts of their understandings, as any others: for they lay the cause upon the difficulties in the objects, rather than on themselves: unless, when they incline to brutishness or Sadducism, and take man's understanding to be incapable of true knowledge, and so lay the blame on human nature (as such, that is, on the Creator.

18. Few hope so much as to see the difficulty of things, and make them doubt, or sceptical. But far fewer know, so much as to resolve their doubts and difficulties: therefore, though (as Bishop Jewel saith of faithful Pastors) I say not that there will be few Cardinals, few Bishops, few Doctors, few Deans, few Jesuits, few Friars, (there will be enow of these,) yet there will be few wise, judicious Divines, and Pastors, even in the best and happiest countries.

19. Seeing he that knoweth not, or that erreth, knoweth

not that another knoweth, or is in the right, when he is in the wrong; therefore he knoweth not whose judgment to honour and submit to, if he should suspect or be driven from his own: and therefore is not so happy, as to be able to choose the fittest teacher for himself.

20. In this darkness therefore he either carnally casteth himself on the highest and most honoured in the world, where he hath the most advantages for worldly ends; or he followeth the fame of the time and country where he is, or he falleth in with the major vote of that party, whatsoever it be, which his understanding doth most esteem and honour; or else with some person that hath most advantage on him.

21. If any of these happen to be in the right, he will be also in the right materially, and may seem an orthodox, peaceable and praiseworthy man: but where they are in the wrong, he is contented with the *reputation* of being in the right, and of the good opinion of those whom he concurrereth with; who flatter and applaud each other in the dark.

22. When wise men are but few, they can be but in few places; and therefore will be absent from most of the people, high or low, that need instruction. Besides, that their studiousness inclineth them, like Jerom, to be more retired than others, that know less.

23. This confidence in an erring mind, is not only the case of the Teachers, as well as of the Flocks; but is usually more fortified in them than in others: for they think that the honour of learning and wisdom, is due to their place, and calling, and name, and standing in the Universities; how empty soever they be themselves. And they take it for a double dishonour (as it is) for a Teacher to be accounted ignorant; and an injury to their work and office, and to the people's souls, that must by their honour be prepared to profit by them; and therefore, they smart more impatiently under any detection of their ignorance, than the common people do.

24. It is not mere honesty and godliness, that will suffice to save Ministers or people from this ignorance, injudiciousness and error; there having ever been among the very godly Ministers, a few judicious men, that are fit to investigate a difficult truth, or to defend it against a subtle adversary, or to see the system of theological verities in their proper method, harmony and beauty.

25. Morality hath innumerable difficulties as well as School divinity : because that moral good and evil, are ordinarily such by preponderating accidents ; (actions as actions, being neither ; but only of physical consideration). And the work of a true Casuist is to compare so many accidents, and to discern in the comparison which preponderateth, that it requireth both an acute and a large, capacious, far-seeing wit, to make a man a true resolver of cases of conscience. And consequently to be a judicious Pastor, that shall not lead the people into errors.

26. As few Teachers have natural capacity for exactness, and a willingness and patience for long, laborious studies ; so many by their pastoral oversight of souls, and many by the wants of their families (especially in times of persecution, when all their public maintenance is gone, and they must live, with their families, on the charity of people, perhaps poor and persecuted as well as they) are hindered from those studies, which else they would undergo.

27. It is few that grow to much exactness of judgment without much *writing* (for themselves or others) : for study, which is to be exactly ordered and expressed by the pen, is usually (at last) the exactest study : as the Lord Bacon saith, ‘ Much reading maketh a man full ; much conference maketh a man ready ; and much writing maketh a man exact.’ There are few Cameros, men of clear judgment, and abhorring to write. And there are few Divines comparatively that have opportunity to write much.

28. They that err in Divinity, do think *their falsehoods* to be *God’s truth* ; and so will honour that which he hates, with the pretence of his authority and name.

29. Therefore they will call up their own, and other men’s zeal, to defend those falsehoods as for God, and think that in so doing they do God service.

30. And the interest of their own place, and honour, and ends, will secretly insinuate when they discern it not, and will increase their zeal against opposers.

31. Therefore, seeing they are usually many, and wise men but few, they will expect that number should give the precedency to their opinions, and will call those proud, or heretical that gainsay them, and labour to defame them, as self-conceited, opinionative men.

32. Therefore too many godly Ministers will be great

opposers of many of those truths of God, which they know not, and which they err about, and will help on the service of Satan in the world; and will be the authors of factions and contentions in the churches; whilst too many are "proud, knowing nothing" (in those matters when they think they are most orthodox) "but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmising, perverse disputings of men of corrupt minds (in this) and destitute of the truth." (1 Tim. vi. 4, 5.)

33. And if many good men will erroneously stand up against that truth which any man wiser than themselves maketh known, the worldly, and malicious, that have a manifold enmity against it, will be ready to strengthen them by their concurrence, and to join in the opposition.

34. Not they that are wisest at a distance, but they that are nearest the people, and are always with them, are most likely to prevail to make disciples of them, and bring them to their mind: so great an advantage it is, to talk daily and confidently to ignorant souls, when there is none to talk against them, and to make their folly known.

35. Especially if the same men can get interest in their esteem as well as nearness, and make themselves esteemed the best or wisest men.

36. Therefore jesuitical, worldly Clergymen, will always get about great men, and insinuate into nobles, and will still defame them that are wise and good, that they may seem odious, and themselves seem excellent, and so may carry it by deceitful shows.

37. And they will do their best, to procure all wise and good men, that are against their interest, to be banished from the palaces of princes and nobles, where they are; lest their presence should confute their slanderers, and they should be as "burning and shining lights," that carry their witness with them, where they come: and also to bring them under public stigmatizing censures, and sufferings; that their names may be infamous and odious in the world.

38. And heretical Pastors will play a lower game, and creep into the houses of silly people, prepared by ignorance, and soul-disturbers to receive their heresies.

39. Between these two sorts of naughty Pastors (the **WORLDLY** and the **HERETICAL**), and also the multitude of weak, erroneous, honest Teachers, the soundest and wor-

thiest will be so few, that far most of the people (high and low) are like to live under the influences and advantages of erring men; and, therefore, themselves to be an erring people.

40. In that measure, that men are carnal; their own carnal interest will rule them. And both the **WORLDLY** and **HERETICAL** Clergy, are ruled by carnal interests, though not the same materially. And the more honest, erring Ministers, are swayed by their interests too much; insomuch, that on this account, it was no overvaluing of Timothy, or wrong to the other Pastors, that it should plainly be said by Paul, "For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. ii. 21, 22.) "Of your own selves shall men arise, and speak perverse things, to draw away disciples after them." (Acts xx. 30.) Besides the grievous wolves which would not spare the flocks.

41. The interest then of the **WORLDLY** Clergy, will consist in pleasing the great ones of the world; for lordships, and worldly wealth, and honour, and to be made the rulers of their brethren, and to have their wills: And the interest of heretics will be to have many to be of their own opinion to admire them: and the interest of upright Ministers, will be to please God, and propagate the Gospel, increase the Church, and save men's souls. Yet so that they have a subordinate interest, for food and raiment, and families, and necessary reputation, which they are too apt to overvalue.

42. Therefore, it will be the great trade of the **WORLDLY** Clergy, to please and flatter the Rulers of the world, and by all artificial insinuations, and by their friends, to work themselves into their favour, and by scorns and calumnies, to work out all other that are against their interest.

43. And it will be the trade of heretics, to insinuate into the more ductile people, especially as Ministers of Truth and Righteousness, that have somewhat more excellent in knowledge or holiness, than the faithful Ministers of Christ.

44. And it will be the work of faithful Ministers, to save men's souls. But with such various degrees of self-denial or selfishness, as they have various degrees of wisdom and holiness.

45. Many great and piously disposed Princes, like Constantine, will think that to honour and advance the Clergy,

into worldly power and wealth, is to honour God and the Christian Religion: and great munificence is fit for their own greatness.

46. And because such honour and wealth cannot possibly be bestowed on all; it must make a great disparity, and set some as lords over the rest.

47. And the unavoidable weakness, passions, and divisions of the Clergy, will make Rulers think, that there is a necessity; that besides the Civil Government, there should be some of their own office, to rule the rest, and to keep them in order, obedience, and peace.

48. Ambition and covetousness, will abuse this munificence of Princes: and whilst that any church-preferments are so great (beyond the degree of a mere encouraging subsistence), as to be a strong bait to tempt the desires of a proud and worldly mind, the most proud and worldly that are within the reach of hope, will be the seekers, by themselves, and by their friends.

49. Mortified, humble, heavenly men, will either never seek them, or with no great eagerness; their appetite being less, and their restraints much greater.

50. Therefore they that have the keenest appetites to church-grandeur and preferments, and are the eager seekers, are most likely to find.

51. Therefore the lovers of wealth and honour, are more likely still to be the lords among the Clergy; except in such marvellous happy times, when wise and pious Princes, call the more worthy that seek it not, and reject these thirsty seekers.

52. The greatest lovers of worldly wealth and honour, are the worst men. (1 John ii. 15; James iv. 4, &c.)

53. Therefore, except in such times as aforesaid, the worst men will be still the rich and powerful in the Clergy, for the most part, or at least, the worldly that are very bad.

54. These carnal minds are enmity to God, and cannot be subject to his law. And the friendship of the world is enmity to God. And the honour and wealth of these worldly men, will be taken by them for their interest: and they will set themselves to defend it, against all that would endanger it.

55. The doctrine and practice of humility, mortification, contempt of the world, forsaking all, taking up the cross,

&c., is so much of the Christian Religion, that however the worldly Clergy may formally preach it, their minds and interests are at enmity to it.

56. Such men will make Church-canons according to their interests and minds.

57. And they will judge of Ministers and people, according to their interest and mind; who is sound, and who is erroneous; who is honest, and who is bad; who is worthy of favour, and who is worthy of all the reproaches that can be devised against him.

58. The humble, mortified Ministers and people, that are seriously the servants of a Crucified Christ, and place their hopes, and portion in another world, have a holy disposition, contrary to this worldly, carnal mind; and their manner of preaching, will be of a different relish, and the tenor of their lives, of a contrary course.

59. The generality of the best people in the Christian Churches will perceive the difference between the worldly and the heavenly manner of preaching, and of living, and will love and honour the latter, far above the former; because their new nature suiteth with things spiritual, and fitteth them to relish them.

60. The worst of vicious and worldly men will disrelish the spiritual manner of preaching and living, and will join with the worldly Clergy against it.

61. The worldly Clergy being hypocrites, as to Christianity and godliness (like Judas that loved the bag better than Christ), they will make themselves a Religion, consisting of the mere corpse and dead image of the true Religion; of set words, and actions, and formalities, and orders, which in themselves are (many, at least, if not all) good; but the life they will not endure.

62. This image of true Religion, or corpse of godliness, they will dress up with many additional flowers out of their own gardens, some tolerable, and some corrupting: that so they may have something which both their own consciences and the world may take to be honourable Religion; lest known ungodliness should terrify conscience within, and shame them in the world without.

63. This image of Religion, so dressed up, will suit their carnal auditors and people too, to the same ends; and therefore will become their uniting interest.

64. That which is but a weed among these flowers, the more heavenly Ministers and people will dislike, and much more dislike the loathsome face of death (or lifelessness) in their Religion.

65. These differences of mind and practice, will engage both parties in some kind of opposition to each other. The worldly Clergy or hypocrites, will have heart-risings against the Ministers and people that think meanly of them, and will take it for their interest to bring them down: for enmity is hardly restrained from exercise. And Cain will be wroth, that Abel's sacrifice is better accepted than his own.

66. The better Ministers, will be apt through passion, to speak too dishonourably of the other: and the rash, and younger sort, and the heretical hypocrites that fall in with them, will take it for part of a godly zeal to speak against them to the people, in such words as Christ used of the Scribes and Pharisees.

67. Hereupon the exasperations of each party, will be increased more and more; and the powerful, worldly Clergy, will think it their interest, to devise some new impositions, which they know the other cannot yield to, to work them out.

68. Whether they be *oaths, subscriptions, words or actions*, which they believe to be against God's word, the spiritual, and upright part of the Clergy and people, will not perform them; resolving to obey God, rather than man.

69. Hereupon the worldly part will take the advantage, and call them disobedient, stubborn, proud, schismatical, self-opinionated, disturbers of the public peace and order, "pestilent fellows, and movers of sedition among the people," that will let nothing be quiet, but "turn the world upside-down:" (Acts xxiv. 5, 6:) and will endeavour to bring them to such sufferings, as men really guilty of such crimes deserve.

70. And because the suffering, and dissenting party of Ministers, when silenced, will leave many vacancies in the Churches they will be fain to fill them with men, how empty and unworthy soever, that are of their own spirit, and will be true to their interests.

71. The exasperation of their sufferings, will make many, otherwise sober Ministers, too impatient, and to give their tongues leave to take down the honour of the Clergy, whom they suffer by more than beseemeth men of humility, charity, and patience.

72. When the people, that most esteem their faithful Ministers, are deprived of their labours, by the prohibitions of the rest, and themselves also afflicted with them; it will stir up in them an inordinate, unwarrantable, passionate zeal; which will corrupt their very prayers, and make them speak unseemly things, and pray for the downfall of that Clergy, which they take to be the enemies of God, and godliness. And they will think that to speak easily or charitably of such men, as dare forbid Christ's Ministers to preach his Gospel, and by notorious sacrilege, alienate the persons, and gifts that were consecrated solemnly to God; is but to be lukewarm, and indifferent between God and the devil.

73. And when they take them as enemies to religion, and to themselves, the younger and rasher sort of Ministers; but much more the people, will grow into a suspicion of all that they see their afflictors stand for: they will dislike not only their faults; but many harmless things, yea many laudable customs which they use; and will grow into some superstition in opposition to them, making new sins in the manner of worship, which God never forbid or made to be sins; and taking up new duties, which God never made duties; yea ready to forsake some old and wholesome doctrines, because their afflictors own them; and to take up some new, unsound doctrines, and expositions of God's word, because they are inclined by opinion, and passion conjoined, to go as far as may be from such men, whom they think so bad of.

74. And the vulgar people that have but little sense of religion (that are not by the aforesaid interest, united to the afflicting Clergy), having a reverence to the worth of those that are afflicted, and an experience of the rawness, and differing lives of many that possess their rooms, will grow to compassionate the afflicted, and to think that they are injured themselves, and so to think hardly of the causers of all this.

75. Hereupon the powerful Clergy, will increase their accusations against the party that is against them, and declare to the world in print and from the pulpits, their ignorance, unpeaceableness, unruliness, giddiness, false opinions and conceits about the manner of worship, and how unsufferable a sort of men they are.

76. By this time the devil will have done the radical part of his work; which is to destroy much of Christian love to

one another, and make them take each other for unlovely, odious persons: the one part, for persecuting enemies of godliness, and hypocrites, and Pharisees: the other for peevish, seditious, turbulent, unruly sectaries. And on these suppositions, all their after characters, affections and practices towards each other will proceed.

77. By this enmity and opposition against each other, both parties will increase in wrath, and somewhat in numbers. The worldly afflicting Clergy will multiply not only such as are disaffected to them, but downright fanatics, and sectaries that will run as far from them as they can, into contrary extremes. For when they are once brought into a distaste of the old hive, the bees will hardly gather into one new one; but will divide into several swarms and hives. As every man's zeal is more against the afflicting party; so he will go further from them: some to be Separatists, some Anabaptists, some Antinomians, some Seekers, some Quakers, and some to they know not what themselves.

78. For the women, and apprentices, and novices in Christianity, that have more passion than judgment, will abundance of them quite overrun, even their own afflicted Teachers, and will forsake them, if they will not overrun their own judgments, in forsaking those that do afflict them.

79. And many hypocrites that have no sound religion; but ignorance, pride, and uncharitableness, will thrust in among them, in these discontents; or spring up in the nurseries of these briars of passion, and will bring in new doctrines, and new ways of worship, and make themselves preachers, and the heads of sects: by reason of whom, the way of truth shall be evil spoken of.

80. And many unstable persons seeing this, will dread and loathe so giddy a sort of men, and will turn Papists, upon the persuasions of them that tell them, that there is no true unity nor consistency, but at Rome; and that all must thus turn giddy at last, that are not fixed in the papal head. And thus they that fly too far from the Common-Prayer-Book, will drive men to the mass, and the afflictors will make sectaries and the sectaries will make Papists.

81. When the violent Clergy, instead of a fatherly government of the flocks, have driven the people into passions, distempers, and uncharitable disaffections to themselves, and have also been the great cause of multiplied heresies, and

sects by the same means, instead of being humbled and penitent for their sin, they will be hardened, and justify all their violences, by the giddiness and miscarriages of those sectaries, which they themselves have made.

82. And when they publish the faults of such, for the justification of their own violence, they will draw thousands into an approbation of their courses, (to think that such a turbulent people can never be too hardly called or used) and consequently into a participation of their guilt.

83. By all this, the Dissenters will be still more alienated from them; and many will aggravate the crime of the Ministers that conform to their impositions, and obey them; and for the sake of a few that afflict them, they will condemn many laudable conforming Ministers, that never consented to it; but could heartily wish, that it were otherwise.

84. And the younger, and more indiscreet, passionate sort, will frequently reproach such, as unconscionable temporizers, that will do any thing for worldly ends, and that as hypocrites for a fleshly interest, concur with the corrupters, and afflictors of the godly.

85. These censures and reproaches will provoke those conforming Ministers, who are not masters of their passions, nor conquerors of their pride, to think as badly of the censurers, as their afflictors do, and to join with them in the displaying of all enormities, and promoting their further sufferings, and publishing the folly and turbulency of their spirits, with spleen and partiality.

86. By these kind of speeches, preachings, and writings, multitudes of the debauched will be hardened in their sin against all religion: for when they observe that it is the same party of men, who are thus reproached, that are the strictest reprovers of their lewdness, their fornications, tipping, gaming, luxuries, and ungodliness; they will think it is no great matter, what such a defamed, giddy sort of people say, and that really they are worse themselves.

87. Each party of these adversaries, will characterize the adverse party as hypocrites: the passionate sufferers, will call the afflictors, Hypocrites, and Pharisees, that have no religion, but a formal show of outside ceremonies and words, and that tithe mint, and cummin, and wash the outside, while within they are full of persecuting cruelty, and are wolves in sheep's clothing, loving the uppermost seats, and

great titles, and ceremonious phylacteries, whilst they are enemies to the preaching of the Gospel of Christ, and get revenues to themselves, and devour not only the houses, but the peace and lives of others, under pretence of long liturgies; and that devour the living saints, while they keep holy days, and build monuments for the dead ones, whom their fathers murdered, &c. And the powerful Clergy, will call the others Hypocrites, and labour to show that the Pharisees' character belongeth to them, and that their pretences of strictness in religion, and their long praying and preaching, is but a cloak to cover their disobedience, and covetousness, and secret sins; and that their hearts, and inside, is as bad as others, and that their fervency in devotion, is but an hypocritical, affected, whining, and canting; and that they are worse, than the lesser religious sort of people; because they are more unpeaceable, and disobedient, and add hypocrisy to their sin.

88. The ignorant, worldlings, drunkards, and ungodly despisers of holiness and heaven, being in all countries most contradicted in their way, by this stricter sort of men, and hearing them in pulpit, and press so branded for hypocrites, will joyfully unite themselves with the censurers; and so they will make up as one party, in crying down the precise hypocrites; and usually make some name to call them by, as their brand of common ignominy: and they will live the more quietly in all their sins, and think they shall be saved, as soon as the precisest, that make more show, but have no more sincerity, but more hypocrisy than themselves.

89. The suffering party, seeing the ungodly, and the conforming afflictors of them thus united, and made one party in opposition to them, will increase their hard thoughts of the adverse Clergy, and take them for downright profane, and the leading enemies of godliness in the world, that will be captains in the devil's army, and lead on all the most ungodly against serious godliness, for their worldly ends.

90. And the young and indifferent sort of people, in all countries, that were engaged in neither part, being but strangers to religion, and to the differences, will be ready to judge of the cause by the persons: and seeing so many of the dignified advanced Clergy, and the more sensual sort of the people on one side, and so many men of *strict lives* on the other, that suffer also for their religion, and hearing too that

it is some name of *preciseness*, that they are reproached by, will think them to be the *better side*; and so the title of the godly will grow by degrees, to be almost appropriated to their party, and the title of *profane* and *persecutors* to the other.

91. All this while the nonconforming Ministers, will be somewhat differently affected, according to the different degrees of their judiciousness, experience, and self-denial.

Some of them will think these passions of the people needful, to check the fierceness of the afflictors (which doth but exasperate it); and therefore, will let them alone, though they will not encourage them.

Some of the younger or more injudicious hot-brained sort will put them on, and make them believe, that all communion with any conforming Ministers or their Parish Churches is unlawful, and their forms of worship, are sinful and anti-christian; and that they are all temporizers, and betrayers of truth and purity, that communicate or assemble with them.

The judicious, and experienced, and most patient, and self-denying sort, will themselves abstain from all that is sin; and as far as it is in their choice and power, will join with the churches that worship God most agreeably to his word and will; but so, as that they will not be loud in their complaints, nor busy to draw men to their opinions in controvertible points, nor will unchurch and condemn all the Churches that have something which they dislike as sinful; nor will renounce the communion of all faulty Churches, lest they renounce the communion of all in the world, and teach all others to renounce theirs: but they will sometimes communicate with the more faulty Churches, to shew that they unchurch them not (so they be not forced in it to any sin); though usually they will prefer the purest: yea, ordinarily they will join with the more faulty, when they can have no better, or when the public good requireth it. They will never prefer the interest of their nonconforming party, before the interest of Christianity, or the public good: They will so defend lesser truths, as not to neglect or disadvantage the greater, which all are agreed in; they will so preserve their own innocency, as not to stir up other men's passions, nor to make factions or divisions by their difference. They

will so dislike the pride and worldliness of others, and their injuries against God and godliness, as not to speak evil of dignities, nor to cherish in the people's minds, any dishonourable, injurious thoughts of their kings, or any in authority over them : they will labour to allay the passions of the people, and to rebuke their censorious, and too sharp language, and to keep up all due charity, to those by whom they suffer ; but especially *loyalty* to their kings and rulers, and peaceableness as to their countries. They will teach them to distinguish between the cruel that are masters of the game, and all the rest that have no hand in it ; and at least not to separate from all the rest, for the sake of a few : If they will go as far as Martin (in Sulpitius Severus) to avoid all communion with Ithacius and Idacius, and the Councils of Bishops, that prosecuted the Priscillianists, to the scandal of godliness itself : yet not for their sakes to avoid all others, that never consented to it : nor with Gildas, to say of all the bad Ministers, that he was not ' Eximius Christianus,' that would call them Ministers, or Pastors, rather than traitors. They will persuade the people to discern between good and evil, and not to run into extremes, nor to dislike all that their afflictors hold or use ; nor to call things lawful, by the name of sin, and anti-christianity, nor to suffer their passions to blind their judgments, to make superstitiously *new sin* and *duties*, in opposition to their adversaries : nor to disgrace their understandings and the truth, by errors, factions, revilings, or miscarriages ; nor to run into sects, nor to divide Christ's house and kingdom, while they pretend to be his zealous servants : they will persuade the people to patience, and moderation, and peace, and to " speak evil of no man," nor by word or deed, to revenge themselves ; much less to resist the authority that is set over them by God ; but to imitate their Saviour, and quietly suffer, and being reviled not to revile again ; but to love their enemies, and bless their cursers.

92. The more sober sort of the people, will be ruled by these counsels, and will do much to quiet the rest. But the heretical part, with their own passions, will exasperate many novices and injudicious persons, to account this course and counsel aforesaid, to be but the effect of *lukewarmness* and *carnal compliance* with sin, and a halting between two

opinions, and a participation in the sin of persecutors, and malignant enemies of godliness: and they will believe that whoever joineth with the Parish Churches, in their way, is guilty of encouraging them in sin, and of false worship.

93. Hereupon they will defame the nonconforming Ministers last described, as men of no zeal, neither flesh nor fish; and perhaps as men that would save their skin, and shift themselves out of sufferings, and betray the truth. And when such Ministers, acquaint them with their unsound principles and passions, they will say of them that they speak bitterly of the godly, and join with the persecutors in reproaching them.

94. And they will carry about among themselves, many false reports and slanders against them; partly because passion taketh off charity, and tenderness of conscience; and partly because an opinionative model, and siding religiousness, hath ever more followers, and a quicker zeal, than true holiness; and partly because they will think that human converse obligeth them to believe the reports, which those that are accounted good men utter; and partly because that they will think, that the upholding of their cause (which they think is God's) doth need the suppression of these men's credit, and reputation that are against it.

95. But the greater part of the honest nonconformist Ministers, will dislike the headiness, and rashness of the novices, and the sectaries; and will approve of the aforesaid moderate ways. But their opportunities, and dispositions of expressing it, will be various. Some of them will do it freely, whatever be thought of it; and some of them that have impatient auditors, will think that it is no duty to attempt that which will not be endured, and that it is better to do what good they can, than none. And some will think, that seeing the worldly Clergy forbid them to preach the Gospel of salvation, they are not bound to keep up any of their reputation or interest, as long as they have themselves no hand in the extremes, and passions of the people. And some that have wives and children, and nothing but the people's charity to find them food and raiment, being turned out of all public maintenance by their afflictors, and prosecuted still with continued violence, will think that it is not their duty, to beg their bread from door to door; nor to turn their families to be kept on the alms of the parish, by losing

the affection of those people, whose charity only they can expect relief from: and therefore, they will think that necessity, and preservation of their families' lives and health, will better excuse their silence, when they defend not those that would destroy them, against the overmuch opposition of the people; than the command of their afflictors will excuse their silence, if they neglect to preach the Christian faith. And some will think, that finding themselves hated and hunted by one party; if they lose the affection of the other also, they shall have none to do their office with, nor to do any good to; and that they shall but leave the people whom they displease, to follow those passionate leaders, that will tempt them to more dangerous extremities, against the peace of Christian societies.

But the most judicious and resolved Ministers, that live not on the favour or maintenance of the people, or are quite above all worldly interest, will behave themselves wisely, moderately, and yet resolvedly; and will do nothing, that shall distaste sober and wise men, nor yet despise the souls of the most impotent or indiscreet; but by solid principles, endeavour to build them upon solid grounds; and to use them with the tenderness, as nurses should do their crying children. But yet they will not cherish their sin, under the pretence of profiting their souls; nor, by silence, be guilty of their blood; nor so much as connive at those dangerous extremes, that seem to serve some present exigence and job; but threaten future ruin to the churches, and dishonour to the Christian cause. And therefore, they resolve not to neglect the duties of charity to the bitterest of their persecutors: and the rather, because it will prove in the end, a charity to the Church, and to the souls of the passionate, whose charity they labour to keep alive. And silence at sin, is contrary to their trust and office: and they will not be guilty of that carnal wisdom, which would do evil that good may come by it; or that dare not seek to cure the principles of uncharitableness, divisions, or extremities in the people, for fear of losing advantages of doing them good; or that dare not disown unlawful schisms and separations, for fear of encouraging those malignants, that call lawful practices by that name. They will do God's work (though with prudence, and not destructive rashness, yet) with fidelity and self-denial. And they will lay at Christ's feet, not only their in-

terest in the favour of superiors; and their peace, and safety, and liberty, and estates, and lives, which are exposed to malignant cruelty, among the Cainites of the world; but also all the good thoughts, and words, and favour of the religious sort of people, yea, and Pastors too. And they will look more to the interest of the whole Church, than of a narrow party; and of posterity, than of the present time: as knowing, that at long running, it is only truth that will stand uppermost; when malignant violence, and sectarian passions are both run out of breath. And therefore, in simplicity, and godly sincerity, they will have their conversations in the world; and not in fleshly wisdom, or selfish blinding passions or factions. Let all men use them how they will, or judge or call them what they will; they will not therefore be false to God and to their consciences. And seeing it is their office to govern and teach the people, they will not be governed by the favour of the most censorious, ignorant or proud; but will guide them as faithful teachers, till they are deserted by them, and disabled. But the sober, ancient, wise and experienced, will always cleave to them, and forsake the giddy and sectarian way.

96. In the heat of these extremities, the most peaceable and sober part, both of the Conformists and Nonconformists, will be in best esteem with the grave and sober people; but in the greatest strait, with both the extremes.

97. The godly and peaceable Conformists, will get the love of the sober, by their holy doctrine and lives: but they will be despised by the sectaries, because they conform; and they will be suspected by the proud and persecuting Clergy, as leaning to the Dissenters, and strengthening them by their favour; because these Ministers will, in all their parishes, more love and honour the godly Nonconformists, than the irreligious, ignorant, worldly, dead-hearted multitude, or the malignant enemies of godliness.

98. Hereupon these Conformists being taken for the chief upholders of the Nonconformists, will be under continual jealousies and rebukes. And perhaps, new points of Conformity shall be devised, to be imposed on them, which it is known their consciences are against; that so they may be forced also to be Nonconformists: because secret enemies are more dangerous than open foes.

99. These Conformists being thus troubled, will feel also the stirring of passion in themselves; and by the injury, will be tempted to think more hardly of their afflictors than before: and so will part of them turn downright Nonconformists; and the other part will live in displeasure, till they see an opportunity to shew it. And these are the likeliest to cross and weaken the worldly, persecuting Clergy, of any men.

100. And as for the moderate Nonconformists, that understand what they do, and why, and seek the reconciling of all Dissenters; they will also be loved and honoured by the sober, grave and experienced Christians: but both extremes will be against them. The Sectaries will say, as before, that they are lukewarm, and carnal, selfish, complying men. The proud, imposing Clergy will say, that it is they that have drawn the people into these extremes; and then complain of them that they cannot rule them. And they will tell them, That till they conform themselves, their moderation doth but strengthen the Nonconformists, and keep up the reputation of sobriety among them. And the nearer they come to Conformity, the more dangerous they are, as being more able to supplant it. And thus the moderate and reconcilers, will be as the wedge that is pressed by both sides, in the cleft of church-divisions: and no side liketh them, because they are not given up to the factious passions or interest of either.

101. Only those will, in all these extremities and divisions, keep their integrity; who are, 1. Wise. 2. Humble and self-denying. 3. Charitable, and principled with a spirit of love. 4. And do take the favour of God, and heaven alone for their hope and portion, whatever becometh of them in the world. But the **WORLDLY** persecuting, and the **SECTARIAN** party, will be both constituted by these contrary principles; 1. Ignorance and error. 2. Pride of their own understandings; every one thinking that all are intolerable that are not of their mind and way. 3. Uncharitableness, malice or want of love to others as to themselves. 4. And overvaluing their worldly accommodations, honours and estates.

102. Hereupon the instruments of a foolish shepherd, will still be used to the greater scattering of the flocks. And

because none are so able to dispute against them as the moderate, therefore they will be taken for their most dangerous adversaries : and when they are greatly inclined to the healing of these wounds, the violent and lordly will not suffer them ; but will pour oil upon the flames, which moderate men would quench. And, as if they were blindfolding and scourging Christ again, they will follow the people with afflicting wounds ; and then charge the moderate Ministers with their discontents ; and charge them to reduce them to peace and conformity. And if they cannot get them to love and honour those that are still scourging them with scorpions, the scourgers will lay the blame on these Ministers, and say, it is all long of them that the people love not those that wound them. And they that cry out most for peace will not endure it, nor give the peacemakers leave to do any thing that will accomplish it : nor will keep the spur out of the people's sides, whilst they look that others (spurred more sharply) should hold the reins ; which yet at the same time they take out of their hands, and forbid them to hold, by forbidding them to preach the Gospel. So that it will be the sum of their expectations, 'Perform not the office of Pastors, nor preach the Gospel of peace and piety to the people any more : but yet, without preaching to them, see that you teach them all to love and honour us, while we silence you, and afflict them ; or else we will account you intolerable, seditious schismatics, and use you as such.'

103. In some kingdoms or countries, it will be thought, that the people will be brought to no obedience to the *lordly Pastors*, till their most *able* or *moderate Ministers* are kept from them, by banishment, imprisonment or confinement : which will accordingly be done.

104. When the Ministers are banished or removed, that restrained the people's passions, the people will make preachers of themselves ; even such as are suited to their minds.

105. Where Papists or heretics are shut out by laws, they will secretly contribute the utmost of their endeavours, to make the sufferings of *Dissenting Protestants*, as grievous as possibly they can ; that in despite of them, their own necessities may compel them to cry out for liberty ; till they procure a common toleration for all, and open the door for *Papists* and *heretics*, as well as for *themselves*.

106. "Surely, oppression will make wise men mad." (Eccles. vii. 7.)

107. Madmen will speak madly, and do madly.

108. They that speak and do madly, will be thought meetest for Bedlam, and for chains.

109. When the Ministers are banished or removed, and the people left to their passions, and their own-made guides and teachers; passionate women, and boys, and unsettled novices, will run into unwarrantable words and deeds; and will think those means lawful, which seem to promise them deliverance, though they be such as God forbiddeth.

110. The seditions and miscarriages of some few will be imputed to the innocent.

111. For the sake of such miscarriages, in some kingdoms, the sword will be drawn against them, and the blood of many will be shed.

112. Hereupon the misguided, passionate youth, being by the proud Clergy deprived of the presence of that Ministry that should moderate them, are likely enough to think rebellion and resisting of authority, a lawful means for their own preservation: and will plead the law of nature and necessity for their justification.

113. If any of the sober, wise, experienced Pastors be left among them, that would restrain them from unlawful ways, and persuade them to patient suffering; they will be taken for complying betrayers of religion, and of the people's lives: that would have them tamely surrender their throats to butchery.

As in a parenthesis, I will give them some instances for this prognostic.

(1.) The great Lord Du Plessis (one of the most excellent noblemen that ever the earth bore, that is known to us by any history,) being against the holding of an Assembly of the French Churches, against the king's prohibition, was rejected by the Assembly, as complying with the courtiers, (because they said, the king had before promised, or granted them that Assembly); but the refusing of his counsel, cost the blood of many thousand Protestants, and the loss of all their garrisons and powers, and that lowness of the Protestant interest there that we see at this day.

(2.) The great divine, Peter De Moulin, was also against

the 'Rochellers' proceedings against the king's prohibitions (and so were some chief Protestant Nobles) : but he was rejected by his own party, who paid for it, by the blood of thousands, and their ruin.

(3.) I lately read of a king of France, that hearing that the Protestants made verses and pasquels against the mass and processions of the Papists, made a severe law to prohibit it. When they durst not break that law, their indiscreet zeal carried them to make certain ridiculous pictures of the mass-priests and the processions ; which moderate Ministers would have dissuaded them from, but were accounted temporizers and lukewarm : by which the king being exasperated, shut up the Protestant churches, took away their liberties, and it cost many thousand men their lives. And the question was, Whether God had commanded such jeers and scorns, and pictures, to be made at so dear a rate, as the rooting out of the Churches, and religion, and the people's lives.

(4.) Great Camero (one of the most judicious Divines in the world) was in Montabon, when it stood out in arms against the king (accounted formerly impregnable) : He was against their resistance, and persuaded them to submit. The people of his own religion reviled him as a traitor : one of the soldiers threatened to run him through : In a Scottish passion he unbuttoned his doublet, and cried, 'Feri miser,' Strike varlet, or do thy worst ; and in the heat, striving to get his own goods out of the city, fell into a fever and died. The city was taken, and the rest of the holds through the kingdom after it, to the great fall of all the Protestants, and the loss of many thousand lives.

114. Where the devil can bring differences to extremities of violence, the issues are not hard to be conjecturally foreseen ; but are such as my Prognostics shall no further meddle with, than to foretel you, that both sides are preparing for the increase of their fury and extremities, and at last for repentance, or ruinous calamities, if they do, as I have described.

115. Carnal and discontented Statesmen, and Politicians, will set in on both sides, to blow the coals, and draw on feuds for their own ends, and head the discontented people to their ruin.

116. But in those countries, where the difference never

cometh to such disorders, there will be a war bred, and kept up in the people's hearts; and neighbours will be against neighbours, as Guelphes and Gibellines.

117. When kingdoms are thus weakened by intestine discontents, it will increase the hopes and plots of foreign enemies, and make them think that one party (that suffer) will be backward to their own defence, as thinking they can be no worse (which is the hopes of the Turks in Hungary).

118. It will be a great injury, and grief, and danger to Christian Kings and States, to have their kingdoms and commonwealths thus weakened, and the cordial love, and assistance of their subjects made so loose and so uncertain.

119. And it will be a continual vexation to wise and peaceable Princes, to govern such divided, discontented people; but to rule a united, loving, concordant, peaceable people, will be their delight and joy.

120. A WORLDLY, covetous, proud, domineering, malignant, lazy Clergy, will, in most Christian nations, be the great plague of the world, and troublers of Princes, and dividers of Churches; who, for the interest of their grandeur, and their wills, will not give the sober, and peaceable, and godly Ministers, or people, leave to serve God quietly, and live in peace. And the impatient, self-conceited sectarian spirit, which, like gunpowder, takes fire upon such injuries, is the secondary divider of the Churches, and hinderer of Christian love and peace; and by their mutual enmity and abuses, they will drive each other so far into the extremity of aversion and opposition, that they will but make each other mad; and then, like madmen, run and quarrel, while sober men stand by and pity them; but can help neither the one party, nor the other, nor preserve their own, or the public peace.

121. The grand endeavour of the worldly Clergy, will be (in most kingdoms of the world) to engage Princes on their side, and to borrow their sword, to do their work with, against gainsayers: for they have no confidence in the power of the Keys; but will despise them secretly in their hearts, as leaden, uneffectual weapons, while they make it the glory of their Order, that the power of the Keys is theirs.

122. If Princes suppress disorders by the sword, the said Clergy will ascribe the honour of it to themselves; and

say, it was *their order*, that kept up so much order in the Churches: and when they have put Princes to that trouble, will assume to themselves the praise.

123. The devil will set in, and do his utmost, to make both Rulers and people believe, that all this confusion is long of the Christian Religion, and the strict principles of the sacred Scriptures; and so to make men cast off all Religion, and take Christianity to be contrary to their natural and civil interests.

124. And the Papists will every where persuade high and low, that all this cometh by meddling so much with the Scriptures, and busying the common people with Religion; and leaving every man to be a discerning judge of truth and duty, instead of trusting implicitly in the judgment of their Church: and so they would tempt Princes tamely to surrender half their government (that is, in all matters of Religion) to the Pope; and persuade the people to resign their reason or humanity to him; (that he who is so far off may rule it all over the world, by his missionaries and agents, who must live upon the prey;) and then he knoweth that he shall have both swords, and be the Universal King.

125. To this end, they will strive to make some Rulers as bad as they would have them, to do their work, and to make the rest thought worse of than they are, that they may have a fair pretence for their treasons and usurpations; which was the case of all the writers, that plead for Pope Gregory the Seventh, against the German Emperors; who took that advantage, to settle the Cardinal's power of elections; and, in a Council at Rome, to declare the Pope to be above the Emperor, and to have power to depose him: and as bad was done in the General Council, at Lateran, under Innocent the Third. Can. 2, 3.

126. Concerning Princes, I shall give you no Prognostics but Christ's; that it will "be as hard for a rich man to enter into heaven, as for a camel to go through a needle's eye:" And therefore, you may know what men the rich will be, in most countries of the world.

127. And the rich will be the Rulers of the world; and it is meet it should be so: not that men should rule because they are rich, but they that rule should be rich; and not exposed to contempt, by a vulgar garb and state.

128. But some wise and good Princes and Magistrates

God will raise up, to keep the interest of truth and justice, from sinking in barbarousness, and diabolical wickedness.

129. And where Princes and Magistrates are bad, they will seldom do so much hurt as good, or prove very cruel, where the worldly and corrupt Clergy do not animate and instigate them: their reason, their interest, and their experience will lead them, by manlike usage, to seek the people's love and quietness, and their kingdom's unity and strength. But bloody persecutions (such as that of the Waldenses, Piedmont lately, France, Ireland, Queen Mary's, &c.) are ordinarily the effects of Clergy interest and zeal.

130. The grand design of the devil, through the world, will be to corrupt the two great Ordinances of God, *Magistracy* and *Ministry*; and turn them both against Christ, who giveth them their power. The instances of his success, are most notorious in the Turkish empire, and the Papal kingdom, called by them, the Catholic Church: which Campanella, de Regno Dei, doth labour to prove, by all the Prophecies cited by the Millenarians, or Fifth Monarchymen, to be the true universal kingdom of Christ; in which, by his Vicar the Pope, he shall reign over all the kings and kingdoms of the earth.

A
 PROGNOSTICATION
 OF
T H E C H A N G E S
 THAT WILL BE IN
CHRISTENDOM IN THE GOLDEN AGE,
 AND
 TIME OF TRUE REFORMATION AND UNITY.

1. BECAUSE it is made part of our prayers, "Thy will be done on earth, as it is in heaven;" and, "we look for a new heaven, and a new earth, wherein dwelleth righteousness:" I hope their opinion is not true, who think that the earth shall still grow more and more like to hell, till the general conflagration turn it into hell, and make it the proper seat of the damned. Yet, lest this should prove true, I will place my chief hopes in heaven; remembering who said, "Sell all, and follow me, and thou shalt have treasure in heaven;" (and not on earth.) But supposing that ever the world will come to full reformation and concord, (of which I am uncertain, but do not despair of,) I proceed to my Prognostics of the way.

2. God will stir up some happy King, or Governor, in some country of Christendom, endowed with wisdom and consideration; who shall discern the true nature of Godliness and Christianity, and the necessity and excellency of serious Religion; and shall see what is the corruption and hindrance of it in the world: and shall place his honour and felicity in pleasing God, and doing good, and attaining everlasting happiness: and shall subject all worldly respects unto these high and glorious ends. And shall know, that wisdom, and godliness, and justice, leave the most precious name on earth, and prepare for the most glorious reward in heaven: in comparison of which, all fleshly pomp and pleasure is dross and dung, and worthy of nothing but contempt.

3. This Prince shall have a discerning mind, to know wise men from foolish, good from bad; and among the Ministers of Christ, to discern the judicious, spiritual, heavenly, sober, charitable, and peaceable sort, from self-seeking, worldly men; that make but a trade of the Ministry, and strive not so much for heaven, and the people's salvation, as they do for worldly honours, power, and wealth. And he shall discern how such do trouble the Churches, and the world, and cause divisions, and stir up violence, for their own worldly interests and ends.

4. He will take the counsel neither of worldlings, nor true fanatics, and dividing persons; but of the learned, godly, self-denying, sober, peaceable Divines; with his grave and reverend senators, judges, and counsellors; that know what is reason and justice, and what belongeth to the public good, as well as to the true interest of the Church, and of men's souls.

5. He will know those men, whom he is concerned to use, and to judge of, as far as may be, by personal acquaintance and observation; and not by the partial reports of adversaries, behind their backs: and so he will neither be deceived in his instruments, nor disappointed by them.

6. He will call together the wise, peace-making persons; and with the strictest charge, commit to them the endeavours of reconciling and uniting the several parties; by drawing their differences into the narrowest compass, and stating them more correctly, than passionate men do; and by persuading them to love and peace, and to all such abatements and forbearances, as are necessary. And his own prudent oversight and authority (like Constantine's at Nice), will facilitate the success.

7. He, and his people will inquire, what terms of concord are meet, not only for some one corner or country, but for all the Christian world; that when he hath found it out, he and his kingdom may be a pattern to all Christendom, and the spring and leaven of an universal concord of all Christians.

8. Therefore, he will inquire of Vincent. Lerinensis, Catholic Terms of Quod 1. Ab omnibus. 2. Ubique. 3. Semper, receptum est.

(1.) What all Christians are agreed in, as Christians, in the essentials of their religion.

(2.) What all Christians did agree on, in the apostles' time, which was the time of greatest light, love, and purity.

(3.) What all Christians, in all kingdoms of the world, since then, to this day, in the midst of all their other differences, have been, and still are agreed in, as their religion.

For he will see, that there is no hope of agreeing the disagreeing world (at least, in many an age), by changing men's judgments from what they are, and bringing them all in controverted things, to the mind of some party; nor to agree them on any terms, in which they do not really agree. But that their concord must be founded in that, which they are indeed all agreed in: leaving the superfluities or additions of each party, out of the agreement.

9. The peace-makers will then find, that the Christian religion is contained in three forms.

(1.) In the Sacramental-covenant with God the Father, Son, and Holy Ghost, as the briefest formula.

(2.) In the Creed, Lord's-prayer, and Decalogue; as the summaries of the Credenda, Appetenda, and Agenda matters of faith, will (or desire), and practice, as the larger form:

(3.) In that Canon of Scripture, which all the Churches receive, as the largest form or continent.

And that he who is understandingly, a sacramental covenanter with God the Father, Son, and Holy Ghost, was ever taken for a visible Christian. And therefore, baptism was called our Christening; and the baptized taken for Christians, before they knew the controversies of *this* Church, or *that*: and that the competent, explicit understanding of the Creed, the Lord's-prayer, and Decalogue, was ever taken for a competent understanding of the sacramental-covenant, and more. And that he that implicitly receiveth the commonly received Canonical Scripture, as God's Word (though he understand no more than as followeth), and that explicitly understandeth the Creed, Lord's-prayer, and Decalogue, and receiveth them, and consenteth to the sacramental-covenant, always was accounted, and is still to be accounted a Christian. On these terms therefore, the peace-makers will resolve to endeavour the union of the Churches.

10. Therefore, they will pare off, and cast away (as the greatest enemy to unity), all those unnecessary controversies, or things doubtful, which Christians (yea, or divines), were never agreed in, and which never were the happy and successful means or terms of any extensive concord; and which have long been tried, to be the great occasions of all the scru-

ples, and contentions, and divisions, and woeful consequents in the Churches. And they will once more say, "IT SEEMETH GOOD TO THE HOLY GHOST, AND TO US, TO LAY UPON YOU NO GREATER BURDEN, THAN THESE NECESSARY THINGS." (Acts xv. 28.) All Christians shall in general, receive the canonical Scripture as God's Word; and more particularly, the Creed, Lord's-prayer, and Decalogue, as the summary of necessities; and shall profess, with competent understanding of it, their consent to the sacramental-covenant; and vow, and devote themselves therein to God. And this shall be all the title, which they shall be forced to show, for their visible, church-communion. And though a higher measure of the understanding of the same principles and rules, shall be required in teachers, than in the flock; and accordingly, the ordainers shall try their understandings, together with their utterance and ministerial readiness of parts: yet shall the teachers themselves, be (ordinarily) forced to no other subscriptions, professions, or oaths (besides their civil allegiance), than to assent and consent to all aforesaid; and to promise Ministerial fidelity in their places. All Councils, called General or Provincial, canons, decretals, articles, formulas, rubrics, &c. shall be reserved to their proper use; but be no more used for ensnaring and dividing subscriptions, professions, or oaths; or made the engines to tear the Churches.

11. When all those superfluities, and foot-balls of contention, are cast out of the way, the power of the Keys, or pastoral government, shall come to be better known and exercised, and the primitive discipline set up; which took place before Cyril of Alexandria took up the sword, and pride swelled the Bishops into a secular state, and way of rule. Then it shall be Church-government, to see that the people be duly taken into the sacramental-covenant, and learn the Creed, Lord's-prayer, and Decalogue; and be instructed in the Word of God, and live together in sobriety, righteousness, and godliness. And the Pastors shall leave secular matters to the Magistrates; and be no more troubled, nor corrupted by their use of any forcing power: their government shall be a paternal, authoritative exercise of instruction, and of love, and no more: like that of a tutor to his pupils, a physician in his hospital, a philosopher in his school, (supposing a Divine commission and rule). The Church it-

self, shall be all their courts, (supposing the Magistrates) and the people the witnesses; and the present incumbent Pastors, be the judges, without excommunicating and absolving Lay-chancellors, Surrogates, Commissaries, or Officials. And all the materials of contention being now gone, they shall have nothing to do in these courts, but to try, whether the people have learned, and understand their catechisms, and consent to God's covenant, and communicate in his worship, with the Church; and when any are accused of wicked living, contrary to sobriety righteousness, and godliness, to try, whether these accusations be well proved: and if so, to persuade the offenders to repent; and by plain Scripture-arguments, to convince them of the sin; and with tears, or fatherly tenderness and love, to melt them into remorse, and bring them to confess, and forsake the sin. And if this cannot be done at once, to try again and again; and pray for their repentance. And, when there is no other remedy, 'To declare such a one openly incapable of Church-communion; and to require the Church, to avoid communion with him, and him to forbear intruding into their communion: and to bind him over by a Ministerial denunciation of God's displeasure (as against the impenitent), to answer it at the bar of God himself; as one that is under his wrath, till he do repent.' And this is the utmost of the Pastoral power, that shall then be used, (supposing private admonitions :) and this only, in that Church or Congregation wherein the sinner had before his communion; and not at a distance, nor in other Churches, or parts of the world, where the Pastor hath no charge. Yea, this much shall not be exercised irregularly, and at random, to the injury of the flock; but under the rules and remedies afterward here expressed.

12. The primitive Church-form shall be restored: and as (where there are Christians enough) no Churches shall be too small, so none shall be greater for number or distance, than to be one true particular Church; that is, 'a Society of Christians united as Pastor and people, for personal communion and assistance in God's public worship, and holy living: that is, so many as may have this personal communion, if not all at once, yet 'per vices,' as oft as is fit for them to meet with the Church (which all in a family, cannot usually do at once). So that, 'Ignatius's Church-mark shall be restored, 'To

every Church there is one altar, and one Bishop, with his Fellow-presbyters and Deacons.' And there shall no more be a hundred, or six hundred, or a thousand altars to one Bishop, 'primi gradus,' and in one Church of the first form, called a particular Church: nor shall all the particular Churches be un-churched, for want of true Bishops; nor all their Pastors degraded into a new order of teaching-ministers, that have no power of Pastoral-government: nor the true Discipline of the Churches, be made a mere impossible thing; whilst it is to be exercised by one Bishop only, over many hundred congregations; which do every one of them, afford full work for a present Bishop. Nor shall the Bishop's office be thought so little holy, any more than preaching, and sacramental-administrations, as to be performable by a lay-delegate, or any one that is not really a Bishop. But the people shall know them, that are "over them in the Lord, which labour among them, and admonish them; and shall esteem them very highly in love; for their work sake; and shall be at peace among themselves." (1 Thess. v. 12, 13.) Such Bishops as Dr. Hammond in his Annotations describeth; that had but one Church, and preached, baptized, catechised, visited the sick, took care of the poor, administered the Lord's-supper, guided every congregation as at present in public worship; and privately instructed and watched over all the flocks, shall be in every Church that can obtain such.

13. Where the Churches are so great as to need (as most will do), and so happy as to obtain, many faithful Presbyters or Pastors, whether they shall live together in a single college-life, or married, and at a distance; and whether one as the chief, or Bishop, shall be president, and have a negative voice, or all be equal in a concordant guidance of the flocks, shall be left to the choice and liberty of the several Churches, by mutual consent of Pastors, and People, and Magistrates, to do and vary, as their several states and exigences shall require: and shall neither be called antichristian or odious tyranny on the one side, nor made of necessity to the Church's communion, or peace, on the other, as long as the true Pastoral or Episcopal office is exercised in every particular Church.

14. Neither Magistrates nor other Bishops, shall make the Bishops or Pastors' sermons, and prayers for him; but leave it as the work of the speaker's office, to word his own sermons and prayers; and to choose a set form or no set

form, the same or various, as the case requireth: yet so as to be responsible (as after) for all abuses and mal-administrations, and not suffered to deprave God's worship, by confusion or hurtful errors; or passionate and perverse expressions: but to be assisted, and directed to use his office in the most edifying ways, by such kind of helps, as his personal weaknesses shall require. And where set forms are used, none shall quarrel with them as unlawful.

15. None of the people shall have the high privileges of Church-communion, and sacraments bestowed on them, against their wills: no more than a man impenitent and unwilling, shall be ministerially absolved from the guilt of sin. For every sacramental administration, whether of baptism, or of the body and blood of Christ, is as full an act of Ministerial absolution as any Pastor can perform: and what he doth to particular persons upon their penitence after a lapse, that the Pastor doth to the whole Church at the Lord's-supper. And as consent is made by Christ, the condition of pardon and covenant benefits, which no non-consenter hath a title to; so therefore professed consent is necessary to the sacramental collation or investiture: and those that are but constrained by the apparent danger of a fine or gaols, are not to be accounted voluntary consenters by the Church; when the Lord of the Church will account none for consenters, that will not forsake all, and endure fines and gaols, rather than to be deprived of the benefits of mystical and visible Church-communion. The Magistrate therefore will wisely, and moderately, bring all the people to hear that which is necessary to their good; but will not by penalties, force the unwilling to receive either absolutions or communion with the Church, in its special privileges. But if the baptized refuse Church-communion afterwards, they lamentably punish themselves; and if it be found meet to declare them excommunicate, it will be a terrible penalty, sufficient to its proper use.

16. The Magistrate will not imprison, harm, confiscate, banish, or otherwise punish any of his subjects, 'eo nomine,' because they are excommunicate: for that is to punish his body, because his soul is punished. Nor will he hearken to those unbelieving Clergymen, that cry up the power of the Keys as their office; and when they have done, scorn it as an ineffectual shadow of power, which will do nothing without the Magistrate's force. But he will himself hear, and

judge before he punish, and not be debased to be the Clergy's executioner, to punish before he have tried the cause: because Clergymen's pride and passions, may else engage him to be the instrument of their vices and revenge. Yea, as he that seeth a man punished in one court, will be the more dilatory to bring him to punishment in another, for the same crime; so the Magistrate that seeth a man excommunicated for his fault, will rather delay his civil force against that man, to see what effect his excommunication will have: because the conjunction of the sword against the excommunicate as such, doth corrupt Christ's ordinance, and make the fruit of it utterly undiscernible, so that no one can see whether ever it did any thing at all, or whether all was done by the fear of the sword. And verily, a faithful Minister, that seeth a sinner come to confession of his fault, but when he must else lie in goal and be undone, will be loath to take that man for a true penitent. And to force Pastors to absolve or give the sacrament to every one that had rather take it, than lie in gaol and be undone, is to set up such new terms of Church-communion, which Christ will give men little thanks for. Church-communion is only a privilege due to volunteers and penitents. But yet the Magistrate may punish men with fines or other penalties for the same faults, for which they are excommunicate, having tried and judged them in his own court: but not 'quarterus' excommunicate, but according to the nature of the crime.

17. The schools of learning, and academies, shall not educate youth either in idleness, luxury, or hypocritical formality; but under learned, pious tutors, in learning sobriety and piety; from whence they shall not over-hastily leap into the Pastoral office.

18. None under thirty years of age (at what time Christ himself entered on his public works) shall take a Pastoral charge, except in case of mere necessity of the Church, no not on pretence of extraordinary fitness: but till then shall employ themselves as learners, catechists, schoolmasters, or probationers. Nor shall they meddle in the pulpits with matters of such controversies, as the Church is in danger to be troubled with.

19. Ministers shall all be commanded by the Magistrate, and advised by the neighbour Pastors, to forbear all unnecessary controversies in the pulpits; and to teach the peo-

ple the foresaid substantials, the Covenant of Grace, the Creed, Lord's-prayer, and Decalogue, the duties of faith, love, repentance, and obedience: and shall reserve their subtle and curious speculations for schools and theological writings; and so the Christian people shall be bred up in the primitive, plain simplicity of doctrine and religion; and their brains shall not be heated, and racked with those new-coined phrases and subtleties, which will but distemper them into a proud, contentious, wrangling disease: but will not be truly understood by them, when all is done. And so when it is the people's work, to hear only (usually) the doctrine of the catechism, and simple old Christianity, and to talk of no other; 1. Their time will be employed in promoting faith, repentance, love and obedience, which was wont to be spent in vain janglings and strife of words. And, 2. Religion will be an easier thing; and consequently, will be more common, (as cheap food and raiment is every one's pennyworth:) and Ministers may hope to bring the generality of their people, to be savingly and practically religious: whereas the fine-spun religion of novelists, and wranglers, that pretend new light and increase of knowledge, doth not only dwindle into a cobweb of no use, or life, or power; but must be confined to a few, that can have leisure to learn to talk in new phrases, and will but become the matter of ignorant men's pride and ostentation; and make them think, that they only are the religious people; and all that cannot talk as they, are profane, and not to be admitted to their communion. When as the apostolic, primitive, plain religion, without the laces, and whimsies, that dreamers have since introduced, would make men humble, holy, heavenly, obedient, meek, and patient; and spare men the loss of a great deal of time.

20. The maintenance of the Ministry shall neither be so poor, as to discourage men from devoting their children to the office, or disable them from a total addictedness to their proper work, by any distracting wants or cares; nor yet wholly disable them from works of charity: nor yet so great, as may be a strong bait to proud, covetous, worldly-minded men, to intrude into the Ministry for fleshly ends. It shall be so much, as that the burden of their calling may not be increased by want: but yet not so much, but that self-denial shall be exercised by all that undertake the Ministry; and of

the two, the burden of the Ministerial labours, with its proper sufferings, shall to flesh and blood, seem to preponderate the worldly advantage. So greatly needful is it to the Church, that all Ministers be self-denying men; that valuing things spiritually can practise humility, mortification, and contempt of the world, as well as preach it.

21. There shall be a treble-lock upon the door of the Ministry :

(1.) Whether they are fit to be Ministers in general, the Ordainers shall judge.

(2.) Whether they are fit to be the Pastors of this, or that particular Church ; the Members of the Church shall so far judge, as that none shall become their Pastors without their own consent.

(3.) Whether they be fit for the Magistrate's countenance, maintenance, and protection, the Magistrate himself shall judge.

And therefore, all three shall severally try, and approve each Pastor : yet so, that the two first only be taken, as necessary to the office itself ; and the third only, to the maintenance and encouragement, or defence of the officer. And though sometimes, this may occasion disagreements and delays, for a time ; yet ordinarily, the securing of a faithful Ministry, and other good effects, will countervail many such inconveniences.

22. No one Church, shall have the government of another Church : and the secular differences of Metropolitans, Patriarchs, &c. which was set up in one empire, upon secular accounts, and from secular reasons, shall all cease. And no differences shall be made necessary among them, which Christ hath not made necessary. But Christian Princes shall take warning by the Greek and Latin Churches, and by all the calamities and ruins, which have been caused in the Christian world ; by Bishops striving who should be the greatest, when Christ decided the controversy long ago, Luke xxii.

23. As Christians hold personal, Christian communion, in their several particular Churches ; so Churches hold a communion of Churches, by necessary correspondencies and associations : not making a major vote of Bishops in Synods, to have a proper government over the minor part ; but that by counsel and concord, that may help and strengthen one

another; and secure the common interest of Christianity. And that he that is a member of one Church, may be received of the rest; and he that is cast out of one, may not be received by the rest, unless he be wronged. So that, it shall not be one Politic Church; but a Communion of Churches.

24. The means of this communion shall be,

(1.) By messengers.

(2.) By letters and certificates communicatory.

(3.) By synods.

25. These synods shall, as to a few neighbour Churches, be ordinary and stated: and the meetings of Ministers in them, shall be improved;

(1.) To the directing and counselling of one another, in matters doubtful; especially of discipline.

(2.) To edify each other by conference, prayer, and disputations.

(3.) That the younger may be educated under the grave advice and counsels of the elder.

(4.) That the concord of themselves, and the Churches under them; may be preserved.

But if they would grow imperious, tyrannical, heretical, or contentious, the Magistrate shall hinder their stated, ordinary meetings; that it be not accounted a thing simply necessary, nor used to the disturbance of the Church or State. And all provincial, national, and larger Councils, shall be held by the Magistrate's consent.

26. He that taketh himself to be wrongfully excommunicated in one Church, shall have a treble remedy:

(1.) To have his cause heard by the associated Pastors of the neighbour Churches; though not as rulers of the Bishop, or Pastor of that particular Church; yet as counsellors, and such whose judgment bindeth to concord in lawful things.

(2.) To be admitted by another Church, if it appear that he is wronged. And,

(3.) To appeal to the Magistrate, as the preserver of justice and order, in all societies.

27. The Magistrate shall appoint some of the most grave, and wise, and godly, and moderate of the Ministers, to have a general inspection over many Churches; and to see, that they be well taught and ordered, and that Pastors and people do their duty: who shall therefore oft visit them, and

shall instruct and exhort the younger Ministers ; and with the countenance of the Magistrate, and their own seniority and ability, shall rebuke the slothful and faulty Ministers ; and persuade them to diligence and fidelity : but shall exercise no outward force by the sword : nor any excommunication by themselves alone, or otherwise than in the aforesaid regular way.

28. All Ordinations shall be performed, (except in case of necessity) either in the Assembly of the Associated Pastors, with their President ; or in the vacant Church, by some of them, appointed by the rest : or by the General Visitor, last mentioned, with a competent number of Assistants. But still, an Ordination to the Ministry in general, shall not be taken to be formally the same, as the affixing him to this or that Church in particular : nor more than the licensing of a physician, is the same with the affixing him to a particular hospital.

29. A catalogue shall be drawn up, of some of the greatest verities, which are not expressly found in the Creed, Lord's-prayer, or Decalogue ; which, as the Articles of Confession, of the Associated Churches of the nation, shall serve for these three uses :—

(1.) To satisfy all foreign Churches, against any accusation, that they are orthodox.

(2.) To examine the knowledge of such as are admitted to the Ministry by: (but not to be subscribed, unless only as to a general acknowledgment of the soundness of their doctrine ; without saying that, 'There is nothing faulty in them.')

(3.) To be a rule of restraint to Ministers, in their preaching ; that none be allowed publicly, after admonition, to preach against any doctrine contained in them.

30. The usurped, ecclesiastical power of Bishops, and Presbyteries, and Councils, (which were coercive, or imitated secular courts, or bound the Magistrate to execute their decrees) being cast out, and all Pastors restrained from playing the Bishops in other Churches, out of their own charge ; the Magistrate shall exercise all coercive, Church-government himself ; and no more trust the sword directly, or indirectly, in the hands of the Clergy, who have long used it so unhappily, to the disturbance of the Christian world, and the shedding of so much innocent blood. Where it may be had, there shall be a Church-justice, or Magis-

trate, in every considerable parish; who, being present, shall himself hear how Ministers preach, and behave themselves among their people. And all Ministers and Churches shall be responsible to the Magistrate, for all abuses, and mal-administration. If any Minister preach or pray seditiously, abusively, factiously, railingly, against tolerable Dissenters, to the destroying of Christian love and unity, or heretically, to the danger of the people's souls; or shall exercise tyranny over the people, or live a vicious life; or be negligent in his office of teaching, worship, or discipline, or otherwise grossly misbehave himself: he shall be responsible both (as aforesaid) to the Associated Pastors and Visitor, (or Archbishop,) and also to the Magistrate; who shall rebuke and correct him, according to the measure of his offence. And it shall appear, that the Magistrate is sufficient for all coercive, Church-government, without all the Clergy's usurpations; which uphold the Roman and other tyrannical societies.

31. The question, 'Who shall be judge of heresy, schism, or church-sins?' shall be thus decided.

(1.) The Bishops or Pastors of the particular Churches, shall be the judges; who is to be denied communion in their Churches as heretics, schismatics, &c.

(2.) The Associated Churches shall be judges, (in their Synods, or by other correspondence,) who is to be commonly denied communion in all their Churches; and what Pastors and Churches shall have the 'Dextram Communionis,' and who not.

(3.) The Magistrate shall be the only judge, who is to be punished for heresy or schism, &c., with fines, or any outward, corporal penalty. And no one shall usurp the other's right.

32. The Magistrate shall silence all Preachers that, after due admonition, so grossly misbehave themselves in doctrine, worship, or conversation, as to be the plagues of the Churches, and to do apparently more hurt than good. But as to all worthy and able Ministers, if they commit any fault, they shall be punished as other subjects, only with such penalties as shall not by silencing or restraint, be a punishment to the innocent people's souls, nor hinder the preaching of the Gospel of Salvation: even as if the common bakers, brewers, butchers, carpenters, perform their

work perniciously, (poisoning their beer, bread, and meat,) they shall be forbid the trade: but for other faults, they shall be so punished, that the people be not left without bread, beer, meat, houses, for their faults.

33. If any heretics (as Arians, Socinians, &c.) would creep into the Ministry, there shall not be new forms of subscription made to keep them out (which it is likely, with their vicious consciences, would be ineffectual, and would open a gap to the old Church-tyrannies and divisions); nor an uncertain evil be ineffectually resisted by a certain greater mischief. But while he keepeth his error to himself, he is no heretic as to the Church ('non apparere' being equal to 'non esse'): and when he venteth his heresy, he is responsible all the ways aforesaid, and may be by the Magistrate punished for his crime, and by the Churches be branded as none of their communion; which is the regular way of reforming crimes, viz. By judgment and execution, and not by making new rules and laws, as fast as men break the old: as though laws could be made, which no man can break.

34. The Magistrate shall countenance or tolerate no sin or error, so far as he can cure it by just remedies, which will not do more harm than good: but he shall unwillingly tolerate many tolerable errors and faults; because it is not in his power to remedy them, but by such means. But,

(1.) The sound and concordant Ministry only shall have his countenance and maintenance.

(2.) Smaller errors and disorder shall be best cured by gentle rebukes, and discountenance, and denial of maintenance; together with the disgrace that will be cast upon them, by the judgment and dissent of all the united, concordant Ministers and Churches (which together will do more and better, than exasperating cruelties will do).

(3.) The publishing of pernicious principles shall be restrained more severely.

But though men may be restrained from venting pernicious falsehoods, they cannot be constrained to believe the truth (we are not so happy); nor shall they be constrained to lie, and say that they believe it when they do not.

35. All matters of quarrels, division and cruel usage of each other, being thus cut off and gone; bitterness, and revengeful thoughts will cease, and love will revive in all

men's breasts, and unity, and peace will follow of its own accord. And if any heretical or contentious sect arise, the hearts of all united people will so rise against them, that desertion and shame will quickly kill them.

36. Then will the hearts of the people cleave to their Pastors : and they will be no more put on the great difficulties of loving the Bishops that hurt them, or of loving them in gaols ; but it will be as easy to love them, when they feel the love to their souls in the labours and kindness of their Pastors, as to love their dearest and nearest friends. And then love will open the people's ears to the Teachers doctrine, and it will do them good : and then the labours and lives of faithful Ministers will be sweet and easy, when the love, and the unity, and faithfulness of the people, is their daily encouragement. O how good, and how happy will it be for Pastors and people, thus to live in love and unity ! It will not only remind us of Aaron's perfume, but of the Spirit of Love that dwelt in our Redeemer, and which he promised should be his seal and mark upon all his true disciples ! yea, and of the celestial society, and life of perfect love.

37. Then shall neighbours exercise their charity, for the help of the ignorant about them, without the suspicions of venting heresies, or sedition, or encroaching on the Pastor's office. And neighbours, when they come together, shall not take praying together, or holy conference, or singing God's praise, or reading good books, or repeating their Teachers' sermons, or counselling each other, to be a bad or dangerous work : but the ignorant, that cannot spend the Lord's-day in holy exercises at home (because they cannot read or remember much), shall join with the families of their more understanding neighbours, who can help them ; (as they met Acts xii. 12, for prayer ; and as neighbour-families were to join in eating the Passover, with the family that had not enough to eat it :) for love and unity shall end these jealousies. And all shall be done under the guidance and oversight of their Pastors ; and not in enmity of opposition to them, or to the concordant Church-assemblies. And, O what helps and comfort will this be to all faithful Pastors, when all the work lieth not on them alone ! but every one sets his hand to build, in his proper place ! and

when they that converse together all the week, are seconding that which he more seldom teacheth them in public.

38. The younger sort of Ministers, that are now bred up in Vulcan's forge, shall be then trained up under grave and peaceable men; where uniting, and peace-making principles, shall be the rudiments of their literature.

39. And the younger sort of the people shall be no more tempted into envious heats against their afflictors; nor into contentious sects, because of controversies: but shall be fed with the milk of peaceable principles, and be educated in the love of Love itself. And the names of sects, and Church-divisions, and proud pretendings, shall, by use, be made as disgraceful, as now the names of swearing, drunkenness, and whoredom are.

40. And, O how dear! how amiable! how honourable will their Governors be, to such a people! (especially that blessed Prince, that shall first perform this work!) How heartily will they pray for them, plead for them, and fight for them! and, how freely will they contribute any thing in their power, to their aid! and how impatient will they be against every word that would dishonour them! How blessed will the people be under such a Prince! and, how sweet and easy will the life of that Prince be, that is to govern such a people!

GRANT, O LORD, THAT THIS GREAT HONOUR AND COMFORT MAY FALL INTO THE HANDS OF THE KING OF ENGLAND, BEFORE ALL OTHERS IN THE WORLD! Kings will then see, that it is their interest, their honour, and their greatest happiness on earth, to be the wise, pious, righteous Governors, of a wise, pious, just, united people; that love them so much, that still they would fain serve them better than they are able.

41. The ignorant, vulgar and ruder sort, observing this amiable concord, and all the blessed fruits thereof, will admire religion, and fall in love with it: and multitudes that shall be saved, will be daily added to the seriously religious, and the house of Christ will be filled with guests.

42. Hereupon the scandalous and flagitious lives of common Protestants will be much cured: for the number of the flagitious will grow small, and crimes will be under common disgrace. Besides that, they will be punished by the Magistrate: so that gross sin will be a marvel.

43. The books of plain doctrine and holy living, with the pacificatory treatises of Reconcilers, will then be most in esteem and use; which now are so disrelished by turbulent, discontented, siding persons. And abundance of controversial writings, about Church-government, Liturgies, Ceremonies, and many other matters, will be forgotten and cast aside as useless things: for the swords shall be made into ploughshares and pruning-hooks.

44. The happy example of that happy Prince and Country, that shall begin and first accomplish this work, will be famous through all the Protestant Churches; and will inflame such desires of imitation in them all, and be such a ready direction in the way, that it will greatly expedite their answerable reformation. And the famous felicity of that Prince, in the reformation and concord of his subjects, will kindle in the hearts of other Protestant princes and states, an earnest desire of the same felicity. And so, as upon the invention of printing, and of guns, the world was presently possessed of guns and of printed books, that never before attained any such thing: so here, they that see the happiness of one kingdom brought about, and see how it was done, will have matter enough before their eyes, both to excite their desires and guide their endeavours in the means to bring all this to pass.

45. The Protestant kingdoms and states, being thus reformed, and united in themselves, will be inflamed with an earnest desire of the good of all other Churches, and of all the world: and therefore, as Divines have held something called General Councils for the union of all those Churches; so these Princes will by their agents hold Assemblies for maintaining correspondency, to the carrying on of the common good of the world, by the advantage of their united counsels and strength: and then no enemy can stand long before them. For they that love and serve them zealously at home, will venture their lives for them zealously abroad, if there be cause.

46. The excellent and successful use of the Magistrate's government of the Churches in their dominions, will quite shame all the usurping claims of the Pope and General Councils, and their mongrel Ecclesiastic Courts, and all the train of artifices and offices, by which their government of the world is managed. And the world, and especially Princes, will plainly see how much they were abused by their usur-

pations, and that there is no need of pope or cardinal, nor any of those officers or acts at all; but that these are the mere contrivances of carnal policy, to keep up an earthly kingdom under the name of the Catholic Church. And also the purity and unity of the Reformed Churches, where the vulgar have more religion and union than their monasteries, will dazzle the eyes of the Popish princes, states and people; and when they see better, and especially the happiness of the Princes, they will forsake the usurper that had captivated them by fraud, and will assume their freedom and felicity; and so the Roman Church-kingdom will fall.

47. The deluded Mahometans seeing the unity and glory of Christendom, as they were before kept from Christ by the wicked lives and the divisions of Christians (thinking that we are far worse than they), so now they will be brought to admire and honour the Christian name, and fear the power of the Christian Princes. And one part of them will turn Christians; and the rest, even the Turkish Power, the Christian's force, by the power of God, will easily break. And so the Eastern Churches will be delivered and reformed, and the Mahometans come into the faith of Christ.

48. The poor scattered Jews also, when they see the glory and concord of Christians, will be convinced that Christ is indeed the true Messias: and being converted perhaps, shall by the Christian powers be some of them re-established in their own land: but not to their ancient peculiarity, or policy and law.

49. And then the Christian zeal will work to the conversion of the poor idolatrous Heathen world; and part of them will yield to reason and faith, and the rest by just victories be subdued. And so the kingdoms of the world will become the kingdoms of the Lord and his Christ; and the Gospel shall be preached in all the world.

50. And when the kingdom of Grace is perfected, and hath had its time, the kingdom of Glory shall appear, upon the glorious appearing of Christ our King; and the dead shall arise, and they that have overcome, shall reign with Christ, and sit with him upon the throne, even as he overcame, and is set down with the Father on his throne. Amen! Even so, come Lord Jesus!

“Neither pray I for these alone, but for them also, which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and Thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me; Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.” John xvii. 20—24.

Object. ‘But if this world should ever become so happy, it would be more amiable, and so be a greater snare to our affections, and make us willing to stay from heaven.’

Answer. No amiableness or pleasantness, stealeth the heart from God, or keepeth it from heaven, but that which hideth the glory and goodness of God and heaven from our minds, or corrupteth and diverteth the will and affections by some inconsistency or contrariety; but the spiritual excellency of the Reformed Concordant Church on earth, will so much more clearly represent heaven to our conceptions, and give our hearts so pleasant a foretaste of it, that above all things it will excite our desires of that fuller glory, and call us most powerfully to a heavenly mind and life: as the firstfruits and earnest do make us desire the harvest, and the full possession. And as now those that live in the most heavenly society, and under the most excellent helps and means, have usually more heavenly minds and lives, than they that in more tempting and distracting company never enjoy such heavenly beams.

CONSECTARY.

ALL the Romish dreams of Church-union arise from ignorance of the true state and interest of the Church, and the true and necessary terms of union.

And all the plots also of the moderating Papists, that talk of a Political Church Catholic, having a visible constitutive or governing Head; whether monarchical (the pope); or aristocratical, or democratical (the patriarchs, or a General Council): and that talk of universal laws of this church, made by such a universal head, besides the universal laws of

Christ; and falsely feign the Councils called General, in a particular empire, called or ruled by one emperor only, in his own dominions, to have been universal, as to all the Catholic Churches on earth; and that feign these Councils to have been infallible, which so often erred, and crossed each other: and that set the world upon the undeterminable controversy, ‘Which were true General Councils;’ and ‘How many we must receive and conform to: whether only four, or six, or eight; and till what age.’ And that would persuade the Christian world, that whatever diversity of canons, customs, or church-laws, or ceremonies, are allowed among them, it must all be done or held by this same authority of the Pope or Council, or both: to which (though foreign) Kings and Bishops must all be subject; and from which, they must receive their Christianity; and by which all their reformations must be tried: and that none must be taken as Catholics, nor any Churches tolerated, that hold not such a factious union, under such an usurping head, personal or collective: but as Tertullian speaketh, rather than endure such wiser and better societies; ‘Solitudinem facerent, et vocarent pacem;’ and as a WORLDLY CLERGY, whose church and kingdom is only of and in this world, would banish from it all (save a lifeless image) which hath any kin to heaven; and suffers none to live in this world among them but themselves.

I say, all this is, 1. From ignorance of the true nature of the Christian Religion, Church-state and Terms of Unity and Concord; which I have lately opened in a book, entitled, “The True and only Terms of the Concord of all the Churches.”

2. And from contention about ambiguous words, and self-conceitedness in their controversies, ignorantly thence raised; which I have sought to end in a book, called, “Catholic Theology.”

3. And from vicious passions and partiality; which I have sought to heal in a book, called, “The Cure of Church-Divisions.”

All written long since the writing of this foregoing Prognostication.