



M^r Gatakers first Letters,

I N
A N S W E R

To a Q U E S T I O N about
Administ'ring SACRAMENTS

in a private place, wherein his Advice was defined
by the Ministers of our Association :

Wherein he declareth his Thoughts of two of my Writings,
which some quarrell with.

Worthy Sir,



He receit of your kinde and brotherly Letter, together with those two pious, seasonable and usefull Pieces, which you were pleased to bestow on me, as upon the delivery with much gladfomnes of spirit, I could not but entertain, to with no lesse thankfulnessse of heart, by these I desire to acknowledge. As for the long delay of this mine acknowledgement, my humble request to your self, and those other your Reverend Associated Brethren is, that it may not be mis-interpreted, as either proceeding from a wilfull neglect, or favouring of a dis-respect either of them or your self; which indeed, I confesse, might not unjustly be deemed, unlesse the reason of it were rightly conceived; but when the occasion thereof shall be truly related, I hope, it will remove all suspition and surmise of failing or faultinesse on my part in either kinde; the packet wherein your Letter, with those precious
* Pieces,

Pieces, was included, came not to my hand (by whose default, I know not) untill the eighth of this instant; on which day it was by a messenger from *London* delivered to my servant at the door, and by him brought in to me sitting at dinner with some strangers; which having presently broke up, and having cast mine eye on your name at the foot of your Letter, I could not forbear to reade over, and with much cheerfulness so did, before I rose from the board, and so laid aside, resolving by Gods permission and assistance, to return Answer thereunto, so soon as I could have opportunity for some cursory Survey at least of either of your Pieces; which also after a little time taken for the speedy dispatch out of the way, of a Work left with me for allowance, being suddenly to passe to the Presse, I set presently upon; and having with as much expedition as I could runne over either, being so drawn on with that delight and content which I took in the subject matter of either, that I could not afford unto my self any respite, save as urgent occasions unavoidable enforced necessary interruptions, untill I had accomplished my resolved intendment; when I began now to set pen to paper for the drawing up of an Answer, I was exceedingly damped, taking notice of the date of your Letter, which I had not formerly observed, being *May 9.* full two moneths ancientser then the arrival of it with me: while with my self I considered, not only, that what I should return in some regard might come altogether unseasonably, but that this long delay might be subject to mis-interpretation, as arguing a disregard and slighting of my Reverend Brethren of better esteem and repute then my self, not vouchsafing them so much as a line or two in so many weeks intervening, and a backwardness to enter into any good correspondence with them; a disposition which from my heart I have ever abhorred: howsoever conscious to my self of mine own weaknesses, I have never been over-forward to intrude my self into the affairs of Brethren abroad; nor have had much occasion of intercourse in this kinde, living mostly in an obscure corner, save with some few of my Brethren, with whom by occasion of alliance, or more inward conversing together formerly, I had contracted and continued familiarity and acquaintance. And thus much having premised to clear my self from any aspersi^{on} or suspi-

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tion, that this long delay might have occasioned, of ought in this kinde, I shall proceed unto that, which I resolved to return.

That Work of yours (to begin with it) which your self seem to have so light an esteem of, is in my account a very precious Piece, and of singular good use: For that therein that great and weighty businesse, wherein so many millions of souls are so nearly and deeply concerned, is in my poor apprehension (and I speak it sincerely, and without flattery) more fully and exactly discussed and determined, then in any that I have hitherto lighted on, that have dealt in that Subject. And indeed herein have you carried your self with exceeding great wisdom and warinesse, as by labouring to discover and distinguish the grounds and nature of this malady according to the grounds from whence it proceedeth, that the remedies may be respectively applied with the better hope of desired successe; so in cutting out an even way and course of cure, between the mistakes of many godly Teachers concerning the true Nature of Faith on the one hand, whereby many weak souls have been formerly further mashed and entangled, that were more then enough puzzeld and perplexed before; and those absurd and impious conceits maintained by men of corrupt mindes or affections, or both, who like unskillfull or unfaithfull quacksalvers, by instilling of loose and lewd principles into the mindes of those that are seduced and deluded by them, as by palliating plaisters, and stupifying medicines, give their patients ease of their pains and aches for the present, but withall cast them into more dangerous and desperate diseases. And truly, Sir, for mine own part I have ever been of the minde that these scrupulosities in weak and tender hearted Christians, are as some weeds, which though weeds, and of no good use, yet argue a good soil, which a skillfull Husbandman therefore will not refuse to deal with, or to deal for, being on good terms tendred in sale, as one unskillfull it may be would: And yet as those weeds, because but weeds, would be rid out of the way, for that they cumber the ground, and hinder the growth of things more usefull; so these needlesse scrupulosities, though oft signs of a gracious soul, of an heart desirous to approve it self unto God, carefull to please him, and fearfull to offend him,

him, yet because they much distract and disturb the minde, disable the soul unto that chearfull service that God requireth of his, and hinder the growth of grace, which would thrive with many much better if they were away; my course therefore hath been with such as I have found much perplexed and molested in this kinde, to perswade them, upon the groundlesnesse either of the affection it self, or the inference which through weakness of judgement against themselves they thence usually raise, to endeavour what they may, to lay them aside, and remove them; withall advising them to look principally unto duty, and leave the comfort of Assurance as matter of reward unto God, when he shall please to afford it; yet not neglecting the means whereby it may be attained, of which I conceive this to be a principal one, to wit, a sedulous application of themselves unto a constant performance and conscionable employment of themselves in those offices, which their peculiar stations and relations as well as those which the general calling of a Christian requires of them. But, *Sir*, what do I thus casting a dish of water into that River, unto which I may justly, and shall not fail to direct others, and whence I deem it no disparagement to draw my self? The Lord vouchsafe to blesse your labours herein, and your self abundantly for them, as I doubt not but that many do, and will blesse him for your self and them, even then when you shall have no need of their blessings, having fully received the fruit of your labours, and being now in perfect blisse. This onely to shew that I have seriously perused it, and how I esteem of it.

For the other Piece, concerning Association; which I have likewise runne over: albeit I be my self now *miles emeritus*, by reason of age and infirmities otherwise, utterly disabled unto my wonted employment, and do therefore in effect retain only a bare Title, to keep out some unworthy one, that were like otherwise to be obtruded, but for which I had long since wholly resigned as well the Title as the burden together with the benefit, which another enjoyeth so far as it can be attained, yea further at present then is by me received, neither hath it been my happinesse since that some face of a Discipline hath been setled in these parts, to be able to convene with my Reverend Brethren of the *Classis*, wherein I reside, at their ordi-

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nary meeting places, or to enjoy their Society, save, when they have been forced for want of a full company to come hither down to me, that I may serve as a cifer to make up a compleat number; yet doth it exceedingly rejoyce me at the heart, to hear of any such Combination and Agreement of the Lords faithfull servants in any part of the Land, endeavouring as with one shoulder by mutual consent to carry on the Lords work, and to settle and support the distracted and tottering estate of his Churches among us, by swarms of misleaders, and shoals of their followers, miserably torn in pieces, and almost utterly laid waste in most places: And it reviveth my spirits not a little in this present feeble and fainting condition, by ministring some matter of hope to me, notwithstanding so many plots and projects on foot to undermine and subvert his Ministry among us, that the Lord is not yet deserting of his Congregations in the midst of us, when he raiseth up the hearts of so many his faithfull and able servants, to put their hands joyntly to a work of this nature. Nor shall mine instant prayers unto him (the only service that I can do you) be wanting in your behalf, that he will be pleased, to strengthen your hands in this his work, and go along with you in the prosecution thereof, that by the gracious conduct of his powerfull Spirit, taking good effect, and finding a prosperous issue, others may be encouraged to undertake the like work, to the further restauration and better constitution of his Churches among us, the preservation of his people from those damnable Doctrines, destructive of the very power of piety that are scattered abroad in all places with us, and the strengthening of his flocks by mutual assistances against such seducers and false teachers, as would by sight or might be either creeping in among them, or breaking in upon them. There will, I doubt not, many difficulties encounter you in the carrying on of so weighty a work (for what work of worth or weighty concernment is without much difficulty accomplished?) as well from cunning and secret underminers, as by open and violent opposers. But the Lord All-sufficient is able to furnish you, as with spiritual wisdom to discover and elude the wiles of the one, so with Christian courage to wrestle with, and out-wrestle the other, so as that neither of them may be able to prevail against you, no more then those adversaries of Gods

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people did in *Nehemiahs* dayes, either by their fox-like wiles, or by their Lion-like threats and forcible attempts against those despised and derided ones, that then laboured in the restauration of Gods Church, and Constitution of his Service, amidst those manifold obstructions, disturbances and disadvantages which in pursuance thereof they met with, as well at home as from abroad; yea whatsoever the issue of the business shall be (for the issue of no mans attempt is in his own hand) your pious endeavour (and that is all God requires of us) shall not go unregarded or unrewarded with God. But I forget whom I write to; (onely I consider, that the acclamations even of idle spectators are wont somewhat to hearten those that are wrestling or running in a race) and whom you intimate to have written unto, Bretheren much better able, each of them severally (jointly how much more abundantly?) to afford you either advice or encouragement than my self; and who in likelihood, your Letters arriving far sooner with them than with me, have long before this given satisfaction to you in the office therein required of them.

To draw towards an end; as concerning the particular Case propounded about the Administration of the Sacraments of Baptism and the Lords Supper in private upon some special occasions: The Directory indeed doth restrain the Administration of the Sacraments unto the place of publick meeting. And I doubt not, but that the Question concerning the private Administration of either was seriously considered of, and sedulously debated in the Committee whereunto that part of the Directory was then designed, and again upon their report, if any doubt were moved about it, in the publick Assembly; where if any were, the Scribes who took the several debates there in writing, are best able to enform: For my part I am not certain whether it were questioned at all in the Assembly; nor do I remember that that part of the Directory fell to the lot of that Committee, whereof I was a Member: But for mine own opinion herein, I concur in judgement with that learned man *Sam. Marsius* in *Decisionibus Theologicis regimen, ordinem, praxin & entaxian spectantibus*, Qu. 2. & 3. to wit, that howsoever *loci & temporis circumstantia non sunt de essentiâ Sacramenti*, yet it is a thing most convenient, considering the nature and

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use of the Sacraments, *ut in publicis conventibus administrantur*, which by him appears to have been the judgement of *Calvin*, and is affirmed to be the constant practice of most of the Reformed Churches: And the contrary practice, as it may seem to favour, and be a means to nourish some Popish conceits concerning either Sacrament, the reliques whereof remain still with many among us: so being in some cases admitted, it may bring in many inconveniences, one requiring the like privilege as well as another, and much murmurings and heart-burnings, that it is not alike condescended to, though the cases be not alike. Yea it is apparent already, that where way hath been given thereunto, others expecting and exacting the same liberty, most Baptisms in many places are become private: as also private Communion is grown very common, desired most by ignorant or Popishly affected people. For the Objection from the children of Believers right to Baptism; I suppose the Answer not difficult: True, where it may fitly, and with due conveniency be had: nor conceive I, under submission to better judgement, that the examples of the Eunuch baptized by *Philip*, or the Jayler by *Paul*, are of much force here, to infer the like usage and practice in settled and embodied Congregations. And for the other Sacrament, which is a more special badge and profession of our mutual communion with that body politick whereof we are members, it seems the rather to require a publick Convention: neither seems there to appear in Scripture any the least track or intimation of any administration of this Sacrament, save at times and in places of publick Convention.

Thus, *Sir*, I have been bold, according to your request, to acquaint you with my thoughts herein, without prejudice to any, that may herein dissent from me, and with submission of mine opinion to further information from others that may be either quicker sighted, or better experienced in businesses of this nature, being a matter not so much of necessity as of conveniency and expediency, wherein the scale in some cases may turn either way.

The Lord, *Sir*, vouchsafe to give a blessing unto the present business: and to support and strengthen you both in body and minde, that you may be yet further usefull unto his people, as
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by your constant courses and indefatigable endeavours hitherto you have been. That which is and shall be the hearty prayer of him; who earnestly craves of you the like Christian office at the Throne of grace in his behalf, that he may be sustained and enabled to stand upright in these faltering and deficient dayes, that the close of his frail and fainty condition, which he apprehendeth near at hand, may be accompanied with inward comfort and peace; and whose desire is hereby to acknowledge himself

Rederith July 20.

1653.

Your unworthy Fellow-servant,

and deservedly high esteemer

of your self and your

fruitfull Labours

Thomas Gataker.

POSTSCRIPT.

SIR,

Albeit I cannot present you With ought of mine equivalent, or of like use to either of yours, yet I shall intreat you to accept of such a sorry Piece, as some kinde of necessity hath extorted from me, which with these you shall receive: The defect of my memory much failing me, as you may easily descry by my frequent mistakings, which I hope you will excuse.



Mr Gatakers second Letters

Declaring his

J U D G E M E N T
O F M Y
A P O L O G Y.

Worthy Sir,

YOURS of *May 24.* together with your very welcome present (for both which I return you many thanks, a sorry requital) came to my hands *June 7.* upon receipt whereof, perceiving by the Title, that it contained much variety and store of such matter, as I much desired to see dealt in by some able hand and pen, and deemed none fitter in divers respects to undertake then your self; I presently setting all other busineses aside, addressed my self unto the cursory perusal of the several parcels. That which I purposely made choise of to begin with, was that debate with *Mr Kendal*, the rather, because I had heard both the Work and Workman by some highly extolled, though I had never seen either; and a religious Gentlewoman sometime visiting me, among other discourse, related unto me, that understanding that notice was given of an Ordination of Ministers to be on such a day in such a place, and repairing early thither to get a convenient room, the better to see the whole carriage of that solemn performance, the

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demanded of the Clerk (as they term him) who officiously attended her, Who was the Pastor of the place? who answered her, it was one Dr Kendal, a gallant Preacher, one that had written against Mr Baxter; and by occasion thereof asking me, who that Mr Baxter was; I told her, if she would but read such a work of yours, which I used to commend to my friends, and had been sometime long since commended much to me by a pious Kinswoman, that professed to have received no small benefit and comfort by it, (when as I had not so much as heard of your name before, though of another of the same name, nothing like you) she might soon come to know both who, and what manner of man you were. Howbeit in reading over Mr Eyre's *Vindicia*, lighting on a strange Exposition of that Scripture-phrase, *in Gods sight*, cited out of him, there began to arise some doubt in my minde, whether the mans soundness of judgement might be all out answerable to the high report raised of him, and abated with me much of the esteem, that I had formerly entertained of him. Nor do I finde it much improved again with me, by his whole *Digression* read over, as I finde it related here in your Book; notwithstanding that, *Tantumquam Martius anguis, Nec mediâ plus parte leves crectus in aurâ, Despicit omne nemus*; and as one mounted up into some lofty Chair, he seem to cast his eye down on his Adversary, whom he hath picked out to oppose, as one sitting beneath at his footstool, or lying far below him on the ground; whom he therefore frequently turns off rather with ironies then with Arguments. But such high-flown spirits I have so oft observed, to be large promisers and scant performers, that *apud me magna fidem promissa levant*; and I see them sometime, while they strive to shew their rank wits, slip into such absurdities, as other of weaker brains and shallower capacities are able easily to descry and discover the folly and vanity of, while they please and pride themselves in them, and look that other should applaud them. Having dispatched your Debate with him, I went on to the ensuing ones, in whom, as in the former, many passages I could not read but with much indignation, divers not without laughter. And truly, Sir, it vexed me not a little, to think how you were fallen into the hands, not τῶν ἀλόγων only, but as the Apostle speaks, τῶν ἀπίστων, ἃς τῶν ἐν αἰσχροῦ ἁνθρώπων, such.

such as seem to have laid aside in their dealing with you, nor Christianity and charity alone, but even common civility, ingenuity, humanity, and shame: and yet withall could I not forbear to laugh at their folly, that had no more wit and discretion, then by such manner of dealing so inconsiderately to lay open their own nakedness, and expose themselves in the issue unto contempt even with the meanest, losing much of that reputation with sober-minded men at least, that before by their parts other-ways they had gained, while by such unchristian, unseemly and unfavoury carriages they seek to improve and inhance it. But you have, *Sir*, for the main matters in contest between you and them, besides their reproachfull and cheating courses (for they are many of them no other, no better) so put it home to them, that you have throughly and abundantly vindicated your self, cause and credit, from their false and frivolous aspersions, with all not grossly fore stalled and palpably partial; and I suppose they will have little lust (those later of them above pointed at, I mean, that yet survive) to reply ought, unless they have so brazed the fore-head, that they regard not at all, what men deem or say of them, so they may seem to say somewhat, and have the last word: Which is, I doubt, in part the disposition of that grand Champion of the *Antipædobaptistæ* (for an Anabaptist he will not yet be termed) who (as I am enformed) hath lately published a Work of that subject, in way of Answer to a whole half dozen of Opposites, whereof you are said to be one.

For your Confession, I should have been glad to have seen it, and shall be right glad to see it, when it shall come abroad. But I heard nothing at all from your Bookseller concerning it: your Letter and Book being brought over to me by a poor woman, whom he made use of for the delivery of it, who having delivered it, made no stay. Nor do I suppose that it needed any perusal of mine, not likely to contain any matter of moment, that would require change: and if some phrase or form of speech should have occurred, concerning some notion, which in other terms I should have deemed more fitly expressed, yet might your own expressions seem the fitter to you, as mine to me; nor would the matter in likelihood have been of that importance, as might countervail either the delay of the Work,

being already in part wrought off, or the damage necessarily incurred, by either the stay of the Press, or reprinting, while Letters at such distance passe *vicissim* to and fro. Otherwise I should not have been nice of affording that office, though lesse needfull, to one, whom I ingenuously acknowledge to owe so much to in divers respects, and concerning mine esteem of whom I both speak and write that occasionally to others, which I will not to your self; which I am not wont to deny unto divers other, whom I stand lesse engaged unto, requesting of me, for what cause sometime I know not, to peruse some things, which they purpose for the Presse, or have already published, and to give my thoughts thereof; which though I finde sometime a thanklesse office, yet hath proved with other some not unusefull. From yours, *Sir*, I should rather have hoped to learn and gain somewhat, then to help mend or better ought.

As for mine own work, though having found it a very tedious businesse, to raise any well-composed frame out of such maimed and confused Notes or scraps rather, as I finde them to be; yet I had begun to set upon it, and had written out some few sheets of it, when some other urgent occasions intervening, enforced to lay it aside: and to let you know the plain truth, I am now at a stand (considering the multitude of intricate questions, and nice subtilties concerning this subject, that I meet with in the writings of learned men, occasioned a great part of them by those vain and fond fancies, which these men have of late broached, and many are much taken with among us, such as I little dreamed of, when above twenty years ago I dealt in this Argument, framing my then Discourse in a practical way most, to the capacity of a plain popular Auditory, in doubt whether at all to resume it, and return to it again. Howsoever I shall not refrain briefly to acquaint you with my minde concerning the seeming difference of those two great Apostles in this point, which I suppose will prove the same in substance with what I finde here in yours.

The Case or Question in *Paul* and *James* to me seems not the same. In *Paul* the Question is of sinne in general, concerning which when any man shall therewith be charged; there is no means whereby he may be justified, that is, justly assailed from
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the otherwise just charge of being a sinner, but by *his faith in Christs blood*; Christs blood having made Satisfaction to Gods Justice for sinne; and his Faith in it, giving him a right to it, and interest in it. Whereas in *James* the Question is concerning some special sinne, and the questioned persons guilt of it, or freedom from it, to wit, Whether a man be a true or a counterfeit believer, a sound and sincere, or a false and feigned Professour? In which case, any person that is wrongfully so charged, may plead not guilty, and offer himself to be tried by his works, as in some cases Gods Saints have done, even with appeal to God himself: That which may be illustrated with instances for either case in *Abraham*, *David*, *Job*, *Paul*, and others. The first hint and occasion given me to the consideration hereof, was from a Collation that a reverend and learned Divine Mr *John Boyse*, one of the *Senior Fellows* of *St Johns* in *Cambridge* had of this Argument, when I was a young novice in that House. *Paul*, said he, dealeth in *genere didactico*, by way of Instruction and Information, as the Master giving the Scholar out his lesson: the onely way for you, being sinners by nature, to become discharged of your sinnes, is by faith in Christs blood. *James*, in *genere elenctico*, by way of Examination and Triall; as the Master in hearing and examining his Scholar. Have you learned your lesson? Yea, then you can say it, you can construe and pearce it: if not, it is certain you have not yet learned it. So here. Have you taken out the Lesson *Paul* taught you? Yea, then you can say, then you can shew it. Do you believe in Christ? Yea, then it will appear in your life, else it is apparent you do not. So he then; and either from him or some other I remember to have heard that cited as *Zanchies*, *Fides justificat hominem, opera justificant fidem*. These gave hints of that, which I afterward pitched on. But I hope this *crasloguës* will shortly be more fully discussed and cleared at the Commencement in *Cambridge*, where (as I am informed by a Letter from my worthy Friend Dr *Tuckney*, who withall sent me his Sermon, a Learned and pious Piece, Preached at the Funerall of that Faithfull and Painfull Servant of Christ Dr *Hill*, now at length Printed: The loss of whom and memory of it, together with the late departure from us of my next Neighbour Mr *Whitaker*, not coming short of that

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other eminent person either for piety or sedulity in the work of the Lord, wherein also they were for some space of time Collegues, while God was pleased to continue any measure of ability to him, and a mirour of patience amidst those extremities of pains that the Lord for a long time exercised him with, proceeding from exulcerated Kidneys, a Stone in the Bladder, and the neck thereof gangrened; a pretious man, and the loss of him much lamented by all the Pious in these parts. Ah, how many such usefull Instruments far younger persons then my self hath the Lord of late taken away in the midst of their daies, in the prime of their strength, when they might have further have been very serviceable to his people, having much need of such in these loose and unsettled times, while I stay still, as a rotten stake in the hedge, rather needing support then helping to support; or as his *truncus ficulnus, inutile lignum, or olm emusela*, encombring only the ground; an useles creature, a bare title of a stander, which now at length I have also wholly in a manner divested my self of, and devolved to one of good abilities to undertake and undergo the Charge, under the weight whereof I have long groaned. But, *Sir*, you may perceive by this impertinent excursion, *quam per atatem malam hanc*, as he terms it, and Solomon himself, *deliram*, as the propriety of the word is by some Criticks deemed to import, and forget what I was about, and had begun to relate. *De semitâ in viam*. At the approaching Act or Commencement at Cambridge, the former Thesis to be disputed and asserted the second day is said to be this, *Jacobus non contradicit Paulo in Articulo Justificationis*, the later is concerning the Deity of Christ: Those for the first day are, *Evangelici convenientes in fundamentalibus debent se mutuo ferre in extrasfundamentalibus. Articuli fidei supra rationem non sunt contra rationem*. All of them very seasonable and sutable to the state of these times.

In running over these your Elaborate Debates, (which I wonder much, considering mine own weakness especially, how you were able with such speed to dispatch, or could finde time but to write) though but *ἐνοχλώσας*, (which a great Author inhibites) and by starts, (being oft interrupted by unavoidable intervening occurrents, and restless, untill I returned again to them) so greedy was I of devouring the whole, when I had

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once taken a tast of it, that much of it went down without chewing, while I feared to be taken off mainly, if not wholly, ere I were got to an end, by some expected imployments, which go much against the hair with me, but I cannot shift off. Howbeit in this posting haste I took notice of a slip or two overseen at the Press, and in the *Errata* therefore not appearing: It is the want of a negative in two places not farre asunder, if I mistake not, with *L. C.* p. 270. *prope fin.* *The first Grace hath a prerequisite Condition, though oft preparations, &c.* Should it not be, *no prerequisite Condition?* Again, p. 276. l. 12. 1. *That God did (not, sure wants) from eternity send his Son, — but in the fulness of time, &c.* but any ordinary Reader may of himself easily discover the defect in either of those places, and without other help supply it. As also that in the Debate with Mr *Bl.* p. 155. l. 2. *The most---that explain (for, exclaim) against my Judgement.* But *ibid.* p. 38. l. 9. there is a passage that I have been chewing the cud upon, and cannot get over: The words are these, *Credere non est actus subditi vel legatarii, sed Rectoris, Judicis & Testatoris, &c.* I am not ignorant that *Credere* in that sense, whence with us a Creditor, for *fidei alterius quidpiam committere*, may be *actio Testatoris*, but how that will agree with the main drift of your discourse, I conceive not, and there seems therefore to me, unless I mistake, some mistake in the words.

(These words are not put as my sense, but others: absurd consequent. R.B.)

Concerning *Believing in Christ*, (which seems scarce good English) or *Trusting on him*, or *in him*, (which I suppose the more proper) I cannot as yet conceive, but that, to *Trust on Christ*, and to *Receive him*, and to be *Bred of God*, (for so I would rather render it *Bred*, then *Born*, to take off that nice distinction, wherewith B. D. seeks to elude Mr P. in his Appendix) and to be Adopted by God, are so many distinct notions, yea and severall things, though never severed. And the term of *Receiving* being acknowledged to be Metaphoricall, (as, if my memory do not, which frequently it doth, fail me, your self somewhere expressly say) of *Trusting on* or *in* being proper: it may seem not so fit to define, describe, or expound the proper by the tropicall, which in Dr *Gouges* Definition of Faith I first observed, but could not then so well relish, and finde since in many other: Nor do I finde where the term of *Regeneration* is used to compre-

comprehend Justification, Remission and Adoption; which you seem to affirm, with *L. C.* p. 200. whereas on the other side Mr *Forbes* in his of Justification, makes Adoption to comprehend it, which he makes therefore the prime benefit, and the rest to spring from it, wherein I cannot assent to him. Nor can I yet bring my minde to close with B. *Downham* against Mr *Pemle*; in Defence of whom against him I had once a purpose to write a short Discourse framed out of such Exceptions as I had blurred the Margin of my Book withall, and to have crowded it into some other Work. And your self also seem to depart from him, in placing Faith before Regeneration, where you say with Mr *Bl.* p. 103. *prope fin.* This (*viz.* to take God sincerely for their God) no unrenewed soul ever did or can do. Nor seems B. *Davenant* so clear herein, making some graces concomitants of Faith, as Repentance; some consequents, as Love. Wherein also you seem to leave him, affirming the Reception of Christ to be a loving receiving of him, which cannot be without Love. As for the Instrumentality of Faith in or about the work of Justification, albeit the term commonly received and used be not proper, yet as the meaning may be, you seem not to disallow it. And surely Faith as a *medium* seems to have a more peculiar Office in the transaction of that main business of Justification, then either Repentance or any other grace, as the Love or Fear of God, or the like. Which to me seems the more apparent, because I finde it so oft said in the Word, that men are justified by Faith; but no where by Repentance, albeit that also be as a condition thereunto required: as also that form of speech, *nisi eo tuo auxilio, fides, or fiducia in sanguine*, seems to intimate and imply, that this grace hath a more speciall reference then any other, to the satisfaction made to Gods justice for our sins by Christs sufferings, which alone we can plead for our discharge of them at Gods Tribunal. Nor is it as I conceive the intent of our Divines, when they use that term, to lay upon it the main stress of the great difference between us and the Papists in the Doctrine of Justification, which as it is laid down in the Council of *Trent*, (howsoever some of them that wrote before it, came in a manner home to us, and some of them that have writ since, seem now and then to condescend much to us, till they come to deliver the genuine sense of the Council)

stands

stands upon other terms, as *Guil. Rivetus* hath shewed at large in his *Vindicia Evangelica de Justificat. Part. 3. Cap. 2. & 3.* But these things, *Sir*, I mention not to put you unto the trouble of writing about them, having your hands so over-full already; but to propound them only to your consideration, as you find, or meet with occasion. Many thoughts of them, but confused ones, I have sometime in my brains, which I finde no fit terms to expresse, nor ability aptly to distinguish and orderly to digest: Trouble enough, and more then enough, I fear, I have put you unto, in tending to you these so many scrabbled and blurred lines, which I am scarce able sometime to reade over again my self. Nor will I imitate the *Florentine Cooper*, whom his soul, when he was so long about lighting a candle to see it, checks for complaining of and laying the fault on the moistness of the tinder, the bluntness of the stone, and the badness of the steel, when indeed the main defect and default was in the weakness and unsteadiness of his own hand; excusing this my scrawling by the badness of my pen, ink and paper, none yet of which I was well stored with at present, nor can I be furnished with, when I want, or have not at hand, but from the City; but the main reason of my such slovenly and illegible writing, and so oft blotting and interlining, is partly from my slipper memory, that forgets what I began with, ere the sentence be ended, and partly from mine unsteady hand, very much shaking after a few lines of any length drawn slowly out and dispatcht, and this unsteadiness, (contrary to the wont of most others) being much more troublesome to me in hot weather then in cold, and making writing therefore more tedious to me in the heat of Summer then at any other time. But it is high time for me to cease by my prating (you may well apply to me that of the Poet, not so ancient as the Name given him pretended,

O solâ fortes garrulitate senes)

to molest you, and withhold you from better and more usefull employments. I shall conclude all, as with a renewed acknowledgement of a double engagement unto you, the one for your gift and your peculiar affection to me thereby expressed, the other for the work it self, and the business therein undertaken and transacted, so exceedingly advantageous, if not for the stopping of the mouths, (for who can charm the untamable

tongues

tongues of such quarrellsome, licentious and shameless people?) of these broachers and abettors of these pernicious conceptions and impious notions gilded over with the specious Titles of Free Grace, and Gospel-Doctrines, &c. like those Quacksalvers implements, of which that Ancient Writer, *Tituli habent phar-maca* or *remedia, pyxides venena*, yet to discover their frauds and the dangerousness of their devices to others, and to defend and clear up the truth of God against their wicked impostures, and consequently for the staying of those that otherwise might be, and the reducing of some at least, that have been seduced by them; in which kinde I hold, as all Gods people in generall, and my self in particular, very deeply engaged unto any whom they know to have eminently laboured, as your self here have done, and to bless God for stirring them up and enabling them thereunto: So with earnest also and hearty prayer unto him, whose work it is that herein you do, that he will vouchsafe in much mercy and goodness, to second these your Pious undertakings with his blessing, whereby they may become efficacious for the end by you intended in them, to support and strengthen you in your present languishing condition, against the malicious calumnies and oppositions of your ill-minded Adversaries, and to enable you to proceed in the propugnation of his Truth and cause, so as his might may appear in your weakness. That which shall be the constant request at the Throne of Grace of

Rederick June 20.
1654.

Your feeble and weak-handed;

but unfained and sincerely affected

Friend and Fellow-servant,

Tho. Gataker.

Mr Gatakers

Mr Gataker

Worship

M

you: On
the night
afterward
perused
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concern
finde inc
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Thus,
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Father

Rederick
16

M^r Gatakers last Letter with his Notes.

Worthy Sir,

MY Father being by an extream languishment of body disinabled to write unto you himself, hath required me to give you this account of his present condition, and of his endeavours to express his respects unto you: On *July 7.* he received some sheets of your Confession: the night following he was surprized with fainting fits, which afterwards turned to a Tertian Feaver: yet in the intervals he perused your Papers, wherein he met nothing of much moment that required any animadversion. Some things of less concernment he had noted in a loose Paper, which you shall finde inclosed herein. He lies now expecting Gods season of removall of him hence, which he professes much to desire, hoping that his unquiet and painfull state here will be by Gods mercy exchanged for a blessed condition of rest in the Lord, before this come to you. He beseeches God to lengthen out the line of your life, enabling you to proceed in Defence of his Truth, against these novell inventions, and to the clearing of your self from these gross and false calumnies of il-minded men. Thus, *Worthy Sir,* my Father recommends himself unto you, and I desire you to imploy your prayers for our comfort, assuring you that your good opinion of, and kinde respect to my Father hath engaged me to remain,

Sir,

*Rederith July 21.
 1654.*

Your very loving Friend

and Servant in the Lord,

Charles Gataker.

Pag. 23.

Pag. 23. l. 1. *Though I have read.*] The sentence seems *avaxb-*
as dov, nothing to answer the things. l. 3. *The Author a*
Papist.] I have run over much of his Book, and finde him an
Arminian and a Revelationist, not a Papist.

Pag. 40. n. 25. l. 4. To sanctifie is to pardon.] If Justification
consist in pardon, as you seem to hold, and by repentance as a
condition we obtain pardon, it seems then that we are sanctified
before we are justified, and consequently pardoned.

Pag. 41. n. 26. l. 11. Sanctity and phrases.] read, Praises.

Pag. 77. l. 21. Tho. Grotius saith.] read, Though (or though
scil. quanquam) Grotius saith.

Pag. 80. l. 4. As we did.] read, As if we did.

Pag. 108. l. 7, 8. Any man man.] read, may.

Pag. 114. l. 2. Which the contrary opinion lies.] Somewhat
seems to be wanting.

Alicubi scribitur. Intercession for Intercision.

The sheets *H. I.* I had not. The last sheet I received
is *T.*

FINIS.