

nisters; but in the latter an un sanctified man may be a Minister. As there is a difference among Members between the *Visible* and *Mystical*, (of which I have spoken elsewhere. *) So is there between *Pastors*. Some have a Title that *in foro Ecclesie* or *Ecclesia judice* will hold good, that have none that is good *in foro Dei*: In one word. the Church is bound to take many a man as a *true Minister to them*, and receive the Ordinances from him in faith, and expectation of a Blessing upon promise; who yet before God is a sinful invader, an usurper of the Ministry, and shall be condemned for it.

* Dispute of
Right to
Sacraments.

As in worldly Possessions, many a man hath a good Title before men, and at the bar of man, so that no man may disturb his Possession, nor take it from him, without the guilt of theft, when yet he may have no good Right at the bar of God to justify him in his retention. So it is here.

Sect. 6. It is too common a case in Civil Governments (the ignorance of which occasioneth many to be disobedient.) A man that invadeth the Sovereignty without a Title, may be no King as to himself, before God, and yet may be truly a King as to the People. That is, He stands guilty before God of Usurpation, and (till he Repent, and get a better Title) shall be answerable for all his administrations as unwarrantable: And yet, when he hath settled himself in Possession of the Place, and exercise of the Sovereignty, he may be under an obligation to do justice to the people, and defend them, and the people may be under an obligation to obey him and honour him and to receive the fruits of his Government as a blessing. Mens Title in Conscience and before God (for Magistracy and Ministry) themselves are most to look after, and to justify; and its often crakt and naught, when their Title *in foro humano* may be good; or when the people are bound to obey them. And those miscarriages or usurpations of Magistrates or Ministers which forfeit Gods Acceptance and Blessing to themselves, do not forfeit the blessing of Christs Ordinances and their administrations to the Church: For it is the guilty and not the Innocent that must bear the loss. A Sacrament may be as effectual, and owned by God, for my benefit, when it is from the hand of a man that shall be condemned for administring it, as when it is from the hand of a Saint that hath a better call; supposing still that I be innocent of his usurpation or error.

This

☞ This necessary distinction premised, I say, that *Special Grace* is necessary to that Call of a Minister that must be warrantable and justifiable to himself before God; but it is not necessary to that call that's justifiable before the Church, and is necessary to our submission and to the blessing of the Ordinances and their Validity to our good.

Sect. 7. But yet here are some Qualifications *essentially* necessary, to Dispose the man to be Receptive of the Ministry, *coram Ecclesia* (though saving grace be not.) As 1. It is of Necessity that he be a *Christian by Profession*; and so that he Profess that faith, repentance, love, obedience, which is saving. For the Minister in question is only *A Christian Minister*: and therefore he must be a Christian, & *aliquid amplius* by profession.

2. It is therefore Necessary that he Profess and seem to Understand and Believe all the Articles of the faith, that are essential to Christianity, and do not heretically deny any one of these (what ever he do by inferiour Articles.)

3. He must be one that is able to preach the Gospel: that is, in some competent manner, to make known the Essentials of Christianity: or else he cannot be a Minister at all.

4. He must be one that understandeth the Essentials of Baptism, and is able to administer it (Though the actual administration be not alway necessary.)

5. He must understand the Essentials of a particular Church, and profess to allow of such Churches as Gods Ordinance, or else he cannot be the Pastor of them.

6. He must Profess to Value and Love the Saints, and their communion: Or else he cannot be a Minister for the communion of Saints.

7. He must Profess and seem to understand, believe, and approve of all the Ordinances of Christ which are of Necessity to Church-communion.

8. And he must be tolerably able to dispense and administer those Ordinances: Or else he is not capable of the office.

9. He must Profess and seem to make the Law of God his Rule in these administrations.

10. And also to desire the saving of mens souls, and the wellfare of the Church, and Glory and Pleasing of God. If he have not beforehand all these Qualifications, he is not capable of the Ministry.

Ministry, nor can any Ordination make him a true Minister.

Sect. 8. If you demand my proof, it is from the common principles that 1. *The form cannot be received but into a disposed capable matter* : but such are no disposed capable matter : therefore, &c. — 2. *The office is for the work* : and therefore presupposeth a Capacity and ability for the work. The office containeth 1. *An Obligation to the Duty* : But no man can be obliged to do that which is Naturally Impossible to him (though a Moral Impossibility may stand with an obligation to duty, and a Natural only as founded in the Moral) 2. It containeth *an Authority or Power to do the work* : But such Power (which is but a *Right of exercising Naturall Abilities*) doth presuppose the Abilities to be exercised : *Natural Power*, is presupposed to *Civil Authority*. 3. It is *Essential* to such *Relations* that they be *for their Ends* : And therefore where there is an apparent incapacity *for the end*, there is as apparent an incapacity of the Regulation. But enough of this.

Sect. 9. 2. A Minister is [*an officer of Christ,*] and therefore receiveth his Authority from him, and can have none but what he thus receives. And therefore 1. He hath no Sovereignty or Lordship over the Church, for that is the prerogative of Christ. 2. He hath no degree of underived Power, and therefore must prove his Power, and produce his Commission before he can expect the Church to acknowledge it. 3. He hath no Power to work against Christ, or to destroy the souls of men, or to do evil : (Though he hath a Power by which occasionally he may be advantaged to evil, yet hath he no Authority to do it :) For Christ giveth no man power to sin, nor to do any thing against himself. 4. He deriveth not his authority from *man* (though by *man*, as an instrument, or occasion, he may) The People give him not his Power : The Magistrate gives it not : The Ordainers (Bishops or Presbyters) give it not, any further then (as I shall shew anon) by signifying the will of Christ that indeed giveth it, and by investing men in it by solemn delivery. The Choosers may nominate the person that shall receive it ; and the Magistrate may encourage him to accept it ; and the Ordainers may Approve him and Invest him in it : but it is Christ only that gives the Power as from himself. As in Marriage, the persons.

persons consent, and the Magistrate alloweth it as Valid at his bar ; and the Minister blesteth them and declareth Gods consent : But yet the Power that the Husband hath over the wife is only from God as the conferring cause ; and all that the rest do is but to prepare and dispose the person to Receive it ; save only that consequently, the consent of God is declared by the Minister. Of which more anon, when we speak of Ordination.

Sect. 10. 3. A Minister is a man [*separated, or set a part*] to the work of the Gospel. For he is to make a calling of it, and not to do it on the by. Common men may do somewhat that Ministers do, even in preaching the Gospel : but they are not [*separated or set apart to it, and so entrusted with it, nor make a Calling or Course of employment of it.*] Ministers therefore are *Holy persons* in an eminent sort, because they have a twofold Sanctification. 1. They are as all other Christians sanctified to God by Christ through the spirit, which so devoteth them to him, and brings them so neer him, and calls them to such holy honourable service, that the whole Church is called a Royal Priesthood, a Holy Nation, &c. to offer spiritual sacrifice to God. And Christ hath made them Kings and Priests to God. But 2. They are moreover devoted and sanctified to God, (not only by this separation from the world, but) by a separation from the rest of the Church to stand neerer to God, and be employed in his most eminent service ! I mention not mans Ordination in the Definition, because it is not essential to the Ministry, nor of Absolute Necessity to its being (of which anon.) But that they be set apart by the will of Christ and sanctified to him, is of Necessity.

Sect 11. 4. These Ministers have a double subject to work upon, or object about which their Ministry is Employed. The first is [*The world, as that matter out of which a Church is to be raised*] The second is, *Believers called out of the world*] These Believers are, [*Either Only Converted, and not invested in a Church state ; or such as are both Converted and Invested :*] These later are either [*such as are not yet gathered into a particular Church, or such as are.*] For all these are the objects of our office.

Sect. 12. 5. Accordingly the first part of the Ministerial office is to *Preach the Gospel to unbelievers and ungodly ones for their Conversion.* This therefore is not, as some have imagined,

Rom. 1. 1, 2.

1 Pet. 2. 5. 9.
Rom. 1. 6.

ned, a common work, any more then preaching to the Church : Occasionally *ex Charitate*, only another man may do it. But *ex Officio*, as a work that we are separated and set apart to and entrusted with, so only Ministers may do it. No man hath the *Power of Office* ; but he that hath the *Duty or Obligation*, to make it the trade or business of his life, to preach the Gospel (though bodily matters may come in on the by.)

Sect. 13. 6. Hence it appears that a man is in order of *Nature* a *Preacher of the Gospel in General*, before he be the *Pastor of a particular flock* : though in time they often go together : that is, when a man is ordained to such a particular flock.

Sect. 14. 7. And hence it follows that a man may be ordained *sine Titulo* or without a particular charge, where the Converting preparatory work is first to be done.

Sect. 15. 8. And hence it appeareth that a Minister is first in order related to the unbelieving world, as the object of his first work, before he be related to the Church existent : either Catholick or particular : And that he is under Christ first a Spiritual Father, to beget children unto God, from the unbelieving world, and then a Governour of them. If others have already converted them to our hands, and saved us that part of our work, yet that overthroweth not the order of the parts and works of our office, though it hinder the execution of the first part (it being done to our hands by others in that office.)

Sect. 16. 9. The second part of the Ministers work is about Believers meerly converted, together with their Children, whom they yet have power to Dedicate to God : And that is to Invest them in the Rights of a Christian, by Baptism in solemn Covenanting with God the Father, Son and Holy Spirit. And these are the next Material objects of our Office.

Many of the Ancients (*Tertullian* by name, and the Council of *Eliberis*) thought that in case of Necessity, a Lay-man (though not a Woman) may Baptize : If that be granted, yet must not men therefore pretend a Necessity where there is none. But I am satisfied 1. That Baptism by a private man, is not *eo nomine* a Nullity, nor to be done again : 2. And yet that it is not only a part of the Ministers work to Baptize and approve them that are to be Baptized, *ex officio*, but that it is one of the greatest and highest actions of his office : Even an eminent exercise

ercise of the Keyes of the Kingdom, letting men into the Church of Christ: it being a principal part of their Trust and power to judge who is meet to be admitted to the Priviledges and fellowship of the Saints.

Sect. 17. 10. The third part of the Ministers work is about the Baptized, that are only entred into the universal Church (for many such there are,) or else the unbaptized that are Discipled, where the former work and this are done at once: And that is, *to congregate the Disciples into particular Churches for Holy Communion in Gods Worship, &c.* They must do part of this themselves in Execution. But he leads them the way, by Teaching them their duty, and provoking them to it, and directing them in the execution, and oft-times offering himself or another to be their Teacher, and Leading them in the Execution. So that it belongeth to his office to gather a Church, or a member to a Church.

Sect. 18. 11. Hence is the doubt resolved, *Whether the Pastor, or Church be first in order of time or Nature?* I answer: The Minister as a Minister to Convert and Baptize and gather Churches, is before a Church gathered in order of Nature and of time. But the Pastor of that particular Church as such, and the Church it self whose Pastor he is, are as other Relations, together and at once; as Father and Son, Husband and Wife, &c. As nature first makes the Nobler parts, as the Heart and Brain and Liver; and then by them as instruments formeth the rest; And as the Philosopher or Schoolmaster openeth his School, and takes in Schollars; and as the Captain hath first his Commission to gather Soldiers: But when the Bodies are formed, then when the Captain or Schoolmaster dieth, another is chosen in his stead; So is it in this case of Pastors.

Sect. 19. 12. Hence also is the great controversie easily determined, *Whether a particular Church or the universal be first in order, and be the Ecclesia Prima:* To which I answer 1. The Question is not *de ordine dignitatis*, nor which is finally the Ministers chief End: For so it is past controversie that the Universal Church is first. 2. As to order of existence, the universal Church is considered either as consisting of Christians as Christians, converted and Baptized: or further as consisting of Regular Ordered Assemblies, or particular Churches. (For all Christians are

are not members of particular Churches: and they that are, are yet considerable distinctly, as meer Christians and as Church-members (of particular Churches) And so its clear, that men are Christians in order of Nature, and frequently of time, before they are member of particular Churches: and therefore in this respect the universal Church (that is, in its essence) is before a particular Church. But yet there must be *One* particular Church, before there can be *many*. And the *Individual* Churches are before the *Association* or *Connection* of these individuals. And therefore though in its *essence* and the existence of that essence the universal Church be before a particular Church (that is, men are Christians before they are particular Church-members;) yet in its *Order*, and the existence of that *Order*, it cannot be said so: nor yet can it fitly be said that thus the *Particular* is before the *universall*. For the first particular Church and the universal Church were all one (when the Gospel extended as yet no further) And it was *simul & semel* an *ordered universal* and *particular Church*: (but yet not *quâ universal*) But now, *all* the *Universal Church* is not *Ordered* at all into particular Churches: and therefore *all* the *Church universal* cannot be brought thus into the Question. But for all those parts of the universal Church that are thus *Congregate* (which *should* be *all* that have opportunity) they are considerable, either as *distinct Congregations independent*; and so they are *all* in order of nature together (supposing them existent:) Or else as *Connexed and Associated for Communion of Churches*, or otherwise related to each other: And thus *many Churches* are after the *Individuals*, & the *single Church* is the *Ecclesia prima* as to all *Church forms of Order*; and *Associations* are but *Ecclesia orta*, arising from a combination or relation or Communion of many of these.

Se^ct. 20. The fourth part of the Ministerial work is about *particular Churches Congregate*, as we are Pastors of them. And in this they subserve Christ in all the parts of his office.

1. Under his *Prophetical* office, they are to *Teach the Churches* to observe all things whatsoever he hath commanded them: & deliver & open to them that Holy doctrine which they have received from the Apostles that sealed it by Miracles, and delivered it to the Church. And as in Christs name to perswade and exhort men to duty, opening to them the benefit, and the danger of neglect.

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2. Under

Mat. 28. 20.

Heb. 2. 3, 4.

2 Cor. 5.

19, 20.

Jam. 5. 14.

Acts 2. 41, 42.

& 4. 35.

1 Cor. 11. 23.

Acts 20. 7.

1 Cor. 10. 16.

Acts 20. 28.

2 Cor. 5. 11.

1 Tim. 5. 17.

20, 22, 24.

2 Cor. 2. 10.

Mat. 18. 18.

2. Under Christs Priestly office they are to stand between God and the People, and to enquire of God for them, and speak to God on their behalf and in their name, and to receive their Publick Oblations to God, and to offer up the sacrifice of Praise and Thanksgiving on their behalf, and to celebrate the Commemoration of the sacrifice of Christ upon the Cross; and in his name to deliver his Body and Blood, and Sealed Covenant, and benefits to the Church.

3. Under his Kingly office (a Paternal Kingdom) they are to Proclaim his Laws, and Command obedience in his Name, and to Rule or Govern all the flock, as Overseers of it, and to reprove, admonish, censure and cast out the obstinately impenitent, and confirm the weak, and approve of Professions and Confessions of Penitents, and to Absolve them, by delivering them pardon of their sin, in the name of Christ.

SECT. 21. 14. This work must be done for the ends mentioned in the Definition. To his own *Safety, Comfort, and Reward*, it is necessary that those Ends be *sincerely intended*. For the comfort and Satisfaction of the Church and the validity of the Ordinances (Sacraments especially) to their spiritual benefit, it is necessary that these ends be *professed to be intended by him*, and that they be *really intended by themselves*.

SECT. 22. 15. By this the Popish case may be resolved, *whether the Intention of the Priest be necessary to the Validity and Success of Sacraments?* The reality of the Priests Intention is not necessary to the Validity of them to the people: For then no ordinance performed by an hypocrite were Valid; nor could any man know when they are Valid and when not. But that they may be such administrations, as he may comfortably answer for to God, his *sincere Intention* is Necessary. And that they be such as the People are bound to submit to, it is necessary that he *profess a sincere Intention*: For if he purposely Baptize a man ludicrously in professed jest or scorn, or not with a seeming intent of true Baptizing, it is to be taken as a Nullity and the thing to be done again. And that the ordinances may be blessed and effectual to the Receiver upon Promise from God, it is necessary that the Receiver have a *true intent* of receiving them to the ends that God hath appointed them. Thus and no further is Intention necessary to the validity of the Ordinance and to the success.

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The particular ends I shall not further speak of, as having been longer already then I intended on the Definition.

SECT. 23. But the principal thing that I would desire you to observe, in order to the decision of our controversie, hence, is that the Ministry is first considerable as a *Work and Service*, and that the *Power* is but a *Power to be a servant to all*, and to *do the work*. And therefore that the first Question is, *Whether the great burden and labour of Ministerial service may be laid on any man without Ordination by such as our English Prelates?* Or whether all men are discharged from this labour and service on whom such Prelates do not Impose it? If Magistrates, Presbyters and People conspire to call an able man to the work and service of the Lord, whether he be justified for refusing it, whatever the Church suffer by it, meerly because the Prelates called him not?

SECT. 24. Though the forementioned works do all belong to the Office of the Ministry, yet there must be *Opportunity* and a *particular Call* to the exercise of them, before a man is actually obliged to perform the several acts. And therefore it was not without sence and reason that in Ordination the Bishop said to the Ordained, *Take thou authority to Read or to preach the word of God, when thou shalt be threunto lawfully called* | Not that another call of *Authority* is necessary to state them in the office, or to oblige them to the Duty in *General*: But we must in the invitation of people, or their consent to hear us, or other such advantageous accidents, prudently discern when and where we have a *Call* to speak and exercise any act of our Ministry. Even as a Licensed Physitian must have a particular Call by his Patients before he exercise his skill. This call to a particular act, is nothing else but an intimation or signification of the will of God, that *hic & nunc* we should perform such a work: which is done by Providence causing a concurrence of such inviting Circumstances that may perswade a prudent man that it is *feasible*.

SECT. 25. A man that is in general thus obliged by his office to do all the formentioned works of the Ministry, (that is, when he hath a particular call to each) may yet in particular never be obliged to some of these works, but may be called to spend his

life in some other part of the Ministry, and yet be a compleat Minister, and have the obligation and Power to all, upon supposition of a particular Call; and not be guilty of negligence in omitting those other parts. One man may live only among Infidels, and uncalled ones, and so be obliged only to Preach the Gospel to them in order to Conversion, and may die before he sees any ready to be baptized: Another may be taken up in Preaching and Baptizing, and Congregating the Converted, and never be called to Pastoral Rule of a particular Church. Another may live in a Congregated Church where there is no use for the Discipling-Converting-Preaching of the Gospel, and so may have nothing to do but to Oversee that particular Church, and Guide them in holy Worship. And in the same Church if one Ministers parts are more for Publick preaching, and anothers more for Private instruction, and acts of Guidance and Worship; if one be best in expounding, and another in lively application; they may lawfully and fitly divide the work between them: and it shall not be imputed to them for unfaithfulness and negligence that one forbeareth what the other doth. For we have our gifts to the Churches edification: Thus Paul saith he was not sent to *Baptize*, but to *Preach the Gospel*: Not that it was not in his Commission, and a work of his office: but *quoad exercitium* he had seldome a *second particular Call* to exercise it, being taken up with that Preaching of the Gospel, and settling and confirming Churches which to him was a greater work.

Sect. 26. This Ministry before described (whether you call it *Episcopatum*, *Sacerdotium*, *Presbyteratum*, or what else is fit) is but one and the same Order (for Deacons are not the Ministers defined by us:) It is not distinguished into various *Species*: Even the Patrons of Prelacy, yea the Schoolmen and other Papists themselves, do ordinarily confess, that a Prelate and Presbyter differ not *Ordine*, but only *Gradu*. So that it is not another office that they ascribe to Prelates, but only a more eminent Degree in the same Office. And therefore they themselves affirm, that in *Officio* the Power of Ordination is in both alike (the office being the same) But that for the honour of the Degree of Prelacy, for the unity of the Church, Presbyters are hindered from the Exercise of that Ordination, which yet is in their Power and Office.

Sect. 27. As far as Ordination is a part of the Ministerial Work it is comprised in the forementioned acts, [of Congregating, Teaching, Ruling, &c.] and therefore is not left out of the Definition, as it is a duty of the office: though it be not expressed among the Efficient causes, for the reason above mentioned: and because I am now more distinctly to treat of it by itself, and to give you further reasons hereof in the explication of the Nature and Ends of this Ordination.



CHAP. II.

Of the Nature and Ends of Ordination.

Sect. 1.



That we may know how far the Ordination in question is necessary to the Ministry, and whether the want of it prove a Nullity, we must first enquire what goes to the laying of the Foundation of this Relation, and how many things concur in the efficiency, and among the rest, what it is that the Ordainers have to do as their proper part; and what are the reasons of their Power and Work.

Sect. 2. As all that deserve the name of men, are agreed that there is no Power in the world but from God the Absolute Sovereign, and first Cause of Power: so all that deserve the name of Christians are agreed that there is no Church Power but what is from Christ the head and Sovereign King of the Church.

Sect. 3. As the will of God is the Cause of all things: And no thing but the Signification of it is necessary to the conveying of meer Rights: So in the making a Minister of the Gospel

pely, there needeth no other principal efficient cause then the Will of Jesus Christ; nor any other Instrumental Efficient, but what is of use to the *signifying of his Will*: So that it is but in the nature of *signs* that they are Necessary. No more therefore is of *Absolute Necessity*, but what is so necessary to *signifie* his will. If Christs will may be signified without Ordination, a man may be a Minister without it: (Though in other respects he may be culpable in his entrance, by crossing the will of Christ concerning his duty in the manner of his proceedings.)

Sect. 4. There is considerable in the Ministry, 1. *Beneficium*. 2. *Officium*. 1. The Gospel, pardon, salvation-Ordinances are those great *Benefits* to the sons of men, which the Ministry is to be a means of conveying to them: And is it self a Benefit as it is the means of these Benefits. In this respect the *Ministry* is a *Gift* of Christ to the Church, and his *Donation* is the necessary act for their Ministration. But of this gift the Church is the subject. *He giveth Pastors to his Church*. 2. But in conjunction with the Churches Mercies, the Minister himself also partakes of mercy: It is a double Benefit to him to be both receptive with them of the blessing of the Gospel, and to be instrumental for them in the conveyance, and to be so much exercised in so sweet and honourable, though flesh-displeasing and endangering work. As in giving Alms, the giver is the double receiver; and in all works for God, the greatest Duties are the greatest Benefits, so is it here. And thus the making of a Minister is a Donation or act of bounty to himself. Christ giveth *us* the Office of the Ministry, as he giveth *us* in that office to the Church. As a Commanders place in an Army is a place of Trust and Honour and Reward, and so the matter of a gift, though the work be to fight and venture life.

Sect. 5. The Duty of the Minister is caused by an Obligation; and that is the part of a Precept of Christ: And thus Christs command to us to do his work doth make Ministers.

Sect. 6. From the work which the Ministers are to perform, and the command of Obedience laid upon the people, arseth their duty, in submission to him, and Reception of his Ministerial work; And in Relation to them that are to obey him, his office is a superiour Teaching Ruling Power, and so is to be caused by Commission from Christ, as the fountain of Power that is to command both Pastor and People.

Sect

Sect. 7. So that the Ministry consisting of *Duty, Benefit, and Power*, (or Authority,) it is caused by *Preceptive Obligation*, by *Liberal Donation*, and by *Commission*. But the last is but compounded of the two first, or a result from them. The *Command of God to Paul*, e. g. to Preach and do the other works of the Ministry, doth of it self give him Authority to do them. And Gods command to the People to hear and submit, doth concur to make it a Power as to them. And the Nature and ends of the work commanded are such as prove it a Benefit to the Church; and consequentially to the Minister himself. So that all is comprehended in the very imposition of the Duty: By commanding us to preach the word, we are Authorized to do it, and by Doing it we are a Benefit to the Church, by bringing them the Gospel and its Benefits.

Sect. 8. Our Principal work therefore is to find out, on whom Christ *imposeth the Duties* of Church Ministration: And by what signs of his will, the person himself and the Church may be assured that it is the Will of Christ, that this man shall undertake the doing of these works.

Sect. 9. And therefore let us more distinctly enquire, 1. What is to be signified in order to a Ministers Call; and 2. How Christ doth signify his will about the several parts; and so we shall see what is left for Ordination to do, when we see what is already done, or undone.

Sect. 10. 1. It must be determined or signified that A Ministry there must be. 2. And what their Work and Power shall be. 3. And what the Peoples Relation and duty toward them shall be. 4. What men shall be Ministers, and how qualified. 5. And how it shall be discerned by themselves and others which are the men that Christ intends.

Sect. 11. Now let us consider 1. What Christ hath done already in Scripture, 2. And what he doth by Providence, towards the determination of these things. And 1. In the Scripture he hath already determined of these things, or signified that it is his Will, 1. That there be a standing Ministry in the Church to the end of the world: 2. That their work shall be to preach the Gospel, Baptize, Congregate Churches, Govern them, administer the Eucharist, &c. as afore mentioned. 3. He hath left them Rules or Canons for the directing them (in all things of constant

universal necessity) in the performance of these works. 4. He hath described the persons whom he will have thus employed, both by the Qualifications necessary to their Being, and to the *Well-being* of their Ministration. 5. He hath made it the Duty of such qualified persons to desire the work, and to seek it in case of need to the Church. 6. He hath made it the Duty of the people to desire such Pastors, and to seek for such and choose them or consent to the choice. 7. He hath made it the Duty of the present Overseers of the Church to *Call* such to the work, and *Approve* them, and *Invest* them in the office (which three acts are called Ordination, but specially the last.) 8. He hath made it the Duty of Magistrates to encourage and protect them, and in some cases to command them to the work, and set them in the office by their Authority. All these particulars are determined of already in the Laws of Christ, and none of them left to the power of men.

Sect. 12. The ordainers therefore have nothing to do to judge 1. Whether the Gospel shall be preached or no, whether Churches shall be Congregate or no, whether they shall be taught or governed or no? and Sacraments administred or no? 2. Nor whether there shall be a Ministry or no Ministry? 3. Nor how far (as to the Matter of their work and power) their office shall extend, and of what Species it shall be? 4. Nor whether the Scripture shall be their constant universal Canon? 5. Nor whether such qualified persons as God hath described, are only to be admitted, or not. 6. Nor whether it shall be the duty of such qualified persons to seek the office? or the Duty of the People to seek and choose such, or of Pastors to ordain such? or of Magistrates to promote such and put them on? None of this is the Ordainers work.

Sect. 13. If therefore any man on what pretence soever, shall either determine that the Gospel shall not be preached, nor the Disciples Baptized, the Baptized Congregated, the Congregations governed, the Sacraments administred, &c. or that there shall be no Ministers to do those works; or if any man Determine that which will infer any of these; or if he pretend to a Power of suspending or excluding them, by his Non-approbation, or not-authorizing them; he is no more to be obeyed and regarded in any of this Usurpation, then I were if I should make a
Law,

Law, that no King shall reign but by my nomination, approbation or Coronation. And if any man under pretence of Ordaining, do set up a man that wants the Qualifications which Christ hath made necessary to the *Being* of the Ministry, his Ordination is Null, as being without Power, and against that Will of Christ that only can give Power. And so of the rest of the particulars forementioned: Where the Law hath already determined, they have nothing to do but obey it. And though the miscarriages of a man in his own calling do not alwaies nullifie his acts, yet all that he doth quite out of the line of his Office are Nullities.

SECT. 14. We see then that all that the Law hath left to the Ordainer is but this: In General, to Discern and judge of the person that is *Qualified* according to the Description of the Law, and particularly to *call* him out to the work, if he need excitement, and to *Try and Approve* him, before he be admitted, and to *Invest* him, or solemnize his admittance, at his entry. So that the sum of all is, but to find out the qualified person, because he is not named by the Law.

SECT. 15. And even in this the Ordainers are not the only Discerners, or Judges, but the person himself, the People and the Magistrates, have all the forementioned parts in the work. And God himself goes before them all, and by providence frequently points them out the man whom they are bound to choose, Ordain, accept and submit unto: and that by these particular acts.

SECT. 16. 1. As God doth plainly describe the persons in the word, so he doth Qualifie them accordingly by his Gifts: and that of three sorts: Even, his special Graces (necessary so far as was before mentioned) Ministerial Abilities of Knowledge and utterance, and a desire after the work, for its ends. 2. God useth to qualifie so small a number thus, compared with his Churches Mecessities, that whether they should be Ministers (in general) or not, is seldom matter of controversie to prudent men, or at least a doubt that's more easie to decide. 3. God useth by Providence to give some one man, by advantage of parts, acquaintance, opportunity, interest, &c. a special fitness for one place and people above other men, and so to facilitate the decision. 4. God useth to stir up the hearts of the Church to choose or consent to the person thus qualified. 5. And he useth to stir up desires or consent in the heart of the person to be the Pastor of

of that particular flock. 6. And he useth oft times to procure him Liberty, if not some call from the Magistrate. 7. And also to remove impediments in his way. 8. And to assist ordainers in discerning the qualifications of the person, when the work comes to their hands. All this God doth providentially.

Sect. 17. By this much it appeareth, that the Ordainers do not give the power as from themselves to others; nor doth it pass through their hands. They are but the occasions, and the Instruments of Inauguration or solemn possession, when their interposition is due. It is the standing Act of Christ in his Law that giveth the Power immediately, I say immediately, as without any mediate receiving and conveying cause, that is directly efficient of the Power it self, though not so Immediately as to exclude all Preparations, and perfecting Instruments, accidental causes & other means. As in case of Marriage, it is the womans consent that is of Necessity to the designation of the Person that shall be her husband. But it is not her Consent that properly giveth him the power of an husband over her. For that is done by God himself, in that Law by which he constituteth the husband to be head of the wife, and determineth *in specie* of his power, which one determination immediately conferreth the power on all individual persons, when once they are chosen and named: so that the Elector of the person doth but prepare and dispose him to receive the power, and not give it. He doth but open the door and let men in to the Ministry, & not give it. Its one thing to bring the person to the Pool that healeth, that he may be the man that first shall enter: and its another thing to heal him: Its one thing to Judge of the person that shall receive the Power immediately from God, and another thing to give it him our selves.

Sect. 18. Its thus in the case of Magistrates Power, in which mens interest hath ever been more discernable to the world and beyond controversie then in the power of Ministers. Though here there be a certain specification that dependeth on the will of man, yet the Power it self is immediately from God, and men do but choose the person that shall receive it, and present him to God, and solemnly inaugurate him. And for my part, I think I shall never consent to any side that will needs give more to men (whether Presbyters, Prelates, or people) in making a Minister, then in making a King. All power is of God; the powers that be are ordained of God.

Sect.

Sect. 19. If any doubt of this (as I perceive by many writings, they do) I shall, to spare the labour of a Digression, refer them to the copious unanswerable labours of abundance of Protestants that have written in *England* for the Royal Power: But instead of more, let them but read *Spalatensis*, and *Saravia* and *Bilfon*, and rest satisfied, or confute them before they expect any more from me.

Sect. 20. As in the making of Bayliffs for our Corporations, either the people, or the Burgesses, have the power of choosing, and the Steward or Recorder hath the power of swearing him, and performing the Ceremonies: and yet none of these confer the power, but only design the person, who receives the power from the Prince alone, by the Charter of the Cities or Towns, as his Instrument: so is it in the ordaining of Ministers. The People may choose, and the Pastors may invest, but its God only by the Gospel Charter that confers the power from himself.

Sect. 21. Hence it is plain that the Argument is vain that commonly used by the Prelates, from *Nemo dat quod non habet*. For it falsely supposeth that the Ordainers are the givers of Power (the master-error in their frame.) Christ hath it, and Christ giveth it. Men give it not, though some of them have it: For they have it only *to use* and not *to give*. When the People choose a King, they give him not the Power, but God giveth it to the man whom the people choose. When our Corporations choose their Bayliff, the choosers give him not the Power; for they had it not themselves; but they determine of the man that immediately from the Princes Charter shall receive it: Nor doth the Recorder or Steward give it Primarily, but only *Instrumentaliter & perfective* by a Ceremonial inauguration. So the People give not Pastors the Power: Nor the Ordainers, but only complementally.

Sect. 22. From what is afore said also it appeareth, that the work of the Ministry is founded first in the Law of nature it self, which upon supposition of mans misery and his recovery by Christ, and the Promise and means appointed for application, requireth every man that hath Ability and Opportunity, to do his best in the Order appointed him by God, to save mens souls by proclaiming the Gospel, and using Gods appointed means, for the great and blessed Ends that are before us.

Sect. 23. Hence it also appeareth that Gods first command (partly in Nature and partly in the Gospel) is that [*The work shall be done, the Gospel shall be preached, Churches gathered and governed, Sacraments administered:*] and that the Precept *de ordine* is but secondary and subservient to this. And if at any time, alterations should make Ordination impossible, it will not follow that the duty Ordered ceaseth to be duty, or the precept to oblige.

Sect. 24. The Scriptures name not the man that shall be a Pastor, yet when it hath described him it commandeth the Described person duely to seek admittance, and commandeth the People, ordainers and Magistrates to [*Choose and Appoint these men to the Ministerial work.*] Now these Precepts contain in each of them two distinct determinations of Christ. The first is [*that such men be Ministers.*] The second is [*that they offer themselves to the office, and that they be Accepted and Ordained.*] For the first is implied in the latter. If the Sovereign Power make a Law, that there shall be Physicians licensed by a Colledge of Physitians to Practice in this Common-wealth] and describe the persons that shall be licensed ; This plainly first concludeth that such persons shall be Physitians, and but secondarily *de ordine* that thus they shall be licensed : so that if the Colledge should License a company of utterly insufficient men, and murderers that seek mens death, or should refuse to License the persons qualified according to Law, they may themselves be punished, and the qualified persons may act as Authorized by that Law, which bindeth *quoad materiam*, and is by the Colledge (and not not by them) frustrate *quoad ordinem*. So is it in this case in hand.

Sect. 25. Hence it appeareth that [Ordination is one means conjunct with divers others, for the Designation of right Qualified persons, described in the Law of Christ) for the reception and exercise of the Ministerial office. And that the ends of it are 1. To take care that the office fail not : and therefore to call out fit men to accept it, if modesty or impediments hinder them from offering themselves, or the people from nominating them. 2. To Judge in all ordinary cases of the fitness of persons to the office, and whether they are such as Scripture describeth and calls out. 3. And to solemnize their Admittance, by such an investiture, as when Possession of a House

is given by a Ministerial tradition of a Key; or Possession of Land by Ministerial delivery of a twig and a turf, or as a Souldier is lifted, a King Crowned, Marriage Solemnized, after consent and Title, in order to a more solemn obligation, and plenary possession; such is our Ordination.

Sect. 26. Hence it appeareth that as the Ordainers are not appointed to Judge whether the Church shall have Ordinances and Ministers, or not (no more then to judge whether we shall have a Christ and heaven, or not;) but who shall be the man; so it is not to the Being of the Ministry simply, and in all Cases that Ordination is necessary, but to the safe being and order of admittance, that the Church be not damnified by intruders.

Sect. 27. Ordination therefore is Gods orderly and ordinary means of a Regular admittance; and to be sought and used where it may be had (as the solemnizing of Marriage.) And it is a sin to neglect it wilfully, and so it is usually necessary *necessitate Præcepti, & Necessitate mediæ ad ordinem & bene esse.* But it is not of absolute Necessity *Necessitate mediæ ad esse Ministerii*, or to the Validity or Success of our office and Ministrations to the Church; nor in cases of necessity, when it cannot be had, is it necessary *necessitate præcepti* neither. This is the plain truth,

Sect. 28. There are great and weighty Reasons of Christs committing Ordination to Pastors. 1. Because they are most Able to judge of mens fitness, when the People may be ignorant of it. 2. Because they are men doubly Devoted to the Church and work of God themselves, and therefore may be supposed (regularly) to have the greatest care and most impartial respect to the Church and cause of God. 3. And they must (regularly) be supposed to be men of greatest piety and holiness (or else they are not well chosen.) 4. And they being fewer, are fitter to keep Unity, when the people are usually divided in their choice. 5. And if every man should enter the Ministry of himself that will judge himself fit, and can but get a people to accept him, most certainly the worst would be oft forwardest to men, (before they are sent,) and for want of humility would think themselves fittest (the common case of the Proud and Ignorant) and the People would be too commonly poisoned by heretical smooth-tongued men; or more commonly would please and undoe themselves, by choosing them that have most interest

interest in them, by friends or acquaintance, and them that will most please and humour them, and instead of being their Teachers and Rulers, would be taught and ruled by them, and do as they would have them. Order is of great moment to preserve the very being of the Societies ordered, and to attain their well-being. God is not the God of Confusion but of Order, which in all the Churches must be maintained: No man therefore should neglect Ordination without necessity: And these that so neglect it, should be disowned by the Churches, unless they shew sufficient cause.



CHAP. III.

Ordination is not of Necessity to the being of the Ministry.

Scct. 1.



Having shewed what the Ministry is, and what Ordination is, and how the work is imposed on us, and the Power conferred, I may now come up to the point undertaken, to shew the sin of them that Nullifie all our Ministers calling and administrations, except of such as are ordained by the English Prelates. And for the fuller performance of this task, I shall do it in these parts. 1. I shall shew that Ordination it self by man is not of Necessity to the being of a Minister. 2. I shall shew that much less is an uninterrupted succession of Regular Ordination (such as either Scripture or Church Canons count valid) of Necessity to the being of Church or Ministry. 3. I shall shew, that much less is an Ordination by such as our *English Bishops*

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