

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*

ne-

necessary to the Being of the Ministry. 4. I shall shew that yet much less is an Ordination by such Bishops *rebus sic stantibus*, as now things go, of necessity to the being of the Ministry.

5. I shall shew that without all these pretences of necessity for a Presbyterian Ordination, the present way of Ordination by this & other Reformed Churches is agreeable to the Holy Scripture, and the custome of the Ancient Church, and the *postulata* of our chief opposers. 6. I shall then shew the greatness of their sin that would Nullifie our Ministry and administrations. 7. And yet I shall shew the greatness of their sin that oppose or wilfully neglect Ordination. 8. And lastly I shall return to my former subject, and shew yet how far I could wish the Episcopal Brethren accommodated, and propound somewhat for a Peace.

Sect. 2. I shall be much briefer on all these, then evidence would invite me to be, because I apprehend the most of them to be of no great necessity to our cause, we having enough without them, and lest men should think that we need such *Medicines* more then we do; and because of my exceeding scarcity of time which forceth me to do all hastily.

And for the first that [*Humane Ordination is not of Absolute Necessity to the Being of the Ministry*] I argue as followeth.

Arg. 1. If the Necessity of Ordination may cease (as to single persons) and the Necessity of Ministration continue (or if the obligations to each are thus separable) then is not Ordination of Necessity to the Being of the Ministry. But the Antecedent is true: which I shall prove by parts (for the consequence is past all doubt, nor will any I suppose deny it.)

Sect. 3. That the obligation to be Ordained may cease to some persons, I prove by instances in certain cases. And 1. In case of a mans distance from any that should Ordain him. As if one or many Christians were cast upon the Coasts of any Indian Heathen or Mahometan Nation, as many have been. There is no ordination Possible: and therefore not necessary or due. And to return for it, to the Christian part of the world, may be as impossible: and if not, yet unlawfull by reason of delay.

Sect. 4. And 2. In case of the great Necessity of the People that cannot bear the absence of such as are able to teach them so long as while he travaileth many hundred or thousand miles for Ordination;

Of this Vortius hath written at large *de desperatione causa Papatus* to which I refer the Reader.

dination; As *Basil* in another case writes to the Bishops of the West, that if one of them (the Eastern Bishops) should but leave their Churches for a very small time, much more for a journey into the West, they must give up their Churches to the Wolves to be undone before they return; And this case is ordinary abroad.

Sect. 5. And 3. That in case by Civil wars or enmity among Princes, men be unable to travail from one of their Countries into the other for an Ordination (which else oftentimes cannot be had) so the Turks and Persians, and the Indian Mogol, and the Tartarians and many other Princes, by such wars may make such passage an impossible thing: Nor is it like they would suffer their subjects to go into the enemies country.

Sect. 6. And 4. in case that Princes (Infidels or others) should persecute Ordination to the Death: I do not find that it were a Duty to be ordained, if it would cost all men that seek it their lives, and so made them incapable of the Ends of Ordination: (For the dead preach not) If we were all forbid to preach on pain of death, I know we should not forbear, unless our places were so supplied, that mens souls were not apparently endangered by our omission. But he that may preach without Ordination, can scarce prove it a duty to seek Ordination when it would cost him his life. Or if he will plead it in Paper, he would soon be satisfied in tryal.

Sect. 7. And 5. In case that the Generality of Bishops within our reach turn Hereticks, (as in many parts of the East in the Arrian revolt, when scarce seven Bishops remained Orthodox) Or in case of a National Apostacie, as in the Kingdomes of *Nubia*, *Tenduc*, and many more that by the conquest of Infidels have revolted.

Sect. 8. And 6. Ordination is no duty in case that Bishops confederate to impose any unlawfull oaths or other Conditions on all that they will ordain. As the Oath of the Roman Prelates containing divers falshoods and unlawfull passages doth make all Roman Ordination utterly impious and unlawfull to be received, and therefore not necessary.

Sect. 9. And 7. In case that Bishops themselves (whom those that we now speak to do suppose to have the whole Power of Ordination) should either have a design to corrupt the Church, and

and ordain only the unworthy, and keep out such as the Necessities of the Church requireth, or set up a destructive faction, or by negligence or any other cause should refuse to ordain such as should be ordained; In all these cases Ordination is impossible to them.

SECT. 10. And 8. In case that death cut off all the Bishops within our reach, or that the remnant be by sickness, or banishment or imprisonment hindered, or by danger affrighted to deny Ordination, or by any such means become inaccessible, Ordination must here fail.

SECT. 11. And 9. In case that Bishops through contention are unknown, as *Bellarmino* confesseth it hath been at *Rome*, that the wisest could not tell which was Pope: Especially if withall both parties seem to be such as are not to be submitted to, Ordination fails.

SECT. 12. And 10. In case of Propheticall immediate calls from God, which many had of old, and God hath not bound himself from the like again, though none have reason to expect it, and none should rashly presume of it: In all these ten cases Ordination faileth.

SECT. 13. And that it doth so, needs no proof: the Instances prove it themselves. Briefly 1. *Nemo tenetur ad impossibile*: But in many of these cases Ordination is Impossible: therefore, &c.

SECT. 14. And 2. *Nemo tenetur ad inhonestum*: No man is bound to sin: For *Turpe est impossibile* in Law. But in many of these cases or all, is plainly sin: therefore &c.

SECT. 20. And 3. *Cessante fine cessat obligatio*. The means are for the end: But in many, if not all these cases, *Cessat finis*, & *ratio medii*: therefore *cessat obligatio*.

SECT. 21. And 4. *Cessante materia cessat obligatio*. But here *aliquando cessat materia*: As in case of the Apostacy, death, banishment, concealment of Bishops, therefore, &c.

SECT. 22. And now I am next to prove that when the Obligation to Ordination ceaseth, yet the Obligation to Ministerial Offices ceaseth not, but such must be done.

And 1. I prove it hence, because the obligations of the common Law of Nature cease not upon the cessation of a point of Order: But if the Ministerial works should cease, the Obliga-

ons of the Law of Nature must cease. — Here I have two points to prove. 1. That the Law of Nature (supposing the work of Redemption already wrought; and the Gospel and Ordinances established) obligeth men that are able and have Opportunity to do the work of Ministers. 2. And that this Law is not ceased when Ordination ceaseth.

SECT 23. The Law of Nature prohibits cruelty, and requireth Charity, and to shew mercy to men in greatest Necessities according to our ability: But to suspend the exercise of the Ministerial office, were the greatest cruelty, where there is Ability and opportunity to exercise it: and to exercise it is the greatest work of Mercy in all the World. Nature teacheth us to *do good to all men while we have time, and to save them with fear, pulling them out of the fire, and to love our neighbours as our selves*; and therefore to see a man, yea a town and Country and many Countries, lie in sin and in a state of misery, under the Wrath and Curse of God, so that they will certainly be damned if they die in that condition, and yet to be silent, and not Preach the Gospel to them, nor call them home to the state of life, this is the greatest cruelty in the world, except the tempting and driving them to hell. To let the precious things of the Gospel lie by unrevealed, even Christ and pardon and holiness, and eternal life, and the communion of Saints, and all the Church Ordinances, and withal to suffer the Devil to go away with all these souls, and Christ to lose the honour that his grace might have by their conversion, certainly this in it self considered is incomparably more cruelty to men, then to cut their throats, or knock them on the head, as such: and as great an injury to God as by omission can be done. I need not plead this argument with a man that hath not much unmand himself, much less with a Christian. For the one is taught of God by nature, to save men out of a lesser fire then Hell, and a lesser pain then everlasting torment, to the utmost of his power: And the other is taught of God to love his brother and his neighbour as himself. If the Love of God dwell not in him that seeth his brother in corporal need, and shutteth up the bowels of his compassions from him; how then doth the love of God dwell in him, that seeth his brother in a state of damnation, Cursed by the Law, an enemy to God, and within a step of everlasting death and desperation, and yet refuseth to afford

afford him the help that he hath at hand, and all because he is not ordained?

Sect. 24. Let this be considered of, as in any lower case. If a man see another fall down in the streets, shall he refuse to take him up, because he is no Physician? If the Country be infected with the Plague, and you have a Sovereign medicine that will certainly cure it with all that will be ruled, will you let them all perish, rather then apply it to them, because you are not a Physician, and that when the Physicians are not to be had? If you see the poor naked, may no one make them cloaths but a Taylor? If you see the enemy at the Walls, will you not give the City warning, because you are not a Watch-man, or on the Guard? If a Commander die in fight, any man that is next may take his place in case of Necessity. Will you see the field lost for a point of Order, because you will not do the work of a Commander? A hundred such cases may be put, in which its plain, that the substance of the work in which men can do a great and necessary good, is of the Law of Nature, though the regulating of them in point of order is oft from Positive Laws: but the Cessation of the obligation of the Positives about Order, doth not disoblige us from the common Law of Nature: For then it should allow us to lay by humanity.

Sect. 25. To this some may say, that [*Its true we may preach in such cases, but not as Ministers, but as private men: and we may baptize as private men in Necessity: but we may do nothing that is proper to the Ministry*] To this I answer. God hath not made the Consecration of the Bread and Wine in the Eucharist, nor yet the Governing of the Church, the only proper acts of the Ministry. To preach the word as a constant service, to which we are separated, or wholly give up our selves, and to baptize ordinarily, and to congregate the Disciples, and to Teach and Lead them in Gods worship, are all as proper to the Ministry as the other. And these are works that mens eternal happines lieth on. If you would have an able gifted Christian in China, Tartary, Indostan, or such places, (supposing he have opportunity) to speak but occasionally as private men, and not to speak to Assemblies, and wholly give up himself to the work, and gather Churches, and set afoot all Church Ordinances among them, you would have him unnaturally cruell to mens souls. And if you would have him give up himself to these works, and yet not

*Fit autem
missio aut per
Leum m'dian'e
&c. aut per
Deum mediante
superiorum au-
thoritate, &c.
Fit rursus non-
nunquam ex
ipsa necessitate
lege; quando
non aliter pos-
set fidei seu
morum veritas
inviolata ser-
uari; ubi ve-
rum est illud,
Pascite fame
morientem: si
non Pavisti,
Occidisti.
Voetius.*

be a Minister, you speak contradictions. For whats the office of a Minister, but [*a state of Obligation and power to exercise the Ministerial acts*] As its nothing else to be a Physitian, supposing abilies, but to be obliged and impowred to do the work of a Physitian] The works of the Ministry are of Necessity to the salvation of mens souls; Though here and there one may be saved without them by privater means, yet thats nothing to all the rest: It is the salvation of Towns and Contreyes that we speak of. I count him not a man, that had rather they were all damned, then saved by an unordained man.

Sect. 26. The End of Ordination ceaseth not, when Ordination faileth: the Ministerial works and the benefits to be thereby conveyed, are the Ends of Ordination: therefore they cease not. This is so plain that I perceive not that it needs explication or proof.

Sect. 27. Nature and Scripture teach us, that Ceremonies give place to the substance, and matters of meer Order give place to the Duty ordered; and that Moral Natural duties cease not when meer Positives cease: But such is the case before us. Ordination is the ordering of the work: If that fail, and the work cannot be rightly Ordered, it follows not that it must be cast off, or forborn. On this account Christ justified his Disciples for plucking ears of Corn on the Sabbath day. Necessity put an end to the Duty of Sabbath keeping; but the duty of preserving their lives continued. On this account he justifieth his own healing on the Sabbath day; sending them to study the great rule [*Go learn what this meaneth, I will have Mercy and not Sacrifice*]. So here, he will have Mercy to souls and Countreyes, rather then Ordination: On this account he saith, that [*The Priests in the Temple break the Sabbath and are blameless*] and he tells them [*what David did when he was hungry, and they that were with him, how he eat the shewbread, which (out of Necessity) was not lawfull for him to eat, but only for the Priests*] and yet he sinned not therein.

Sect. 28. Moreover, the Church it self is not to cease upon the ceasing of Ordination, nor to hang upon the will of Prelates. Christ hath not put it in the power of Prelates, to deny him a Church in any countreyes of the world. For he hath first determined that particular Churches shall be (and that determination

nation ceaseth not,) and but secondly that they shall have Pastors thus ordained: He is not to lose his Churches at the pleasure of an envious or negligent man: But so it would be if Pastor must cease when Ordination ceaseth: For though without Pastors there may be communities of Christians, which are parts of the universal Church, yet there can be no Organized Political Churches. For 1. Such Churches consist essentially of the *Directing or Ruling Part*, and the *Ruled Part*) (as a Republick doth.) 2. Such Churches are Christian Associations for Communion in such Church Ordinances which without a Pastor cannot (ordinarily at least) be administred: And therefore without a Pastor the Society is not capable of the *End*, and therefore not of the form or name; (though it be a Church in the fore-granted sence.) Nay indeed, if any should upon necessity do the Ministerial work to the Church, and say he did it as a Private man, it were indeed but to become a Minister *pro tempore*, under the name of a private man. If *Paul* had not his Power to destruction but to Edification, neither have Prelates: And therefore the A&Ts are null by which they would destroy the Church, Their Power of Ordering it (such as they have) occasionally enableth them to disorder it (that is, If they miss in their own work, we may submit:) but they have no authority to destroy it, or do any thing that plainly conduceth thereunto.

SECT. 29. The ceasing of Ordination in any place, will not either disoblige the people from Gods publick Worship, Word, Prayer, Praise, Sacraments; Neither will it destroy their Right to the Ordinances of God in Church communion. But this it should do, if it should exclude a Ministry; therefore, &c. — The Major is proved, 1. In that the Precept for such Publick worship, is before the precept for the right ordering of it. He that commandeth the Order, supposeth the thing ordered. 2. The precept for publick worship, is much in the Law of Nature and therefore indispensable: and it is about the great and Necessary duties that the honour of Gods add saying of men, and preservation of the Church lieth on: It is a standing Law to be observed till the coming of Christ. And the Rights of the Church in the excellent Benefits of Publick Ordinances and Church order, is better founded then to depend on the Will of ungodly Prelates. If Prince and Parliament fail, and all the Governours turn enemies

to a Common-wealth, it hath the means of Preservation of it self from ruine left in its own hands; or if the Common-wealth be destroyed, the Community hath the Power of self preservation, and of forming a Common-wealth again to that end. The life and being of States, specially of mens eternal happiness, is not to hang upon so slender a peg as the corrupt will of a few Superiours, and the mutable modes and circumstances of Government; nor a Necessary End to be wholly laid upon an uncertain and oft unnecessary means. The children lose not their Right to Food and Rayment, nor are to be suffered to famish, when ever the Steward falls out with them, or falls asleep, or loseth the Keyes. Another servant should rather break open the doors, and more thanks he shall have of the Father of the family, then if he had let them perish, for fear of transgressing the bounds of his calling. If incest (that capital disorder in procreation) were no incest, no crime, but a duty, to the Sons and daughters of *Adam* in case of Necessity (because Order is for the End and thing ordered) then much more is a disordered preservation of the Church and saving of souls and serving of God, a duty, and indeed at that time, no disorder at all.

Sect. 30. 7. Moreover, if the failing of Ordination, should deprive the world of the preaching of the word, or the Churches of the great and necessary benefits of Church Ordinances and Communion, then one man (yea thousands) should suffer (and that in the greatest matters) for the sin and wilfulness of others, and must lie down under such suffering, lest he should disorderly redress it. But the consequent is against all Justice and Reason: Therefore the Antecedent is so to.

Sect. 31. In a word, it is so horrid a conclusion, against Nature, and the Gospel, and Christian sence, that the honour of God, the fruits of Redemption, the being of the Church, the salvation or comfort of mens souls, must all be at the Prelates mercy, that a considerate Christian cannot (when he is himself) believe it: that it should be in the power of heretical, malicious, or idle Prelates to deny God his honour, and Christ the fruit of all his sufferings, and Saints their Comforts, and sinners their salvation, and this when the remedie is before us, and that it is the will of God that all these evils should be chosen before the evil of an unordained Ministry; this is an utterly incredible thing.

Sect.

Sect. 32. Argument 2. Another Argument may be this: If there may be all things essential to the Ministry without humane Ordination, then this Ordination is not of Necessity to its Essence; But the Antecedent is true; therefore so is the consequent. That there be a people qualified to receive a Pastor, and persons qualified to be made Pastors, and that God hath already determined in his Law that Pastors there shall be, and how they shall be qualified is past all dispute; So that nothing remains to be done by man (Ordayners, Magistrates or People) but to determine who is the man that Christ describeth in his Law, and would have to be the Pastors of such a flock, or a Minister of the Gospel, and then to solemnize his entrance by an Investiture. And now I shall prove that a man may be a Minister without the Ordayners part in these.

Sect. 33. If the will of Christ may be known without Ordination, that *this* man should be the Pastor of such a People, or a Minister of the Gospel, then may a man be a Minister without Ordination. But the will of Christ may be known, &c. *ergo*. —

Sect. 34. Nothing needs proof but the Antecedent (For it is but the signification of the will of Christ that conferreth the Power, and imposeth the Duty;) And that his will is sometime signified concerning the individual person without Ordination, is apparent hence: 1. The Description of such as Christ would have to preach the Gospel, is very plain in his holy Canons (in the Scripture.) 2. His Gifts are frequently so eminent in several persons, as may remove all just occasion of doubting, both from the persons themselves and others. 3. Their suitableness to a People by interest, acquaintance, &c. may be as notable. 4. The Peoples common and strong affection to them, and theirs to the People, may be added to all these. 5. There may be no Competitor at all; or none regardable or comparable: and so no controversy. 6. The Necessities of the People may be so great and visible, that he and they may see that they are in danger of being undone, and the Church in danger of a very great loss or hurt, if he deny to be their Pastor. 7. The Magistrate also may call and command him to the work. 8. The People and he may consent and they may unanimously choose him, and he Accept their choice. And in all these the will of Christ is easily discerned, that this is the person whom he would have to undertake the Ministry.

Sect.

Sect. 35. For 1. Where there are so many evident signs of his Wills and Characters agreeing to the description in the Law, there the will of Christ may be discerned, and it may be known that this is the described person. But these are here supposed (or enough of these :) And indeed it is no very strange thing for all or almost all these to concur, where there are persons of excellent qualifications.

Sect. 36. And 2. Where there is no Controversie, or room for a Controversie, the determination may be made without a Judge: (The Principal reason and use of Ordainers is, that there may be standing Judges of the fitness of men, to prevent the hurt of the Church by the withdrawing of the Worthy, and the intrusion of the unworthy :) But here is no Controversie, or place for Controversie: therefore, &c. —

Sect. 37. But I suppose some will say that [*Though the Approbation of the Ordainers be not alwaies of Necessity: because the person may be easily known without them; yet their Investing the person with the Power is of Necessity, because without that he is but a person fit for the Office, but cannot receive it till some authorized persons shall deliver it*] Because the great mistake is involved in this objection, I shall answer it fully.

Sect. 38. The Law it self is it that directly gives the Power, and imposeth the Duty, when the person is once determined of that falls under it: There needs no more but the signification of the Will of Christ, to confer the Power or Benefit, or impose the Duty. As an act of Oblivion pardoneth all the described persons; and an Act that imposeth any burden or office upon every man of such or such an estate or parts, doth immediately by it self oblige the persons, though some Judges or others may be appointed to call out the persons, and see to the execution (who do not thereby impose the duty) so is it in this case. Gods Law can Authorize and oblige without an Ordainer sometimes.

Sect. 39. The Investiture performed in Ordination by man, is not the first Obligation or Collation of the Power, but only the solemnization of what was done before. And therefore though it be *necessitate precepti* a duty, and ordinarily necessary to Church Order and preservation, yet is it not necessary to the Being of the Ministerial Office or Power.

Sect. 40. And this will be made apparent, 1. From the common nature of all such subsequential Investitures and inaugurations, which are necessary to full possession and exercise of Power sometimes, but not to the first being of it, nor to the exercise neither in cases of Necessity, when the Investiture cannot conveniently be had.

Sect. 41. Ordination (as to the Investing act) is no otherwise necessary to the Ministry, then Coronation to a King, or lifting to a Souldiour, or solemn investiture and taking his Oath to a Judge, or other Magistrate, &c. But these are only the solemn entrance upon Possession and exercise of Power, supposing a sufficient Title antecedent; and in cases of Necessity, may be unnecessary themselves; and therefore so is it here as a like case.

Sect. 42. 2. If want of Investiture in cases of Necessity; will not excuse the determinate person from the burden of the Ministerial work, then will it not prove him destitute of the Ministerial Authority: (For every man hath Authority to do his Duty, in that he is obliged to it;) But the Antecedent is plain; If once I know by certain signs, that I am a man that Christ requireth to be employed in his work, I durst not totally forbear it, in a case of such exceeding moment, for want of the regular admittance, when it cannot be had; while I know that the work is the End, and the Ordination is but the means; and the means may promote the end, but must not be pleaded against the End, nor to destroy it; it being indeed no Means, when it is against the end. Ordination is for the Ministry, and the Ministerial Office for the Work, and the Work for Gods honour and mens salvation: And therefore God must be served, and men must be saved, and the Ministry to those ends must be used, whether there be Ordination to be had or not. Necessity may be laid upon us, without Ordination, and then woe to us if we preach not the Gospel. The Law can make Duty without an Ordainer.

Sect. 43. If this were not so, a lazy person that is Able for the Ministry, might by pleasing or bribing the Ordainers, be exempted from abundance of duty, and escape the danger of Guilt and Judgement upon his Omission. And truly the burden is so great to flesh and blood, if men be faithful in their Office,

See, the labour so unceasing, the people so unconstant, ungrateful and discouraging; the worldly honours and riches so tempting which may be had in a secular life, with the study and cost that fits men for the Ministry, and the enemies of our work and us are so many and malicious, and times of persecution so frequent and unwelcome, that if it were but in the Prelates power to exempt all men at their pleasure, from all the trouble and care and danger and sufferings of the Ministry, they would have abundance of Solicitors and Suitors for a dispensation: especially where the Love of God and his Church were not very strong to prevail against temptations (for this would free them from all fear.)

Sect. 44. 3. If a man and woman may be truly husband and Wife without a solemn Marriage, then a Minister and People may be truly conjoined in their Relations and Church-State without his solemn Ordination. For these are very near of a Nature. A private Contract between themselves may truly make them Husband and Wife: and then the standing Law of God conveyeth to the man his Power, and obligeth him and the woman to their duties, without any Instrumental investiture: And yet if there be opportunity it is not lawful for any to live together in this relation, without the investiture of Solemn Matrimony, for Order sake, and to prevent the fornication and bastardy, that could not be avoided if Marriage be not Ordinarily publick. Just so it is a very great sin to neglect Ordination ordinarily, and where it may be had, and tendeth to the bastardy of the Ministry, and of Churches, and soon would most be illegitimate if that course were taken. And yet if Pastor and People go together without Ordination, upon private Contract, in case of Necessity, it is lawful: And if there be no Necessity, it is sinful, but yet doth not Null the Baptism, and other Ministerial administrations of any such person, to the Church of Christ, or the upright members.

Sect 45. 4. If a man may be a true Christian without Baptism, and have Christ and pardon and Justification and eternal life without it; then may a man be a true Minister without Ordination. For no man can reasonably plead that Ordination is more necessary to a Minister then Baptism to a Christian. Even the Papists that make a Sacrament of it, and ascribe to it an indelible

delible Character, must needs set it somewhat lower then Baptism. Baptizing is commonly called our Christening, as that in some sort makes us Christians. And yet for all that the true use of Baptism is but to solemnize the Marriage between Christ and us, and to Invest and inaugurate them in a state of Christianity solemnly, that were indeed Christians before. And the Papists themselves confess that when a man first repenteth and believeth (with a faith *formata Charitate*) he is pardoned, and in a State of Salvation before Baptism, and shall be saved upon the meer *Votum Baptismi*, if in case of Necessity he die without it (Though the partial Proctors will damn the infants for want of Baptism, that never refused it, when they save the parents that have but the desire.) No doubt but *Constantine*, and many other, that upon mistake deferred their Baptism, were nevertheless Christians; and judged so by the Church both then and now. And yet to neglect it wilfully were no smal sin. So if in our case, men want Ordination, they may be really Ministers, and their Ministrations Valid; but it is their very great sin, if their wilfull neglect be the cause that they are not Ordained.

SECT. 46. As Baptism is the open badge of a Christian, so Ordination is the open badge of a Minister: and therefore though a man may be a Christian before God without Baptism, yet Ordinarily he is not a Christian before the Church without Baptism, till he have by some equivalent Profession given them satisfaction: And therefore if I knew men to be utterly unbaptized, I would not at first have Communion with them as Christians. But if they could manifest to me that Necessity forbade them, or if it were any mistake and scruple of their consciences that hindered them from the outward Ordinance, and they had without that Ordinance made as publick and bold a profession of Christianity, and satisfactorily declared themselves to be Christians by other means, I would then own them as Christians, though with a disowning and reprehension of their error; Even so would I do by a Minister: I would not own him as a Minister unordained, unless he either shewed a Necessity that was the Cause, or else (if it were his weakness and mistake) did manifest by his abilities and fidelity and the consent and acceptance of the Church, that he were truly called:

led: And if he did so, I would own him, though with a disowning and reproof of his mistake, and omission of so great a duty.

Sect. 47. 5. There is not a word of God to be found that makes Ordination of absolute Necessity to the being of the Ministry: therefore it is not so to be esteemed. The examples of Scripture shew it to the regular way, and therefore Ordinarily a duty: but they shew not that there is no other way.

Sect. 48. Object. *It is sufficient that no other way is revealed; and therefore till you find another in Scripture, this must be taken for the only way.* Answ. 1. Scripture is the Rule of our Right performance of all duties: We cannot imagine that in the Rule there should be the least defect; and therefore no precept or imitable pattern of sin in the smallest matter is there to be found. And yet it followeth not that every sin doth Nullifie a Calling, because there is no Scripture warrant for that sin. All that will follow is, that no other way is innocent or warrantable: and that only when Necessity doth not warrant it. 2. I have shewed already that there are other wayes warranted in some cases in the Scripture: And I shall shew anon that as great omissions nullifie not the office.

Sect. 49. Object. *But how shall they preach unless they be sent?* saith Paul, Rom. 10. Answ. But the question is, Whether no man be sent that have not humane Ordination? The text doth not affirm this. Let that be Gods Ordinary way: but yet it followeth not there is no other. If God send them however, they may preach; as *Edesius, Frumentius, Origen*, and others did of old.

Sect. 50. Argument 3. He that hath the Talents of Ministerial Abilities, is bound to improve them to the service of his Master and best advantage of the Church: But such are many that cannot have Ordination: ergo ——— Concerning the Major, note that I say not that every man that is able is bound to be a Minister, much less to enter upon the sacred function without Ordination: For 1. Some men that have Abilities may want liberty and opportunity to exercise them. 2. Others that have Ministerial Abilities, may also have Abilities for Magistracy, Physick, Law, &c. and may live in a Country where the exercise of the later is more Necessary and useful to the good

good of men, and the service of God, then the exercise of the Ministry would be: For these men to be Ministers, that either want opportunity, or may do God greater service other waies, is not to improve their Talents to their Masters chiefest service: But still the general obligation holds, to improve our Talents to the best advantage, and do good to as many as we can, and work while it is day. And therefore 1. Such a man is bound (if he be not otherwise called out first) to offer his service to the Church and seek Ordination: And if he cannot have it upon just seeking, in case of Necessity, he is to exercise his Talents without it: lest he be used as the wicked slothful servant, that hid his Talent, *Mat. 25.*

Sect. 51. If this were not so, it would follow that the Gifts of God must be in vain, and the Church suffer the loss of them at the pleasure of Ordainers: and that the fixed universal Law that so severely bindeth all men, as good Stewards to improve their Masters stock (their Time, abilities, interest, opportunities) might be dispensed with at the Pleasure of Ordainers. And that God hath bound us to seek in vain, for Admittance to the exercise of the Talents that he hath endowed us with: and that even in the Necessities of the Church. Which are not things to be granted.

Sect. 52. Object. By this doctrine you will induce disorder into the Church, if all that are able must be Ministers when they are denied Ordination: For then they will be the Judges of their own Abilities, and every brain-sick proud Opinionist, will think that there is a Necessity of his Preaching; and so we shall have confusion, and Ordination will be made contemptible by Pretences of Necessity!

Sect. 53. Answ. 1. God will not have the Necessities of mens souls neglected, nor allow us to let men go quietly to damnation, nor have his Churches ruined, for fear of occasioning the disorders of other men. Its better that men be disorderly saved, then orderly damned: and that the Church be disorderly preserved, then orderly destroyed! God will not allow us to suffer every Thief and Murderer to rob or kill our neighbours, for fear lest by defending them, we occasion men to neglect the Magistrate: Nor will he allow us to let men perish.

Luke 2.34.

1 Pet. 2.6, 7, 8.

perish in their sickness, if we can help them, for fear of encouraging the ignorant to turn Physicians. 2. There is no part of Gods service that can be used, without occasion of sin to the perverse: Christ himself is the fall as well as the rising of many; and is a stumbling stone and Rock of offence: and yet not for that to be denied. There is no just and reasonable cause of mens abuse in the doctrine which I here express. 3. *True Necessity* will excuse and Justifie the unordained before God, for exercising their Abilities to his service. But *pretended counterfeit necessity* will not Justifie any; And the final judgement is at hand, when all things shall be set strait, and true Necessity and counterfeit shall be discerned. 4. Until that day, things will be in some disorder in this world, because there is sin the world, which is the disorder. But our Remedies are these, 1. To teach men their duties truly, and not to lead them into one evill to prevent another, much less to a mischief destructive to mens souls, to prevent disorder. 2. The Magistrate hath the sword of justice in his hand, to restrain false pretenders of Necessity; and in order thereto, it is he, and not the pretender that shall be judge. And 3. The Churches have the Power of casting the pretenders (if the case deserve it) out of their communion; and in order thereto, it is not he but they that will be Judges. And other remedies we have none till the last day.

Sect. 54. Quest. *But what would you have men do that think there is a Necessity of their labours, and that they have Ministerial abilities?* Answ. 1. I would have them lay by pride and selfishness, and pass judgement on their own Abilities in Humility and self-denial. If their Corruptions are so strong that they cannot (that is, they will not) do this, thats long of themselves. 2. They must not pretend a Necessity where is none. 3. They must offer themselves to the Tryal of the Pastors of the Church that best know them. 4. If in the judgement of the godly able Pastors that know them, they are unfit, and there is no need of them, they must acquiesce in their judgement. For able Godly men are not like to destroy the Church or envy help to the souls of men. 5. If they have cause to suspect the Pastors of Corruption, and false judgement, let them go to the other Pastors that are faithful.

full. 6. If all about us were corrupt, and their judgements not to be rested in, and the persons are assured of their Ability for the Ministry, let them consider the State of the Church where they are: And if they are sure (on Consultation with the wisest men) that there is a Necessity, and their endeavours in the Ministry are like to prevent any notable hurt, without a greater hurt, let them use them without Ordination, if they cannot have it. But if they find that the Churches are so competently supplied without them, that there is no Necessity, or none which they can supply without doing more hurt by offence and disorder than good by their labours, let them forbear at home, and go into some other Countries where there is greater need (if they are fit there for the work.) if not, let them sit still.

Sect. 55. Argument 4. If unordained men may Baptize in case of Necessity, then may they do other Ministerial works in case of Necessity: But the Antecedent is the opinion of those that we now dispute against. And the Consequence is grounded on a Parity of Reason: No man can shew more for appropriating the Eucharist, then Baptisme to the Minister.



CHAP. IV.

An uninterrupted Succession of Regular Ordination, is not Necessary.

Of this I desire the Reader, to peruse what is written by Voetius de desperata causa Papatus, l. 2. Sect. 2. c. 21. & passim.

Sect. 1.



Having proved the Non-necessity of Ordination it self to the *Being* of the Ministry, and *Validity* of their administrations, I may be the shorter in most of the rest, because they are sufficiently proved in this. If Ordination it self be not of the

Necessity which the adversaries do assert, then the *Regularity* of Ordination cannot be of more Necessity then Ordination it self: Much less an *uninterrupted Succession* of such Regular Ordination: Yet this also is asserted by most that we have now to do with.

Sect. 2. By *Regular Ordination*, I mean in the sense of the adversaries themselves, such as the Canons of the Church pronounce not Null, and such as by the Canons was done by such as had Authority to do it: in special, by true Bishops (even in their own sense.)

Sect. 3. And if the uninterrupted succession be not Necessary, then neither is such Ordination at this present Necessary to the being of the Ministry: For if any of our predecessors might be Ministers without it, others in the like case may be so too. For we live under the same Law, and the Office is the same thing now as it was then.

Sect. 4. Argument 1. If uninterrupted Regular Ordination of all our Predecessors be Necessary to the Being of the Ministry,

stry, then no man can know that he is truly a Minister of Christ. But the Consequent is false, and intolerable; therefore so is the Antecedent.

Sect. 5. The truth of the Minor is apparent thus. 1. If we could not be sure that we are true Ministers, then no man could with comfort seek the Ministry, nor enter into upon it. For who can have encouragement to enter a calling when he knows not whether indeed he enter upon it or not? and whether he engage not himself in a course of sin, and be not guilty as *Uzza* of meddling with the Ark unlawfully? especially in so great and tender a case where God is so exceeding jealous.

Sect. 6. And 2. who can go on in the Calling of the Ministry, and comfortably do the work, and bear the burden, that cannot know through all his life, or in any administration, whether he be a Minister or a Usurper? What a damp must it cast upon our spirits, in Prayer, Praise, administration of the Eucharist and all publick worship, (which should be performed with the greatest alacrity and delight) when we remember that we are uncertain whether God have sent us, or whether we are usurpers, that must one day hear, [*Who sent you? Whence had you your Power? and who required this at your hands?*]

Sect. 7. And the Consequence of the Major (that we are all uncertain of our Call and office, both Papists and Protestants) is most clear (in case of the Necessity of such successive Ordination) For 1. No man ever did, to this day demonstrate such a succession, for the Proof of his Ministry. Nor can all our importunity prevail with Papists (Italians or French) to give us such a proof. 2. It is a thing impossible for any man now alive, to prove the Regular Ordination of all his Predecessors, to the Apostles daies, yea or any Ordination at all. How can you tell that he that ordained you, did not counterfeit himself to be Ordained? Or at least that he was not ordained by an unordained man? or that his Predecessors were not so? It is a meer impossibility for us to know any such thing; we have no Evidence to prove it:

Sect. 8. Object. *But it is probable though not certain: for the Church proceedeth by such Rules, and taketh the matter to be*