

their corruption, they will prosecute the persons with hatred, reviling, slanders, contempt or persecution, and continue impenitent in their own corruption, they will be the far greater Schismatics, and err a more pernicious error.

DIRECT. LX.

When the Love-killing spirit, either cruel or Dividing is abroad among Christians, be not idle nor discouraged spectators, nor betray the Churches Peace by a few lazy wishes; but make it a great part of your labour and Religion, to revive Love and peace, and to destroy their contraries: And let no censures or contempt of any Sect or party take you off: But account it an honour to be a Martyr for Love and Peace, as well as for the Faith.

OF all parts of Religion, (I know not how unhappily it comes to pass) men think that Negatives are sufficient for the service of Peace: If a man live not unpeaceably and do no man wrong, nor provoke any to wrath, this is thought a sufficient friend to peace. And therefore it is no wonder that Love and Peace so little prosper. When Satan and his instruments do all that they can by fraud and force against it, and we think it enough to stand by and do no harm. It is the Peace-makers that Christ pronounceth blessed, for
theirs

theirs is the kingdome of heaven, Math. 5.9. Here he that is not with Christ and the Church is against it. Why should we think that so much actual diligence, in hearing, reading, praying, &c. is necessary to the promoting of other parts of holiness, and nothing necessary to Love and Peace, but to do no hurt, but be quiet patients! Is it not *worthy* of our labour? And is not our labour as *needful* here as any where? Judge by the multitude and quality of the adversaries: and by their power and success. Is it a mark of hypocrisie to go no further in duties of *Godliness*, than the safety of our reputation will give us leave? And is it not so in the duties of *Love* and *Peace*? If the Kingdome of God be in Righteousness and *Peace*, then what we would do to promote Gods Kingdome, we must do for them. *Rom. 14. 17.* And if dividing Christs Kingdome is the way to destroy it (and Satan himself is wiser than to divide his own Kingdome, *Mash. 12.*) then what ever we would do to save the Kingdom of Christ, all that we must do to preserve and restore the peace of it, and to heal its wounds.

I know if you set your selves in good earnest to this work, both parties who are guilty will fall upon you, with their censures at least: One side will say of you that you are a favorer of the Schismatics, and Sectaries, because you oppose them not with their unhappy weapons, & love them not as little as they. (As they say of *Socrates* and *Sozomen* the Historians, that they were Novatians because they spake truth of them & called them honest men: And as they said of *Martyn*, and *Sulpicius Severus*, that they were favourers of unlearned

Fanaticks, and of the Priscilian Gnosticks, because they were not as hot against them as *Ithacius* and *Idacius*, but refused to be of their Councils or communicate with them, for inviting the Emperour to the way of blood and corporal violence.)

And the other side will say that you are a temporizer, and a man of too large principles, because you separate not as they do; And perhaps that you are wise in your own eyes, because you fall in with neither Sect of the extreams: But these are small things to be undergone for so great a duty. And he that will not be a peace-maker upon harder terms than these, I fear will scarce be meet for the reward. I again repeat *Jam. 3. 17. The wisdom from above is first pure and then Peaceable, gentle and easie to be intreated, full of mercy and good fruits, without partiality, without hypocrisie: and the fruit of righteousness is sown in peace of them that make peace.*

Rom. 12. 18. If it be possible, as much as in you lyeth live peaceably with all men. Heb. 12. 14. Follow peace with all men, and holiness.

Obj. But is it not as good sit still as labour to no purpose. What good have ever any peace-makers done among differing Divines.

Ans^r. A grievous charge upon Divines and Christians: Are they the only Bedlams or drunken men in the world? If *Princes* fall out, or if *neighbours* fall out, arbitrators and peace-makers labour not alwayes in vain: But I answer you, It is not in vain: Peace-breakers would have yet prevailed more and made the Church unhappier than it is, if some Peace-makers had not hindered them

them. The minds of thousands are seasoned with the Love of Peace, and kept from cruelties and Schisms, by the wholesome instructions and examples of Peace-makers. And it is worth our labour to honour so holy and sweet a thing as Love and Peace; and to bear our testimony for it in the world. And Gods promise of reward doth tell you that you labour not in vain. Is that in vain which *Heaven* is promised to?

Quest. But what is it that you would have us do for Love and Peace, and against the contraries?

Ans. First, *Preach and write, if it be your calling.*

Secondly, Let the cause of Love and Peace, be much in your secret and open prayers to God.

Thirdly, Instruct all that learn of you with principles of Love and Peace, and labour to plant them deep in their minds, and make them as sensible of the evil of the contraries, as they are of any other sin. Unless Divines and Parents do take the way to bring up the people, and children under this kind of doctrine, that Love and peace may become their Religion, the Church is never like to be recovered.

Fourthly, In all your conference, labour (seasonably and prudently) to inculcate these matters on the hearers minds, and to bear your testimony against *cruelty and division.*

Fifthly, Put such books into peoples hands as plead best the cause of Love and Peace. Among others get men to read these: Bishop *Usher's* Sermon on *Eph. 4. 3.* at *Wansted* before King *James*, Bishop *Hall's* Peace-maker: Mr. *Jeremiah*

miah Burroughs of Heart-divisions; and Mr. Stillingfleet's Irenicon; and all Mr. Duries.

Sixthly, Disgrace not your Doctrine by the badness of your own lives; but be as much more *Holy* than them as you are more *Peaceable*, that they may see that it is not a *carnal unholy Peace* that you desire. But these things belong to the following Directions.

Finally, Brethren, farewell, Be perfect; be of good comfort: Be of one mind: Live in Peace: And the God of Love and Peace shall be with you. 1 Cor. 13. 11. Phil. 4. 9. 1 Thes. 5. 23. And the God of Peace shall bruise Satan under your feet shortly. Rom. 16. 20. Now the God of Peace be with you all. Amen. Rom. 15. 33.

Martyrdome for Love and Peace is as honourable and gainful, as Martyrdome for the Faith.

Part. II.

DIRECTIONS TO THE PASTORS

HOW TO
Esteem and use Christs Flock,

EVEN

The weak ones and the quarrelsome
Children: And what must be done
by themselves in the first place,
both to prevent and heal

DIVISIONS.

THe Practise of which, the Author doth
humbly and earnestly beg of them, as with
tears upon his knees, for the sake of Christ, that
purchased the weakest with his blood; for the
sake of those that must live in peace with Christ
for ever; for the sake of those who are in dan-
ger of turning to Popery or contemning Godli-
ness, through the scandal of our Divisions, to
their

their own damnation : for the sake of these poor distracted Churches ; for the sake of the King, that he may have the comfort of Governing a quiet and united people : and for their own sakes, that they may give up their account with joy, to the chief Shepherd and Bishop of our souls, and not with terrour, for the consuming and scattering of his flock.

And (that he may both begin and end with Divine Authority) the Author humbly beggeth of them all, that *England* may but *SEE* and *FEEL*, that the *PASTORS* do *UNDERSTAND*, *BELIEVE*, *CONSIDER* and *OBER* that will of God, which these following Texts of Scripture do express.

Psal. 15. 4. In whose eyes a vile person is contemned, but he honoureth them, that fear the Lord.

Math. 25. 40, 45. Verily I say unto you, in as much as ye did it not, to one of the least of these (my Brethren) ye did it not to me.

Math. 18. 6, 10. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea — Take heed that ye Despise not one of these little ones : for I say unto you, that in Heaven their Angels do alwayes behold the face of my Father which is in heaven. II For the Son of man is come to save that which was lost.

2 Cor. 4. 3. But if our Gospel be hid, it is hid to them that are lost.

1 Cor. 9. 16. For necessity is laid upon me, yea

no is unto me if I preach not the Gospel.

Act. 20. 20, 24, 28, 33. I have taught you publicly and from house to house — But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus — Take heed therefore to your selves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood — I have coveted no mans silver or gold or apparel —

1 Pet. 5. 2, 3. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over Gods heritage, but being ensamples to the flock. And when the chief Shepherd shall appear ye shall receive a Crown of Glory, that fadeth not away.

Luk. 22. 24, 25. And there was a strife among them, which of them should be accounted the Greatest: And he said unto them; The Kings of the Gentiles exercise Lordship over them, and they that exercise authority upon them are called Benefactors; But ye shall not be so: but he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve — I am among you as he that serveth.

1 Thes. 5. 12, 13. Know them which LABOUR AMONG you, and are over you in the Lord, and admonish you, and esteem them very highly in Love, for their WORK sake, and be at peace among your selves.

1 Tim. 5. 17. Let the Elders that Rule well be con-

ted worthy of double honour; Especially, they who labour in the *WORD* and *DOCTRINE*.

Phil. 1. 15, 16, 17, 18. Some indeed preach Christ even of envy & strife, and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: What then! Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I do therein rejoyce, yea and will rejoyce.

Act. 28. 30, 31. And Paul dwelt two whole years in his own hired house, and received all that came in unto him; preaching the Kingdome of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Rom. 14. 1, 2, 3, 4. Him that is weak in the faith receive ye; but not to doubtful disputations: For one believeth that he may eat all things: Another who is weak, eateth herbs: Let not him that eateth despise him that eateth not; And let not him which eateth not judge him that eateth: For God hath received him: Who art thou that judgest another mans servant? To his own Master he standeth or falleth: yea he shall be holden up: For God is able to make him stand. One man esteemeth one day above another: Another esteemeth every day alike. Let every man be fully perswaded in his own mind.

Rom. 15. 1, 2, 3, 4, 5, 6, 7. We then that are strong, ought to bear the infirmities of the weak, and not to please our selves: Let every one of us use his neighbour for his good to edification. For even Christ pleased not himself — Now the God of Patience, and Consolation grant you to be like

like minded one towards another, according to Christ Jesus: That ye may with one mind and one mouth glorifie God — wherefore **RECEIVE** ye one another, as Christ also received us to the Glory of God.

Rom. 14. 17, 18, 19, 20. For the Kingdome of God is not meat and drink, but Righteousness and **PEACE** and Joy in the Holy Ghost: For he that in **THESE THINGS** serveth Christ, is Acceptable to God, and **APPROVED** of **MEN**. Let us therefore follow after the things which make for **PEACE**, and things wherewith one may Edifie another — For meat destroy not the work of God — Happy is he that condemneth not himself, in the thing which he alloweth (that is acknowledgeth to be indifferent or lawfull.) And he that doubteth is damned if he eat.

The rest, and some of the same again you shall have in the Conclusion, and I shall not accuse my self of vain repetition; but account my self and England happy if twice or ten times warning you of your undoubted duty, in the plain words of God which you cannot without professed Infidelity deny; will but perswade you to heal our grievous wounds, at so cheap a rate, as the doing of that good and blessed work, which **NONE** may so **EASILY** do as **YOU**, and none are more **OBLIGED** to do, nor shall suffer more everlastingly for not doing it, if no Scripture, no reasons, no experience, no petitions, no groans and tears of the distressed Church of Christ can intreat you to it.

But alas,

Rom. 3. 16, 17, 18. *Destruction and misery are in their wayes: The way of PEACE they have not known: There is no fear of God before their eyes. —*

Eccles. 7. 7. *SURELY OPPRESSION MAKETH A WISE MAN MAD.*

Rev. 6. 10. *QUAMDIU DOMINE, SANCTE, VERAX.*

Psal. 120. 6. *DIU HABITAVIT ANIMA MEA, INTER OSORES PACIS.*

The

The Preface.

THE Reason why I think it needful, to adjoyne these few Directions to the Pastors, are: First, Because I think that the rest will do but little good without them. Though the people are more inclined to separations than the Pastors, yet are the Pastors the greater causes of most of the Divisions in the Church; And therefore must be the chiefest in the Cure: Because the advantage of their parts and place, doth make them most significant in both: (And their office obligeth them to be the most skilful and forward in the Cure.)

Secondly, Because I should be chargeable with such partiality as becometh not a Minister of Christ; if I should fall upon the miscarriages of the people only, and say nothing to my self and brethren, who are as deeply concerned in the matter in hand.

Yet I must here premise, that as I have done this part with greater brevity, so also with submissive tenderness and respect: And that I do not at all intend any of the Directions following, as a Magisterial Dictator to those in authority; nor any of the admonitions, as factious reflections upon superiors or inferiors; or as pleading for or against any party now among us.

To the reasons after given for tenderness to Religious dissenters, though too much inclined to separations, I shall here only add First, That the general weakness, even of the Pastors through most of the Churches upon earth, should make us rather pity the weakness of

the people, than angrily revile them: And to think of Christs words, Let him that is without sin cast the first stone. Alas, our preaching, our praying, our conference, our living, tell all the world too lowdly that we are weak! How few are there that be not either ignorant, or injudicious, or imprudent, or dull and liveless, or dry and barren, or of a stammering tongue, in our Ministerial work? And in so high a business, any one of these is a lothsome blemish. If we are put to defend our Religion, or any necessary part thereof, how weakly and injudiciously is it usually done? In a word, Our great divisions among our selves, with our censures and usage of one another, do tell all the world not only that we are weak, but that too many of us account one another to be worse than weak, even intollerable, and unworthy of our sacred office. And shall we by our weakness and faultiness become the peoples scandal, and tempt them to undue separations; and when we have done be impatient with their weakness, while we overlook our own?

Secondly, Let us be so impartial as to remember, how far some have spoken to their sense, who have been of most veneration in the Church. I instance but in two: First, The wise and ancient Britain, Gildas, who saith no less, than, Apparet ergo eum qui vos sacerdotes sciens ex corde dicit, non esse eximium Christianum: Sane quod sentio proferam — O inimici Dei & non sacerdotes! O licitatores malorum, & non pontifices! traditores, & non sanctorum Apostolorum successores! impugnatores, & non Christi ministri! — Sed quomodo vos aliquid solvetis, ut sit solutum & in cœlis, a cœlo ob scelera adempti, & immani-

um

um peccatorum funibus compediti ? &c. If the Author of these words be Venerable, account not the Speakers of such like now, to be utterly intollerable.

The second is St. Martin, whose story out of Sulpitius Severus, I have afterwards abbreviated. If a Sainted Bishop most famous for myracles, pretend to Angelical Revelation for so much as is there mentioned; let us be charitable and patient to those tender conscionable Christians, who mistakingly go in such like wayes.

I am my self so sensible of the evil and danger of Dividing separating principles and wayes, that it is much of my labour to cure them with all. And therefore I have written what I have here done, though I am sure I shall displease the guilty: But overdoing and illdoing will prove but undoing.

The Lord give more Wisdome, Holiness and Love, to Pastors and people; and open our ears to bealing counsels; before we are incurable!

Amen.

Dir-

Directions to Pastors how to deal with those weak Christians who are inclined to Divisions.

When the young and ungrounded sort of Christians, do by their errors, pride or passions disturb the Churches peace & order, it is the *Pastors* usually that are first and most assaulted by their abuses, and therefore are most impatient and exasperated against them: And it were well if we were so innocent our selves, as that our consciences need not call us to enquire; whether all this be not partly the fruit of our own miscarriages. However seeing that both the eminency of our *grace*, and the nature of our *office*, should make us more sensible of the Churches dangers, and more solicitous of its safety, than the private members are; I think that the chief part of the *Duty* is incumbent upon us, which must be done in order to the *prevention* of these maladies, and to the *cure*. And therefore I think that the principal work of a Director or Counsellor in this case, must be with the Ministers of Christ themselves; The Churches peace lieth most upon our hands: And if we miscarry, and will not understand instruction, nor bear admonition, nor do our parts, how little hope will be left of our tranquility? The body must needs languish, when the Physician is as bad as the disease.

DIRECT.

DIRECT. I.

Let it be our first care to know and do our own duty, for the strengthening and uniting of the people: And when we see their weakness and divisions, let us first examine and judge our selves, and lament and reform our own neglects.

THAT the state of the flocks doth usually follow the state of the Pastors, is known by the experience of all the Churches, in all ages and places of the world. Where there is a *holy, faithful, able, diligent, concordant Ministry*, there is usually a reformed and agreeing people. And where there is an ignorant, lazy, formal, ungodly and contentious Ministry, there is either a people divided, or else agreeing in ignorance, formality and ungodliness. At least if such a Ministry have been long among them.

And we need no other proof of this, and of the chief cause of the peoples divisions and mistakes, than the accusations and charges of the Ministers against each other. On every side it is the Pastors of the flocks that are accused, by those of the adverse party, as the chief offenders. One side saith, It is you that teach the people errors, and put scruples into their minds, and lead them into contempt of order and authority! And the other side saith, It is you that proudly usurp

usurp authority which Christ never gave you, and lord it over Gods heritage, and by your own inventions lay snares before the people to divide them, and will not suffer them to unite in their proper center, and agree in the primitive simplicity. And that bring the Ministry into hatred and contempt by your cruelty and vicious lives.] And whilst each side is thus accused by the other, they have all the greater cause to suspect themselves: Because it seemeth to be agreed on all hands, that it is the Pastors who are principally in the fault, though it be not agreed what the fault is, nor which party of the Pastors must bear the blame.

And indeed where are there any sects or factions, but there are *Ministers* that head them, and that caused them at first, and keep them up? Is it not the Bishops that have caused the long division, between the Greek and Latin Churches? Was it not principally a contention for their interests, which of them should be the greatest (so little doth Christs own decision of that controversie among his Apostles, signifie with those men, who are contending about a successive infallible Judge.) Is it not their Councils and their contentious writings and practises, which have been the grand causes of this woful schism? And are not the dividing snares, which cause most of the rest of the schisms of Christendome, the meer usurpations, and impositions of the Roman Prelates? It was the Bishops of each party, with their Presbyters, who headed the division in the second Council of *Ephesus*, and in the Council of *Ariminum*, and many others: And
by

Ministers the causes of most Divisions. 317

by them the Heresies of the Arrians, the Nestorians, the Eutychians, &c. with the schisms of the Novatians, Donatists and most others, have been maintained. And among our selves, most parties have their *Leaders*, who first made the breach, and still keep it open. It is therefore but reasonable that we all suspect and search our selves: And perhaps the lot may find out that *Achan* who is thought most innocent, and *Jonah* who is not the worst in the ship, may be the man; and he may be the *Judas* who is last in asking, Master is it I? And it is ten to one but the leaders of every party will be found blame-worthy in part, though not in equality.

Besides all that shall be intimated in the following Directions, these causes of the peoples *weakness* and *Divisions* are so openly manifest in too many Pastors, that they cannot be concealed or excused.

First, There is so much *Ignorance* in many that they are not able judiciously to edifie the flocks; nor to teach sound principles in a suitable manner and method to their hearers. Who can teach others that which they never learned themselves?

Secondly, Too many are strangers to the people whom they teach, and know not the weaknesses of the vulgar, and therefore neither justly resolve their doubts, nor answer their objections, nor indeed speak that language which the people understand. They have been bred from their childhood in the Universities among Schollars, and have little conversed with Plow-men and poor people and ignorant persons, who have

quite other conceptions and expressions than schollars have. Their accurate stiles and well-couched words, and elegant phrases, are most of them like an unknown tongue, to the greatest number of their auditors. And that which they use as congruous to the matter, is so incongruous to their hearers, that its little to their benefit.

Thirdly, And some in avoiding this exream, do fall into the contrary; and never go beyond the present understanding of the people, and teach them nothing but what they know already; And hereby they bring themselves into contempt, entising the hearers to think that their Teachers, are as ignorant as they, and know no more than they teach; And they tempt the people to be puffed up, and think themselves worthy to be preachers, because they can do as much and as well as their teachers use to do.

Fourthly, And how cold and unskilful are many in the application of that doctrine which they have tolerably opened? And speak the truths of the living God, without any affecting reverence or gravity. And talk as drowsily of the evil of sin, the need of grace, the love of God in Jesus Christ, yea of death and judgement, Heaven and Hell, as if it were their design to rock the auditors asleep, or to make them believe that it is but an histrionical fiction which they act, and that nothing which they say is to be believed! There is no need of any more forcible means to entice men to sin, than to hear it preacht against so coldly: Nor is there need of any more to teach men to set light by Christ and Grace and Heaven it self, than to hear them so heartlessly commend

commended: We speak a few good words to the people in a reading tone, like a child that is saying his lesson, as if we believed not our selves; and then we blame the people for their being no more edified by us; and we look they should be much affected with that which never much affected the speakers. If Christ himself who preached with authority, and used to awaken them, with an [*He that hath ears to hear, let him hear*] did yet convert no more than he did, what can we expect upon our drowfie and dry discourses, but drowfiness in the hearers, if not contempt.

Fifthly, And alas the *private work* of the Ministry is done as poorly by too many who do pretty well in publick, as if they knew not that it is any considerable part of their employment; or as if indeed they believed not the immortality and preciousness of souls! And if the praise of men constrained them not, to do the publick part somewhat better, they would become contemptible burthens of the Church.

Sixthly, the great duty of Catechizing is so much neglected, that few of the people understand the great fundamental truths; and few are instructed in the true method of the Christian doctrines, who know somewhat of the matter of them. And such defects and languor in the Vital parts, will one time or other appear in the externals.

Seventhly, Formality and imagery choaketh or excludeth the sense, life and power of the most necessary truths. They that teach youth the words of the Catechism, do oft content themselves

selves with that much, as if they had made them understanding Christians; and leave them as ignorant & senseless of the importance of those words, as they were before ever they learnt them. The foresaid unacquaintedness with the people and their weaknesses, doth make many teachers lose their labour; while they measure the common people by themselves, and think that they can understand such words as they themselves can understand: When they little know how utterly ignorant abundance are of the *matter*, when they have learned to speak all the *words* by rote. Therefore experience hath oft constrained me to say, that after all their study and learning in the Universities, such Pastors as did never familiarly converse with the poor and vulgar of the flocks, and try the exercise of personal instruction and exhortation upon them, are no more to be regarded in many controversies about the Pastoral work and discipline, than an unexperienced Physician, or Chyrurgeon, or Soldier or Pilot in many cases of their professions: Which maketh many learned self-conceited Doctors, become the plagues, while they think themselves the pillars of the Church.

There are no parents or masters but find it presently in their children, how quickly they will learn a Catechism, and therein the Creed, Lords Prayer and Decalogue, while they scarce understand the sense and matter of any of the plainnest words which they have uttered: And we find it is just so with too many of the aged also. And therefore if by other questions and explications, you put them out of their roade, and teach

teach them not to fix their thoughts upon the *matter*, as well as on the words, it will all prove but as the teaching of a Parrot, and not of a true believer.

And what I have said of Catechising, is true also of *Prayer & Confession* and every other part of worship: In which the Hypocrites part is easie; even the out-side *form* and *lifeless image*; But it is the *inward Life*, the *spirit* and *truth*, which is the excellent, heavenly and difficult part.

Eighthly, And some make a formality and a snare of the gift of extemporary expression; And by a preposterous care to avoid all forms, they teach them not these Catechism forms, with that diligence as the matter doth require: But leave their minds void of those orderly well-settled second notions, which should help the first: And thus while some neglect the *soul* or *spirit* of Christianity, and others neglect the *form* or *body* of it; betwixt them both it is too much neglected by almost all.

Ninthly, Too many are meer wordlings, and ungodly self-seekers, and enter upon the Ministry but as a trade to live by, and never had that humble holy mind themselves, which they expect in the people; But as riches, and preferment and honour and ease, are the things which they most seek, so they do proportion and choose the means accordingly; And when they have thus made themselves contemptible, and alienated the hearts of the people from them, they then call them all that passion can suggest, not for their sin against God, but for crossing their carnal ends and interest.

Tenthly, And under all this ignorance, negligence and vice, pride maketh too many of them to be enemies to repentance, and to all that would bring them to it : so that they are not so much offended with the people for their own faults, as for disliking theirs : scarce a drunkard a swearer in all the parish is so impatient of hearing of their sins, as many of these high minded impenitent Ministers. Nay so far are they from enduring to be accounted of as they are, that they expect applause and great veneration, when they deserve not pardon : And they think they are neglected or treated unreverently, if their ignorance be not called wisdom, and their hypocrisie go not for the only piety, and their carnal discourse and conversation, (for which God threatneth their damnation, *Rom. 8. 5, 6, 7, 8, 13.*) be not cloathed with some fair and honourable names. And when they have thus set the people so pernicious an example, they storm against them for not being more obedient to them, than they themselves will be to God ; and for rejecting the precepts and reproofs of that Scripture which they have rejected and despised before their faces.

I humbly propound it therefore to my Brethren, that if they have a people who despise their Ministry, and turn away from them, and speak against them, and seek after other teachers ; that they would first impartially ask their consciences, [have we given them no cause or occasion of all this ? Is it not long of us ? Have we so preached, so privately overseen and taught them, and so lived, as that all this confusion will not be justly laid at our doors ?] When we have first truly
cleared

cleared things at home, we are the fitter then to expostulate with our people; And when we have pulled out the beam of selfishness, carnality, negligence, and pride out of our own eyes, we may the better see to cast the motes of childish peevishness, and discontent out of the peoples eyes.

DIRECT. II.

It is needful to the peoples edification and concord, that their Pastors much excel them in knowledge and utterance, and also in prudence, holiness and heavenliness of mind and life: that so both the reverence of their calling and persons may be preserved, and the people instructed by their examples.

I Doubt not but the ministrations of a weak and of an ungodly Minister, are *valid* and may be *effectual* to the flock; And that the innocent people forfeit not their priviledges in *acceptable worship* and *effectual Sacraments*, though a *wicked Pastor* may forfeit his *own acceptance* and *reward* with God. But yet because there are none of us so *innocent*, whose consciences may not justly tell us that we have deserved to be afflicted in that kind, and because God useth to work by means, and vary the success according to the quality of the means and instruments, we may well con-

clude that the *Gifts* and *Holiness* of the Pastors is a very excellent and needful help, to the peoples settled *Piety* and *Peace*: And that where this help is wanting, that ordinary means is wanting, by which God useth to convey this blessing.

I have met with many who are either insufficient or ungodly themselves, or are guilty of bringing such into the Churches, who use to make very light of this, and say, God is not tied to mens goodness or abilities in distributing his graces: which is true, but nothing to the purpose: He is not tied by any *force* or *necessity*; nor is he so tied as that he *cannot* do otherwise: But yet this is his ordinary way of working: which hath made it a maxime, that as to means, *Infused graces are obtained in the same way, as acquired gifts*: And let the contrary minded answer me these questions.

First, If it be only the *Office* of the Ministry, and not the *Gifts* and *Graces* that are ordinarily needful to their success, why doth Religion decay and perish in all parts of the world, where the *Gifts* and *Graces* of the Ministers decay? Why are almost all the Greek Churches, the Armenians, the Russians, the Abassians, so lamentably ignorant? and most of them as vicious as ignorant; in so much that the notorious wickedness of their lives, and contemptibleness of their understandings, doth keep Christianity out of most of the Heathen and Infidel Nations of the world, that are acquainted with them? and keepeth up the reputation of Mahometanism and Heathenism. Is not the experience of all the Christian world a sufficient proof? The Greeks and

and other such corrupted Churches, have a truly ordained Ministry as well as we, if that were enough to serve the turn.

Secondly, What is more evident among our selves than that Parishes do much vary in piety and concord as their Pastors vary in ability, piety, diligence and fidelity.

Thirdly, Though Parents have all equal authority to instruct and rule their children and families, is any thing more notorious, than that notorious ignorance and impiety prevaleth in most families where the Rulers are ignorant and impious? Yet they have as true a power from God to do their duty, as the Pastor hath to do his: yea and promises from God for the success.

Fourthly, What is the *Office*, but an *Authority* and *Obligation* to do the Ministerial work? And will *work* succeed well that is not *done*? Or will it be done by bare *Authority* and *Obligation* to do it? Will it serve to the building of your house, to the conduct of an Army, to the healing of your sores or sicknesses, that you have an Architect, a Captain, a Chyrurgeon, and Physician, whose office is to do these works?

Fifthly, What need men study or bestow so many years at the University, if *Ordination* and *Office* be enough?

Sixthly, Interpreting the Original Text is one part of the Ministerial work: If the bare *Office* without the Tongues, did never make any of you a good Translator and Expofitor, why should the bare office serve turn for other parts of the work, without proportionable abilities?

Seventhly, Why do you lay so much blame on the Ministers who dissent from you, or that are the teachers of the dissenting people, as if all the divisions were caused by them, if the difference of teachers make no difference in the work and flocks.

Eighthly, Why is it that in most ages of the world, the Pastors of one mind have desired the silencing or deposing of those that were against them, as being injurious to the flocks, if all Ministers be alike to them, what need there so much silencing, imprisoning and banishing as the world hath seen, if the Office alone do make sufficient Pastors?

Ninthly, Why also is there so much difference between the Pastors reputations and their labours when they are dead? Why is the name and works of an *Augustine*, a *Hierome*, a *Basil*, a *Nazianzen*, more honourable than of any other Pastor, who had as true ordination and office as they?

Tenthly, Why should the Kingdome be at so much cost upon the Ministry? And why should one have more maintainance than another? If the Office alone be all thats necessary, one *Abana* may serve for ordination in all the Empire of *Assyria*, and a few Priests may be had for ten pounds a year, who have the same ordination as the ablest men. But having sufficiently shamed this error I dismiss it.

If the reverence due to the Office be once lost, the labours of all the Ministry will be obstructed: And if only the Person lose the reverence of his place, his own labours will be hindered: The

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contempt of the Office, and so the whole Ministry tendeth to *Infidelity* or *Atheism*: And the contempt of particular Ministers, tendeth to *Schism*, and to the ignorance and corruption of their flocks. And though the contempt of the person is bad enough of it self, yet if it fall on many, and there remain not a considerable number who preserve their necessary reputation, it turneth to the contempt of the Office it self, and consequently of the Gospel.

And it must be *apparent worth*, that must preserve the persons honour. The silver lace did make the Apprentices in *Apelles* shop to reverence a foolish gallant a while; but when he began to talk, they all fell on laughing at him. Our grave attire will go but a little way, to keep up our reputation, without some better testimony of our worth. An empty head, a stumbling and hesitant tongue, dry and dull and disorderly preaching; and senseless, cold or confused praying, a vain and frothy kind of talk; a common and carnal conversation; all these or any one of these, will more abate the reverence of our persons, than the title of *Doctors*, or the length of our clothing, or the enlarging of the phylacteries, will advance it. *Math. 23. 5. Mark. 12. 40. Luk. 20. 47.* It is their double measure of the spirit, of wisdom, and Goodness, which must procure a double measure of honour to the Ministry.

And if we excel them never so much in *Learning*, it will not suffice unless we excel them in our proper Ministerial gifts of preaching exhortation and prayer, which are the works of our

Office, it will neither preserve the honour of our Office, nor attain its ends. When many of the people can open the case of their souls in prayer, in more orderly, clear and congruous expressions than the Pastor can, it tendeth to bring down the honour of the Pastor, in the peoples esteem. Some think to repair this, by casting out all prayer except that which is read out of a book, or recited by memory alone; that so there may be no observable difference of mens abilities: But this is so far from curing the peoples disease, that it increaseth it: And they still say, all this is no more than we can do our selves, or then a child of ten years old can do. And if you extend the case to all other parts of the Ministry, where the reason is the same, they will say [what reverence is due to such? or why should we maintain and honour men, for doing no more than our children can do?]

And the Popish devise, to make a disparity, by keeping the people in ignorance, is the basest and most pernicious plot of all. When the Pastors instead of excelling the people, would keep down the people from increasing in their knowledge and expression, this is so notorious a discovery of *envy, pride and malignity* conjunct, that the people presently flye from such Pastors, as supposing them to be ministers of the Devil, because they see them bear his image. What do we teach them for, if we would not have them learn and profit? What greater honour can a Teacher have, than to make his Schollars as wise and able as himself? Every one who is a child of Light, and believeth in him who is the Light of the world, will suspect that man to be a Minister

ster of the Prince of darkness, who is a malicious adversary of Light. This is that brand of the Roman iniquity, the hindering men from the reading of the Scriptures, and magnifying ignorance, which maketh men so commonly think them to be the *Ecclesia malignantium* and the Antichristian brood. Thus Cardinal *Wolsey* declaimed against the Art of Printing, as that which would take down the honour and profit of the Priesthood, by making the people as wise as they. It is not by keeping *them down*, or *envying their abilities*, that we must keep our distance from the people; but by *rising higher* our selves, and excelling them in all ministerial gifts. Else why should we be thought any fitter to be their Teachers and Guides, than they to be ours?

Yea though we excel them in all these abilities, it will not serve turn to the ends of our Ministry, unless we also excel them in holiness and every Christian vertue. The Devil knoweth more than Ministers: And if he have a tongue to speak he wanteth not utterance. He is the most excellent and honourable, who is likest to God, and hath most of his image. And God hath more proposed himself to mans imitation in *Goodness*, than in *Greatness*: He hath not said, *Be Great*, for the Lord your God is Great: but [walk in the Light, as he is in the Light, 1 Joh. 1. 7. and Be holy for the Lord your God is holy. 1 Pet. 1. 16. Lev. 19. 7. & 19. 2. & 21. 8. To be Great and Bad is to be able to do mischief: To be Learned ingenious and Bad, is to be wise to do evil, and a crafty and subtle instrument of the devil, Jer. 4. 22. It was no laudable description of

of Elymas, *Act. 13. 8, 10.* [O full of subtlety and all mischiefs, thou child of the devil and enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord? Satan would never transform himself into an Angel of Light, nor his ministers into the Ministers of Righteousness; nor would Pharisees and hypocrites cover oppression by long prayers, if Light, Righteousness, and long prayers, were not laudable in themselves, and necessary in the preachers of the word of God, and had not a goodness in them capable of being a cloak to their iniquity. *2 Cor. 11. 14, 15. Mat. 23. 14. God is Light. 1 Job. 1. 5. And God is Holy:* If therefore Satan or any hypocrite would credit their falshood and wickedness, they must pretend to *Light and Holiness*: And he that will keep up the true honour of his Ministry, and be accepted with God, and revered by good men; must do it by *real Light and Holiness*. An ungodly Minister hath a radicated enmity to the holy doctrine which he preacheth, and to the holy duties and life which he exhorteth the people to: And how well, how sincerely, how readily, how faithfully, they are like to do the work which they are enemies to, you may easily judge. *The carnal mind is enmity to God: for it is not subject to his law, nor indeed can be. Rom. 8. 6, 7, 8. I know that they are not enemies to the honour nor to the maintenance: and therefore may force themselves to do much of the outside of the work: But where there is an inward enmity to the life and ends of it, we can expect but a formal, unwilling, and unconstant discharge of such displeasing duty. Truth is for Goodness: The*

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