

DIRECT. XVII.

*Be not strange to the poor ones of your flock ;
but impartial to all ; and the servants of
all ; mind not high things, but condescend
to men of low estate. Rom. 12. 16.*

ALL souls are equally precious unto Christ ; whether rich or poor. O set the strange example of Christs condescension still before your eyes. Was it the *high* or the *low* that were his familiars ? Did he live in *falsehood*, and ride in *pomp*, and associate only with the *rich* and *great* ? O see him washing his disciples feet ? And hear him teaching them by that example, what they ought to do for one another. *He came not to be ministered unto but to minister* : How sharply did he rebuke his disciples when they *strove* who should be *greatest* ? And setting a little child before them, hath taught us what must be our ambition : And that he *that will be the greatest must be the servant of all* : Our greatness lieth in the greatest of our *humility* and *usefulness* : *Math. 18. 1, 2, 3, 4. & 23. 11. Luk. 22. 24, 25, 26. Math. 20. 28.*

It is lawful and meet that men in power should be honoured by us, and also that the people be taught to honour them : and that you keep such interest in them as is needful to the publick good : and therefore all converse with them is not unlawful : But when Ministers *only attend on the rich*, and are *strange* and *seldome* among the poor, it makes them accounted carnal worldly men ; and

is unsuitable to their Lords example, and to the work of their calling. The poor are far more numerous than the rich; and therefore our work is more among them. And death will quickly level all. And when we have all done, we shall find, that the poor receive the glad tidings of the Gospel; and the poor of the world may be rich in faith, and heirs of the Kingdome, which God hath prepared for them that love him. *Mat. 11. 5. Jam. 2. 5, 6.* And that the rich do hardly enter into the Kingdome of heaven. *Jam. 2. 6, 7.* But ye have despised the poor: Do not the rich men oppress you, and draw you before the judgement seats? It is the poor that must be the chief crown and comfort of your labours: Therefore be not strangers to them; if you would not have them account you lordly, worldly and self seeking men: If you will leave them to themselves, and think your selves too good to be their companions, or to come into their smoaky Cottages, and then think that a lordly command or rebuke, should serve the turn to keep them from error and schism and disorder, you may find your error to the Churches cost, when it is too late. And it will be but a pitiful excuse for your pride or laziness, to cry out of seducers for creeping into such houses, which you disdained to come into your selves: what do you by avoiding them, but invite any others thither that will come, and leave them as it were swept and garnished for such evil spirits?

DIRECT. XVIII.

Spend and be spent for your peoples good ; and do all the good that possibly you can for their bodies as well as for their souls : and think nothing that you have too dear to win them: that they may see that you are truly Fathers to them, and that their well-fare is your chiefest care and business.

ALl men love themselves; and naturally and necessarily love those that they know do greatly love them. And all men are sensible of their bodily concernments, and consequently of that good that is done to their bodies: He that setteth himself to relieve the poor, and to put on others to relieve them, to visit the sick, and help those that are in trouble, and to comfort the afflicted, to do what good he can to all, and hurt to none, shall find that their ears will be open to his doctrine, and that they will follow him towards heaven with much less resistance, than otherwise he must expect. Few such Ministers do ever want success of their labours. And the covetous, close handed, self-seeking and cruel, are alwayes hated. And let his money perish with him, who thinketh it better than the souls of men, and the work of God.

DIRECT.

DIRECT. XIX.

Keep up the Reverence of the ancient and experienced sort of Christians, and teach the younger what honour they owe to those that are their elders in age and grace: For whilest the elder who are usually sober and peaceable, are duly revered, the heat of rash and giddy youth will be kept in order.

Usually where the elder bear the sway, the Church hath peace (Though I know some deceivers grow worse and worse:) And it is where the young and rash are become the predominant most esteemed party, that schism and disorders do prevail. And though some tell the people, what honour they owe their *Elders by office*; yet few acquaint them what honour youths owe both to the Elder in age and in experience and grace. It will therefore be much of the prudence of the Pastors, to keep up the honour of the Elders of the people, and to preserve in the younger a due esteem and reverence towards them.

DIRECT.

DIRECT. XX.

The Pastors who will preserve the Churches Peace, must neither neglect to preserve their interest in the Religious persons of their charge; nor yet be so tender of it as to depart from sober principles or ways to please them, nor to make them their rulers, nor follow them into any exorbitancies to avoid their censures.

Both these extreams will tend to confusion: First, They that care not at all what men think of them, do but despise their advantages to do good, whilest they think that they only despise the praise or dispraise of men. We are commanded not to please our selves, but to please all men for their good to edification. Rom. 15. 1, 2, 3. Our power over them is upon their minds and wills, and not like Magistrates upon their bodies or estates: Therefore when we have lost their hearts, we have lost our power to do them good: They will not easily hear him that is despised or abhorred by them. Therefore a prudent care must be taken, that we be not prodigal of our interest in them, lest it prove to be cruelty to their souls.

Secondly, And yet if we give up our selves to their conceits and humours, and forsake the way of truth or peace to keep their favour, it will prove the more dangerous extream. I have before

fore noted the peril of Ministers and the Church by this temptation. The rawest and the rashest professors are commonly the most violent and censorious; And so ready to scorn and vilifie the gravest wisest Pastors, who cross their opinions, that many honest Ministers have been overcome by the temptation; to forsake their own judgement, and to comply with the violent to escape their censures and contempt: But this is not the way to the Churches peace. It may prove a palliate cure for a time, to put by at the present some sudden inconvenience: But it prepareth for after troubles and confusions. First, it will make the rashest and indiscreetest people (which is usually the women and young men) to be the Governours of the Church: Whilest all their Teachers must *humour them* lest they *displease* them. Secondly, When you have followed them a little way, and think there to stop, you must follow them still further, and never can foresee the end: For that weakness and passion of theirs which crieth up one errour to day, is pregnant with innumerable more; and may cry up more to morrow, and so on. And one errour commonly draweth on more, and one miscarriage engageth them to another: And the last are usually the worst: And the same ends and reasons which made you go out of the way to please them, will make you still follow them, how far soever they go, unless you repent. Thirdly, And if you repent and leave them, it must cost you dearer than prevention would have done: And you might have at much cheaper rates, forsaken them just there where they forsook the way

way of truth and peace. Fourthly, And you will by following the conduct of giddiness and passion, disadvantage your Ministry as to all the less zealous, and all the more sober and peaceable of the godly; And you will bring your selves into contempt with these, for your levity injudiciousness and instability: And so you will lose much more than you will get. Fifthly, And in the meantime you will be made but the vulgars instrument to do hurt: you will be used by them but to confirm themselves in their errors, and to further dividing and unpeaceable designs. Sixthly, And when all is done, and your consciences are wounded, and you are made the heads or leaders of factions, at last those of themselves that God sheweth mercy to, will see their error, and when they repent, they will give you little thanks for your compliance. A sinful humouring of rash professors, is as great a temptation to godly Ministers, as a sinful compliance with the Great ones of the world: I mean it is a sin, which our station and disposition afford us as great temptations to. For though to a worldling, wealth and honour be stronger temptations; yet to a godly man the applause or censure of those whom we account most wise and godly may tempt much stronglier. And alas how ordinarily doth the fire of Church and state, which flameth about our own ears, convince us of our error, in following those whom we should lead! O how many doleful instances of it doth Church history afford us! There are not many of the tumults that have cost the lives of thousands about Religion, but were kindled by the young inju-

injudicious professors, who drew in their Teachers to humour them in countenancing too much of their disorders. Historians tell us that when King *Francis* of France had forbid the reproaching of the Papists way of worship, and silenced the Ministers for not obeying him; many of the hot brain'd people, took up the way of provoking them by scornful pictures & libels; hanging up and down in the streets such ridiculous and reproachful rhimes and images: But this (which was none of the way of God) began that persecution (by provoking the King) which cost many thousands, if not hundred thousand lives before it ended. And the Synod at *Rochel* which refused the grave counsel of *Du Plessis*, *Du Moulin* and many such others, was stirred up by the peoples zeal; and ended in the blood of many score thousands, and the ruine of the power of the Protestants in *France*. Abundance of such sad instances might be given, if *England* need to go any whether else for matter of warning than to it self. He that after the experiences of this age, will think it fit to follow the conduct of injudicious zealots, is left as unexcusable as almost any man, that never had a sight of hell. The dreadful ruine of *Jerusalem* according to Christs prediction (such as the world hath scarce seen besides) was just in the like manner brought about, by those furious ones whom *Josephus* calleth the zealots.

But if you will do all things good and lawful to win men, and offend them by no unnecessary thing; and yet stand your ground, and stir not an inch from truth or soberness, piety or peace, to please any people in the world. This way shall do your work

work at last : Men will at last perceive the worth of sober principles and wayes : At least when Mountebanks have killed most of their patients, the rest will repent, and wish that they had hearkened to the counsellors of peace. They that run round, when they find themselves giddy and ready to fall, will lay hold upon somewhat which is firm and stable. Compliance with one of the contentious parties, may make you cried up by *that party* for a time : But the contrary faction will as much cry you down ; and your estimation is but like an Almanack for a year : And they themselves that needed your sinful help for some present job , will be like enough ere long to cast you off (as is aforesaid :) And if they do not, you are objects of pity to sober standers by : And in the next age, the name of a *Melancthon*, a *Bucer*, a *Bergius*, a *Crocus*, an *Usher*, and other such Peace-makers, will be pretious to posterity, when the memory of fiery dividers will be dishonourable. Keep your standing, and stick closer to truth and justice and peace, than to any party, and resolvedly give up your selves to please God, and you will be no loofers by it ; And its two to one but at last some of the contenders, will desire you to be the arbitrators of their controversies, when they are weary of contending, and will give you the honour of healing the wounds, which their rash injudicious zeal hath made.

DIRECT.

DIRECT. XXI.

The Pastors who will preserve the peace of the people, must not contend among themselves: Especially they must take heed, that they engage not in any needless enmity, against any of those Divines, who for their learning or piety are most highly revered in the Church.

FIRST, When Pastors fall into parties, they always draw the people with them: some will take one part, and some another. If the Officers divide, the souldiers will certainly be divided. And though one of the dividing parties may get the advantage of the sword, and suppress the other, they are nevertheless in the way to increase the schism, while the people will think never the worse of the party which is afflicted and trodden down. Schismes are most commonly begun or at least formed among the Pastors: And among them the cure must be begun, and principally performed. And when the wound is made, it must not be despised; but the threatened issues must be foreseen; and the necessity of a cure apprehended: and scarce any pains or cost must be thought too great to quench the fire. The proud and carnal person, who thinks all is well, if he can but secure his interest, and by spurning at dissenters, make them seem contemptible; doth cast oil upon the flames, and may
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himself feel the greatest heat at last. And he that can stand by as unconcerned, and deny his service to Love and Peace, and to the wounded Church, lest it cost him too dear, may soon find that he hath lost, even that which he hath thought to save. O that the Peace-makers would cry aloud, and sound the retreat to contending Pastors, and O that God would rebuke that *pride and carnality*, self-conceitedness and love of worldly things, which will not suffer them yet to hear!

Secondly, And especially when those that are most revered and valued by the zealous Christians, are envied, or afflicted by the rest, it ever tendeth to divisions in the Church. For the sufferings of such will never abate their esteem, with those who honour them. And if fear should stop their mouths for a time, the fire will still burn within, and be too ready to break out into more open schisms when opportunity serveth them. Yea the Churches of old have found great cause to be very tender how they used such revered valued Pastors, though they should fall into any error; and sometimes to connive or bear with much, lest they should occasion a far worse disease, by the imprudent curing of a lesser.

And I dare be bold to proclaim to the contentious Pastors, of all the Churches wheresoever, that *True Piety, Love, Humility and Prudence*, can happily heal a great many of dissensions, which to the carnal, uncharitable, proud and imprudent, seem incurable, and by their malignant medicines are still exasperated and made worse.

But alas this quarrellsome distemper in Ministers, hath had such pernicious effects upon the Church, and is still going on to more confusion, that it deserveth and calleth for our common lamentation. And if we must lament it with despair, as an incurable disease, I fear we must with equal despair lament the Churches ruines, and the consumption of Religion. For how can we expect that the people should hear, if the Pastors be obdurate and remediless? And who shall cure them, if their Physicians themselves be they that do infect them?

I speak not against the necessary defence of Truth, so be it that it be truth indeed which we defend, and that the *defence be indeed necessary*; and that the *manner be suited to the end*, and to the nature and rule of Christianity. But the itch which caused the Churches scab, is of a different description. For first, it proceedeth from a salt acrimonious humour in the blood: Not that there is no blood in our veins which hath better principles and qualities: But alas it is tainted with this corroding salt, which hath bred our leprosie: As if Christ had made us the salt of the earth, not to preserve the world from putrefaction, but to bite and fret all that we have any thing to do with (yea and those that we have nothing to do with) and by the salt Catarrhs of our back-bitings and peevish censures and reproaches, to bring the Church of Christ into a consumption. There is in many of us a love and zeal for Truth in the general (and no wonder if we are but men.) But when we meet it we know it not; but revile it, and scratch it by the face: As the Jews did long

for the coming of the Messiah, but when he came, they knew him not, but crucified him as a deceiver and blasphemer; their prejudice fixing them in the dungeon of unbelief. *Mal. 3. 1, 2, 3.* *The Lord whom ye seek shall suddenly come to his Temple; even the Messenger of the Covenant whom ye delight in — But who may abide the day of his coming, and who shall stand when he appeareth. For he is like a refiners fire, and like fullers sope: and he shall sit as a refiner, and purifier of silver, and he shall purifie the sons of Levi —* What abundance of the zealous honourers of *Truth* are daily employed in reviling and contradicting it? As they do by *Peace*, even prosecute it to the death, by the most perverse oppositions, and unpeaceable principles and practices, while they cry up nothing more than *Peace*? And do they deal any better by *Holiness* it self. He that is for a *Holiness*, which consisteth not in *Love to God and man*, (to *God* for himself and to *Man* for his sake) is like the Heathens who are zealous for a God; but he must be made of something unlikest to him that is God indeed: Or like the Mahometans, who are zealous Musselmans or believers; but it is in the most gross deceiver. And he that will promote *Love* by snarling and barking at all that are strangers to him, and not of his own house, shall at last partake of the fruits of such *Love* as he promoted: And he may as wisely hope at last to bring the Church to *Peace* also, by worrying it, by spleenetick censures and divisions, in despite of the experience of our present age, and of all the world. What ever is done against *LOVE* is done against *Holiness* and against God, and against
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the *Life* of the Church : And therefore if any Love-killer do call himself, a servant of Christ and a friend to *Holiness* or to the Church, he must first prove that *murdering* it is an act of friendship, and a service acceptable to Christ : One would think by their practise, that some men took *Abrahams trial* for their *Law*, and accounted it the work of justifying faith, to kill the Church, and offer it up in sacrifice to Christ : But before they bring us to believe that such a sacrifice is acceptable to him, who offered himself a sacrifice for the Church, and who calleth for a *living acceptable sacrifice*, *Rom. 12. 1.* They have need to make a better proof of their authority, than *Kelley* did of his Revelation, when he brought *Doctor Dee* to consent to adultery by the same pretended warrant : God who is Love accepteth not such a sacrifice at the hands of Love-killers and Church-destroyers.

But especially when besides this acrimony of mind, there shall other more pernicious diseases be contracted, and foment these censures & reproaches of their brethren; the malignity of the disease is a sad prognostick. Two such causes of it *Paul* layeth open, one *Act. 20. 30.* the other *Rom. 16. 17, 18.* One is the devilish sin of pride; and a desire to have many disciples to be our applauders [*They shall speak perverse things to draw away disciples after them*] The other selfishness, carnality and covetousness [*They serve not the Lord Jesus, but their own bellies.*] And so *2 Pet. 2. 3.* Through Covetousness they shall with feigned words make Merchandise of you : They buy and sell mens souls for gain : These are Gain-sayers in a double sense : Their craft bringeth them

in no small gain, and lest it should be set at nought, for gain they do gain—say the truth, and raise up tumults against the best of the servants of Christ; as *Act. 19. 24, 27.* It is for gain and worldly glory, that they say what they say against those that are wiser and sincerer than themselves.

The sum of all this (and most that followeth) is in *1 Tim. 6. 3, 4, 5.* If any man teach otherwise, and consent not to the wholesome words, the words of our Lord Jesus Christ (mark, it is not to the words of any new faith-makers devising, and to the doctrine which is according to Godliness, he is proud (though he may cry down pride) knowing nothing (though he may cry down ignorance) but doting about questions (though he may seem to be wise and of high attainments) and strifes of words while he seemeth to plead for the life of Religion) whereof cometh envy, strife, railings, evil surmisings (while they pretend to no less necessary a work, than the saving of Truth and the peoples souls): Perverse disputings of men of corrupt minds (the impatient scratchings of those whose corrupt blood must needs have vent, and therefore causeth this itch of quarrelling) and destitute of the truth (whilest they think they are saving the life of truth) supposing that gain is godliness (being so blinded by the love of gain that they make themselves believe, that is the cause of truth and Godliness which maketh for their gain; and that the raising of them, is the raising of the Church; and that all tendeth to the interest of religion, which tendeth to make them great and rich) From such turn away (that is; own them not in hypocritical wranglings, but turn your backs

backs upon them, as men unworthy to be disputed with in their way. Answer not the fool according to his folly, *i. e.* word it not with him in his foolish way; lest you make him think himself worthy to be disputed with. Talk not with him at his rates; And yet answer him according to his folly; by such conviction and rebukes as is meet for fooles, and as may make him understand his folly, lest he be wise in his own eyes, and think that none can stand before him.

Secondly, And it is commonly the most ignorant sort of Ministers, who are the liberallest of their supercilious contempt of those, whose understandings and worth are above their censures. If a controversie be started, which they either never studied, or have only turned over the pages of a few books, to number the sheets, and never spent one year in the deep and serious search of the truth which is in question; Or if they have clumisie wits, that cannot feel so fine a thread, nor are capable of mastering the difficulties; None then are (usually) so ready to shoot their bolt, and pass a Magisterial sentence, and gravely and ignorantly tell the ignorant, what errors such or such a one maintaineth, as these that talk of that which they never understood. For as I have known many unlearned fots, that had no artifice to keep up the reputation of their learning, than in all companies to cry down such and such (who were wiser than themselves) for no schollars, but unlearned men; so many that are or should be conscious of the dulness and ignorance of their fumbling and unfurnished brains, have no way to keep up the reputation

of their wisdom, with their simple followers, but to tell them, O such a one hath dangerous errors, and such a book is a dangerous book; and they hold this, and they hold that; and so to make odious the opinions or practises of others, which they understand not: And this doth their business with these silly souls, who hear not what can be said against them, as well as if they were the words of truth and soberness.

As for the younger and emptier sort of Ministers, it is no wonder, if they understand not that which they had never opportunity to study, or have taken but a superficial taste of: But it were to be wished that they were so humble as to confess that they are yet but beardless; and that time and long study is needful to make them as wise as those (who with equal wit and grace) have had many more years of serious study, and greater opportunities to know the truth: and that they have not their wisdom by special inspiration or revelation; nor so far excel the rest of mankind in a miraculous wit, as to know that by a few years lazy study, which others know not by the laborious humble searches of a far longer time. One would think that a little humility might serve the turn for thus much.

But if ignorance get poss^{ion} of the ancient and grey-headed, it triumpheth then, and defileth little *David*, and saith, Give me a man that I may dispute with him? Or rather, Away with the heretick: he is not worthy to be disputed with. For wisdom groweth not with years: And a courser wit may be poaring forty or fifty years, after that which another may sooner understand.

derstand. Much time and study is necessary to great wisdom: But much *time* and *study* may consist with very mean attainments; and doth not alwayes reach the wisdom which is sought. And in such a case, the ancient and grey-headed think that veneration is their due; and that if they gravely sentence such or such to be erroneous, they are injured if they are not believed. They have not wisdom enough to make their age honourable; and therefore they expect that their age should make their wisdom honourable.

Thirdly, and because they are not able to endure the light, nor to stand before the power of open truth, they find it necessary to do almost all their work by *back-biting*: When they are out of the hearing of those whom they back-bite, among such as are as little sensible of this hateful sin as they; then they have this man and that man, this party and that party to reproach.

Fourthly, And (as Mr. Robert Bolton well noteth) to hide the malignity of their sin, and to cheat the hearers and their own consciences) they will first seem to praise him, and to confess that he is in other respects a very worthy, a learned or a pious man, and then bring in their back-biting with a [but.] And that which must sanctifie all this sin, and turne it into a work of zeal, is the seeming interest of God, and of religion. They do all out of a *zeal of God* (I cannot say, *A zeal for God*) though it be not according to knowledge. If it was an untruth which they spake it was for religion: If they did back-bite it was

to preserve the hearers from errour and danger : If they reviled that which they never understood, it was to keep the Church from the infection : If they tear the Church, and use their reputation to murder Love, and to make others odious who are wiser than they, all this is but for the defence of truth : And if it be non-sense or envy which they vent, they never repent of it (thats the mischief) because they think that the *Lord* and the *Church*, and the *hearers* have need of it. And so all those Texts are to them *Apocripa*, which condemn their sin. *Psal.* 15. 3. *2 Cor.* 12. 20. *Rom.* 1. 30. *Prov.* 25. 23. And sin is so befriended in mans corrupted nature, that they meet but with few *angry countenances* to drive away such reverend *back-biting tongues*.

Nay that they may abuse Gods word and name, against God, to the devils service, they arm themselves (as the Tempter did *Math.* 4.) with Gods authority and scripture, and will charge those with sin who would reprove their sin, and bring them to repentance : And as Master *Herbert* noteth, how the Pope under the reverend garb of Christs Vicar, doth do the like things to the suppressing of the Church and Truth, as *Türks* and *Heathens* do under the name of open enemies : so these men find that the names of *Ministers* and *Christians*, with the words of God abused, are among the well-meaning, a more effectual means to do that work which God abhorreth. I have long used to resist this sin of *back-biting* ; and (not to justifie the faults of any, but) to convince the *back-biter* of his sin. And I seldom do it, but they report of me that I am a
defender

defender of *such and such* corruptions: One backbiteth men as Prelatists and formalists; another the Presbyterians; another the Independents; and another the Anabaptists; and say *such a one is of such a sect*, and ever with epithetes of reproach: And when I tell them that the way to do them good, is to convince them of their error to their faces, and not to talk of them behind their backs, they report me presently to be a patron of the sect, because I was a reprover of their unchristian vice.

And many of them having not so far digested their Religion, as to see the evidences of it in themselves, are fain to take it upon trust from others: And they choose that party to cast this great trust upon, which they think to be most venerable. The Papist chooseth for number and worldly pomp and order: The carnal self-seeker chooseth the party, which may most further his preferment and honour in the world: The honestest sectaries do choose the party, which seemeth to them to be the most *illuminated* or most *strict*: And some have the wit, to look most at those, that set as many of these together as may be hoped for. But among whomsoever they cast their lot, their way to preserve the reputation of Orthodoxy, and the peace of that conscience which made the choice, is to be liberal in reproaching those that differ in any thing from the sect which they have chosen. (For how much of the Christian world is now in sects, is a thing which requireth more lamentation, than proof.) As the Dominicans when they have written far much more than *Calvin* about predestination, they have

have no way to keep their honour with their sect (the Papists) but to rail at the Calvinists and belye them, and charge them with that which they abhor, that so they may seem sufficiently to differ from them.

But the greatest reason of this contentious back-biting quarrelling humour, is Ignorance itself; which will not give them leave so much as to see the *difficulty* of the points which they oppose; much less the truth of that which they have not been used to. The way which is *spoken against*, they think they may also boldly speak against.

And hypocrisie (though mixed with sincerity) hath too great a hand in this with many. The less men are *taken up* in that true religion which consisteth in Heaven-work and Heart-work, in the Love of God and man, and the mortification of their selfishness and pride; the more they are addicted to make it up with a contentious zeal for their several wayes, opinions and modes of worship, that they may not seem to be cold or neutral in religion. They never understood the third Chapter of *James*, nor many other such texts of scripture.

O that the Ministers of Christ were once sensible, not here only but through all the Christian world, what a plague the conjunction of their ignorance and contentiousness, and their dividing selfish zeal hath been to the Churches of Christ? And what they have done against the souls of men, by *violence*, and by *heading parties*, and by laying Heaven and Hell upon the opinions, which they never understood! and by departing from

the primitive *simplicity* and *charity* ! And how odious a practise it is, of ignorant Ministers, to keep up the reverence of their *wisedome*, or *Orthodoxness* or *piety*, by the secret *back-bitings* and reproaches of others, whose persons perhaps they never saw ; or whom they never once soberly discoursed with face to face ; or whose writings perhaps they never read, or thought it not worth their time and labour to understand them ; and yet take it to be their piety to revile by hear-say and blind surmises, and judge in a cause which they never impartially heard and understood.

There is none of those Ministers of Christ whom you reproach, but is to be serviceable to his master for the saving of mens souls : And you are satans instruments to block up their way, and to turn away the hearts of people from their doctrine. If every Minister (especially your selves) who hath as great an errour, should be made odious for it to their hearers ; you might all put up your pipes, and find that your artifice hath first silenced your selves, by the righteous law, — *Nec enim lex justior ulla est : Quam necis artifices arte perire sua.* Or in the words of Christ ; *With what measure you mete, it shall be measured to you again.*

Did you see the ugliness of Ignorant peevish contentious zeal, as contrary to holy *Light* and *Love*, you would think you saw a devil, spitting out fire and brimstone, and would never more take it for your honour, nor for a mark of a child of God.

And if you knew how every word of obloquy especially by *back-biting* against your brethren,
doth

doth tend to infect the hearers with the same vices and kill their Love, and lead them into divisions, you would take heed for the sake of others. (Unless you are of those who are foolish-er than the devil, and would build Christs house and Kingdome by dividing it. *Math. 12.*) One rail-eth at *Luther*, and another at *Calvin*, and another at *Arminius*, and another at this man, and another at that, for matters which are above their reach; and the people are taught to rail at all; and to make it also their talk behind mens backs, to prate against this man and that man and the other; and in time to shew it, by breaking into sects: In a word such carnal courses of their Teachers, do make or harden carnal professors, to be one for *Paul*, and another for *Apollo*, and another for *Cephas*, but few sincerely and prudently for Christ: so that instead of Holiness, Love and Concord, we have in almost all company little but ignorant censorious wrangling, at the opinions of those that they never were acquainted with, or at the controverted practises, or circumstances of worship, which are not suitable to their prejudice and custom, and of which they never desired to be the impartial hearers of a just account.

If ever God will shew mercy to his Church, he will give them Pastors after his heart, who shall abound in *Light* and *Love*, and lead the people into Concord upon the ancient terms; and make it their work, to bring this Love-killing spirit into hatred; whether it work by the way of striving-disputes, or dividing principles or practises, or by reproaching others: by corpo-
ral

ral cruelty, or by a Religious censorious cruelty, which doth not *strike men*, but *unchurch and damn them*, and *separate* from them as men unfit for christian communion. And whilst the Pastors take another course, we must patiently wait and pity the Church, and fore-see our further misery in this prognostick; though the guilty being puffed up with the conceits of their preciousness to God, do promise themselves the desires of their hearts.

Are not the sons of *Levi* yet refined? when they have been in so many furnaces and so long! When wisdom, holiness and humility are their nature, and selfish pride and worldliness are cured, this wrinkled malignant ENVY will then cease; and an honest emulation to excel one another in wisdom and Love and all good works, will then take place. And then we shall not, like drunken men, one day fight and wound each other; and the next day cry out of our wounds and yet go on in our drunken fits, to make them wider.

DIRECT.

DIRECT. XXII.

Lastly, Let all the Ministers of Christ, so deeply study their wonderfull pattern of Love and tenderness, meekness and patience, and all those passages of Holy Scripture, which still commend these vertues to his servants, till their souls are cast into this sacred mould, and habituated to this Image and imitation of their Lord: And then Vertue will go from them, and they will be healing among all where-ever they shall come; As fire goeth out from the flinty contenders by their collisions, which maketh them still incendiaries and consumers of the Churches Peace.

I Will therefore end these Directions with the bare repetition of some more of those sacred words, (besides those forecited) which may be fit to breed such a gracious habit, in those that will faithfully study and receive them.

Isa. 9. 6, 7. The government shall be laid upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting father, the Prince of Peace: Of the increase of his Government and Peace there shall be no end.

Isa. 40. 11. He shall feed his flock like a shepherd.

shepherd; he shall gather the lambs with his arm, and carry them in his bosome, and shall gently lead those that are with young.

Isa. 42. 1, 2, 3, 4. Behold my servant whom I uphold: mine elect in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the Gentiles: He shall not cry, nor lift up, nor cause his voice to be heard in the street: A bruised reed shall he not break; and the smoking flax shall he not quench: he shall bring forth judgement unto truth: He shall not fail nor be discouraged, till he have set judgement in the earth; and the isles shall wait for his law.

Isa. 44. 3, 4, 5. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit on thy seed and my blessing on thy off-spring: And they shall spring up as among the grass, as willows by the water-courses: One shall say, I am the *Lords*, and another shall call himself by the name of *Jacob*: and another shall subscribe with his hand unto the Lord, and surname himself by the name of *Israel*.

Psal. 110. 2, 3. Rule thou in the midst of thine enemies: Thy people shall be willing in the day of thy power, in the beauties of holiness.

Ezek. 34. 2, 3, 4, 5. Wo to the shepherds of *Israel* that feed themselves; should not the shepherds feed the flocks? Ye eat the fat and cloath you with the wool, ye kill them that are fed, but ye feed not the flock: The diseased have ye not strengthened; neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye brought again that
which

which was driven away, neither have ye fought that which was lost; But with *Force* and with *Cruelty* have ye ruled them; and they were scattered because there is no shepherd — Read the rest of that Chapter.

Isa. 11. And there shall come forth a rod out of the stem of *Jesse*, and a branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord: and shall make him of quick understanding, in the fear of the Lord, and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked — The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them: And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt, nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. See also *cap. 65. 25.*

Isa. 2. 2, 3, 4, 5. And it shall come to pass in the last dayes, that the mountain of the Lords house shall be established in the top of the mountains,

tains, and shall be exalted above the hills, and all nations shall flow unto it : And many people shall go and say, Come ye and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: For out of *Zion* shall go forth the Law, and the word of the Lord from *Jerusalem* : And he shall judge among the nations, and shall rebuke many people : And they shall beat their swords into plow-shares, and their spears into pruning-hooks : Nation shall not lift up sword against nation, neither shall they learn wars any more. O house of *Jacob*, come ye and let us walk in the light of the Lord.

Mal. 2. 5, 6, 7, 8, 9, 10. My covenant was with (*Levi*) of life and peace ; and I gave them to him for the fear wherewith he feared me, — The law of truth was in his mouth, and iniquity was not found in his lips : He walked with me in Peace and Equity ; and did turn many from iniquity : For the Priests lips should keep knowledge and they should seek the Law at his mouth: for he is the Messenger of the Lord of hosts. But ye are departed out of the way : ye have caused many to stumble at the Law : ye have corrupted the Covenant of *Levi* ; — Therefore have I also made you contemptible and base before all the people, according as ye have not kept my wayes, but have been partial in the Law.

Zech. 9 9. Behold thy King cometh unto thee : he is just, and having salvation ; lowly and riding on an ass — He shall speak peace to the heathen, and his dominion shall be from sea to sea —

Math. 11. 29. Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.

Luke 4. 18. He hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted — 43 I must preach the Kingdome of God to other Cities also, for therefore am I sent.

Mark. 3. 20, 21. The multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, He is beside him self.

Job. 4. 32, 34. I have meat to eat that ye know not of — My meat is to do the will of him that sent me and to finish his work.

Job. 9. 4. I must work the works of him that sent me while it is day: the night cometh when no man can work.

Luk. 22. 24. And there was a strife among them, which of them should be accounted the greatest.

Math. 20. 25, 26, 27. But Jesus called them to him and said, ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you let him be your Minister; and whosoever will be chief among you let him be your servant: Even as the son of man came not to be ministred to, but to minister and to give his life a rancome for many.

Job. 18. 36. My Kingdome is not of this world. — Else would my servants fight.

Luk. 12. 14. Who made me a judge or a divider over you?

1 Pet. 5. 2, 3, 4. 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 (or, Over-ruling) Gods heritage, but be in ensamples to the flock: And when the chief shepherd shall appear, ye shall receive a crown of Glory.

2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy.

Matth. 23. 8. Be not ye called Rabbi; for one is your Master Christ: and all ye are brethren.

1 Cor. 4. 1, 2. Let a man so account of us as of the Ministers of Christ, and Stewards of the mysteries of God.

2 Cor. 10. 8. & 13. 8, 10. For we can do nothing against the truth, but for the truth; according to the power, which the Lord hath given me to edification, and not to destruction.

Act. 20. 18, 19. Ye know after what manner I have been with you at all seasons: serving the Lord with all humility of mind, and with many tears, — 20 And have taught you publicly and from house to house — In every City bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto my self, that I might finish my course with joy; and the ministry which I have received of the Lord Jesus, to testify to you the grace of God. —

29, 30, 31. Grievous wolves shall enter — And

of your own selves men shall arise, speaking perverse things to draw away disciples after them: Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears.

33, 34. I have covered no mans silver or gold or apparel: yea your selves know that these hands have ministered to my necessities, and to them that were with me: I have shewed you all things, how that so labouring ye ought to support the weak —

2 *Cor.* 12. 5. Of my self I will not glory but in my infirmities. So 9, 10. I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.

2 *Tim.* 2. 23, 24, 25. But foolish and unlearned questions avoid; knowing that they do gender strifes: And the servant of the Lord must not strive but be gentle to all men; apt to teach, patient in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

1 *Tim.* 3. 2, 3. A Bishop must be blameless, apt to teach — no striker, nor greedy of filthy lucre, but patient —

Tit. 1. 7, 8, 9, 10. A Bishop must be blameless as the Steward of God, not self-willed (or self-pleasing, or stiffe in his own conceit) not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught, that he may be able by sound Doctrine, both