

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

both to exhort & to convince the gain-sayers, for there are many unruly and vain talkers and deceivers, whose mouths must be stopped —

2 Cor. 10. 3, 4, 5. For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Rom. 14. 1. Him that is weak in the faith receive ye, but not to doubtful disputations — Let not him that eateth despise him that eateth not; nor him that eateth not judge him that eateth: for God hath received him — To him that esteemeth any thing unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably: destroy not him with thy meat for whom Christ died — For the kingdom 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 — He that doubteth is damned if he eat —

Rom. 15. 1, 2, 3. We then that are strong ought to bear the infirmities of the weak, and not to please our selves. Let every one of us please 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 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 received us to the glory of God.

Phil. 3. 15, 16. Let us as many as be perfect be thus minded, and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same things.

Eph. 4. 2, 3. With all lowliness and meekness, with long suffering forbearing one another in love: endeavouring to keep the unity of the spirit in the bond of peace — 15. Speaking the truth in love — 16. Edifying in love.

Phil. 2. 3. Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was in Christ Jesus — that made himself of no reputation — 14. Do all things without murmurings and disputings.

1am. 3. 17. The wisdom from above is first pure, then peaceable, gentle, easie to be intreated, full of mercy, &c.

1 Thes. 2. 5, 6, 7. Neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness: Nor of men sought we glory, neither of you nor yet of others, when we might have been burthensome (or used authority) as the Apostles of Christ: But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous

rous of you, we were willing to have imparted to you, not the Gospel of God only, but also our own souls, because ye were dear unto us.

Gal. 5. 22. The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness —

2 Cor. 10. 1. I Paul beseech you by the meekness and gentleness of Christ —

Gal. 6. 1. Brethren if a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness — Bear ye one anothers burdens and so fulfill the law of Christ.

Col. 3. 12, 13. Put on as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, &c.

1 Tim. 6. 11. Follow after righteousness, godliness, faith, love, patience, meekness.

Tit. 3. 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness to all men —

1 Pet. 3. 4. The ornament of a meek and quiet spirit, in the sight of God is of great price.

Lev. 19. 18. Thou shalt love thy neighbour as thy self.

Rom. 12. 9, 10. Be kindly affectioned one to another with brotherly love, in honour preferring one another.

Rom. 13. 10. Owe nothing to any man but Love — Love worketh no ill to his neighbour — Love is the fulfilling of the Law.

Joh. 13. 35. By this shall all men know that ye are my disciples, if ye have love one to another.

Joh. 13. 34. & 15. 12, 17. This is my commandment that ye love one another — As I have loved you — A new commandment —

Gal. 5. 14. The Law is fulfilled in this, Thou shalt love thy neighbour as thy self.

1 Thes. 4. 9. Ye are taught of God to love one another.

1 Pet. 1. 22. Love one another with a pure heart fervently.

1 Pet. 3. 8 9. Be all of one mind; having compassion one on another; love as brethren; be pitiful be courteous: Not rendring evil for evil, & railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

Pet. 2. 23. Who when he was reviled, reviled not again: when he suffered he threatened not.

Math. 5. 44, 45. Love your enemies; bless them that curse you, do good to them that hate you; and pray for them which despitefully use you and persecute you; that you may be the children of your father, which is in heaven — For if ye love them that love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do you more than others? do not even the publicans the same?

Math. 6. 14. For if ye forgive men their trespasses, your heavenly father will also forgive you. But if ye forgive not men their trespasses, neither will your father forgive your trespasses.

Math. 5. 39, 40, 41. I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also:

And

And if any man will sue thee at Law, and take away thy coat, let him have thy cloak also —

1 Thes. 5. 12, 13, 14. We beseech you brethren to know them which **LABOUR AMONG YOU**, and are over you in the Lord, and admonish you, and to esteem them very highly in love for **THEIR WORK SAKE**, and be at peace among your selves: Now we exhort you brethren warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men: so that none render evil for evil to any man; but ever follow that which is good, both among your selves and to all men.

1 Cor. 9. 19. Though I be free from all men, yet have I made my self servant unto all, that I might gain the more. And unto the Jews I became as a Jew that I might gain the Jews: to them that are under the Law, as under the Law, that I might gain them that are under the Law: To them that are without law as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law: To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some: and this I do for the Gospels sake.

1 Cor. 8. 1. Knowledge puffeth up, but charity edifieth: & if any man think he knoweth any thing he knoweth nothing yet as he ought to know: But if any man love God, the same is known of him. **v. 4.** But take heed lest by any means this liberty of yours become a stumbling block to those that are weak: **12.** But when ye sin against the brethren and wound their weak conscience, ye sin against

against Christ. 13. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Joh. 13. 3. Jesus knowing that the father had given all things into his hands, and that he was come from God and went to God, he riseth from supper and laid aside his garments, and took a towel and girded himself; After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. 12, 13. So after he had washed their feet and had taken his garments, and was set down again he said unto them, Know ye what I have done to you? Ye call me *Master* and *Lord*, and ye say well, for so I am: If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet: "For I have given you an example, that ye should "do as I have done to you. Verily, verily, I "say unto you that the servant is not greater than "his Lord, neither he that is sent greater than he "that sent him. If ye know these things, happy "are ye if ye do them.

Q. To what purpose do you set together all these words of Scripture, without any exposition, or telling us what you conclude from them?

Ans. I purposely avoid glosses and collections, that you may not say that I obtrude any thing on you of my own, which is not the mind of your Lord himself. And I set them together that they that overlook them, may have a deeper apprehension than they have had. First, What is the true spirit of a Christian, and nature of Christianity?

stianity? Secondly, What is the office and work of the Ministry, and which way they are to win souls, and convince or silence gain-sayers and extirpate errors, and prevent or cure schismes, and secure the Churches peace? And as for them that can seriously peruse all these words of the spirit of God, and yet can find in them no matter of correction or instruction without a Commentary and argumentation, I have no more to say to them at this time; but to add Christs next words *Job. 13. 18. I speak not of you all! I know whom I have chosen.*] And I shall annex a few texts which characterize the contrary spirit; Contrary I say, to *CHRISTIANITY* and the faithful *MINISTRY*, and with them I shall conclude.

1 Job. 3. 12, 13. Not as Cain who was of that Wicked One, and slew his brother. And wherefore slew he him? Because his own works were evil and his brothers righteous (Heb. 11. 4. By faith Abel offered to God a more excellent sacrifice than Cain) v. 13. Marvel not my brethren if the world hate you — Whosoever hateth his brother is a murderer: And ye know that no murderer hath eternal life abiding in him. (We ought to lay down our lives for the brethren.)

Job. 8. 44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning —

1 Sam. 25. 25. 17. As his name is so is he: Nabal is his name, and folly is with him — He is such a son of Belial that a man cannot speak to him.

Read the story of *Deeg*, *1 Sam. 22.*

Read

Read also *Ezra* 4. 13, 14, 15, 17.

Esth. 3. 8. *Haman* said to the King — There is a certain people scattered abroad, and dispersed among the people, in all the Provinces of thy Kingdome; and their Laws are divers from all people, neither keep they the Kings laws: therefore it is not for the Kings profit to suffer them.

Dan. 3. 12. There are certain Jews — that O King have not regarded thee; they serve not thy Gods, nor worship the golden Image which thou hast set up —

Dan. 6. 5. We shall not find any occasion against this *Daniel*, except we find it against him concerning the Law of his God — 7. All the Presidents of the Kingdome, the Governours and Princes, the Counsellors and Captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for 30 dayes, save of thee O King he shall be cast into the den of Lions. v. 11. These men assembled and found *Daniel* praying and making supplication before his God (which he did three times a day as aforetime) — 13 They said, that *Daniel* that is of the captivity, regardeth not thee O King, nor the Decree that thou hast signed, but maketh his prayers three times a day —

Amos 7. 12, 13. *Amaziah* said to *Amos*, O thou Seer, go flee thee away into the Land of Judah, and there eat bread and prophesie there: But prophesie not again any more at Bethel: for it is the Kings Chappel, and it is the Kings Court.

Math. 23. 29, 30, 31. Wo unto you Scribes, Pharisees, Hypocrites, because ye build the tombs of the Prophets, and garnish the sepulchres of

the righteous, and say, If we had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses to your selves that ye are the children of them which killed the Prophets: Fill ye up then the measure of your fathers —


Joh. 11. 48. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation.

Act. 4. 1, 2. And as they spake to the people, the Priests and the Captain of the Temple, and the Sadduces came upon them, being grieved that they taught the people — And they laid hands on them and put them in hold — *v. 17.* That it spread no further among the people, let us straitly threaten them that they speak henceforth no more in this name. *18.* And they called them and commanded them not to speak at all, nor teach in the name of Jesus.

Gal. 4. 29. But as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now —

3 *Joh. 9. 10, 11.* I wrote to the Church, but *i* *arephes* who loveth to have the pre-eminence among them receiveth us not — and not content therewith neither doth he himself receive the Brethren, and forbiddeth them that would, and casteth them out of the Church. Beloved follow not that which is evil, but that which is good. He that *DOTH GOOD*, is of God; but he that doth evil hath not seen God.

1 Thes. 2. 14, 15. For ye also have suffered like things of your own Countrymen, even as they have

have of the Jews: who both killed the Lord Jesus and their own Prophets; and have persecuted us: and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved; to fill up their sin alway: for the wrath is come upon them to the uttermost. 

Luk. 9. 54, 55. Lord wilt thou that we command fire to come down from heaven, and consume them, even as *Elias* did? But he turned and rebuked them and said, ye know not what manner of spirit ye are of: for the son of man is not come to destroy mens lives, but to save them.

I conclude as I began: that the consciousness of our own ordinary and lamentable infirmities, and the greatness of the Churches sufferings thereby, in all fore-going ages and in this, will condemn us of impudent self-ignorance, if Ministers be not compassionate and tender towards the weaknesses of the people, who cannot be expected to equal them in knowledg. Alas, Brethren, what are we (even after so many years study & preparation) that we should be supercilious and cruel to the infirm! what difficulties puzzle us? what a loss are we at in our ordinary studies? How weakly do we preach and pray and write? How easily do we see this in one another, as our mutual censures and severities shew? Who troubled *Paul* and the first Churches, but erroneous Teachers? Who prated maliciously against *John*, and cast out the brethren, but a *Diotrephes*? Who brought in the errors of the *Millenaries*, the corporeity of Angels, the errors of the *Arrians*, *Eunomians*, *Nestorians*, *Eutychians*,
Mace-

Macedonians, and almost all the rable in *Epiphanius*, *Augustine* and *Philastrius*, but Bishops or Presbyters? Who have caused and kept open the wounds of the Churches of the East and West so long? Who introduced all the errours (about praying for & to the dead, &c.) that are in most of the Liturgies of the Churches in East and West? And all the errours that are found in so many Councils and Confessions of Churches; and in so many Volumes of Controversie as are extant? Who set up the *Roman* Usurpation and Tyranny? Who set up the Papal power above Princes; and determined in the *Laterane* Council for their power to depose them and alienate their dominions? Who set up Usurpers and raised wars against Emperors and Kings upon these grounds? Who brought in Transubstantiation with the rest of the *Roman* absurdities? Who have been the Masters of the bloody Inquisitions? And who hindereth the preaching of the pure doctrine of the Gospel in all the *Romanists* dominions? Is it not an erroneous Clergy?

You'll say, *Those are Papists and so are not we?*

Ans. No, God forbid we should! But they are a mistaken Clergy; which sheweth us that the Clergy are as liable to be dividers and troublers of the Church as the Laity are; and have done much more.

If any hence would infer, that the Pastors must be vilified or deprived of their just liberties and power, I would more largely tell such a one, that it is also the Clergy that have opposed all these Heresies and sins; and that have maintained obedience to Princes; and that have preserved the
Scrip-

Scriptures and the Christian faith; and that have been the salt and lights of the world, without whom Christianity never long continued in any nation; And that have been the chief instruments of bringing all the souls to Heaven that have passed thither from the militant Church. (But I have done this in two sheets for the Ministry long ago.) So that our faults consist with the honour of our function, and of our necessary labours, and with the praise of the more blameless.

And even so, though the peoples weakness, and inclinableness to unwarrantable separations and schisms, be blameworthy, as a fruit of their infirmity and injudiciousness: Yet must we remember that they are the members of Christ, and we must not deny his interest in them; nor judge or use them hardlier than Christ himself hath done, or alloweth us to do: But study his Love and tenderness and forbearance, that we may follow him in serving him; and not follow our uncharitable passions, and call it, a serving of him; who liketh no such hurtful service. He that loveth Christ in none of his Infants or weaker members, but in the strong and more prudent sort alone, doth love him in so few, that he may question whether he loveth him indeed at all; And whether ever he shall hear, *Inasmuch as ye did it to the least of these my brethren, ye did it unto me.*

April 14. 1668.

The

*The way of
Division by
Violence.*

I.

Depart from the Apostolical primitive simplicity; and make things un-necessary, which seem necessary in Doctrine, Worship, Discipline and Conversation.

II.

Endure not that man that is not of your mind and way; But force all to concord upon these terms of yours, whatever it cost.

*The way of Peace
by Love and Hu-
mility.*

I.

Adhere to the ancient simple Christianity, and make nothing necessary to your Concord and Communion, which is not necessary.

II.

Love your neighbors as your selves; Receive those that Christ receiveth, and

that hold the necessities of Communion; be they Episcopal, Presbyterian, Independants, Anabaptists, Arminians, Calvinists, &c. so they be not proved Heretical or wicked.

*The way of Divi-
sion by Separation.*

I.

Depart from the Apostolical Primitive simplicity; on pretence of strict observing it; And make New Duties and new sins, which scripture makes not such.

II.

Account all those ungodly that use set prayers, or worship not God in the same manner as you do.

H b

III.

III.

Brand all Dissenters with the odious names of Schismatics, Hereticks, or seditious Rebels; that they may become hateful to high and low.

IV.

When this hath greatly increased their disaffection to you, accuse their Religion of all the expressions of that disaffection, to make it odious also.

V.

Take those for your enemies that are their friends, & those

III.

Speak evil of no man, and especially of Dignities & Rulers: Revile not when you are reviled: speak most of the good that is in Dissenters; and do them all the Good you can.

IV.

If any wrong you, be the more watchful over your passions, & opinions, and tongues: lest Passion carry you into extreams: Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you: And do not evil, that good may come by it.

V.

Impartially judge of men by Gods interest in them, and not your own or your parties.

III.

Brand all Dissenters with the odious names of graceless formalists: That you may make them all seem unlovely to others.

IV.

When this hath stirr'd them up to wrath, call them wicked persecutors, and have no communion with them.

V.

Backbite and reproach all those as Complainers with sin, or such as strengthen the hands of the wicked and the persecutors, who would recal you to Love and Humility: And cherish all sects be

By Violence.

By Love.

By Separation.

those for your friends which are their enemies: And cherish those be they never so bad, that will be against them, and help you to root them out.

But remember that for all this you must come to judgement.

And read these following words of Mr. R. Hookers, which he useth of some part of the History, which out of Sulpitius I before mentioned; Eccles. Pol. Epist. Dedic.

parties. Reprove the wayes of *Love-killers* and *Backbiters*; and let not the fear of their *Wrath* or *Censures* carry you into a compliance with them, or cause you by silence to encourage them: But rejoyce if you should be Martyrs for *Love* and *Peace*. For—

Blessed are the meek, for they shall inherit the earth.

Blessed are the Peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for Righteousness sake; for theirs is the Kingdom of heaven.

be they never so erroneous or Passionate that will take your part, and speak against them: But First, when the Wrath which you thus kindled hath consumed you; Secondly, or your Divisions crumbled you all to dust: Thirdly, and your scandals hardened men to scorn Religion to their damnation; remember, wo to the world because of offences, and wo to him by whom offence cometh.

Read *Act. 20. 30.*
1 Cor. 1. 10. 13. & 3. 3. *Rom. 16. 17,*
18. Jam. 3. 13, 14,
15, 16, 17. Study these on your knees.

"I deny not but that our Antagonists in these Con-
"troversies, may peradventure have met with some not
"unlike to *Ithacius*, who mightily bending himself by
"all means against the Heresie of *Priscillian*, (the ha-
"tred of which *one evil was all the vertue he had*) be-
"came so wise in the end, that every man carefull
"of vertuous conversation, studious of the Scrip-
"ture, and given to any abstinence in diet, was set
"down in his Kalender for suspected *Priscillianist*:
"For whom it should be expedient to approve their
"soundness of faith, by a more licentious and loose be-
"haviour. Such Proctors and Patrons the truth
"might spare. Yet is not their grossness so intollera-
"ble as on the contrary side, the scurrilous and more
"than satirical immodesty of *Martinism*; the first pub-
"lished schedules whereof being brought to the hands
"of a grave and very honourable Knight, with signifi-
"cation given that the Book would refresh his spirits,
"he took it, saw what the title was, read over an
"unfavoury sentence or two, and delivered back the
"Libel with this answer; *I am sorry you are of the mind*
"*to be solaced with these sports, and sorrier you have therein*
"*thought my affection like your own.*

FINIS.

Errata.

P r. f. p. 2. lin. 23. for *no* read *not*, pag. penult. l. 27. for *enflame* r. *enslave*.

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thor.*

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