

*The Preface to the Readers.*

5. And it is he only that can send forth a Conquering Spirit, to sanctifie and bring back the souls of men to God. It is only to him that God hath committed the Spirit thus to bestow.

I do therefore detest both these extreame. But yet it being the former that I take to be the greater, and that too many men of better repute do give too much countenance to, in their inconsiderate disputes against Works in Justification, I thought I had a Call to speak in so great a Cause.

My opinion is that its Essential to Justifying Faith to take Christ as Lord and Saviour; and that they who say, *But not qua Justifying*, do emply false Doctrine, as I have elsewhere discovered: I think that Holyness is of the Essence of Christianity; and if I were sure a man were unholy, I would not call him (except analogically) a Christian. *Tertul. Apol. c. 46.* faith, *Sed dicet aliquis etiam de nostris excedere quosdam a Regula disciplina: Desunt tum Christiani haberi penes nos: Philosophi vero illi cum talibus factis in Nomine & in honore sapientia perseverant.* And *cap. 43.* *Nemo illic (in carceribus, &c.) Christianus nisi plane tantum Christianus: aut si aliud, jam non Christianus.* *Athenagoras Legat. pro Christ. p. 3.* *Nul- lus enim Christianus malus est, nisi hanc professionem simulaverit.* That it is the very business of Christ, the Spirit and all Ordinances, to bring back the soul from God to the Creature. See what *Nazianz.* saith, *Orat. i pag. 11.* *Huic contra scopus est, anima penas addere, ac mundo eam eripere, Deoque dare, Divinamque Imaginem, aut manentem Conservare, aut periclitantem fulcire, aut dilectum in Pristinum statum revocare, Christumque per spiritum sanctum in pectoris domicilium admittere: atque ut summatim dicam, eum, qui superni agminis sit, Deum efficere, & supernam beatitudinem ipsi comparare: Huc Magistra Lex tendit:*



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*Huc inter Christum & Legem interjecti propheta : Huc spiritualis Legis professor & finis, Christus : Huc exinanita Deitas : Huc assumpta Caro : Huc nova illa mixtio, Deus inquam & Homo. Vide reliq.*

The Affections of man do shew his Nature and Inclination: what a man Loveth, such he is. God is Holy, and therefore Loveth Holyness: The Righteous Lord loveth Righteousness. Did God care as little what we are in our selves, as some Imagine, & could love with Complacency the unholy, Impenitent, Rebellious sinner, upon supposition that Christ is Righteous and Holy for him, he were not what he hath told us he is in his Word. To deny God to be Holy, is to deny him to be God. And he that once believeth he hath an unholy God, or a God so indifferent to the Holy and unholy, no wonder if he be unholy himself. For all will affect to be like their God; At least none sure will think it necessary to be better then God. No wonder therefore that the Heathens lived wickedly, who worshipped wicked livers as their Gods.

It is a Cutting passage of *Augustine, Epist. 202. Nectario*, telling out of *Terence* of the young man that was incited to lechery, by seeing the picture of *Jupiter* on the wall, committing adultery; he adds, that if he had chosen rather to imitate *Cato* than *Jupiter*, he had never been so tempted: *Sed quo pacto id faceret cum in Templis adorare cogeretur Jovem potius quam Catonem*. They that feign God so indifferent to Holyness, which his people excell in, do either make holyness a defect, and none of Gods Image, or else they make man to be better then God; and Consequently to be Gods: For he that is Best is God.

I must therefore be excused, if I make not such a distance between Faith and Holyness, as some do. (And yet



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yet a difference I make); and yet suppose that I am so far from dishonouring free Grace hereby, that I should but deny and reproach it, if I did otherwise. For its greater Grace to give Justification and Sanctification, then to give one alone. *August. Epist. 3. Volus. saith, Christ came In Magisterium & Adjutorium: And its called Adjutorium because sine Gratia fidei quæ ab illo est, Nemo potest vincere concupiscentias vitiosas: Et si quæ earum residua non vicerit veniali Remissione purgari.* Here is that common old Doctrine which some say is a joyning Christs righteousness and our own: viz. (Though Christ pardon all former sins at our Conversion, yet for the time after) his first work is to sanctifie, and pardon doth but save us from the penalty of the rest, which through the Imperfection of Sanctification is not overcome. And doubtless our best obedience is but a Receiving more, and therefore a fruit or part of Grace. *August. Epist. 5. Marcell. Nihil Deus Iabet quod sibi proficit, sed illi cui Iubet.*

I do therefore so ascribe to man, that Gods Grace may be advanced by it, and not denyed or extenuated. As *August. Epist. 46. Valentino. Si non est Dei Gratia, quomodo salvat mundum? Et si non est liberum Arbitrium, quomodo Indicat Mundum?* The old character of a Christian was not only from his belief or Imputed Righteousness. *Tertull. Apol. c. 40. Nos vero Iejuniis aridi, & omni continentia expressi, ab omni vitæ fruge dilati, in sacco & cinere voluntates, invidia Cælum tundimus, Deum tangimus, & cum misericordiam extorserimus, &c.* *Augustines* whole tractate de fide & operibus is worth the reading to this business, cap. 21. p. 34. *Hoc itaque prodest in Deum recta fide credere, Deum colere, Deum nosse, ut & bene vivendi ab illo sit nobis auxilium, & si peccaverimus, ab illo indulgentiam mereamur; non in factis quæ odit securi*

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*perseverantes, sed ab eis recedentes, &c. Et cap. 23. Insuperabilis est bona vita a fide qua per dilectionem operatur: immo vero ea ipsa est bona vita.* Had I said so, it would have been offensive.

The occasion of this writing (as I have shewed in the beginning of it) was a strange Volumn of Mr. *Crandons*, seconded by Mr. *Kendal*, ushered in by Mr. *Eyre*, and modestly commended to the Publike view by Mr. *Caryl*: This writer did by an Epistle to the Ministers of *England* invite them to such dealing, as he had given them an Example of. Seeing he hath led me that way, I am willing that They should have the Hearing and true knowledge of the cause. Though I then hated keen Censures and Divisions in the Societies that I affected, yet I must confess the time was when I had too Narrow thoughts of the Church of Christ, and little minded the Peace of any but of that Partie in it which I most honoured; and thus was involved in the guilt of Faction for want of such Catholike Considerations and Affections as be seem a Member of the Catholike Church. Then was I loved and esteemed by my Brethren, and met with none of their Censures or Calumnies; For though I did not wholly put mine eyes and ears into their keeping, having still an unsatisfied thirst after Truth, yet they were the Persons whom I trusted and subscribed to. But since I have seen and disclosed the Evil of a Private Spirit, and of dividing principles, and extreams in Doctrine and Practise, I find the Indignation of that Spirit which I oppose. Christ came not to bring me peace, when he shewed me his Truth. Since I grew into so high an esteem of Unity, some would constrain me to be a man of Contention: and since I so valued Peace as to be even fond on it, it seems to draw back.



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Me thinks I could better bear almost any other censure or opposition, then to be taken for a Divider or disturber of that Peace which I so earnestly affect. But as *Seneca* makes it the greatest tryal of a Good man, when he can *Boni viri famam perdere*, for the love of goodness; so I look on it as my Tryal, whether I can lose the fame of being Peaceable, for a love to Peace. Upon enquiry into the cause of this offence, me thinks I have found some in my self, and some in my Brethren. In my self I find 1. That my knowledge being very defective, the imperfections of it will appear in all that I do. But I thought that this would not have offended them that were not offended with me when I knew less: (excuse me that I say, I know more then I did: men that see, are apt to be confident of it, when they cannot well demonstrate it to another.) 2. I find that there are some incautious passages in my *Aphorisms*, not fitted to their reading that come to suck poyson, and to seek for a Word to be matter of Accusation, and food for their censuring Opinionative zeal. I supposed this would have been pardoned also, when the occasion was known, and when I compared my careless style with a multitude of approved Writers. Among others, I thought I discerned these Reasons of the offence. 1. There are so many contrary Parties in the Church, that it is impossible to please all: He therefore that will please, must choose his Party, and resolve to displease all save them, and not extend his ambition too far. 2. He that will please, must have no Adversary. But if there be but one man found that hath malice enough to Accuse, there will many be found to receive his false reports. 3. My Judgement hath led me on to those Doctrines which exasperate not only single persons, but Parties, especially the Antinomians, Anabaptists and Separatists: And there are some men who  
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are half of their mind, that keep up some good reputation with the Orthodox; and so standing in Judgement and Interest between both, are the readier to receive, and the more capable to hand up the Jealousies of the rest. 4. Local distance doth much disadvantage me: it being only those that know me not, or live not within the reach of my converse that seem offended: and so I have not opportunity to give them that satisfaction, and mollifie their minds, as I doubt not but I should do, if I lived among them. 5. It is an unhappy Age to speak any thing in, that seemeth new, or not common, though but in Method: there being so many Heresies and wicked Doctrines of late sprung up among us, and all under pretence of a progress in knowledge, and of further light, that I cannot blame any wise and godly man to be wary and cautelous what he doth receive. 6. Satan is an enemy to all Truth, but especially to *Uniting* and *Reforming Purifying* Truths. 7. Though I offend, I must say that which cannot be hid. Divines are too few that are impartially and diligently studious for Truth, and take not things upon prejudice and trust from a Party: And yet fewer that have strong Judgements, and are able to discern it, though they do study it: When they have followed on an enquiry a little way, and find that truth doth like the branches of a Tree, or the veins in mans body, go smaller and distinct, then are they unable to follow it any further, and to see the truth in so fine a thred. I arrogate not this to my self, the want whereof I discern in others: but yet I wonder oft at the confidence of such men: and can well say as *August. Epist. 29. Hieronymo. Adversus eos qui sibi videntur scire quod nesciunt, hoc tutiores sumus, quod hanc ignorantiam nostram non Ignoramus.* Which is the scope of much of my *Apol.* against Mr. K. 8. I find my self much injured by the excessive estimation



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tion and praises of those that approve of my Labours, I mean the less discreet among them : for that enrageth some others, and whets them on to a contention. I do therefore bespeak all such friends in the words of *Augustine, Epist. 7. Marcell. Vos autem qui me multum diligitis, si talem me asseritis adversus eos quorum malitia, vel Imperitia, vel Intelligentia reprehendor, ut me nusquam scriptorum meorum errasse dicatis, frustra laboratis ; non bonam causam suscepistis : facile in ea, meipso iudice, superamini ; Quoniam non mihi placet cum a charissimis meis talis esse existimor, qualis non sum. Profecto enim non me, sed pro me alium, sub meo nomine diligunt, si non quod sum, sed quod non sum, diligunt.*

Yea, the very number of Assenters I find is an offence: but that I cannot help. Good men when they think any Truth to be an Errour, will be sorry that it is entertained. Doctor Owen thus Prefaceth to Mr. Eyre's Book: *For the present I shall only say, That there being too great evidence of a very welcome entertainment, and Acceptance given by Many to an almost pure Socinian Justification and Exposition of the Covenant of grace, even amongst them into whose hearts God seems to have shined, in some measure, to give the light of the knowledge of his Glory in the face of Jesus Christ. He that should think any Doctrine to be against God, I wonder not if he think himself bound to oppose it. But to be Almost an Errour, is to be a Truth: There is but a thred between Truth and Errour; and that which is not Neer to that Errour, is not Truth, but is liker to be another Errour in the other extream: For Truth is one strait line, but Errour is manifold; even All that swarveth from that line, in what space and degree soever. I purposed to have said nothing to this Reverend Brother Doctor Owen; but when I came to answer the Arguments for Justification, or Absolution, or*

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Remission before Faith, I found my self engaged to do it, because I knew of none that had said so much as he there doth; and because (since the publishing of my Apology) two or three reverend Brethren told me that, as to that part, it was thought necessary.

There is lately come forth a second Part of a Treatise of Justification, by a Reverend Brother; wherein some things which I have delivered are opposed; especially that sincere obedience is a condition, & *causa sine qua non* of our Justification as continued (or *non-amittendi justificationem*, and of final sentential Justification, if he speak to me) He being one of the two to whom I first directed my Aphorisms; I there promised, that if he dissented I would search again, and be the more suspicious of my thoughts: which I have accordingly done. And whether it be my unhappy darkness, or my certain knowledge of his mistake, or what ever the cause be, I am left but the more confident of the Truth of what he opposeth. Certain I am, that I am willing to know the Truth, though it were to tht Retraction of all that I have wrote. The strength of his Arguments lies upon a supposition, that *Conditions have a Moral efficiency*, which he is pleased to prove by his bare affirmation; yea after I had denied it, both to himself in private writings, and in my Books publickly, and affirmed that its against the common sence of Lawyers, and that a Condition *qua* Condition hath no efficiency, though some Conditions *qua* Meritorious may; yet was he not pleased to take any notice of this, as if his affirmation excluded all need of a further proof. And pag. 220. he doth thus state the question, *Upon what account these are required in justified persons? Whether in some causality or concurrence as faith is? only not with such a degree of excellency? Whether good works be required as well as faith, so that we may say, justifying*



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*Justifying Repentance, justifying Law, as well as justifying Faith?*  
*This is positively and vehemently affirmed by some.* And he plainly shews that it is my self that he speaks of. I do truly continue that high estimation of this Reverend Brother which I first did sincerely express. But all men are imperfect: I much desire more candor and truth in these passages. I vehemently disclaimed, 1. All causality of works or Faith to Justification, to himself in private writings. 2. As also I shewed him that if I were guilty of bringing them too neer to an equality, it was by taking down Faith more then he, but not by raising works higher then others. 3. I gave him reasons why it was not fit to say, *Justifying Repentance, Love, &c.* 4. It was so far from my thoughts to talk or think of *Justifying Law*, (if he mean not the Gospel promise, as its like he doth not: for else sure he would not account it strange) that I purposely wrote against it, and as plainly as I could speak. And yet must I be said, or intimated *vehemently and positively to affirm* such things? Why then, what good will disputing do? Or what Remedy but to appeal to a Juster Judge! That *Credere, to Believe or lay hold on Christ, though they be Grammatical Actions, yet they are naturally passions, as Intelligere, videre, &c.* which pag. 225. he makes to be the fullest representation of that Truth. This, I say, is the point which I gave him in writing my reasons against, but he here takes no notice of them. Whether my fore-mentioned promise in my Epistle to *Aphor.* oblige me to a Reply to what is said against me in this Book, I shall consider, as God affordeth me opportunity, and shall hearken to what others advise me to therein. But if I return no Reply, I yet conceive my self fully excusable. 1. In that the Author in his Epistle, seemeth to avert it, professing his thoughts against Replying to a whole Book. If I write then, he will take what scraps he please



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into consideration : and if I Reply to all his, it seems, I shall do what he judgeth unmeet. 2. It so falls out that I have answered him already in this Confession, before I saw his Book: so that I think there needs no more. Whether it be new Doctrine to assert such conditions as I do, and whether his Doctrine, pag. 346. be true or tolerable, that *a. in Christs suffering we were looked upon by God as suffering in him; so by Christs obeying of the Law, we were beheld as fulfilling the Law in him, &c.* I leave it to the Reader to judge, when he hath read what I have here said to the contrary.

But I must desire my Reverend Brother not to be offended that I prove this doctrine the very foundation of Antinomianism; For when I did that, I little thought that he would own it : and if I had, I durst not have been silent. 3. If I may escape the censure of charging my Reverend Brother with contradictions, or labour in vain, I would desire the Reader to consider, whether after all his gainsaying, he do not openly aver the same doctrine which I maintain ? pag. 118. he gives us these words, as remarkable in a different Character. *For though holy works do not justify, yet by them a man is continued in a state and condition of justification : so that did not the Covenant of Grace interpose, gross and wicked wayes would cut off our justification, and put us in a state of condemnation.*

And Pag. 429. *For although Christ did fulfil the Law for such who are his, yet this is not imputed and accounted immediately to every one, but its applyed in that way and order which God hath appointed : and that order is to communicate the benefit of his active obedience, to none but such who shall by faith receive him, and obedientially walk in his commands.* Believe these things, Reader, and I will not differ with thee about the name of a Condition. Call it what you will for me. 4. My last Reason is, because those Reverend Brethren



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thence that I have spoke with since they read it, do tell me, that they judge the contradiction to me to be so superficial and without proof, that I need not be solicitous to hinder its success: Though for my part, I bear some kinde of reverence even to his mistakes, through my love and reverence to himself.

And I shall the more easily be perswaded to forbear more writings of this sort, not only because my friends at a distance do so importune me to a more profitable kinde of imployment, but also because it pleaseth God of late to call out more enough to such undertakings. There is newly come out against Antinomianism, as Mr. *Hotch* his Exercitation of Remission of sin, so Mr. *Warren* against Mr. *Eyre*, and Mr. *Grail* against him also, for the conditionality of the Covenant of Grace: and both judicious, and well worthy the reading: which I willingly say, though the former differ from me about the notion of Faiths instrumentality, and before the later Master *Constant Fessop* hath published a large Epistle to vindicate Dr. *Twiss* from that opinion about Justification which I supposed him to be guilty of. And truly I was much taken with that Preface when I read it, and said, Its pity it should be upon mistake: and if it be, me thinks (in that case) I am ready to love his mistake, for the charity in it, and the desirableness of the thing asserted, more then my own ungrateful interpretation, though it should be true. And I heartily thank that Reverend Brother for his candid and ingenuous labor; wherein, if he hit indeed the Doctors sense, he hath not only befriended me, for the rectifying of my mistakes, but also befriended the Church, in taking from the Antinomians the advantage which they seemed to have by the reputation of so Learned a man as Dr. *Twiss*. For my own part, I owe more to his writings, for my information in those points,



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where many are now offended with me for my judgment, then to any writer in the world, except the Scriptures. In particular, it was he that did not only satisfy me in the point of Universal Redemption, but by clearer distinguishing between Gods Preceptive and Decretive will, then I had found others do, did help me to discern better then before I had done, between the Physical and Ethical considerations in Theologie, and did let in that light at so narrow a crevice, which hath not been a little serviceable to me since then. And indeed it was Doctor *Twiss* that first drew me out of the road that I was in, if I have in any particulars forsaken it. And the next advantage I had, was by reading *Saltmarsh's* Flowings of Grace: which I saw so exceedingly taking both in the Country and the Army (where I then was) that I fell on the serious perusal and consideration of it: and its palpable errors were a most usefull discovery to me of some contrary Truths, while I was endeavoring to confute him; so that when I considered of the justest answer to his conceits about Christs Believing, Repenting and Obeying for us, it plainly lead me to the discerning of that necessity of the twofold Righteousness, which some inconsiderately quarrel at. And a long vacancy in deep weakness of body, presently succeeding the beginning of these thoughts, did much more enforce them then before.

This much more I must say concerning this present Confession. 1. The large citations of other mens words must needs seem tedious to many Readers, but I am necessitated to it, as the only answer to the Argument of singularity which I am charged with, and which seemeth the most effectual that they plead. And I hope the matter of those citations will prove worth the reading.

2. If any Brother understand not any word in my *Aphorisms* which is here interpreted, or mistake my sense about



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about the Matetr of that Book, which is here more fully opened, I must expect that they interpret That by This. And if any one have so little to do, as to write against that Book (which is not unlikely) if he take the sense contrary to what I have here, and elsewhere since then published, I shall but neglect him as a contentious vain wrangler, if not a Calumniator.

If any will needs take any thing in this Book to be rather a Retractation, then an Explication of what I have before said, though I should best know my own meaning, yet do such commend me, while they seem to blame me: And for my part I never look to write that which shall have no need of correction, remembring how *Anstine* befooled one contrary minded; and I say as he in another place, *Epist. 7. Marcell. pag. 13. In talibus questionibus non multum laboro: quia etsi defendi sententia mea liquida ratione non potest, mea est; non ejus Authoris cujus sensum improbare fas non est, &c. Ego proinde fateor me ex eorum numero esse conari, qui proficiendo scribunt, & scribendo proficiunt. Unde si aliquid vel incautius vel indoctius a me positum est, quod non solum ab aliis qui videre id possunt merito reprehendatur, verum etiam a meipso (quia & ego saltem postea videre debeo, si proficio nec mirandum est, nec dolendum, sed potius ignoscendum est & gratulandum; non quia erratum est, sed improbatum. Nam nimis perverse seipsum amat, qui & alios vult errare, ut error suus lateat. If any be yet offended after so much endeavour to satisfie them, it is against my will, and I say to them as Hierom, Tom. 1. de vita Cleric. ad Nepot. Aut nihil scribendum fuit, ne hominum Judicium subiremus, quod tu facere prohibuisti: aut scribentes cognoscere cunctorum adversum nos maledicorum tela torquenda: Quos obsecro ut quiescant, & desinant maledicere: non enim ut Adversariis, sed ut Amicis scripsimus: Nec in-  
vecti sumus in eos, qui peccant, sed ne peccent moruimus:*



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*Nec, in illos tantum sed in nosmetipsos severi Indices fuimus.*

The main discouragement that I find in writing of hard controversies, is, because there are so few of the people (to say nothing of the younger, or duller of the Ministry) that are able to make tryal, and discern when a cause is well maintained, and when not: But a man that will confidently pour out words, how far so ever he Digress from the Truth or mark, is as soon believed, as he that giveth the soundest Reasons, saith Hierom. (*Ubi supr. p. 14.*) *Nil tam facile quam vilem plebeculam & indoctam Concionem lingue volubilitate decipere; qua quicquid non intelligit, plus Miratur.*

If after all this any Brother shall yet confidently charge me with error, I promise him to be diligent in my endeavours to know the Truth: and me thinks I may expect, that whoever so chargeth me, should in all reason have these Qualifications following.

1. That he be a man of a stronger Judgement, and more Discerning Head; and not one of those that Nazianz. describes *Orat. 1.* (and after, p. 453.) that think themselves wise enough to be Teachers or Contradict others, when they have got two or three words of Scripture: Nor such as have not wit for an ordinary business, and yet think that they can master the deepest Controversies. He that thinks to do this without a piercing wit, (as well as Grace) ordinarily, thinks to see without eyes.

2. I expect that he be one that hath longer and more diligently and seriously exercised himself in these studies, then I have done.

3. That he be one more free from prejudice and partiality then I am: who, I must needs say, have been deeply convinced of the evil of detaining any Truth in unright-



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unrighteousness, upon any interest of a Party that is against it.

4. That he have more of the illumination of Gods Spirit, which is the chief.

5. That he have a more sanctified heart, that he may not be led away with wrong ends, or blinded by his vices.

Usually all these are conjunctly necessary: but at least there must be so much of the chief, as may supply the want of the rest. And as in all these I unfeignedly lament my defectiveness, and doubt not but there are multitudes of Labourers in Gods Vineyard, with whom in these respects, I am unworthy to be named; so it is these whose judgements I shall value; but for empty, confident, self-conceited ones, that know not what they talk against, I shall regard them as they deserve. I did not easily or rashly fix upon that which they dislike; I was once of their mind in some of those points; and I doubt not but they are verily perswaded that they are right: or else they would not be so zealous in the business. But as confident men as they, and perhaps as able, have seen Truth in some of these things, which they formerly reproached as errors: of whom I may say, as *Austin of Paul* (in their measure), *Epist. 203. Prostratus est ut excæcaretur, & excæcatus est ut mutaretur, mutatus ut mitteretur, missus ut qualia fecerat in errore, talia pro veritate pateretur.* viz. to be reproached as erroneous, as they did by others. And for friends so to use the Truth and their Brethren is no news: *Hierome, Nazianz. Chrysost.* and who not of the worthyest Fathers were so used in their times? Saith, *Nazianz. Orat. 26. p. 443. Atque ipse exiguus & pauper sum Pastor, Pastoribusque aliis ut parce dicam, nondum gratus atque acceptus: quod rectore Judicio ac ratione, an animi malevolentia, & contentionis studio, fiat, nescio: Enitar tamen quantum potero, daboque operam*



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operam, ne gratiam divinitus acceptam premam ac occultem, ——— verum & veritatis doctrina vos erudiam ac per spiritum Concordes reddam. Et Orat. 32. p. 523. Lassus sum, dum & cum sermone atque invidia, & cum hostibus, & cum nostris, pugno. Illi pectora feriunt, & minus assequuntur quod Cupiunt. (Nam qui aptas inimicitias gerit, facile caveri potest:) hi autem terga observant, & magis molesti sunt.

I am sensible of the trouble that I have put the Reader to buy this tedious Preface: But I remember that *Austin Epist. 23. Bonifac.* saith of his friend *Nebrius*, that he exceedingly hated a short Answer to a Great Question, and took it very ill of any that expected the like from him, and where he might be free, would manifest his indignation.

Let the Reader take notice that this Book was written before the last part of my Apology, yea most of it, before I heard of Mr. *Crandon's* death, which was about a fortnight after I saw his Book: And therefore I make more mention of him then else I would have done. It hath (I know not on what impediments) stuck much longer in the Press then I expected.

The Printed sheets were perused by some Learned, Reverend men, whose Judgements I most highly valued, And I resolved and promised them, for the sake of Peace and Truth, to correct and reprint every sheet, where any material passage should be found, which they judged Erroneous: But upon perusal, they desire not the Alteration of any, but approve of the passing of it, as I sent it them.

One of these was that now-blessed man Mr. *T. Gattaker*, who lived not to peruse it all: but on the chief and most material part, he left me those brief Notes, which I have annexed to the end: And because it pleased the



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the Lord to make this his last work on earth, and to Conclude his Labours in the dictating of an affectionate Valediction and Benediction, which he sent to me with those Notes, I have adjoyned these also; the Memory of his Name, and of his great Love and Respects, being to me so precious. Two other Letters of his I have adjoyned also, wherein he was pleased of his own Accord to declare his Judgement of three other of my writings; which I oppose (as sufficient) against the quarrellsome exceptions of Contenders. Had I not been confident that he desired not the keeping secret of these his thoughts, I should not have dared to make them publike; nor would I be in the least injurious to the name which I so much honour, that thereby I might borrow Honour to my own. The Lord pardon all our failings and sanctifie our imperfect labours to the good of his Church.

*Rich. Baxter.*



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