

*Library of the Theological Seminary.*

PRINCETON, N. J.

Collection of Puritan Literature.

*Division* .....

SCC

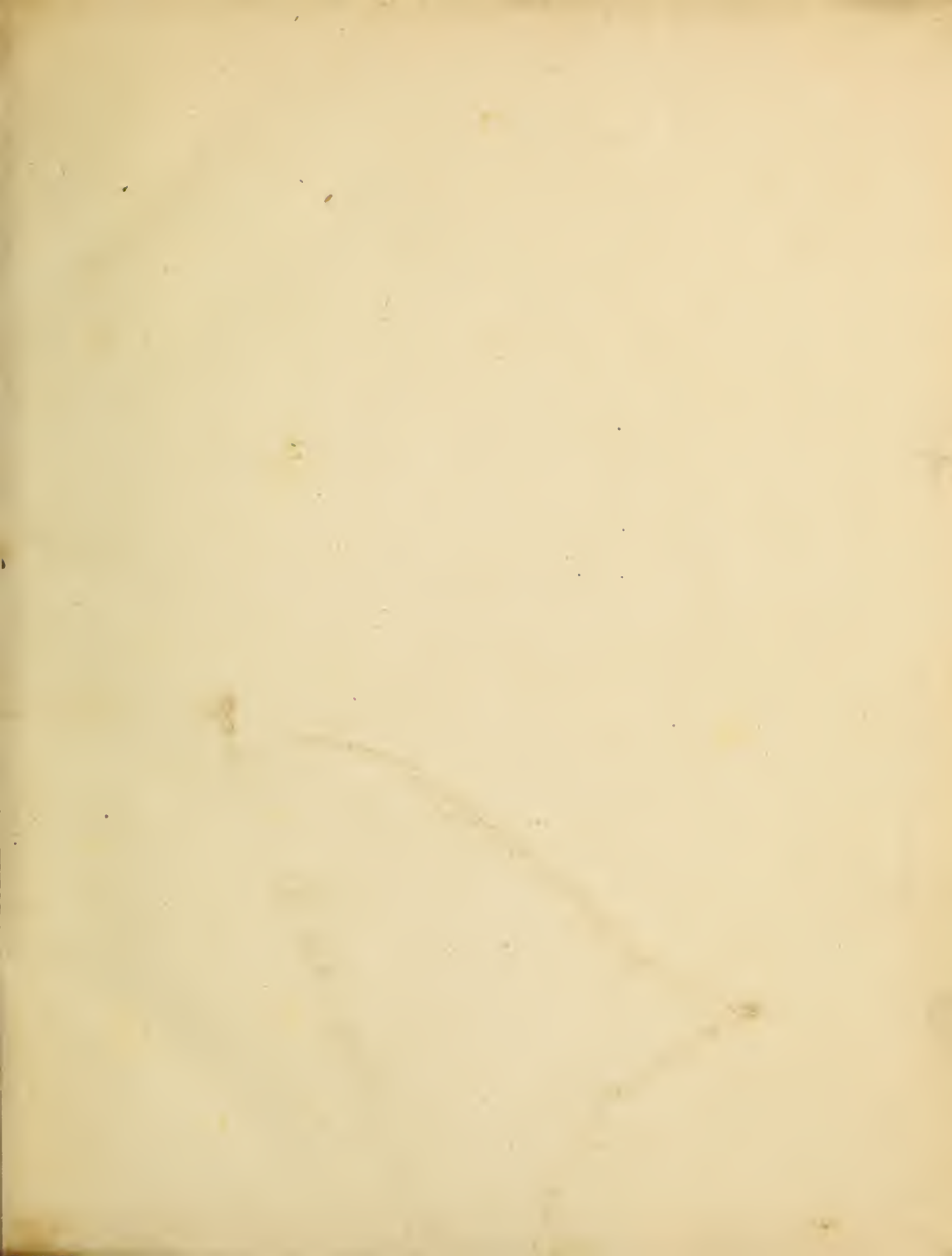
*Section* .....

9296

*Number* .....









Digitized by the Internet Archive  
in 2013

<http://archive.org/details/paecclési00wake>



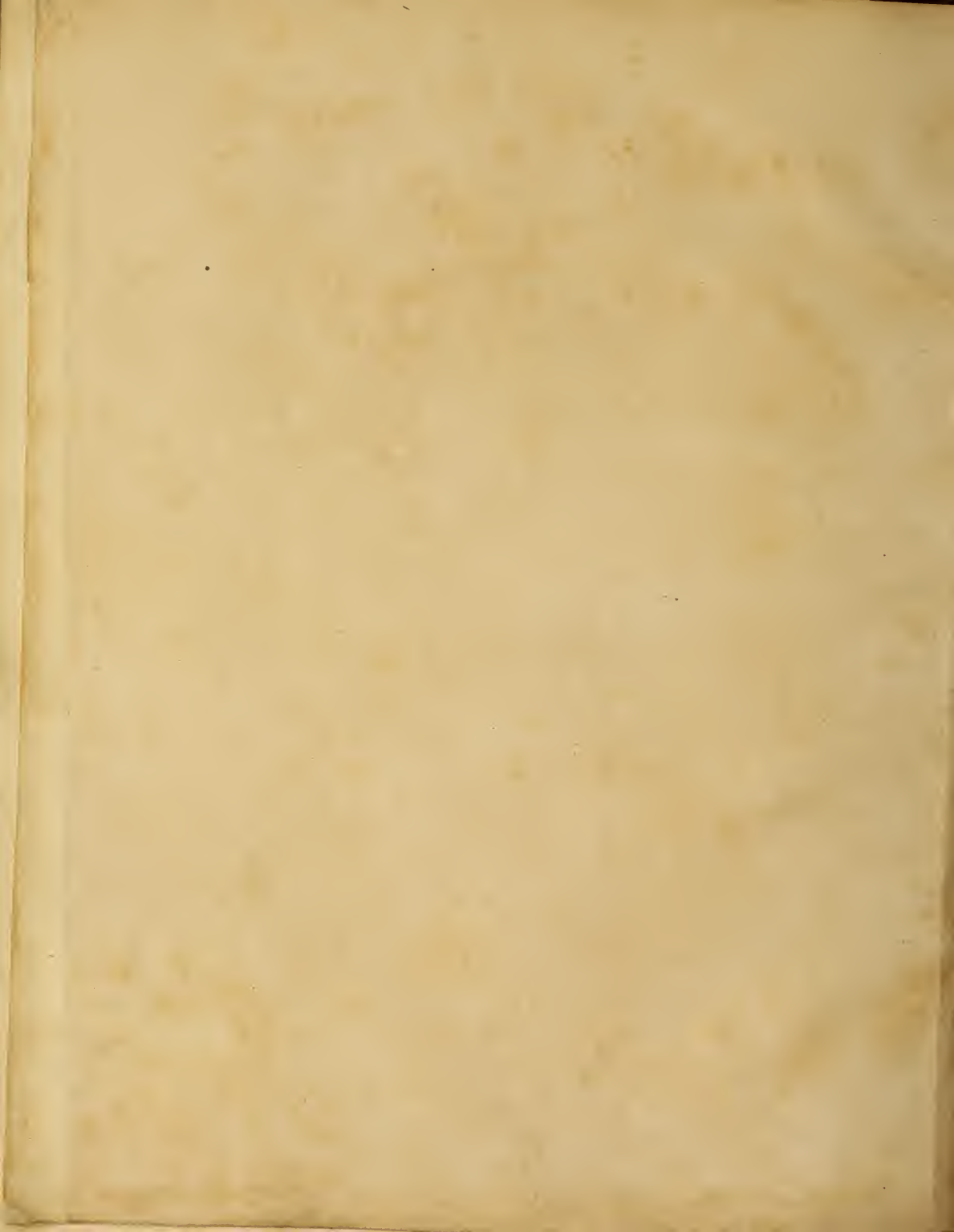




1664

Wakeman Pattern of Ecclesiastical  
Ordination.

Lond. by J. G. for Royston.



W of Rodd

T H E  
**P A T T E R N**  
*Part* O F *Trinity*  
**Ecclesiastical**  
**ORDINATION,**  
 O R  
**APOSTOLICK SEPARATION.**

Being a Discourse upon *Acts* the 13. 4, 5.  
 At first intended for the satisfaction of some Ob-  
 jections raised upon the said Trinitary Text by a Pri-  
 vate, Worthy Friend, and now by his desire  
 made publick for the Satisfaction and Instructi-  
 on of others whom it may concern.

---

By *Edward Wakeman*, Rector of *St. Matthews Fri-  
 day-street*: London.

---

Εἴ τις παρὰ τῆς Ἐκκλησίας ἰδίᾳ ἐκκλησιάζει, ἢ καθαρῶν τῆς ἐκκλησίας  
 τὰ τῆς ἐκκλησίας ἐθέλοι περὶ τὴν μὴ σωτηρίᾳ τοῦ πρεσβυτέρου, ἢ καὶ ἑτέρων  
 Ἐπισκόπων, ἀποθεμαῖτο. Cōn. il Gangrenf. can. 6.

---

L O N D O N,  
 Printed by *J. G.* for *Richard Riverton*, at the Angel in *Tric-lane*.  
 1 6 6 4.

IMPRIMATUR:

*Geo. Stradling S. T. P. Rever. in Christo  
Pat. D. Gilb. Archiep. Cant. à Sac. Domest.*

**Ex Æd. Lamb.  
Junii 22. 1664.**

To the most Reverend Father in God,  
And the Right Honourable,

G I L B E R T,

Lord Archbishop of CANTERBURY,  
Primate and Metropolitan of all *Eng-*  
*land*, and one of the Lords of his  
Majesties most Honourable  
Privy Council.

Most Reverend Father in God,



When I consider, as I cannot but often do  
so, (for Ingratitude is an unpardonable  
crime) the Largeness of your Former  
Favours, amongst the rest of my  
Honourable Friends; and that Influence I receiv'd  
from you, when you shone so bright in a somewhat lower  
Orb than now you do: I cannot, but confess at least,  
my debts to you far greater, than ever I shall be ever  
able to pay.

Children can never make a sufficient return un-  
to their Parents, though they should honour them  
with all they have, all that they can do or suffer:  
since without them they could never have been in a  
capacity

capacity of Being, much less of Well Being. Im-  
mortales gratiarum horti.

This makes me now so bold to present this small  
Handful of Tender, First Fruits unto your Grace,  
which I confess were against my Will Crop'd from me  
by a Friendly, Over-powerful hand.

And indeed, to whom should I devote the Pat-  
tern of Ecclesiastick Ordination, but to the Grea-  
test Apostle and Arch Angel of it in this our Church,  
next under Christ, Your Self?

It is no ceremonious but Fundamental point, the  
Ordination to and execution of the Ministerial Fun-  
ction. And yet, I expect hard censures from the World  
on all sides: but Fear none that are uncharitable.

If any will but take the pains to teach me better, I  
shall be thankful.

However your Lordship and the World may guess  
by this, how I spend that Talent of Health and Time,  
&c. which God is pleased to Lend me.

I cast both it and my self at your Graces Feet;  
and think my self to have obtain'd enough, if it find  
acceptance with, or Protection from, you

My Lord,

Whose obedient Son and Servant,  
in the Blessed Jesus, I am,

July 5<sup>th</sup>.  
1664.

Edward Wakeman.



THE PATTERN OF  
Ecclesiastical Ordination :  
Or Apostolic Separation.

---

Acts 13. 4, 5.

4. So they being sent forth by the Holy Ghost, departed —  
5. And when they were at Salamis, they Preached the word of God in the Synagogues of the Jews.

The whole story runs thus,

- V. 1. Now there were in the Church that was at Antioch, certain Prophets and Teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the Tetrarch, and Saul.
- V. 2. And as they ministred unto the Lord and Fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.
- V. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

P. B. 39.

V. 4.

Pa

- V. 4. So they being sent forth by the holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.  
 V. 5. And when they were at Salamis, they Preached the Word of God in the Synagogues of the Jews.



He Text is a relation of the entrance of two that were solemnly ordained upon the sacred Ministerial Function.

*Paul* and *Barnabas* after some considerable time spent amongst the sage and learned Prophets at *Antioch*, that noble nursery, and such reputation gotten, as that they were thought fit enough to be intrusted with a publick employment for the Church at *Ferusalem* (nor that without desert, for *St. Luke* tells us at the 9. and 11. chapters, *They were full of the Holy Ghost*) are now by vertue of an expresse from the same *Holy Ghost*, separated, or, (which is all one) consecrated to their *Apostleship*, by the laying on of hands.

I call it their *Apostleship*, rather than *Episcopacy* or *Priesthood* (though neither interpretation want its Patrons) as finding in their execution of that Function whereunto they were now call'd (and we do not read of any new *Ordination* of them afterwards) little agreement with the Office of a *Bishop*, it being limited to some particular Church; and less with that of a *Presbyter*, which gave him neither power of *Ordaining* nor yet of *Censures*: both which *St. Paul* at least is recorded to have exercised, and that indifferently, in any part of the World.

Besides that it seems too much below the *Eminency* of an *Apostle* (though the Schoolmen be not ashamed to



to fasten all their seven Orders upon our Saviour Christ himself) to be tyed to those Gradations, now when the Spirit was poured out upon all Flesh, which were only necessary for the succeeding Christian Church, wherein the *Gifts* of the *holy Ghost* were in great part to be supplied by *Mans endeavour*.

This *Apostleship* therefore being conferr'd upon them, immediately like faithful *Stewards* they applied themselves diligently to the Performance of their charge, *And being sent forth by the Holy Ghost departed* — *And when they were at Salamis they preached the word of God in the Synagogues of the Jews*.

In the former part of which words we have laid down their *commission* for this great *Function* in these words, *Being sent forth by the Holy Ghost*.

In the latter we have expressed their *Exercise* of that *Function*, Synechdochically layed down in these words, *They departed and preached the word of God in the Synagogues of the Jews*.

Their *Commission* is twofold.

First, *Internal* from the *Holy Ghost*, expressed in the text, *sent forth by the Holy Ghost*.

Secondly, *External* from the *Church*, implied by the *connexion* of this with the former verse, *They on whom the Prophets had layed their hands, They were sent forth by the Holy Ghost*.

Which *Commission* from the *Church*, if we again consider with *Reflection* upon this from the *Holy Ghost*, we may observe by way of *Deduction* the joynt concurrence of the one with the other, or the certain effect of this *Imposition of hands*, the gift of the *Holy Ghost*.

In, or from the 2. part, I shall shew you that the *duty* of

such as are thus *Commissioned* by the *Holy Ghost* and by the *Church*, is *Preaching*, and what that *Preaching* was, is, or ought to be.

But before I enter upon the particulars named, because the text hath been otherwise by some interpreted ; it will be very requisite that I give you some account of the exposition that I mean to follow. For,

There are who contend that *Ordination* is nothing concerned in this place ; that *Paul* and *Barnabas* were not by this *Imposition of hands* admitted to any degree *Ministerial*, but only received it in way of a *Blessing* upon the expedition they were now about to be employed in.

So our Annotator upon the *Rhemists* interprets it, which we might suspect, done out of too much heat of contention ; and that because *They* had expounded *Λειτουργίαν* in the second verse, *Saying of Mass*, He would needs find fault too with their construing *Imposition of hands*, in the next verse, *Giving of orders*, but that we find the same opinion in some of the *Romanists* too ; all of them grounding it upon *St. Pauls* assertion in the beginning of his Epistle to the *Galatians*, chap. i. v. the i. *Paul an Apostle, not of men, neither by man, but by Jesus Christ*.

For answer to which, it is confess'd, not only that *Paul* had an *Immediate calling* from *God* but also that such a *Mission* was altogether as essential to the *Apostleship*, as to the *Prophets* in the *Old Testament*.

But this *Calling* or *Sending* was nothing else properly but the *Designation* and *Appointment* of fit persons ; which while the *High-Priest* of the *New-Covenant* was present with them, had perhaps annex'd unto it their *Inauguration* : Both however were received *immediately* from him. After

After his *Ascension* this latter must needs be left in the hands of the *Church*.

Nor doth it any way blemish their Prerogative above the after-Fathers of the Church, to own Ordination *By man*, since their Master had vouchsaf'd to receive the sacrament of *Baptism* from one, who he himself had pronounced *less than the least* of these *Prophetical Ordainers*.

So then our Apostle was not Ἀπ' ἀνθρώπων *receiving his authority from Men*, nor is any Presbyter : For all are sent by the *Holy Ghost* ; neither was he δι' ἀνθρώπου, *designed or chosen by man* to this Ministry, as all ordinary Pastors are ; but he might nevertheless be ordained by man, and so (to omit late Interpreters,) St. *Chrysostom* tells us, he was (in his *Homily upon my text*, χειροτονήσεται ἡ Αποστολή ὡς μετ' ἐξουσίας κηρύττων,) as having no authority to exercise his *Apostleship* to which he was called by special *Direction* from the *Holy Ghost*, till he was ordained to it by *the laying on of hands*.

So that there is no reason why δια τῆς χειρὸς in the text urged, should be any more then καὶ ἐπιταγῇ Θεοῦ in the 1. to *Timothy*, by the *commandment of God*, or διὰ θελήματος Θεοῦ, in almost all the rest of his *Epistles*, by *the will of God*.

Nor is it worth the while for them to urge the Letter of the *Syriack* translation, which renders it, *Not of the sens of man, nor by the hand of the son of man* ; for it follows, *but by the hand of Jesus Christ* ; which is enough, methinks, to make them forsake the argument, and look better into the *Propriety of the Language*.

It seems then not improbable, that all Apostles after *Christs Ascension* into Heaven, received their  
Apostle-

Apostleship by *Imposition of hands* from the *Church*.

That *Timothy* had his office  $\Delta\iota\alpha\ \sigma\epsilon\sigma\omega\iota\lambda\epsilon\iota\alpha\varsigma$ , by the designation of the Spirit is not to be denied; 1 *Tim.* 4 14. But yet that it was  $\text{μετὰ τῆς ἐπιθέσεως χειρῶν}$ , with the laying on of hands, is clear from the same place, and more expressly and particularly from another,  $\Delta\iota\alpha\ \tauῆς ἐπιθέσεως τῆς χειρῶν μου$  by the laying on of my hands, 2 *Tim.* 1. 6. And do we not read that *Timothy* was plac'd at *Ephesus*, as *Titus* was left at *Crete*, to ordain others after the same manner? *Tit.* 1. 5.

Even *Matthias* himself, of whose choice we find mention without any of his *Ordination*; For though our *English* in translating  $\sigma\upsilon\gamma\eta\lambda\epsilon\iota\tau\omicron\upsilon\iota\delta\eta\iota$  he was numbred with, make the text seem to imply him sufficiently instated in his *Apostolate*, by having the lot fallen upon him, yet the Original will better bear *Erasmus's* *Cooptatus est*, or *Beza's* *Communibus calculis allectus*, after which, implying only a *Nomination*, might well follow a solemn *Admission*, though we have no mention of it in this sacred *History*.

Here you see we have an  $\text{Ἀφορίζατέ μου}$ , from the *Holy Ghost* for *Barnabas* and *Saul*, the *Holy Ghost* said, separate me *Barnabas* and *Saul*, for the work whereunto I have called them, at the second verse. Which to say, was no more than *send away Barnabas and Saul to Cyprus*, betrayes so much *Ignorance* in the use of that expression in both *Testaments*, that I think it cannot find much *entertainment* with any *Person* of *Reason*.

This *Separation* therefore was nothing else but their *Ordination*, and the conferring that power upon them which the *Holy Ghost* now call'd them to by an *External*, *Extraordinary* Call, and afterwards ratified by an *Internal*,

*Internal, Ordinary Calling*, at their *laying on of hands* upon them.

And so I come to the *First* part of my text, which represents unto us their *Commiffion*, and that *first* from the *Holy Ghost*, exprefly given us in thefe words,

— *Being fent forth by the Holy Ghost*

This is the *first* particular, namely, that the *Holy Ghost* is the *Superintendent* or the *Unction*, they receiving their *Commiffion* from him.

That by the *Holy Ghosts fending*, is rather to be understood his *Inward giving* them that *Power* which their *Ordination* intituled them unto, than either his *Extraordinary Calling* of them, before mentioned in the fecond verfe, or the *Secret Inftinct* of the Spirit directing them whither they fhould go (though both expofitions have their throngs of Affertors) I am for my part, induced to think, becaufe the *former* Interpretation feems to impofe a needlefs *repetition* upon the text: the *latter*, (befides that this *Cyprus* whither they went, was *Barnabas's* own Countrey (as appears plainly at the latter end of the 4. chap.) fo that he might in all probability be carried thither by his own Affection) hath none or very few *Parallels* in this Hiftory or elfewhere, either *Historical* or *Grammatical*.

For *first*, how many Journeys of *S. Paul* and others do we here meet withall without the leaft mention of the *Holy Ghosts fending*? it being fufficiently known and elfewhere to be collected, that they were directed by him in almoft all their *undertakings*.

And then fecondly, *The fpirit of Prophefie* (except where in general thofe Extraordinary gifts are exprefs'd in one, as *St. Fohn* 7. 39. and the like) is not ufually called

called, Πνεῦμα Ἁγίου but barely Πνεῦμα, not the *Holy Ghost*, but the *Spirit*, as you may see in the 11, 19, 20, and 21. chap. of this book, to name no more; whereas this power of *Orders* is styled the *holy Ghost* in that very *form* which the greatest part of the Western Church hath taken up from our Saviours own mouth.

And in the 20. of this book v. 28. the *Presbyters* which were *ordained* by the Apostles, are charged by S. Paul at Miletus, to take heed unto the Flock, over which the *Holy Ghost* had made them *overseers*. These had no *Extraordinary Mission* as our *Apostle* here, and yet They were sent by the *Holy Ghost*; and therefore, why not *These* in the same sense? For,

In the 2. v. they were sent by him upon his *Immediate choice and appointment*: In the text they were sent by him upon his *Bestowing that Power* which the *Prophets* at Antioch bid them receive at their *laying on of hands*.

So then from the *Holy Ghost* comes all *Power* to exercise any sacred Ministerial Office in the *Church* of God. This was the chiefest business of God the Father, and God the Sons breathing forth or sending down the *Holy Ghost* from Heaven, to qualify and make some fit for the performance of Church-work, with his *καταστάσεις*, his *gifts*, according to their several *stations* and *capacities*; for when Christ gave the *gifts* of the *Holy Ghost* to men, Ephes. 4. 8. He gave some *Apostles*, some *Evangelists*, some *Pastors* and *Teachers* for the *perfecting* of the *Saints*, for the *work* of the *Ministry*, verse the 11 And as a learned observer says very well, *All the reason in the world that he should have a special hand in giving, where himself is to be received*. Receive ye the *Holy Ghost*, Joh. 20. 22.

Who-

Whosoever therefore undertakes this *Warfare* (for so the work of the *Levites* is often call'd in the book of *Numbers*) without a *Commission* from him, *viz.* the *Holy Ghost*, though he make pretence of never so plausible *Intentions*, is but a *Traytor* to the *Holy Ghost*, and can look for no better thanks than *Uzzah* had for his *Officious Prophanation*.

For though there be mention here of *Apostles* only receiving the *Holy Ghost*, 'tis evident they receiv'd not this Gift as *Apostles*, but as entering into an *Ecclesiastical Ministry*: else why did they impart the same afterwards to *Bishops* and *Presbyters*, which *St. Pauls* History and Writings do abundantly witness.

The text then doth as nearly concern *Us* at present in the *Christian Church*, as if *Paul* and *Barnabas* had been *now* ordained *Priests*.

So that I may without offence (I hope) to the scope of the History, take a view of it, especially as it represents us with the *Priests Ordination*, the chief business of this present solemnity.

And that we may be the better ascertain'd, that it is the *Holy Ghost* who gives this *Power*; let us enquire, so far as we may, what the *Power* is, and how distinguished from *other Gifts* of the *Holy Ghost* who thus commissions.

Not to run too far *backwards*, but to begin with the *Apostles* themselves.

You may observe in the Gospel that the *Holy Ghost* is twice promised by our Saviour to his Apostles, *once* under the promise of the *Keys*, in the 16 of *St. Matthew* & the 18, about two years before his *Passion*: afterwards under the promise of a *Comforter* (or as the learned *Grotius* translates it, an *Advocate*) *Luke* 24. 49, af-

ter his *Resurrection* (though ye shall find the same Promise made unto them, and often repeated the Day before his *Passion*, in the 14, 15, and 16. chapters of *St. John*, and some moneths before that, to all *Beleevers*, *St. John* 7. 38. and yet sooner to his *Apostles* in the 10. of *St. Mat.* v. the 20 )

The *Former* of these was performed after his *Resurrection*, *S. John* 20. 22. when he said unto them, *Receive ye the holy Ghost, whose soever sins ye remit, they are remitted, and whose soever sins ye retain, they are retained.* The *Latter* was performed upon the day of *Pentecost*; as appears in the second of the *Acts* of the *Apostles*, when the *holy Ghost* came down from *Heaven* in the shape of cloven fiery *Tongues*, which came as it were in a windy, rushing *Chariot*, and sate upon each of them, yea and inspired them with the *Gift of Tongues*, *verse* 1, 2, 3, &c.

Now *Both* these gifts had a *Power* annex'd unto them.

With the *First*, was a *Power* of the *Keys*;

The *Other* was a *Power* from on high, a *Power* of conviction by *Miracles*, *When the Comforter is come, he shall convince the world of Sin, of Righteousness, & of Judgment*, *St. John* 16. 8. A *Power* of *Answering* for themselves without taking thought before hand; *When they should be brought before Governours, for the name and the cause of Christ*, *St. Mat.* 10. 18, 19, 20. And a *Power* of knowledge of the truth, *St. John* 14. 26. *The Comforter which is the holy Ghost, whom the Father will send in my name, he shall teach you all things.*

You shall find a *third Power* given by *Christ* to his *Apostles*, immediately upon having created them *Apostles*, a *power of Miracles*, *St. Mat.* 10. 1. *He gave them*  
Power



Power against unclean Spirits to cast them out, and to heal all manner of Sickness, and all manner of Disease.

There is Lastly, another sort of Gifts of the Holy Ghost, which though they were always in the Church of God, yet Now first came under that name. And those are such as the Apostle reckons up in the 12. of his Epistle to the Rom. v. the 8. *He that giveth let him do it with simplicity: He that ruleth, with diligence: He that sheweth mercy, with cheerfulness*: Together with several other graces which he reckons up, and calls Gifts in the 6. verse, (*Having then gifts, differing according to the grace that is given to us,*) and Fruit of the Spirit in his 5. to the Gal. v. the 22.

That these Ghostly Gifts of the fourth kind of Sanctifying Graces, are perpetually to be enjoyed by the faithful, is confes'd on all hands.

That the Power of Miracles which the Apostles exercised while Christ was upon the Earth, was a Gift Extraordinary, and not to out-last their own times, will be easily admitted among us: and the same of that which was given at the Feast of Pentecost: excepting that part of it mentioned in the 14. of St. Fohn, *The Gift of knowledge*, which we must warily distinguish, what it was in the Apostles, and what in the succeeding Church; They had in its Fulness, they were taught all things by it, but after ages had only that Proportion which seemed good to the Author and Disposer of it. For,

Should we leave this wholly among the Extraordinary Gifts of the Apostles, we had quite relinquish'd our interest in the Comforter, and should have no more reason to look for him at our *Veni Creator*, than to expect the mighty rushing Wind or the Sound from Heaven, or the Cloven Tongues as of Fire.

The controversie then lies in the *Gift* first named, which is the same we enquire after : some making it the same with *Sanctifying Grace* : some the same with *Grace Enabling* for the Performance, which I take to be nothing else but that *Gift of Knowledge* under the second kind of Graces mentioned ; and of these, some there are (in our own Church I mean,) who think it nothing inferiour to that which the Apostles had, A plain *Infallibility* : The rest confound it with that *Gift of the Comforter*, as it belongs to the Universal Church.

They that think it the same with *Sanctifying Grace*, (to say no more) must needs forget that *Judas Iscariot*, (in whom was *little or no* sign rather of *Sanctifying Grace*, when he betrayed his Master,) was one of the twelve, and (if we may draw any parallel from the Law) that *Caiaphas* the High Priest prophesied, *St. John* 11. v. 49, 50. and 18, 14.

They would easily confess that it is too possible there may be *more* employed in the *Building* of Gods *Ark the Church*, than shall be *preserved* in it.

To them who imagine an *Infallibility* of the *Spirit* accompanying all true *Ordination*, and dare call them *Laymen*, which arrive not at the same *perfection* of *knowledge* which they dream themselves *Masters* of (when indeed to differ from them in any one fond opinion is enough to fetch us under this Censure) the woful experience of their too fruitful *Errors* is a sufficient answer.

And Lastly, that *Holy Orders* consist in being *qualified* in some measure with abilities fit for the *Execution* of them, hath not any Authority, so far as I can find, from holy Writ : For although God do require this *Ability* in every one, in some more, in some less, yet  
he

he hath not pass'd any promise to tye it to the *Churches Ordination* : for, the Comforter is no otherwise promised than other Graces of special Favour, upon condition of our *receiving* them ; And we have too sad experience that we do often *Grieve* and *Quench* this *Holy Spirit* of God in our *Understanding*, as well as in our *Conscience*.

Whatsoever therefore it is, it must needs be an Accession to the *Priesthood*, and we are to acknowledge God the *Author* of a double Blessing, when he provides *Bezaliels* and *Aholiab*s for the work of this his *Spiritual Tabernacle*. Whereas he hath then promised this *Power of Orders* to all that enter upon his more *Immediate service*, when he directed the Apostles to lay us down that pattern of *Ordination*. It being a Gift of perpetual *Necessity* in the *Church*, which if at any time it were denyed, would open a gap to *confusion* in the *Dispensation* or *Administration* of holy things, which can in no wise proceed from the God of *Order* and *Decorum*.

It remains that the *Gift* of the *Holy Ghost* in *Ordination* is nothing else but that *Authority* and *Right* the Ordained have in the *Administration* of *Divine Mysteries* ; That Gift whereby the Priest (not to speak here of the *Bishops Power*) hath a kind of *property* in *Dispensing* Gods holy written word and Sacraments, in *Offering* up the publick prayers of the Congregation for them, and in *Pronouncing* Gods sentence of pardon or condemnation upon them.

And this is properly our *Inward Calling*.

Those other gifts of *Grace* and *Knowledge* (such as *Arts*, and *Languages*, and *Virtues*) which may precede our *Ordination*, as they are *Motives* to any man so qualified.

qualified to offer himself to the Church of Gods service, are an *Invitation*, and in that sense, an *Inward Calling*. As they do enable any man for the performance of his *Duty*; they are not a warrantable *Calling* but a *Blessing*, and do not confer any *Right* upon him to the *Priesthood*, but only *strengthen* his hands in the *Discharge* of it.

Were this rightly considered, the world would not be so full of mistakes concerning the *Call* to the *Function*.

But do we not now rather wonder that the *Holy Ghost* reserves not this so great a *Gift* in his own hands, than that he owns the *Donation* of it ?

It is a *Power* over the *Consciences*, over the *Souls* of men, That by which our Saviour differences God himself from the most *Potent* upon earth, at the 10. of St. *Mat. Fear not them which kill the body, but are not able to kill the soul.* And can Man confer this *Power* of his own authority ? No, 'Tis the *Lord* of the *Harvest* that must send these *Labourers* into his *Vineyard* : and he never sends them into it by a *False Key*, through a *Back Dore*, over the *Wall*, or in at a *Window* : But hath given *Order* and *Power* to his *Church* to let them in by a solemn *Consecration* of them to his *Service* ; And so I am fallen upon

The *second* particular, or *second* part of their *Commission*: Their *External Commission* for what they undertake, given them, by the *laying on of hands*, *They on whom the Prophets had layed their hands, They were sent forth by the holy Ghost.*

In the days of old; there were three sorts of Persons that were *Anointed*, The *King*, The *Priest*, and the *Prophet* ; who though they were *designed* and *Appointed*

ted by God, had yet some *External, Ceremonious* actions performed towards them by *Man*.

And thus in the *New Testament*, though the *Holy Ghost* be the *Unction*, yet there is no way for it to be applied but by the *Laying on of hands*,

Which *Imposition of hands* is here put for all the ceremonies of *Ordination*, as *Preaching* afterwards for the *Apostles Office*, by a kind of *Synechdoche*, a *part* being put for the *whole*, and is much us'd in *Holy Scripture*.

The more essential ceremony is the *form* of words used with it, *Receive the holy Ghost, &c.*

So that, that late observation of the use of *Imposition of hands* upon *Lay-men*, for *Election* into their *Office*, had better have been spared than published, to be layed open, as it is, to the giddy mis-interpretation of troublesome unsettled times, and quarrelsome, irreconcilable Spirits. For,

What if the *same* were there used (which was long enough ago confess'd?) Is therefore a *Presbyter* and an *Elder* of the same *Sanhedrim* all one? both equally consecrated and set apart from the *People*? These will be the collections of some readers: Whereas if the *Author* had but mentioned the *Forms* of our *Ordination*, as he hath done *those* of the *Jews*, it had been an easie matter for every one to see some *difference* between *Sit tibi facultas Judicandi*, and *Accipe Spiritum Sanctum*.

And those two Ceremonies, some of the Church of *Rome* (cited by *Franciscus de Sancta Clara*, upon our 36. Article) acknowledge sufficient for *Ordination*, reckoning *Unction* to be but a mistake of the *Greek Fathers* expressions, by understanding *Material* where they meant *Spiritual*: All (excepting some *Sycophants* of

of the Court of *Rome*, that affirm the Pope can make a *Priest* by a Priest, nay though never so far distant, by saying only *Esto sacerdos*,) count them necessary chiefly in respect of the Apostles practise, which in things not depending upon *circumstances* variable, stands for a *Law* to their *Successors*; But then withall perhaps, in as much as it is scarce possible for the Church to express in fewer signs her *Commission*, without which we can have no assurance of the *Holy Ghosts*.

Having in the beginning of this discourse shewed that *Barnabas* and *Saul* and others were *manum'd* by the Church even in those very times wherein the *Holy Ghost* was shed forth in an *ample* measure, and that *Men* have always had to do in giving *Commissions* to all such as are to execute any office in the Church: I might from hence press the *necessity* of a calling from the Church, which *Calvine* himself urges from this place in the 4. book, the 3. ch. the 14 Section of his *Institutes*, in these words, *Sic Paulum quoque Singulari prerogativa Dominus per seipsum designavit, ut Disciplina Ecclesiasticae Vocationis interim uteretur.*

But since this is an Article not denied by any, but such who have so far renounc'd their *Understanding*, that they are resolv'd to *hearken* to none but their own *Schismatical*, *Fanatick Teachers*, I conceive it more pertinent and of greater concernment, and more advantageous to the Fathers and Sons of the Church, to clear the Text from giving Patronage to that opinion so magnified of late, that *the power of Ordination belongs of right to the Presbytery*, (a Position condemned by the Council of *Trent*, *Seff. 23. can. 7.*) and is but *usurped* by the *Bishop*.

If I would enter upon a discourse of the *Bishops*  
Right

Right in *Ordination*, I might tell them, It was a very *Ancient Usurpation* (if it be one) even within one year after Christs Ascension into Heaven (as Chronologers reckon it) For we find (at the 6. of this book, which treats of things done within the 33. year of Christ) the *Apostles* laying on their hands upon the *seven Deacons*, without any *challenge* from the *Seventy two* of being excluded.

But to keep to the Text: It will suffice to enquire by *what Title* these *Prophets of Antioch* exercised this *Power*, and so consequently whether *their practice* be a sufficient ground for *this Opinion*.

That it is not the same *Power to Ordain a Priest* and to *Ordain an Apostle*, is true; But it makes the more for them, since it is far more plausible to say, that *Priests have a power to ordain a Priest*, than that *they have so to consecrate a Bishop*.

Some therefore to avoid this, say, there were *Bishops* among these *Prophets*, three at least; Others say, that the *Prophets* themselves did not lay their hands on them, but sent them to the *Apostles* at *Jerusalem*, and that it was *they* that layed their hands on them.

A learned *Divine* among us, with far greater probability, affirms, they were *more* than meer *Presbyters*, in that they were *Prophets*, reckoned at the 4. of *S. Pauls* Epistle to the *Ephes. v.* the 11. in the *next* rank to the *Apostles*, before *Evangelists*, they themselves being even *Apostles Secundi Ordinis*, if I mistake not his meaning.

The two *former Opinions* have *no* countenance at all from the Text, and so I leave them; The *Last Interpretation*, though very probable, may admit of some dispute: since the *Scripture* seems to evidence that this

*Spirit of Prophecy* (which is thought chiefly to consist in *Interpreting the word of God* by *Immediate Inspiration*) was at this first breaking forth of the Sun-beams of the Gospel, communicated to far greater numbers of men, than were likely to have any *Precedence* or *Authority* in the Church, *above Presbyters*.

Read the 14. of the 1 Epistle to the *Corinthians*, and you shall find the Apostle exhorting all his *Corinthians* to desire especially the *Gift of Prophecy*: and at the 34. v. of the same chapter, he commands *Women to keep silence in the Church*, implying that *They* also sometimes had this *Gift of Prophecy*: as we see *Acts 21.9. Philips Daughters* were *Prophetesses*, agreeable to Gods promise repeated out of the Prophet *Joel*, at the second of the *Acts*, verse the 17. *your Daughters shall Prophecy*.

The result of which will be, that these *Prophets* were rather *Inferiour* to *Presbyters* in *Authority* than *above* them, though perhaps sometimes *Fuller of the Holy Ghost*, that is, better *enabled* by the *Spirit* for the performance of that part of the *Presbyters* charge which consisted in *Preaching*.

And therefore, since we cannot conclude they had the *Power of Ordaining Apostles*, unless we acknowledge them at least *equal* to *Apostles*, which this Interpretation doth not make good: with submission to the Reverend Author, or any other who shall otherwise instruct me, I think we need not contend for their *Superiority* above *Presbyters*: but rather be contented with this, that whatever they were they did not this by any *Power* transferr'd upon them in *ordinary*, no not even as they were *Prophets*, but by *Particular, Extraordinary Appointment* and *Revelation* from the *Holy Ghost*. For  
so.



So much *St. Luke* tells us expressly in the next *verse* save one before my Text, *As they ministered to the Lord and Fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*

What then will this advantage them towards the grounding a perpetual *practice* on it?

Durst the *Jews* (do you think) consecrate an *High-Priest* without those *Ceremonies* mentioned in the 8. or 9. chap. of *Levit.* because *God* himself did *dispense* with them in the *Consecration* of *Eleazer* upon *Mount Hor*, *Num. 20* ? Or,

Might the *Priests* presume to use any other *Altar* for *Burnt Offerings*, than that in the *Tabernacle*, because *God* for the *Conviction* of *Baals Prophets*, approved of *Elijahs Sacrifice*, which he offered upon stones that we do not read where were ever *Hallowed*, *1 Kings 18*?

Why did not *They* who had so many *Judgements* denounc'd against them, for letting their *children passe through the fire*, make this reply for their *Innocency*, *Lord, why dost thou lay thine heavy hand upon us ? Didst not thou command the Father of the Faithful, thy servant Abraham, to offer up his Son, his only Son Isaac* for a *burnt Sacrifice*?

It the *Prophets* at *Antioch* ordained some upon a special *command* from the *Holy Ghost*: Let not *Presbyters* challenge to themselves the *same Power* till they can shew the *same Patent* for it. But,

If it were absolutely necessary, nay only lawful to follow all *Examples* recorded in *Holy Writ*, and which too perhaps are not therein condemn'd, we should quickly dash the first against the second *Table*, and cast off our *Service* to *God*, our *Obedience* to the *Church*, and our *Love* to one another.

The Consequences would be such as this ; there were but twelve that Christ administred the Blessed Sacrament unto, before he departed this world, and they were all Men, and his Disciples, yea Apostles, and it was after Supper, in an upper chamber, and in *Ferusalem*, together with many other circumstances, the least whereof if any omitted, would look but of a *bad completion*. *There must be no more*, nor any other now.

But to the business in hand. Without all question it is not over safe for any *Presbyters* to venture upon the conferring of *Orders* upon any, where there are no *Bishops*. For though,

Those Churches beyond Sea, (not to meddle with our Neighbours) urge the Example of the *Levites*, executing the *Priests Office*, when the Priests were too few, at the 29 of the 2 book of *Chron*. yet if they did well consider that this was done but till the other Priests were Sanctified, certainly they would long before now have provided themselves of *Bishops*.

Indeed the Protestant Churches beyond the Seas had *Bishops* once ; and where is the advantage which any of them have received by Rejecting them ? Alas they are so few, that you can scarce name any.

Indeed if *Toleration* and promiscuous *Indulgence* of *Heresies*, which are no where so rife, as where there are *no Bishops*, be an advantage, then *Amsterdam* is as happy, yea happier now, than ever it was. or any other place can be.

I find in Mr. *Durels* excellent Treatise of *the Conformity of other reformed Churches with the reformed Church of England*, that when some religious Protestants in the Churches of *Bohemia* were in great straits and under strange Persecutions, and resolved to betake them-

themselves unto the Woods and Mountains and Caverns of the Earth, where they might serve God securely: Nothing so troubled them in this their sad condition as how to supply the Defect and Mortality of their lawful Ministry. For they thought they should in vain expect any Romish Bishop to come amongst them for the Gospel sake; Doubts and Fears did arise in their minds, *Whether such an Ordination, by which a Presbyter and not a Bishop should create another Presbyter, would be lawfull; and how they should be able to maintain such an Ordination as well against others, when opposed, as to their own people, if by them questioned.*

*Quassabat animos metus, an satis legitima foret Ordinationo, si Presbyter Presbyterum crearet, non vero Episcopus. Et quomodo talem Ordinationem, si lis moveatur defensuri essent, sive apud alios, sive apud suos, says Commenius in Fratr. Bohem historia Sect. 59.*

The Result of their Doubts and Feats was this in short: They sent one *Michael Zambergius*, a Minister, with two others to the confines of *Moravia* and *Austria*, whither they heard some of the *Waldenses* were fled for Conscience sake, to acquaint them with their condition, and with what pass'd amongst them about the Election of their Ministers by Lot; and having found *Stephanus* their Bishop, after they had imparted to each other their sufferings, and declared their Faith and Doctrine, the said *Michael Zambergius* with his two Collegues, were consecrated Bishops by *Stephanus* and another Bishop, with some Presbyters whom they call'd and joynd with them in that work, and so returned home with Episcopal power; which was by them transmitted to their Successors until this day. Thus Mr. *Darel* pag. 12.

If the *Authority* of the *Scriptures*, the *Practice* of the *P.imitive Church*, the *Testimony* of the *Ancient Fathers*, the *Confession* of such as have been shrewdly suspected to be *Adversaries*, and the *Decrees* and *Canons* of *General Councils* be of any validity herein, we are well enough, and might hope to give sufficient satisfaction to all that have not Abandon'd their Sense and Reason, and shew them cleerly, that to *Bishops only* belongs the Office of *Ordination*.

Nor is it strange that Christ hath left this Power with the *Angels* only of his Church: since this *laying on of hands* is no *Naked* or *Empty* Solemnity, but the Real conveyance of that Commission from the *Holy Ghost*. Which brings me to,

The third particular to be handled, which is by way of Deduction, the Joynt concurrence of the *Internal* with the *External* Commission, or the certain effect of this *Imposition of hands*, *The giving of the Holy Ghost*. Of which briefly.

You read before, that God hath solemnly engaged himself to his Church, to accompany their *outward Donation* with the *Gift of his Holy Spirit*, in as much as he directed and commanded his Apostles to leave us this pattern of *Ordination*: which is as it were an *Ecclesiastical Procreation*, and to continue as long as God hath a Church in the world.

Now that God made good this promise in their own *Ordinations* it appears in the forecited place at the 20. of this book, v. 28. *Take heed unto the Flock over which the Holy Ghost hath made you Overseers*; like an *Unction* as it were, poured forth by *Hands*; Which unless it had reached farther than the *Apostles*, *St. Paul* had never commanded *Titus* to *Ordain Elders* in every City.

Now

Now whatsoever belonged unto *Titus*, why may not the *whole Church* lay claim unto it? not doubting but that God who always was so *Jealous* of the least Pollution of the Priests under the darknes of the *Law*, will not leave his Holy Mysteries to be dispensed by *common* hands (for no more they would be, if they were not *sanctified* by the *Holy Ghost*, as well as by the *Bishop*) now in the Light of his Glorious *Gospel*.

So that Mr. *Calvin* hath no reason, while he reckons up some of Christs *inimitable Actions*, to put together his saying to *Lazarus*, *Lazare veni foras*; and his saying to his Disciples, *Accipite Spiritum Sanctum*. One of these being a *Miracle* necessary only at the first Publishing of the *Gospel*, the other an *Act* of perpetual use in the Church to the worlds end. See *Calvins Instit.* the 4. book 19. chap. 29. Sect.

Thus I have done with the Doctrine of the first part of my Text, namely, *The Commission Internal* from the *Holy Ghost*, and *External* from the *Church*.

I proceed now to the 2. and the last part, namely, to shew you that *the duty of such as are Commissioned by the Holy Ghost and the Church is Preaching*, and what that *Preaching was, is, or ought to be*, which is the 4. particular.

That St. *Paul* and *Parnabas* were to *Preach* the word of God, seeing they were *Apostles*, is, I suppose, denied by none, and therefore shall not trouble the Reader with any further Argumentation, than two or three places of Scripture, whereby to prove that this was their Business.

Says, Jesus to the Disciples St. *Matthew* 28. verse 18. *All power is given unto me in Hevven and in Earth,* verse 19. *Goe ye therefore and teach all Nations, &c.*

*And*

And verse 20. *Teaching them to observe all things what soever I have commanded you.*

St. Mark the 16. verse 15. *Go ye into all the World, and Preach the Gospel to every creature.*

And in St. Luke the 24. verse 47, &c. you may find somewhat to the same purpose, that they were to do so : and here in my text as well as in other places we find they *did* so, from this time forward, to the day of their death.

The *Jewish High-Priest*, was call'd the *Messenger or Angel of the Lord of Hosts* : namely, because he executed Gods commands in giving of the *Law* to the People ; and *teaching* them what they should do, *Mal.* the 2. v. the 7. Ἄγγελος ἦν τὸ θεῖον πρὸς αὐτάτους, as *Diodorus Siculus* hath it.

And thus under the *New Testament* too, such as are to dispense the Word and Sacraments are called, and therefore called *Messengers of God*, or *The Churches Angels*. For look what the duty of an *Ambassador* or *Messenger* upon Earth, of an Earthly Potentate is, the same is the Business of the *Ministers of God*, viz. to declare his Will, and to treat about matters of concernment, which is done, as by other ways, so by this too of *Preaching*. Which what it was then, and what it is or *ought to be now*, comes next to be discours'd of.

The *Preaching* then (and indeed such it ought to be *Now*) was the declaration of the Gospel of Christ, or the glad tidings of Salvation whereby men were secured of eternal happiness upon condition of Repentance from dead works, and a stedfast Faith in all Gods Attributes : and (wheresoever there is defect, as there is indeed in the best of our performances) an Affiance in the Merits of Christ. *That Gospel or Doctrine they Preach'd*

Preach'd which came down from Heaven, which was inspired and sealed by the Holy Ghost, and confirmed by Miracles. And this they did by immediate Inspiration of God.

We live in an age whose Religion dwells altogether in their Ears: so little are we for the Practice. They think now a days, that Preaching, as they call it, not as the Scriptures mean it, and Pulpit, Extemporary Discourses are the sum total of the Priestly duty, and the best of Christian Privileges.

But this is a gross Abuse both of the thing, the Preachers, and themselves. For let it be granted, as most true it is, that Preaching is an holy, excellent Ordinance of God, appointed by him for the salvation of Souls, if warrantably undertaken, and rightly managed and performed; It may be a Comfort to the Conscience that is Comfortlesse, a Revelation to Souls that are Afflicted, a Deletory for Sin, an helpful means to a good life, and an excellent instrument tending to promote all the parts of Gods service, and at last to bring us to Salvation.

It pleaseth God, saith St. Paul 1 Cor. 1. 21. by the foolishness of Preaching to save some, and, saving, true Faith comes by Hearing, and Hearing by the Word of God, and how shall they hear without a Preacher? says the same Apostle to the Romanes, chap. 10. v. the 14.

But then we must not mistake, but warily distinguish what is meant by the Word of God, which is, The Doctrine of the Gospel, and what by Preaching, which is, Not the manner of delivering, but the matter delivered.

For notwithstanding all the wonderfull and rare Effects, which may be wrought by Preaching, yet Preach-

ing and Sermons, such as are now in use, are *not* the Word of God, in the *properest* and *strictest* sense; Though yet the English Puritan will not believe this, insomuch that he magnifies any *Pulpit Discourse*, above the written Word of God, comprehended in the Writings of the Prophets and Apostles, daily read in Churches at the set time of Divine Service, and which he makes of little or no esteem or use in the conversion of Soules unto God; Beleeving it to be much inferiour to that of *Preaching* upon a Text by the sandy Clock.

Certainly, *That* thing which *sweetens others*, must be far *sweeter* of it *self*; And if the *waters* in the *channels* or the *veyns* of the *Earth* be so *pure* and *pleasant*, how much more *excellent* and *wholesome* must the *Spring* it self be, and the place *from whence* those Waters flow? In the *one* there is no fear of the Spawn of Toads, or the Vipers venome: no destructive soul-damning Tenents of Hereticks to be found in the Scriptures, imposed on us; whereas by too sad experience we have known and find it, that the *pestiferous* breath of some *Pulpit-men* hath been that which hath first given life to the *Factions* and *Heresies* in this our Church, and then by their laying about with their Hands and Tongues, hath fired the Church and Kingdom, nay almost burn'd it to ashes, had not God in his mercy, as well as in his Justice, removed the Incendiaries; who because they cannot daringly go on and prosper, lay all the Private trains they can to disturb our Peace, the Peace of the Church and Kingdome too, and to break our Unity.

I shall not inveigh here against the secular ends and Ungodly Interests which of late were introduced by this their *Pharisaical* kind of piety, nor tell you how they



they corrupted the *savour of life* into a *savour of death*. (*Corruptio optimi est pessima.*) You well know the Seditions and Disturbances, the Cheats and Treasons, Murders, Plunders, Sequestrations, Imprisonments, Banishments, &c. which were caused and acted by some mens *publick* as well as *private* Insinuations, whose Calling gave them too great an opportunity, and all under the notion of *Painful, Soul-saving, Godly Preachers, superseminare heresin*, to scatter tares in the Field of God, and sow that which *Preaching* ought to *Root up*.

And as one says very well for me, *Preaching and Thirsting after the Word*, are so good things, that the very *Names* of them may mislead good People if they be misapplied: And so they are very often; For a great many there are that most vainly and impertinently apply to *Sermons* or *popular Orations* all those glorious things which are spoken of the *Word of God*, and of *Preaching*, as Faith and Salvation, *Ro. 10. 14. 1 Cor. 1. 21.*

Man by the Fall got a crack in his Understanding, his Wil grew Perverse, and his Affections dull and heavy: All the Faculties of his Soul are depraved, and he is ready to comply with any thing but the commands of God, and Obedience to the truth: and therefore indeed upon this consideration, it may, it must be granted, that there is more need of humane Artifice, witty Compliyings, sober Insinuations and Ingenious devices to recover men from the errors of their ways, and to keep them right when they are so; But this may be done by other ways (would men admit of the Tryal) as well, nay better, and with more ease, than by the *Pulpit*. For I do beleve (for I know no reason to the contrary)

trary) as many souls went to Heaven *Before*, as do *Now*, that we have so much *Pulpit Preaching*.

And yet mistake me not : For I do not say this to decry and undervalue Preaching, that ancient Ecclesiastical Ordinance, but to magnifie the *Reading* and *Hearing* of the *Scriptures*, which are indeed the *Word of God* : and to teach you that the *Scriptures* are the best of *Sermons*.

*That Word* which came down from *Heaven*, and was sealed by the *Spirit of God* : *That Word* which has been spoke by the mouth of all the Holy *Prophets* and *Apostles* : *That Word* which has been watered with the *Blood of Martyrs*, confirmed by *Miracles*, and strangely preserved even *beyond* all *Miracle*, and *Believed* in all ages : And *which Word*, which way, or in what manner soever it be conveyed unto us, whether by *Reading* in *Lessons*, or *Epistles* or *Gospels*, is the same thing still, and ought to have the highest estimate in our *Affecti-* and challenges as greedy an ear as any thing can doe.

That the *Reading* of the *Scriptures* in the *Church*, is *Preaching to the People*, I shall give you some unquestionable Testimonies of *Councils* and *Fathers* : and if this be not sufficient, or whether it be or no, produce the Supreme Authority of the *Scriptures* themselves.

Let the first be that of *Justin Martyr* in his second Apology to the Gentiles, τῆς ἡλικίας λεγομένη ἐμῆς, πάντων καὶ πόλεως ἢ ἀγρῶν ἐμεινόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ λατρευόμενα τῶν Ἀποστόλων, καὶ τὰ συγγράμματα τῶν Περσῶν ἀπαγινώσκειται μέχρις ἐγχωρεῖ ἅτα παυσάμενος τῷ ἀνασινώσποντος, ὁ περὶ αὐτῶν διὰ λόγου τιμὴν θεοσεύει, καὶ περίκλησιν τῆς τῶν καλῶν τέτων μιμήσεως ποιῆται. that is to say, *On the Day called Sunday all that abide in Towns or the Countreys about, meet*

in one place, and the Records of the Apostles, or the Writings of the Prophets are read, as far as occasion serveth. Then the Reader having done, the President in a speech instructeth, and exhorteth to the imitation of such excellent things; and in another place he says, that In their Writings the Judgment to come is Preached.

Take another from St. Chrysostom, who was as great and as golden a Preacher as ever spake with Tongue: yet his Writings tell us that it grieved his very soul to see men Flock and Crowd more to hear his Pulpit Discourses, than they did to hear the Scriptures Read in time of Divine Service; a Fault too common in this our age. I shall quote you his own words, make the best you can of them, where he tells you that *all things that are necessary to Salvation, are plain and obvious to the eyes, cleerly layed down in the Scriptures, so that reading is sufficient to convey the knowledge of them to us*: and as for other things it is sufficient that they are not Necessary: and that it is mens Curiosity or Slothfulness, I may add their *Invincible Ignorance*, that makes them so greedy of so much Pulpit Preaching. The good Fathers words are, *ἡ πρὸ τὰς ἡμετέρας ῥήθυμις αὐτῆ ἡ χρεια γέγονε· διὰ τὴν γὰρ ὀμιλίαν χρεια; πάντα σαφῆ καὶ ἐπιθετὰ πρὸς τὰς θείας γραφαίς· πάντα τὰ ἀναγκαῖα θῆλα, ἀλλ' ἐπειδὴν τρέφεις ἐστὶ ἀεργαταί, διὰ τούτο καὶ τούτα ζητεῖτε* If you look into the Council of Vase, you will find that the Fathers of that Council say, *The Priests being absent or troubled with Infirmity, do Preach by their Deputies, who are appointed in their stead to read the Homilies. Lector personat verba sublimia*, saith St. Cyprian, *Evangelium Christi legit, à fratribus conspicitur, cum gaudio fraternitatis audetur.*

The fourth Council of Toledo calls the usual Reading

ing of the Gospel *Preaching*. And I meet with the same Opinion and expression divers times in *Rupertus* and *Isidore* in their Books *de Officiis divinis & Ecclesiasticis*. *Isid. lib. 1. chap. 10.* *Rupert. lib. 1. ch. 12, 13.*

But if these authorities be not sufficient, hear what the *Scriptures* themselves doe say, *Deuteron. 31. v. 13.* *Ye shall Read this Law before all Israel, that ye may learn to Fear the Lord. Blessed is he that Reads the Words of this Prophecy, saith St. John, and they that Hear and keep those things which are Written therein, Revel. 1. ver. 3.* and *Acts 15. ver. 21.* *Moses of old time hath them that Preach him, in that he was Read, or being Read every Sabbath day.*

And surely good reason there is, that the *Scriptures* and the *Reading* thereof should be preferr'd before that thing we call *Preaching* in the *Pulpit*.

For the *One* is the *Immediate* word of *God* who is *Infallible*, the *Holy Ghost* did *Preach* it : The *Other* are the words of a *Mortal Red Earth*, who *knows not* the thousand part of what he is *ignorant*. *Humanum est errare*. Our *Sermons* are no farther pious and religious than that they are derived from the salutary *Fountains* of *Holy Scripture*. They never were confirmed by *Miracles* from *Heaven*, nor shall they be, as the *Scriptures* have been.

And then for the *Matter* delivered, and the *Manner* of the *Delivery*, how *Poor* and *Feeble* and *Shallow* will the best shapen *Words* and *Narratives* of the best *Rhetoricians*, *Orators*, *Poets*, or *Historians* appear, when compared with the sacred *Oracles of God*?

Would you have the *Efficacy* of *Preaching* to consist in *Derivation* from *Antiquity*, in the *substance* of *Matter*

Matter, in *Appositeness of Sentences*, in *Elegancy of Style*, *Evidence of things*, in *validity of Proofs*, in the *Authority of the Author*, and the *Power* it hath to effect that end for which it was *ordain'd*: Take up the *Scriptures* then, and fall to Reading, and Frequent the Temple where it will be *Preach'd*, i. e. Read unto you, and the Lord give you a good and a right understanding.

*By searching the Scriptures we look for life*, so said our Blessed Saviour, *They have Moses and the Prophets, let them hear them*. For, *These things are written that ye might beleeve in him*, i. e. Christ, and that *Beleeving ye might have life through his name*.

You know who said it, *Cursed is he that Adds or Diminishes*. I only say, The bringing in of so many Sermons into the Church was the thrusting out of the Bible not long since.

The Church both *can* and *doth Preach* without Sermons, namely, when by her carefull order, the books of Holy Writ are solemnly *Read*.

And truly, for ought I know, as the Learned Mr. *Thornedike*, in his *Just Weights and Measures*, page 101. says, and most wise men believe, "they that never heard many *Sermons* may have heard more and better *Preaching*, than hundreds and thousands of *Sermons*, dangerous, if not *destructive*, to *Salvation*, (a thing which experience proves *more than possible*) can furnish them, who shall do nothing else but *run from Sermon to Sermon*."

"I grant it was a just complaint at the Reformation, that the People were not taught their duty. But I do not grant, either that they cannot be taught their Duty, without *two Sermons* every Lords Day: or that they are like to be taught their Duty, by *two Sermons* every Lords day. It

It is not possible to have men for all Churches fit to preach twice a day, to the edifying of the People. It will never be possible to maintain their Preaching to be such as may be accounted an Office of Gods service; Thus *He*, and consequently not a *Discharge* of the *Holy Ghosts* and *the Churches Commission*, s<sup>o</sup> I. But you may read more concerning this point in the 5 book of the Judicious *Mr. Hooker*.

Thus I have done with the *Explication* of the parts or *Doctrines* deducible from the Text.

Let us now look upon them in the *Use* of them; and from the *Four* particulars named, we shall receive especially *Four* Cautions towards the better performance of our Duty, in order to the sacred charge undertaken.

One for the *Bishop*, three for the *Priests*.

First, From the *Grant of our Commission from the Holy Ghost*; Not to dare to enter upon this *Employment* except we find our selves in some measure fit for the discharge of it.

Second, From the *Grant of our Commission from the Church*; Not to forget what *Obedience* we owe to our *Spiritual Fathers in God*.

Third, From the *efficacy of Imposition of Holy Hands towards the conferring of the Holy Ghost*; That Bishops use all possible care, as they shall one day answer it, not only for themselves, but for all those, whom they may by their own neglect, or theirs whom they intrust for them, suffer to run upon their own Perdition, not to dispense this sacred Gift of the Holy Ghost, but to the *Glory of God*, and the *Improvement and Benefit* of the *Church*.

And lastly, From *their careful applying themselves*

to the Execution of their charge, in Preaching the word; That we prove diligent followers of so good an Example.

Each of these are very Weighty, and might be very worthy Consideration. I shall but touch upon each of them as far as is necessary, and so conclude; For to say true, if the *First* and the *Last* only were well observ'd, the *Rest* might be spared.

Were All that come for Holy Orders fit for the Execution of their charge, they would be better acquainted with their *Duty* to the Church, than to smother or to spurn at her *Commands*, and were all both *Able* and *Likely* to be *Diligent* in the use of their *Abilities* afterwards, the *Bishops choice* would be made to his Hands, it being impossible for him to grant *amiss*, when *none* ask but such to whom he ought not to deny.

To begin with the *First* of these, That none presume to enter upon this great Employment, except they find themselves fit in some measure for the discharge of it, fit for *Abilities* of *Knowlege* in the *Mysteries* of God, and fit too for *Piety* of *Life*.

Fit first, for *Abilities* of *Knowlege*. None ought to thrust themselves (as in a matter of course, after some years spent in a Gown) upon this service of God, with any of their Learning in their too easily procured Testimonials; These will not sufficiently qualify. For thus while they cry out against *Tamar*, they themselves prove *Fudab*, nothing differing from those whom they think meanly of, but in that *These profess* Ignorance; *They* themselves only being *guilty* of it. These are not fit Messengers for the *Holy Ghost*; For he doth not expect the *Deaf* and the *Dumb*, the *Blind* and the *Lame* should offer themselves to go upon his Embassy. He

calls for *Witnesses* (Hay-Fellow-Witnesses, for both the *Apostles* and the *Holy Ghost* too are *Witnesses* of these things, *Acts* 5. 32.) and we must not present him such, who are indeed *too* ready to be sworn, but know *nothing* of the cause in trial. How will these invite Christs Guests to his Supper in the Parable, *St. Luke* 14. 16. that know not themselves where it is kept? Whose Hearers excuse will be, Not, *I have bought a Farm or Oxen, I have married a Wife*; But, you tell me not *where* the Feast is, I am unacquainted with the *way*. And do ye not think *those so bidden* will tast as much of the Supper, as these *Bidders*?

*S. Paul* counts it nothing less than a swerving from the Faith (& thats somewhat of kin to Apostacy) *to desire to be teachers of the Law, understanding neither what they say, nor whereof they affirm: 1 Tim. 1. 6, 7.* Such indeed may escape our Saviours Woe to the Lawyers for taking away the Key of knowledge: for that they never had it. Hence it comes to pass, that when men are forc'd into the Pulpit by the Peoples *Out-cries*, or through *Ignorance* or *Indigency*, they Preach neither Christ nor themselves, but their Parish: knowing no difference between the Doctrine of the Church, and the Opinions of the Vulgar; which in a little time shall make such Preachers vile enough amongst *them* too. And miserable men that must be frighted into their Duty, to avoid the contempt of their Hearers. Shall any man make so little account of destroying Gods People, when he is sent amongst them to build them up? of polluting that Fountain of Living Waters, which he ought to give clear passage to? Nay, dare any man fasten so many errors and absurdities upon the *Holy Ghost* himself, whose Message he undertakes to deliver?



deliver? What is this lesse than *presumptuous sin*, for which under the Law there was *no* Sacrifice? which whosoever is guilty of, let him know, that he grieves that Spirit, whose Gift he begs at his Ordination, and it will cost him some *Groans* too if ever he mean it shall be turned to a *Blessing*.

Secondly, It is required that they be *fit* for *Piety* of *Life*; And *this* condition hath so great Affinity with the *Former*, that we may justly fear to be depriv'd of *both*, if we be guilty of the want of *either*. Thus *Balaam* being so far possessed of the Love of the *world*, and his profer'd *Preferment* with King *Balak*, that he was in hopes God would change his purpose, and suffer him to go and curse *Israel*, had at last an answer fitting his humour, but such a one as prov'd a *crime* to hearken to.

Methinks a man that knows himself enamoured with the Delights, or that is resolved upon the Trade of Sin, should be as much afraid of having any thing to do with the *Holy Ghost*, as the *Gadarenes* were of having Christ among them, which a Learned Commentator attributes to their *guilty Consciences*, not their *loss* of the *Swine*. For how can such presume to have more Joy in Gods presence, than *Abimelech* and *Laban* had in his appearing to them, which was neither to *give* nor *promise* them any Blessing, but only to rebuke them?

The *Canon* Law forbids the Church to receive *Tithes* from the *Profits* of *sin*: Not that the *Thief*, the *Usurer* or the *Harlot* have any Privilege or Exemption granted them, but in as much as *God* cannot accept such Oblations, and therefore neither must the *Parson*.

And dare we offer our sins themselves, for the Im-

ployment of the Holy Ghost: as though he could be content with Servants that scorn to wear any but the Devils Livery. Such who, if we were to offer (as the Priests under the Law were) the same sacrifice for our own Sins, and for the Sins of the Congregation, might be quit with God for the Number (with reverence be it spoken) as being able to vie sins with the whole Congregation:

Far more excuse it would be for them to stay behind, and Bury their Dead (and free Leave they might have) than thus to follow Christ: to follow Christ into the *Holy of Holies*, while they are not fit so much as to come within the *Camp for Uncleanness*.

I dare not speak this out of any Presumption of my own either Abilities or Uprightness; But do acknowledge my self to have as much need of *Hezekiahs Prayer* (2 *Chron.* 30. 18.) as any of my Brethren, *The good Lord pardon every one that prepareth his heart to seek the Lord, though he be not prepared or cleansed according to the Purification of the Sanctuary.*

And may the Lord hearken to these words, and so *Sanctify* all those by the Baptism of the *Holy Ghost*, that are, or shall hereafter be Ordained to the *Ministerial Function*, that they may never Forget whose service they undertake, and their Canonical Obedience to the Fathers of the Church, which comes next to be look'd into; as being deduced

From the *Grant of their Commission from the Church*, which is, that they forget not to *Honour* and *Obe*y all such under whose *Protection* and *Government* in the Church they are.

Did men but seriously consider that Voluntary, solemn *Oath* which they take at their *Ordination*, to ob-  
serve

serve the **Canons** and **Articles** of the Church, and this in the *presence* of *God* and the *Bishop*, upon the pain of *Destruction*, we should not then have any cause to complain of *Neutrality*, *Prevarication*, and *Indifferency* in the Execution of their Office. They would not then *Grumble* and *Spurn* at the Churches *Injunctions*, and *cheat* the souls of such as are committed to their charge, into ruine. But thanks be to *God*, that this may be cured by the care and *Vigilance* of our good *Bishops*; and therefore the less may suffice to be spoken to it.

Pardon, O Pardon me, my most *Honourable* and always to be *Revered* Fathers, if the Text by my poor Pen re-minds you, that you are to use all possible care concerning the *Persons* to whom you dispense the sacred *Gift* of the *Holy Ghost*. I know you neither confide in *Testimonials* alone, nor *Parts* without *Good Report* of them that are without; You are to *Command* and *Rule*, We to *obey*. And therefore I return to such as are, or are to be *Commission'd*.

You read in the Division of the Text, that *Preaching* was *St. Pauls* and *St. Barnabas's* charge, (and consequently ours,) in a *Synechdoche* only, and not the whole performance that lies upon us. There is likewise necessary a right and due, frequent administration of the *Eucharist*, and of *Baptism*, as oft as need requires, a *Reconciling* of Neighbours that are at variance, and a *catechistical* Instruction of all such as are of younger years, this is our duty too. But although *Preaching* be not the sum total of our duty that lies upon us, yet we must take heed of seeking advantage from hence, we must not leave it quite *out*.

There are sometimes *necessary* diversions from it (I speak of those who have a charge of souls committed

to them,) occasions of the same importance for the good of the Church with *Preaching* : but it will not be safe for any to snatch up these for a pretence to *Idleness*, and think he can answer *God* as easily as *Man* ; As if *God* had layed aside that Attribute which *Moses* leaves not out, even while he implores his Mercy, *Num. 14. 18. By no means clearing the guilty.* He that would teach the people that he ought to have liberty sometimes to forbear, should do it by his *Doctrine*, not by his *Practice* : as our Saviour dealt with the *Pharisees*, first vindicating the Lawfulness of doing even servile works on the Sabbath, and yet for the present forbearing himself to do them, as *Grotius* observes, For he heals the man *without* so much as a *Touch*, only saying to him, *Stretch forth thine hands, Mat. 12. 13.*

If all the Lords People were *Prophets*, there would yet be need of *frequent Preaching*, so much adoe we have to Learn to *Practise*, what we know never so clearly.

But then if we look upon the *Late* times, whose *too much* and *dangerous* *Preaching*, has been far worse than the *Neglect* of *Preaching*, how will it concern every one, now that *God* hath restored our lately miserable Church to *Peace* and *Order*, to set our selves to *weeding* apace, to root up every plant our Heavenly Father hath not planted : and to be at least nothing less sedulous in seasoning the Lump with the Leaven of the Kingdom of Heaven, than our *Adversaries* have been, and are, *in scattering* the *Leaven* of the *Pharisees* : so shall we deliver our own souls, and not cut off those committed to our charge (*Num. 4. 17.*) from among their Brethren ; so shall we give proof of those *Gifts* of the *Holy Ghost* which we receive at our Ordination : and having  
dis-

*Ecclesiastical Ordination.*

discharg'd our *Consciences* here, in sowing the good seed committed to us, we shall hereafter reap Life everlasting. Which God of the Riches of his Mercy grant all the *Clergy* and *People* of this Land, for the Merits and Satisfaction of his Son Jesus Christ : to whom with the Father and the Holy Ghost be rendred as is most due, all Honour, Power and Glory for ever and ever. *Amen.*

---

F I N I S.

---

Faint, illegible text at the top of the page, possibly bleed-through from the reverse side.

---

21513

---













