

OF  
THE CALLING  
OF  
THE MINISTERIE.

Two Treatises:

DESCRIBING THE DVTIES  
and Dignities of that calling.

Delivered publicly in the Vniverſitie of CAMBRIDGE,  
By M. WILLIAM PERKINS.

Taken from his mouth, and now diligently peruſed and  
published, by a Preacher of the Word.

1 CORINTH. 4. 1.

*Let a man ſo thinke of us as of the Miniſters of Chriſt, and diſpoſers of  
the ſecrets of God.*



LONDON,  
Printed by IOHN HAVILAND.

1631.

# TO THE RIGHT WORSHIPFULL,

Sir EDVVARD COOKE, Knight,  
His Majesties Attorney General;

AND  
Sir THOMAS HESKITH, Knight,  
Attorney of his Highnesse Court of Wards and Liveries,  
and one of his Majesties Honourable Countsell in the North,  
Grace and Peace from Iesus Christ.

**R**ight Worshipfull, give me leave to put you both in *one* Epistle, whom *one* service, *one* place, *one* profession, *one* order, *one* Religion have so neerely combined: as you are *brethren* many wayes, and especially in the profession and practice of *one* Religion; so vouchsafe to be *joint Patrons* of this little after birth, this *second part*, of that worthy man Maister Perkins, now deceased. I send you here one of the *shortest*, and one of the *finest* of his Treatises: had it bene as well brought forth by me, as it was begot by him, it had bene a *child* not unworthy of so great a *father*: but seeing it is now a *father's* *first* child, be you the *Tutor* to this Orphan, at whose hands Orphans and *wards* have bene well used. The *father* while he lived was a shining light to this our Church, and being dead, is a shining star in heaven for *our* *eyes* to *lighten* *us*; and his doctrine will shine in Christian Churches, while the *Sunne* shineth upon the earth. The subject of this Treatise is the *Ministerie*, whereof care should be the *duties* and *deputies*. And well doth he couple these two together; for some can challenge the *deputies* of the Ministerie, and cunningly cut *one* *duties* from their shoulders: others performe the *duties*, but accept from the *duties* *only* to *longing* to that calling; but as he that will doe the *duties*, may justly challenge the *deputies*, so he that will respect the *deputies*, must doe the *duties* of a Minister: therefore in this building, these two beames are in great wisdom well set together by this wise *builder*, and so closely coupled, as the idle or ambitious man cannot pry at the *duties*, but he must withall behold the *duties*, nor the painful and laborious man see his *duties*, but withall shall see the *duties* there to belonging.

And surely (Right Worshipfull) none might better have written of this subject than he: for who may more worthily describe the *deputies* of the Ministerie, than he, who neither by doctrine nor conversation, was ever the least degree into his Ministerie? Or who may better challenge the honour of his calling, than he, who was ever an honour to his calling? And who may better teach the *duties* of the Ministerie, than he, who so discharged them, as little it felt him or paine to see, as the *Ministers* themselves cannot but commend? And who may better teach the *deputies*, than he that carefully practised them in his own person? And so none could be a fitter

## The Epistle Dedicatorie.

Author of this discourse than he, for not many fitter Patrons than your selves: not many in your profession better Schollers, nor any that better love Schollers than your selves: and you are some of those few in this wicked age, who willingly yeeld all *dignities* and doe reverence to such Ministers, as you see willingly to discharge the *duties* of good Ministers. Well would it be with the Ministerie of England, (and the better with it, the better with England) if all as great as you, were as good friends to it as you. And if the Papists except, and say, how can this be, for that you have beene persecuters of their Priests? Let me answer once for you, who often answer for many distressed men: they persecute you with slander, that say you persecuted them, (but be content to beare your part in Popish slanders, with our Prince and State, our Counsellors and Clergie, our Parliaments and Lawes; for none of these have escaped these viperous tongues) for though you have executed the Lawes upon some of them, in your severall places, yet not with sharpnesse nor severitie, but with mercifull justice, and that also not as they were Priests, but Plotters, Practicers, Subverters, and Seducers: and as they were Priests, you sought their reformation, not their ruine. And if they, who can hardly discharge themselves from being Priests of *Babel*, have had but Iustice, and that also tempered with Mercie, it shewes how good regard you have, and how much you esteeme all good and faithful Ministers, which are Gods Interpreters. In a word, if all our Ministers were such as this Treatise describeth; or came but as neere it as the Author hereof did, and if all our great ones did use and esteeme good Ministers as you doe, we should then have pulled the Ministerie from under that foot of contempt, with which this prophane age doth daily tread upon it. The Church of *Rome*, who are farre wiser in their kinde, than the children of light, have taken other and strange courses to magnifie the Clergie. They teach, that the state Ecclesiasticall, is so farre more excellent than the Civill, as the Sunne is than the Moone, and that not in spirituall onely, (for that we denie not) but in temporall power, pompe, and estate: and that therefore the chiefe of their Clergie, is as farre above the mightiest Emperour, as the Sunne is above the Moone: and as the Moone borroweth her light from the Sunne, so doth the Emperour his State and power from the Pope.

They teach, that the Clergie is a state to distinct and absolute of it selfe, as it hath not to doe with the Civill state; yea, they exempt their Clergie, from being any way subject to the temporall Magistrature. And though their crimes be never so many or monstrous, yet the Prince or Civill authoritie, hath nothing to doe to take notice thereof, much lesse to punish them: and hereupon great volumes are written, and many Acts and Decrees are made in their Canon Law, *De exemptione Clericorum*. They extoll their Clergie above the Temporallie, allowing the Priests both Bread and Wine in the Sacrament, but leaving the *Laytie* bread alone. They make them in their Masse mediators betwixt Christ and God the Father, and creators of their Creator and Redeemer, when and as often as themselves list. And finally, they send for the most part, all their Clergie immediately to heaven without let, whereas all the Temporallie (except Martyrs) must passe by Purgatorie. Here are great buildings, but on a sandie foundation, goodly Castles, but built in the aire; if these devils were of God, they would certainly stand: but their long tottering, threatens a sudden fall.

Contrariwise, our Church, or rather the corruption of our Church, by avoiding this *scillie*, have fallen into *Charydis*, by avoiding one extremitie, have fallen into the other, by taking too much *dignitie* and authoritie from our Ministerie, and by laying too much povertrie, contempt, and basenesse upon it. It were a worke worth the labour of the wisest heads, to put downe the true meane betweene both extremes, and worth the labour of our Noble King, to take order that the meane be kept, without rising to the right hand or falling to the left. This short Treatise may hap to give some light and directions therein, or at least may incourage and stirre up their hearts, in whose hands it is to doe it. Under your worthy names would I have it see the world, nor so much for that I am bound to you both in many private and particular respects, (though that be much) as for that I know you both to be of so right and reformed a judgement in this case, as you would have none Ministers but of sufficient gifts, and unblameable

lives,

## The Epistle Dedicatorie.

lives, nor those Ministers put to their pensions, or uncertaine salaries, but to have certaine and sufficient maintenance proportionable to their charge, and becoming the honour of a Christian Church: God continue you both still in that minde, and make many more of the same with you; so should we have as flourishing a Church, as any Christendome hath seene. Goe forward in that and other your religious resolutions, it is the true way to honour both here and in a better world: stand firmly for the truth, and boldly against the Popish enemies thereof, as hitherto you have done: Religion had never more cause to thanke you, and all that doe so, than now it hath: for her enemies were never so insolent since they were our enemies: but if you and others hold on, as in your severall places you have well begun, and others take the like course, there is hope their insolencies will be easily (if timely) repressed, and themselves neere the fall, when they imagine they are in the full. The Lord blesse and assist you in your painefull places, and make you on earth instruments of his glory, to the good of his Church; so shall you be vessels of glorie in the kingdome of Heaven. And thus commending this little Treatise to your reading, and my selfe to your favour, I take leave, and will ever rest, 1605.

Your worships in the Lord,

W. CRASHAW.

R r r

A  
TREATISE OF  
THE DVTIES AND DIGNITIES  
of the MINISTERIE.

IOB 33. 23, 24.

*If there be with him a Messenger, an Interpreter, one of a thousand to declare unto man his righteousness:*

*Then will hee have mercie on him, and will say, Deliver him, that hee goe not downe into the pit: for I have received a reconciliation.*

The coherence of  
these words with  
the rest.



N this Chapter and the former, *Elthū* a holy, learned, noble, and wise young man, had conference with *Iob* in matters of high and excellent divinity: the points of his Conference are

these: From the first verse of this Chapter, to the seventh verse, is a Preface to his speech. From thence to the thirteenth verse he repeateth certaine propositions of *Iob*, and reproveth them: from thence to these words, he instructeth *Iob* in certaine points touching Gods dealing with sinners; and those are two.

1. How God *preserveth* a sinner from falling.

2. How God *restoreth* a sinner being fallen.

1. The means whereby God *preserveth* a sinner, are set downe to be two principally.

1. By admonitions, in *dreames and visions*.

2. By *scourges and chastisements*, when the first will not prevail. And these are laid downe from the thirteenth verse unto these words.

2. Then followeth the second point; namely, the *restoring* of a sinner, when both the means formerly spoken of, have not prevailed with him, but that through his corruption he is fallen: and concerning this point, hee handleth these particulars.

A 1. The *remedie and means* of his restoring.  
2. The effect that followeth thereupon.

1. The *remedie* is laid downe in these words now read unto us; then followeth the *effect*, which is, that when a sinner is restored by repentance, then the graces of God are plentifully powred upon him, both for soule and body: from these words to the end of the Chapter.

The intent then of this Scripture, is, that God useth means in his mercie to preserve sinners from falling into sinne; but if they doe, then he in much greater mercie affordeth them means and helps to rise againe. And this is the summe and substance of the words. Now that meanes and remedie is the matter I purpose to speake of, out of these words: The

B means then to restore a sinner after a fall, is to raise him by *repentance* to a better estate than he was before; and that is inclusively, and by implication taught in this Text. But the instrument by whom that great worke is to be wrought, is here in plaine termes laid downe to be a *Minister of God* lawfully called and sent by God, and appointed by his Church to that great dutie. So that these words containe a verithie description of a true *Minister*; and he is here described:

1. By his titles, which are two, an *Angel*: an *Interpreter*.

2. By his rarectie, *One of a thousand*.

R r 2

The summe and  
scope of this Text  
is a description of  
the instrument by  
whom God restoreth  
a sinner: from  
the state of grace  
and salvation:  
namely, a Minister  
of his word,  
and his description

Phil. by his titles

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Chapter.

## Rule an Angel.

4.4.2.8. *Scirpus*

### Is Golf Aged?

Fig. 3.

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 2002-2003

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Fig. 2.

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## 431

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2. Part of the description is the rareness of a good Minister. He is one of a thousand.

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# The duties and dignities of the Ministerie.

In the more they are, the lesse burthen lieth upon each particular man: therefore let every Minister by his teaching, and by his conversation labour to honour his calling, that he may thereby allure and draw others to a love and liking thereof.

Are good Ministers too thinne? are there too few of them? then let all good and godly Ministers give the right hand of fellowship one to another, and joyne together in love; and by that unites amne themselves against the scorn and contempt of the world. We see they that are of a kindred, or a brother-hood, or any kinde of society, the fewer they are, the more delectly doe they combine, the more firmly doe they hold together against fortune's force: so ought Gods Ministers to doe, because their number is so small: if they were many, lesse danger in their division: but seeing they are so few, it is more it concerneth them to cut off contentions, and all occasions of debate, and to pyote hand in hand against these common adversities.

In the third place, *young Students* are here taught, seeing a true Minister is but one of a thousand, that therefore they bend their studies and their thoughts to the Ministerie: for they well know it is an old Proverbe, *the best things are hard to come by*: and certainly these few good Ministers, because the holy Ministerie in it selfe is so high and excellent a calling: and as it is a *shame to the men* that there are so few good Ministers, so it is a commendation to the calling: whose honour and excellencie is such, that as we see here scarce one of a thousand attains unto it: therefore men of the most excellent gifts are here invited to dedicate themselves unto the most excellent vocation; yea, very reason it selfe would nigen man to be one of a thousand.

2. And further, as they are to intend this calling as the most rare and excellent: so this must teach them likewise, to listen to furnish themselves with all good helps and means, that they may become true Ministers and able Interpreters, and not too long to sticke in those studies, which keepe a man from the practice of this high function; for it is not to live in the Universities, or in the College, and to studie, though a man never to fall devoute up learning; but to be a good Minister, is that that makes a man one of a thousand.

In the last place, *Hebrews* are here taught their duty, first to *respect* with reverence the person, and *reverence* with reverence the Message of every true Messenger, seeing it is so rare a thing to find a true Minister: for as nothing is more *valuable* and *base* than an *evil* and *lewd* Minister, (whom Christ compares to *salt which hath lost his savour, which is good for nothing but to be cast out, and trodden downe of men*) so is there none worthy of more love and reverence than a holy Minister: for as *Esaie* saith, *their very feet are beautiful which bring glad tidings, and we should kiss their feet which bring news*

of peace: therefore all good Christians are to receive and use a good Minister, as *Paul* calls the Galatians and him, *even as an Angel of God*. Hail thou then a godly Pastor! salute him for confidence, for comfort, for counsell, use his company, frequent his Sermons, receive him worthy of double honours, like he is not fall or ordinarie blessing, for their hat one of a thousand, and blest God for bestowing his mercy on thee, which he had denied to so many others: for some have no Minister, some have a Minister, but yet alas, he is not one of a thousand.

And further, all men that are *Fathers*, may here learne to consecrate their children to God in the service of the Ministerie, considering that it is so rare, and excellent a thing to be a good Minister: may, that man should thinke himselfe happy, and honoured of God, who may be father to such a soune, as shall prove one of a thousand.

In a word to conclude this point, all men must here learne, fixing good Ministers as to source, to pray the Lord of the harvest, to thrust out more labourers into the harvest: and for those that are called to this, that God would make them faithful in that high function. And as *Elisha* craveth of *Elisha*, that the good Spirit may be doubled and rebeked upon them, for their number may be increased. And thus we have the *truth, the reason, and the use* of this, that a good Minister is one of a thousand.

It followeth, To declare unto man his righteousness.

Here is the third part of the description of a Minister, that is, by his office to declare unto man his righteousness: that is, when a poore sinner, by his times (the foulness whereof he feels), and the burden whereof he feels), is brought downe, as it were to the very gates of Hell, when this sinner by the preaching of the Law is brought to a true sight of his misery: and againe by preaching the Gospel, is brought to lay hold on *Iesus Christ*: Then is the proper office of a Minister, to declare unto that man his righteousness: namely, that through in humilitie he be as ill, and as foule as time can make him, and as the law can discover him to be: yet in *Christ* he is righteous, and just, and by *Christ* he is justified, and as he is no more a sinner in the presence and account of God: this is the justification of a sinner. And to declare this righteousness to him that repents and believes, is the proper duty of a true Minister.

In the Acts *Paul* saith of himselfe, that he *witnessed to the Jewes, and to the Gentiles, the repentance towards God, and faith towards our Lord Iesus Christ*. In which words is laid downe the clearest duty of a Minister (as he is a publicke Angel or Interpreter), first, to preach *repentance*, which a man ought performe to God, whom by his finnes he hath grievously offended; secondly, to preach *faith in Christ*, and free forgiveness, and perfect salvation through

# The duties and dignities of the Ministerie.

In comparison  
with this point.

1. He must declare where true righteousness is to be found.  
2. He must declare where it is to be found.

3. He must declare where it is to be found.  
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10. He must declare where it is to be found.

through that faith in Christ, to all that shall truly believe in him. And after both that followeth that which is here spoken of, which comprehendeth both the former; namely, to declare unto man his righteousness. So that in these words, are inclusively laid downe, the points of a Ministers calling: First, a true Minister may and must declare unto a sinner man where righteousness is to be found; namely, in *Iesus Christ* the righteous. Secondly, how that righteousness may be obtained, namely, by doing two duties: First, by denying and disclaiming his owne righteousness, and that is done by repentance: Secondly, by claiming and cleaving to Christs righteousness, and that is done by faith. Thirdly, a true Minister may and must declare this righteousness to him, that is, first, publish and proclaim, that it is ready to be bestowed on every inner, which will thus apprehend it, and that it is able to justify and save him: secondly, besides a bare publication of this justification, he must (as *Paul* did) *witness, and testify* it to the conscience of the sinner, that it is as certainly true, as God is true. For as a Minister in doubtfull cases is called, that by his Testimonie he may cleave the truth, so when the consciences of poore sinners are wavering and doubtful what to believe, when they doubt of this righteousness, then is a true Minister as a faithful witness of God to averre and testify the truth, from his owne confidence, knowledge, and feeling of the infallible certaintie of Gods promises unto the doubtfull and distressed conscience of the sinner.

Thirdly, besides declaration and testimony, he is to maintain this truth, and this righteousness, (if the sinners confidence be not yet quiet) against all gainsayers, against the power of darkness, and all the gates of hell; that this is true and perfect righteousness to him that apprehends it, as afore is laid downe: and this is so infallible to every soule that repents and believeth, that the Minister may assure it to the conscience of the sinner in the word of truth, and in the name of God, and may call to witness all Gods Saints, and all his holy Angels, and may payne unto him his owne soule upon it, that it is most true, that this is true, perfect, and all-sufficient righteousness.

Thus we see in some measure, what it is to declare unto a man his righteousness. And this is the peculiar office of a Minister of God, and this is the height and excellencie of his office. In the want of godly Ministers, I confesse that godly Christian men may one helpe another in the performance of these duties, and that with profit; but it is the proper function of a godly Minister to doe it, and the promise and blessing belong properly to him; as the consciences of all penitent sinners will testify in this case: let *David* leave for many, when he was cast downe even to the mouth of Hell, by that fearful discovery of his two hideous finnes by *Nathan* preaching: and when the faith of his

faith began to waver against him, and thus against conscience, and to oppress the conscience of God in Christ then *I say*, could not the testimony of all the men in the world have given him that joy, comfort, and assurance, that *Nathan* did, when he laid in the word of a Prophet, and of a true Minister, *God hath taken away thy sin, thou shalt not die*: but *Nathan* here, but declare unto man his righteousness: What did *Nathan* here but the duty of every true Minister.

If this be the office and duty of a Minister, and if such be the height and excellencie of his office, let us see then what use we may make of it. First, concerning the Ministerie: it first discovereth how nakedly, weakly, and insufficiently, the *Popish Church* can declare unto man his righteousness, who will let a man see his own helth, where alas it is not: for *Paul* himselfe testified, that his desire is that he may be found out of himselfe, and in Christ; and yet certainly, if ever man had right confidence in his owne worth, trusting to *Paul*, that is the cause why so many of that religion find not that righteousness, which will pacifie and raise their consciences when they come to die, and why so many of them, when it comes to the pinch, do then goe out of themselves, and wish us doe look for this righteousness in Christ, where both assuredly and sufficiently it is to be found.

Then for our owne Ministerie, here they are taught; first the true manner of teaching, and declaring righteousness: namely this, not to preach the Law alone, or the Gospel alone, as some unadvisedly doe (but both without point) but both the Law and the Gospel; the Law to breed repentance, the Gospel to worke faith: but in order; first the Law to breed repentance, and then the Gospel to worke faith and forgiveness, but never before.

Secondly, they are taught to be holy, to be sanctified and reconciled themselves: for is it thy office to declare unto man his righteousness, and not thy owne? thy life? and how canst thou be a true witness, to testify betwixt God and the soule of a sinner, when thy owne soule knoweth not, nor feels the truth of it? certainly such men are lame witnesses betwixt God and the sinners soule. *David* saith to the sinner, *I will instruct thee in the way wherein thou shalt goe*: but he sutt of all in the time, first downe his owne experience in a large storie of his owne repentance, and of Gods mercie on himselfe. And though *God* sometime doe forgive, and have the poore distressed soule of a sinner, by the testimony of such men, to teach us that the vertue is not in the men, but in the truth of Gods covenant: yea alas, how few are they, to teach us how pleasing it is unto him, when a Minister is a *declarer of his righteousness to others*, which he first hath himselfe; and is a witness of the truth to others, which he first knoweth in his owne experience.

Thirdly, the consideration of this high excellencie

# The duties and dignities of the Ministerie.

cellencie of their calling, must *avow* all true Ministers against the *scorne* and contempt of the World, which by wicked men is cast like dust and mire in the face of Ministers; let this suffice them, they are the men that must declare *unto man his righteousness*, even he that *scornes* and contemnes the Ministerie, *he hath no righteousness* in him, unless it be by the *means* of a *pious Minister*; then doe thou thy dutie, and he that mockes thee, hath cause to honour thee. And let this encourage Students to consecrate themselves to the Ministerie: for *what calling* hath so high an office, as this, *To declare unto man his righteousness*? And assuredly how ever in this wicked world thou art little accounted of, (for if it did not so, it were not wicked;) yet thou art honoured in the hearts of all Gods children, and even in the *conscience* of some, whose tongues doe smite thee: and the foulest of thousands, *when they die* shall blesse thee, who in *their lives* cared not for thee: and the devill himselfe doth envie, and the holy Angels themselves doe *wonder* at the excellencie of thy calling, in that thou hast power to declare unto man his *righteousnesse*.

In the next place, *hearers* may here learne; first, if thy *righteousnesse* be *thine* to be declared as above, then if they will have it, they must seeke it as it may be found; namely, *both in the Law, and in the Gospel*, and not in the Gospel alone; and first in the Law, then in the Gospel: for he must never looke to taste the sweetness of the Gospel, which hath not first swallowed the *bitter pills of the Law*: if therefore thou wouldest be declared *righteous* by the Gospel, be content first to be pronounced *unrighteous* by the Law; if thou wouldest be declared *righteous* in *Christ*, then be content first to be pronounced *unrighteous* in *thy selfe*. Secondly, all men may here learne, how they are to esteeme of Gods *Ministers*, and what reverence and obedience is due to their persons, and their doctrine: these are they which must declare *unto thee thy righteousness*, if thou hast any. Art thou beholding to him, who when thou hast *lost a Jewell* (which was all thy wealth) can tell thee where it is, and helpe thee to it againe? or to him who when thy *cause* is in triall at the barre, will plead it for thee? or to him, who when thy *health* is lost, can tell thee how to get it againe? then behold how thou art beholden to a *godly Minister*; who when *Adam* had lost both for himselfe and thee, that *Jewell of righteousness*, which was, &c. is the whole wealth of thy soule, can truly tell thee where it is, and how it is to be had againe: and who, when the Devill haleth thee to the barre of Gods justice, to receive triall for thy finnes, can draw thee from such a *declaration*, as the devill himselfe shall not be able to answer? and who, when thy *soule* is sicke to death, and even to damnation, can *heale* the deadly wounds thereof. A good Minister therefore is *worthy* (as the Apostle saith) of *double honour*; *that* hee deserve to be declared *unto man his righteousness*. And to conclude this point al-

to, the consideration of the height of this office of a Minister, may encourage fathers to dedicate their sonnes to this holy calling: for the *Physicians* care for thy body, or the *Lawyers* for thy cause, are both inferior duties to this of the Minister. A good Lawyer may be one of *ten*: a good Physician one of *twelve*, a good man one of a *hundred*, but a good Minister is one of a *thousand*. A good Lawyer may declare the true *state of thy cause*: a Physician may declare the true *state of thy body*: No calling, no man can declare *unto thee thy righteousness*, but a true Minister. And thus we see the office or function of a Minister. Now followeth the blessing.

Then will he have *mercy* upon him.

The fourth generall part of this description, is the blessing which God giveth to the labours and function of a true Minister: *then*, that is, when a man by the preaching of the Law is brought to true humiliation and repentance, and by the preaching of the Gospel, to true faith in the *Messias*; *Then* will he (that is, God) have *mercy* on him, (that is, on the penitent and believing sinner, Behold here the admirable sympathy, and the cooperation of God, and the Ministers office. Man preacheth, and God blesseth: Man worketh on the heart, and God gives *grace*: a Minister declares *unto man his righteousness*, and God saith, *so be it, he shall be righteous*: a Minister *pronounceth* *mercy* to a penitent sinner, and forthwith God hath *mercy* on him. Here we see the great and glorious action which God makes of the word of his Ministers, by them truly taught, and rightly applied; namely, that he as it were tyeth his blessing unto it: for ordinarily till a man know his *righteousness*, by the means of an *Interpreter*, God hath not *mercy* on him; but as soon as he doth know it, then as we see here, *God will have mercy on him*, and will say, *Deliver him, &c.* This is no small honour to Ministers, and to their Ministerie, that God himselfe gives a blessing unto it, and worketh when they worke, and as it were stayeth waiting, when they declare unto man his *righteousness*, and then hath *mercy* on him: so powerfull, and so effectuall, is the word spoken by a Minister of God. This is that which Christ avoucheth, *Whatsoever you loose on earth, shall be loosed in heaven*. Will you know the meaning hereof? Reade S. Iohn, *Whose finnes sever you remis, they are remitted: whose you retain, they are retained*: will you have the meaning of both? Reade *Ezra*: *God deſtroyneth the tokens of Southſayers, and makes Wizzards, and Astrologers fooles, turneth worldly wiſemen backward, and makes their knowledge fooliſhnesse, but he confirmeth the word of his ſervants, and performeth the counſell of his meſſengers.* Thus God bindeth and looseth with them, remitteth and retaineth with them, by confirming their word, and performing their counsell.

For example.

A true Minister seeth a sinner hardened in his finnes, and still rebelling against the wil of God; he

Vſe 4.  
For fathers to make their sonnes Ministers.

4. Points the blesſing: that will God have mercy on the sinner.

God and his Minister work together.

Math. 18. 18.

John 20. 23.

Ezra 44. 25, 26.

# The duties and dignities of the Ministerie.

he therefore declareth unto him his *unrighteousnesse*, and his finnes, and denounceth unto him the miserie and curses of Gods justice, as due unto him for the same: here he *bindes* on earth, *here he requies* on earth; this mans finnes are likewise bound and retained in Heaven. On the other side, he seeth a man *penitent* and *believing*, he pronounceth forgiveness of finnes, and happineth unto him for the same: he *looseth* him from the band of his finnes, by declaring *unto him his righteousness*; this mans finnes are likewise loosed and committed in heaven, and God himselfe doth pronounce him cleare in heaven, when the Minister doth on earth. Thus God *confirmeth* the word of his servants, and *performeth* the counsell of his messengers.

The use of this doctrine is, first, for Rulers and great men of this world: it may teach them to be *marrying Fathers*, and *marrying Mothers* unto the Church, whose authority they see is so great over them, as that their decree stands ratified in heaven: Therefore though their place be great, and they be Gods *sons* on earth, yet must they withall acknowledge, that in justifying a sinner, in interpretation, in declaring *unto man his righteousness*, in binding and loosing, *their power* also is *immediate* from God, and above theirs; and they themselves, as they are men, must *submit* themselves to this powerfull word of the Ministers, to be taught by it, and to be reconciled by means of it, and highly must they respect it; for though a man speake it, yet it is the Word of God: this is to kicke the dust of *Christs feet*, which the Prophet speaketh of: not as the Pope would have it, to hold the stirrup, and leade the horse, and hold the water to the Pope, to kille his toes, to hold their kingdomes of him as tenants at will, or by curtesie; but reverently to acknowledge the ordinance to be Gods, the function and dutie to be high and excellent, to acknowledge the power of their keys and censures (being rightly applied) their promises and their threatnings to be as from God, and to submit to them accordingly.

Secondly, *Ministers* themselves here must learne, when they take the word of reconciliation into their hands and mouths, to call to mind whose it is, even the Lords; and that he worketh with them; and that therefore they must use it in holy manner, with much feare and reverence: *It is not their own, they may not use it as they list*. And lastly, hearers are here taught, first to see how mad such men be, which carelessly, and seldome heare Sermons, but upon any occasion flie to Wizzards and Charmes, which are the Devils prophets: for see the difference of these two, the Wizzard and the Preacher with God: the Preacher hath his calling from the Devil, the Preacher his from God: the Charmers chaunge as the Devils watchword, when he charmeth, the Devils doth the feat; the Preachers doctrine is Gods *watchword*; when he truly applyeth it, God himselfe ratifieth and makes it good: there-

fore let all men take to heart this to see with the devill, by hearkning to his slaves, and let them draw neere to God, by coming into fellowship with his holy Prophets and godly Ministers.

And further, if when they preach, and thou leavest, *these Gods words* in thee, then learne what reverence they and their word is worthe of, which is thus accompanied with Gods *mercie* and forgiveness; and then learne to heare the word of God with feare and trembling, for it is Gods Word, and not theirs: and when a true Minister saith unto thee, on a true ground, I denounce thee a *sinfull* man, or under the curse; or I declare thee to be *righteous*, and a *child of grace*; it is all one as though God from heaven had said to thee thus. If any man aske; But is it not as good, if another man pronounce forgiveness unto me upon my repentance? I answer, yes undoubtedly, if it be in *extraordinary* places, where there are no Ministers: for otherwise, certainly this blessing is principally tied unto the Ministers calling: for it is not laid of any private mens calling, anywhere in the Scripture, as it is here said of the Ministers; If an *Angel*, an *Interpreter*, come to a man, and declare *unto him his righteousness*, then (marke the connexion) will God have *mercy* on him, and will say, *Deliver him, &c.*

Whence comes this blessing? from this promise of God. If therefore other callings will challenge ordinarily the same blessing, then must they have the same promise; besides, other Christians being private men, though they be sanctified, and have a good measure of knowledge, yet have they not the same *Spirit of discerning* that godly Ministers have: nor can I fully and truly *judge* when a man hath repented, when not; and therefore cannot so truly *pronounce* the sentence of the Law or Gospel, as have the *ability* ordinarily by their good conference and Christian counsel to convert a soule, but to *conferre* one converted: but that power ordinarily belongs to the publique Ministerie of the word: therefore it followeth, that ordinarily they have not the power to pronounce the sentence of binding or loosing upon any man. I

confesse, in times or places where no Minister can be had, God blesseth the labours of private men that have knowledge; sometimes even for the converting of a man to God, and for *confirming* him at the house of death: and gives a vertue and power to that sentence, which they shall pronounce one upon anothers repentance: but as this is extraordinary, and in the want of ordinary Ministers; so in that case, a *private* man of knowledge and godliness, is made a *Minister* for that time to himselfe, or to another; even as a *private* man in cases of extreme danger, when no *Magistrate* is present, is made a *Magistrate* himselfe to defend his owne life. So then as in want of a Magistrate, the sword of the *Magistrate* is put into the hands of a private man; so in the want of Ministers, the *keys* of the Ministerie are committed and put

Secondly, see the dignities: 1. The power of the Ministers calling.

Object. But is it not another Christian doing?

And not ordinarily.

First, for they have not the same promise.

Secondly, they have not the same power to discern.

In some sort, in cases and times of Ministers doing.

Vſe 2.  
For Students, To consecrate themselves to this high calling.

Vſe 3.  
For hearers, Seeke righteousness both in the Law and in the Gospel.

2. What to esteeme of Gods Ministers.

Vſe 1.  
For Rulers to give due reverence to the Ministers.

Mat. 23.

Vſe 2.  
For Ministers.

3. Vſe Gods word reverently.

Vſe 3.  
For hearers, First, heare Gods word often and reverently.



# The duties and dignities of the Ministry.

put into the hands of private men, (as in the days of persecution) that then they may with comfort admonish and advise: and with power pronounce mercie and forgiveness one unto another, upon their true repentance. Yet alwayes remember that in so doing, a private man is as a Minister for that time and in that case: but ordinarily (and alwayes in fished Churches) this power belongeth to the Minister, and is theirs alone by ordination; and to them belongeth the promise and the blessing, that when he hath declared to a man his righteousness, then God will have mercie on him. And thus we see also the blessing of God upon the function of the Ministry, and annexed therunto by the mercifull dispensation of God. It followeth;

*And will say, Deliver him, that hee goe not downe into the pit: for I have received a reversion.*

The fifth and last part of this description is, the Commission & authoritie given unto him, which is so great, as never was given to any creature, and is this; When a Minister of God hath declared unto man his righteousness, that he brought him to the state of grace, and God in his favour hath had mercie on him: then God saith to the Minister, *Deliver that soule from hell, for I have pardoned him in Christ, I am reconciled to him.*

In which words, authoritie is given to a Minister of God, to redeem a man prisoner from hell and damnation: not that he is the means of working out this redemption, for that wholly and onely is Christ himselfe: but he is Gods instrument, and Christs instrument. First, to apply those means unto him: Secondly, to pronounce his sentence and deliverance when their means are used. Here is the principall honour of all, belonging to that calling: and it is the greatest that ever was vouchsafed to any creature. Man or Angel: for it is a plaine Commission, *To goe and deliver such a man from the power of hell, and to redeeme him into the state of Gods children,* and to make him heire of heaven: Angels never had this Commission, they are Messengers sent out for the good of those whom Ministers have redeemed, and they have brought many comfortable messages unto them: but it was never said to any Angel, *Deliver that man that hee goe not downe into the pit,* as it is here said unto a Minister: nor any but Ministers have this Commission. To some callings God saith, *Work thou for man, build him houses, provide him sustenance:* to the Physician he saith that man: to the Lawyer, *doe that man justice:* to the Souldier, *fight for him into the Magistrate, defend him:* to the King, *govern him,* and so that every one doeth his duty: to none but to the Minister doth he say, *Deliver him that hee goe not downe into the pit.*

How a Minister is a Redeemer.

More than Angels.

More than any other calling of men.

Use 1. For Ministers. They must goe and preach diligently.

Use 2. For Ministers. They must goe and preach diligently.

Use 3. For Ministers. They must goe and preach diligently.

Use 4. For Ministers. They must goe and preach diligently.

Use 5. For Ministers. They must goe and preach diligently.

Use 6. For Ministers. They must goe and preach diligently.

Use 7. For Ministers. They must goe and preach diligently.

Use 8. For Ministers. They must goe and preach diligently.

Use 9. For Ministers. They must goe and preach diligently.

Use 10. For Ministers. They must goe and preach diligently.

Use 11. For Ministers. They must goe and preach diligently.

Use 12. For Ministers. They must goe and preach diligently.

Use 13. For Ministers. They must goe and preach diligently.

Use 14. For Ministers. They must goe and preach diligently.

Use 15. For Ministers. They must goe and preach diligently.

Use 16. For Ministers. They must goe and preach diligently.

Use 17. For Ministers. They must goe and preach diligently.

Use 18. For Ministers. They must goe and preach diligently.

They must lay with *David, that said that I should cease to pray for you: They must move for the impenitent, when they will not turne to God. So did David. His eyes gazed out with rivers of water, because men kept not Gods Law. And Jeremie, who wished a fountain of waters in his eyes, that he might weep for the sinners of the people. They must privately confesse, advise, admonish, and rebuke: and, principally they must preach, and that in such good manner, and in so diligent measure, as they may redeeme and win soules, and the end that they must aime at, must be to win soules. Some preach for fame of the Law, to avoid censure or punishment: some for *salvation sake*, that they may bee like others: some for *ostentation sake*, to win credit and praise: some for *ambition*, to rise in the world: all these forget their Commission, which is, *Deliver a man from hell.**

This should be the end of their preaching, to deliver a soule from hell: and what should Commissioners doe, but execute their Commission? High Commissioners are worthy to be low Commissioners, or rather no Commissioners, if they will not put this in execution. It is therefore lamentable to see, that some by not preaching, some by vaine preaching, shew that they intended any thing, rather than the winning of soules to God.

Let then all good Ministers loe to preach, as they may lay with *Esaie, Behold Lord, here am I, and the children whom thou hast given me. And that they may receive their Commission thus: Whereat thou, O Lord, gavest me this people, and baddest me deliver them, that they goe not downe into hell, I have done it: it is the thing my soule aimed at with all my desire and devotion: and by thy mercie I have effected it accordingly.*

And the rather must all Christian Ministers seriously intend the saving of soules, in as much as Antichrist doeth so exactly seeke the destruction of soules, by winning them to his Synagogue. The Turke spares no labour, no cost, to infect yong children of Christians with his impure and blasphemous superstition. The Pope and his vassals (especially Jesuites) use all means, devise many stratagems, spare no cost, nor labour, to seduce and inveigle yong men, and the best wite. Surely their care and policie herein is admirable: and yet alas, when (like the Pharisees) they have compassed sea and land to make a Proselyte, they make him like themselves, the child of hell.

And they are so farre from having any Commission from God to doe this, or any blessing promised, as contrariwise God forbids them, and his curse lieth upon them for so doing.

Shall they be so diligent to destroy soules without a Commission, and incurre Gods curse for their labour? and shall not Christian Ministers be much more diligent to win & redeeme soules, having so large a Commission for the purpose, and so great a blessing promised thereunto?

In the next place, this doctrine hath unto

440 11.

Phil. 119.

For bearing witness to the excellency of his calling.

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# and dignities of the Ministry.

the hearers. First, to let them see the excellency of this calling, which hath a Commission and power to redeeme them from hell and damnation, and what honour is due unto it; and let the wicked man see (which any way abuseth either the persons, or the function) how base and unthankfull men they are, to recompence evill for good; and therefore no marvell though evill doe never depart from the houses and families of such men: and further, to encourage all men to give themselves to God in this calling: for see here what they are, even the high Commissioners of God. We have in our State a power delegated to certain men of worth, and it is called the high Commission, because they have power to doe great things, and that man thinks himselfe happy who can bring his son to this, to be thought fit to be one of this Commission: but behold here a higher Commission, a Commission from God, to redeeme Soules from the power of hell, and the Devils claves: this is indeed a high Commission, and so high as this was never granted out of the Court of heaven to any creature, but to Ministers: they therefore are the High Commissioners of the high God. Is it not then an honour and happinesse unto thee, to

bring thy soule to this estate? And lastly, this must teach all hearers their duty to Gods word: namely, to submit themselves unto it; for if the Minister have a Commission to redeeme thy soule, it must be by the word and holy discipline. Therefore thy duty is to heare Gods word patiently, to submit thy selfe unto it, to be taught and instructed, may, to bee checked and rebuked, and to have thy sinnes discovered, and thy corruptions ripe up. If thou wouldst have thy cause succeed well, thy Lawyer must discover the weaknesses of it: If thy body be to be cured thy Physician must purge the corruption of it: So if thy soule be to be redeemed, thy Minister must feeble weakness, and purge the corruption of it; and though his doctrine be harsh and hard unto thy nature, and the discipline of thy salvation: If otherwise, thou dost indeed a great wrong to the Minister, for thou frustratest his Commission: but alas, a farre greater to thy selfe, for thou frustratest thine owne salvation.

FINIS.

Stt

2 Ps. For hearers. To see the excellency of his calling.

Ministers are Gods high Commissioners.

A Minister is a Redeemer, who must shew how hee is redeemed.

For bearing witness to the excellency of his calling.

THE SECOND  
**T R E A T I S E**  
OF THE  
**D V T I E S**  
AND  
**D I G N I T I E S**  
OF  
The Ministerie.

By that late Reverend Divine, M. W. P E R K I N S.

D A N. 12. 3.

*They that turne many to righteousnesse, shall shine as the Starres, for ever  
and ever.*



L O N D O N,  
Printed by I O H N H A V I L A N D.  
1 6 3 1.

TO THE RIGHT WORSHIPFULL,  
and Reverend Iudges, Sir JOHN SAVILE, Knight,

One of the Barons of his Majesties Exchequer, and Sir CHRISTOPHER  
YELVERTON, Knight, one of the Iudges of his Majesties Court of Kings Bench,  
and Sir EDWARD PHILIPS, Knight, his Majesties Sergeant at Law,  
now, or late, the worthy Judges of our Northern Circuit,  
The Spirit of Wisdom, Zeale, and Courage,  
be multiplied.

**R**ight worshipfull, It is said in other Nations, and written in some of  
their bookes, that there are three disgraces of the English Nation: The  
ignorance, or (that I may so call it) the unlearned of our Gentry and  
Nobilitie: the beggary of our poore; and the baseness of the body of  
our Ministerie. The first blot our Nobility and Gentry have well  
wiped off, since the first daies of our blessed Queene Elizabeth, partly  
by study at home, partly by travel abroad, and I hope they will  
doe it more and more. The second hath bene well lessened by good  
Layes of late, and would be more, if the execution were as good as our Lawes be, and it  
were much honour to our Nation, and more to our Religion, if it were quite taken away:  
for he that tells us, There shall be poore ever with us, saith also, There shall not bee a  
begger amongst us: If there were no poore, what should become of Charity? for it is Charity  
to relieve poverty, not to maintaine beggary: poverty may be a Crosse, but it is no  
curse: But beggary is a fearful curse, threatened on the enemies of God: and David saith  
Curse is upon him that soweth thorns, and he that soweth thorns shall also reap thorns. The  
duly cries in our streets, cry yet for further reformation hereof, that the impotent poore may  
bee sufficiently provided for, that he need not, and the sturdy begger compelled to worke,  
that he may not be suffered to beg. Happy you, or whosoever can have a hand in effacing  
this blessed worke: we who can doe little else, shall pray for it, and for them that labour in  
it. But now for the third, I feare none but the very hand of God can wipe out that stain  
from our Church: The baseness of the generall body of our Ministerie, whence is it but ei-  
ther from the unworthinesse, or poverty thereof? and the unworthinesse, whence is it, but  
from the poverty and base maintenance of our Ministerie, which was once robbed by the  
Abbies, and after by some in our owne State, which was then Popish: and Popery that stands  
so much upon Non dimittitur peccatum, nisi restituatur ablatum, yet for all that would  
not restore unto the Church her rents againe. But as Popish Abbies stole them, so Popish  
State kept them; and to their shame some of the good Professors of our Religion, here of late  
restored such as were in their hands: and there is hope that all Professors, (unless they care  
not to be accounted hypocrites) will make some conscientious restitution. we doe not crave  
that they would with Zachaeus restore fourefold, (though it is apparent, that the tithes  
were got from us in the old time, by most false and forged accusations) we only crave our  
owne, we would aske no more, nor willingly take lesse: for our whole duty is still required,  
then why should not our whole duty be paid? And yet that the world may learne of us contented  
with a part of our owne, we would for the present take in good part,  
and rest contented with a part of our owne: and some competent portions out of the Impre-  
sion, (proportioned to the quantity of the charge imposed, and the gifts and pimes re-  
quired) would for a time be a reasonable satisfaction in our Ministerie, untill our State should  
if selfe, either better enabled, or more straightly tied in conscience to full restitution. But as  
I say, this is a worke of God himselfe: for if man could doe it, so many Parliaments would

1 Cor. 7. 9.

The Fast Riding  
of the County of  
York.

not have sippit it, but some of them would have eternized it selfe, with this honourable name to all posterity, The Parliament that restored Impropriations: But till that or some other course (as good) be taken, it is both unseasonable & unreasonable to complain of the ignorant, or to censure a learned Ministry. For shall the Oxes mouth be muzzed, which tread out the Corn? or, shall a man goe to warre at his owne cost? and hath not God ordained (marke it in the Ordinance) that those which teach the Gospell, should live of the Gospell? But alas, how shall the Ministry of England live of the Gospell, when my small experience can shew, that in one corner of one County of this Kingdome, wherein there are some 105. Parishes, or parochiall Chappels, almost 100. of them, (if not a full 100.) are impropriate: and amongst them I can shew the most Parishes have but 10. pounds, or thereabouts, some 8. pounds, some 4. pounds, some not 4. pounds yearly lying for the Minister, and these Impropriations worth some 200. pounds, many 200. pounds, almost all 100. pounds per an. yet, there is one worth 400. pounds per an. where there is one but 8. pounds left for the Minister, untill of late with much adoe 10. pounds more was obtained for a Preacher, and so there is out of 400. eight pounds shewed for a Minister, and ten pounds carved for a Preacher, in that Parish where there are 2000. Communicants. Of all the rest, the Crowne hath some 100. pound rent or not so much, and the remainder of 280. pounds, (being a rich living for a worthy learned Minister, a competent living for two, and more than some seven pious full and able Ministers have) I know not what becomes of it, unless it goe to the feeding of Kites and Cormorants. Are not these goodly livings for learned men? and may not we expect a learned Ministry, where there is such maintenance? and I heartily wish that other Countries be not able to shew the like Presidents. I have the rather made relation hereof, that our high Court of Parliament may see how great cause they have to goe forward with that motion already by them made, for the establishing of a learned Ministry.

But if they bring it not to passe, what then remaineth, but to hope that the great God of Heaven, will put it into the heart of the God on earth, our Noble King (into whose hands hee hath put the sword of soveraigne authority) an irrevocable and unquittable resolution to execute his supreme power for the reformation of this evil, which as (M<sup>r</sup>. Perkins saith in this Treatise) may well be called the Kings evil: for it will hardly be healed, but by the will and power of a King. In the meane time, this Treatise of that worthy man, may bee a motive to our zealous Professors, who have any Impropriations in their owne hands, to excite and provoke them to a conscientious restitution, in whole or in part, as their state may beare, or their conscience shall move them. For herein are laid downe and mixed together, both the Duties to be done by faithfull Ministers, and the Dignities due unto them for their Duties: and so seeing the Dignities of that calling to be most honourable, and the Duties so chargeable, it cannot but grieve their Christian hearts to see their maintenance so miserable.

This Treatise I first of all send to you, and under your names to the world; and to you first, for as I am sure you loved the Author, and honoured those excellent gifts of God in him, so you cannot but accept this after-birth of his (as a Fatherless child for the Fathers sake.) And for my selfe, to conceale all personall and private respects, in the name of many thousandes of our Countryes, I praise God for the good done in these parts, by your painfull courses and religious care: not doubting, but if your selves, or the like be employed there, to assist our Honourable and Religious Lord President, that the multitude of Popish Priests there lurking will be duly lessened, the number of Preachers augmented, Popery put downe, and the Gospell maintained more and more. which blessing, God grant to that and all other Countries of this Kingdome, for his mercies sake, and give unto you, and all others in your place, the spirit of courage and constancy in these declining daies, that being faithfull in your great charges unto the end, you may receive the Crowne of life: for which hee heartily prayeth, who will ever rest, yours to command,

W. Crashaw.

# THE SECOND TREATISE OF THE DUTIES AND DIGNITIES of the MINISTERIE.

ESAY 6. 5, 6, 7, 8, 9.

*Then I said, Woe is me, I am undone: for I am a man of polluted lips, and dwell in the midst of a people of polluted lips: for my eyes have seene the King and Lord of hosts.*

*Then slew one of the Seraphims unto me, with a hot coale in his hand, which he had taken from the Altar with the tongs:*

*And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.*

*Also I heard the voice of the Lord, saying, Whom shall I send? and who shall goe for us? Then I said, Here am I, send me.*

*And he said, Goe, &c.*

The Cohens.

With a new King,  
God gives the  
Prophet a new  
Commission.

By extraordinary  
means.



In the five former Chapters are contained such Sermons, as the Prophet had made under *Psalms* King of *Judah*. At this Chapter begin such as he preached in the reign of *Isaiah*, and so forward.

But before he either preach or prophesie of any thing in King *Isaiah*'s daies or his successors, the Lord in this Chapter gives new confirmation to this calling the old King, in whose daies *Ezay* was first called being now dead, & another succeeding him, God with the new King reneweth the calling and commission of the Prophet: wherein God doth not give him another calling; for our calling to the office of the Ministry is sufficient: but he confirmeth the calling formerly given, by repeating and ratifying it. And this God did to *Ezay*, not as he was an ordinary, but an extraordinary Prophet: for ordinary Ministers need no renovation of their calling, nor any new figures of confirmation; but extraordinary Preliques, who came in extraordinary manner, and to doe many extraordinary works, God in his wisdom will have their calling confirmed, againe and againe, and that by

A very extraordinary means. Out of which practice of the Lord, we learne how great cause we have to doubt these men, to be either phantasticall or worse, who pretend extraordinary calling in these daies, & yet scarce can shew us any good figure of an ordinary, much lesse of an extraordinary motion: for if in those daies when such courses were more common, God will have his extraordinary Prophets calling to be renewed and confirmed againe and againe, then certainly in these daies we may justly require, more and more wonderfull signes of an extraordinary calling, before we beleve it: and if God himselfe was so careful to satisfie his Church in those daies of the vocation of his Prophet, surely the Church in these daies hath much more cause to doubt in such cases, and to require many and extraordinary figures, before it acknowledge any such extraordinary calling: These men therefore offer much wrong to the Church, and deserve both the censure thereof, and the sword of the Magistrate, who dare to boldly offer and obstruct to the Church their owne fancies and dreames, as extraordinary motions of Gods Spirit. This is the occasion and coherence.

This Chapter hath two parts; first, the means of

Callings or motions in these daies: we see easily to be answered.

The parts of the Chap.



# The second Treatise of the duties

And make en-  
sured the  
last days.

And be most ear-  
nest in his Min-  
istry, and give  
variety.

Use.  
For Ministers  
for great sin-  
ners should be greatly  
sensible.

And for great  
negligence in their  
calling, they  
have no confi-  
dence.

Good and faith-  
ful Ministers are  
to be encouraged,  
though they have  
few converts; for  
in the long run,  
they will be com-  
pensated in their  
beneficial trou-  
bles.

as far as may be, to be free from the least appearance of evil, and from the least negligence in his place; for a small fault in other men is great in them, and that which may be somewhat pardonable in other men, is no way in them; they must therefore watch over themselves most carefully, and take heed to all their words: and for this end is it, that a Minister in godly wisdom must often deprive himself even of many things, which it may be lawfully he might use; lest his liberty be an occasion of evil to others; and must abstain from the least sin, lest even they be blemishes to his calling, and burthens to his conscience. And hence is it, that a Minister cannot be too careful in his calling, in his words, diet, company, recreation, apparel, gestures, and in his whole carriage, because little things are to great in him. Especially Ministers must here learn the Apostles lesson, to be instant in season and out of season: to preach and exhort, to comfort and rebuke, publicly and privately: to good, to bad; when it is well taken, when it is ill taken; when they willingly receive it, and when they stubbornly resist it: when they commend him and reward him, and when they raise it up and persecute him for it: thus must he be diligent in season and out of season; for the least negligence in his duty, or omitting the least opportunity of doing good, will when God visits his conscience, be a burthen and vexation to him, as it was here to the Prophet.

And furthermore, if their small sinnes thus afflicted the Prophet, then alas what is to be thought of those Ministers, who make no conscience of foule and scandalous sinnes? how shall Symony, Incontinency, Usury, Inhospitality, Covetousness, Ignorance, Idleness, carelesse Non-reflexivity, how shall these (I say) and other like grievous crimes oppress and burthen the foule, when as the smallest sinnes doe so affright this holy man? Surely, when God shall visit them, their faires will be most fearefull, nor shall any mans case be so miserable, as an unconfessionall Ministers. And though now such loose and licentious Ministers seeme to live in idollity, and without any feare, yet when God shall appeare unto their conscience, then will they cry out in fearefull anguish, *Woe is me, I am undone.*

And againe, if these small faults so affrighted this holy Prophet, and burthened his conscience; then what pittifull consciences have those Ministers, whose daily negligence, and unconfessionall carelesse in their places is such, as all men speake of, and yet they are not touched; surely these men are not of so tender consciences as the Prophet was; and either the Prophet here was much more nice than needed, or else these men will prove to be in a miserable estate.

Lastly, let Ministers of care and conscience, be once comforted in the example of the Prophet: who is there but may finde imperfections

and blemishes in himselfe, which will often make him cry out, *Woe is me!* but let not that discomfort them, but rather rejoyce that they can see their owne weakness, as the Prophet did here: If they have cause to exclaime against themselves, they are not alone; it was this, and all other holy Prophets case before them. In having imperfections in themselves, they are no more miserable than the Prophet was: but let them labour to be as blessed in seeing and complaining of themselves as he was: And let every Minister assure himselfe, that the more he makes conscience, even of the least sinnes of all, the more he resembleth the ancient holy Prophets, and the more likely is he to worke effectually in his Ministerie. For his duty is to worke in his people a conscience, not of great sinnes only, but even of all: but how can he doe that in them, if he have not first of all done it in himselfe; hence it is therefore, that godly Ministers finde fault with themselves, when other men cannot, and cry out against themselves for their pollution (with the Prophet here) when no other man can accuse them of the least crime: nay, when other men doe magnifie God for his graces on them, and praise their gifts, and commend their good lives, even then doe they condemn themselves, and exclaime against their owne corruptions: and their owne smallest negligences or omissions, are great wounds to their consciences: and their least sinnes, and their most pardonable infirmities, are fore burdens unto them: for all men in the world, a godly Minister is a man of a most tender conscience.

Hitherto hath the Prophet complained generally of his pollution.

Particularly he exclaimeth against the pollution of his lips. But why, will some say, complains hee of the pollution of his lips, rather than of his heart, or his hands, or any other part of him: were they not polluted? yes, all in some measure: and was not he grieved at them all? yes assuredly, we must grant that also. But the reason is, he was a Prophet, his duty was to use his tongue: for a Minister is an interpreter, as he is called, Job 32. 23, that is, he speaks to God by prayer, and God to the people by preaching: he is Gods mouth, and the peoples mouth: to that the tongue of a Minister is that part of his body, which is to be used as a principall instrument of Gods glory, and more to the setting forth of his honour than any other. Now every man is to be tried what he is by his calling, rather than by any other collateral course: therefore the honour or dishonour of a Minister, is the use or the abuse of his tongue; and his comfort or discomfort, is the well using or not using of it. The Prophet therefore here afflicted at Gods presence, and therefore returning into himselfe, presently his conscience checks him for his most proper sinnes; namely, for some fault or negligence in his ministerie (which is the proper time of that calling) there-fore

Gally Ministers  
finde fault with  
themselves when  
the world cannot.

Particularly he  
complains of a  
great pollution  
of his lips.

For a Prophet  
duty consists in  
the use of his  
tongue.

The smallest neg-  
ligence in their  
calling, checks his  
conscience.

## and dignities of the Ministry.

Use 1.  
For Ministers  
of conscience  
must be  
And of workers.

And of workers  
of regeneration.  
And perfect fulfill-  
ing the Law in  
this life.

Use 2.  
Blessed Ministers  
must take heed of  
negligence in  
their function: be-  
cause all sinners  
that burthen  
the conscience  
most heavily of  
all.

Other vertues are  
excellent, but can-  
not suffice if the  
will.

therefore is it, that hee exclaimeth against the pollution of his lips: out of which practice of his we may learne,

First, the vanity of the Papists, who magnifie the Merits of holy mens workes: for if this holy Prophet, a man truly justified and extraordinarily sanctified, yet durst not stand before God in this little appearance of his glory, newwithstanding all his zeale, and courage, and confidence, and paines, and sufferings in his function, but was cast downe so faire, from a conceit of his owne worth, that hee cried out, *Woe is me, I am undone*: How then can we who are no better, but much worse than he, stand before God in the day of Judgement, in the great appearing of his infinite justice and glory? Rather doubtlesse, as here the smallest pollution of his lips, and negligence in his calling, drove him out of all conceit of merit, when once he came into the presence of God; so the due consideration of our so many and foule pollutions above his, should beat downe all proud conceits of our owne goodnesse, when we appeare before God. It is therefore to be feared that the Papists, who thus magnifie their owne merits, doe seldom or never enter into serious consideration of their owne infirmities, doe seldom present themselves in the presence of Gods Majesty. For if they did, then doubtlesse the least sight of their least pollution, would make them farre from ever thinking of their owne merits.

They also tell us of works of supererogation, but it seems here this holy Prophet had none of them. And they teach a man may in this life perfectly fulfill the Law, but who can doe it, if not Ministers? And what Ministers, if not extraordinary Prophets? And yet *Isaiah* (the first and chiefe of them) exclaimeth here in pittifull manner against his pollutions. Doubtlesse, if the Papists would cease flattering themselves, and not examine their consciences by their owne pleasing corruption, but present themselves in the face and presence of Gods Majesty, they would be farre from these conceits.

In the next place, whereas the Prophet complaineth of the pollution of his lips, as of the peculiar sinne of his place: Ministers are here taught, to avoid that sinne above all other; and to labour in that duty above any other: for the doing of it, is his most comfort; the want of it is his most vexation: his tongue is the instrument given him to honour God; if he use it well it yeilds him comfort, more than any other duties.

But if hee use it not, or abuse his tongue, the pollution of his lips will be the heaviest burden of all: they therefore are greatly deceived, who thinke a Minister to discharge sufficiently his duty, though hee preach not, if hee keepe good Hospitality, and make peace amongst Neighbours, and performe other works of charity and good life: for a Minister have not this vertue, he hath none: If he Preach not, if he abuse his lips; or if he open them not, hee hath

no conscience: nor can have any comfort, for that is the principal duty of a Minister (though all the other be required to make him complete): the want of them may condemn him before men, but it is the pollution of his lips which presently checks him before God, as we see here in this holy Prophet. The conclusion then is to every Minister, that if he had all the vertues and good properties that can commend a man in the world, yet if his lips be polluted, either by not preaching, or by negligent, idle, or carelesse preaching, this pollution will so staine his conscience, and so burthen him in the presence of God, that the time will come (notwithstanding all his other good qualities) hee will cry out in farre more pittifull manner than here the Prophet doth; *Woe is me, I am undone, because I am a man of polluted lips.* It followeth.

And I dwell in the midst of a people of polluted lips.

The Prophet not onely complains of his owne pollution, but of his peoples also amongst whom he lived: and this he doth for these causes: First, to teach us, that it is the Ministers duty to confesse not only his owne sinnes, but the sinnes of his people, and to complain of them to God: for as he is the peoples Interpreter to God, hee must not thinke it enough to put up their petitions, to unfold their wants, and crave releefe for them at Gods hands, but hee must further take knowledge of the sinnes of his people, and make both publique and private confession of them to God: and the more particularly he can doe this, the better: and this he is to doe, both for the peoples good, and for his owne also, because it cannot be but the sinnes of his people, are in some sort his sinnes: is the peculiar danger of the Magistrates and Ministers callings, that generally the sinnes of their people are theirs: I meane that they are accessory to the sinns of their people, either by provoking them by their evil example, or by not reprovng, or not hindring, or suffering, or winkng, or covering and concealing, or not punishing them, or not carefully enough using means to prevent them: by all which means and many more, it comes to passe, that the peoples sinnes are the Ministers by communication: so that as well for his owne sake as theirs, hee is to confesse to God their sinnes as well as his owne.

Now if a Minister must confesse his peoples sinnes, then it followeth consequently, that hee must know them, and take notice of them: for else hee cannot confesse them. And this is one cause why the holy Ghost commands a Pastor to know his flocke.

Hee must not onely have a flocke, and know which is his flocke, or have a generall eye over it; but hee must have a particular and distinct knowledge of the state of it: and the more particular the better.

And if the Minister ought to know and confesse his peoples sinnes, then it followeth; first,

His peoples  
pollution.  
He complains of  
it to God.

For generally he  
is accessory to his  
peoples sinnes.

Use 1.  
For Ministers  
must know his  
peoples sinnes.

Prov. 17. 23.

first, that it is best for a Minister to be present with his people, that so he may the better know them and their state: and certainly if it be a Ministers duty to confesse to God the pollutions of his people, then willfull and careless Non-rendency, and all abstinence, without just and comfortable causes, must needs be a foule and fearful sinne. For how could *Isaiah* have confesse, *that his people were a people of polluted lips*, but that he dwelt amongst them? Nay, saith the Prophet, *he dwelt in the midst of a* among them: indeed well may he *know and confesse* his peoples pollutions, that *dwells* in the midst amongst them.

Again, if the Minister be to confesse his peoples finnes, and therefore must needs know them; then it followeth also that they must discover and confesse them unto him, or else it is not possible he should perfectly know their estate: the want of this is a great fault in our Churches: for however we condemne Auricular confession, as a very policy in the devillers, and a racke to the consciences of poore Christians; yet we not only allow, but call and cry for that confession, may refer to his Pastor, and open his estate, and disburthen his conscience of such finnes as disquiet him, and crave his godly assistance, and holy prayers: great blessing and comfort doth doublet follow them that use this godly practice; and the want of it is cause that a Minister cannot discern the state even of his own flocke, nor can complain to God of their pollutions, and confesse their finnes so particularly, as would be good both for him and them.

Secondly, the Prophet couples together his owne pollution, and the pollutions of his people, as the adjunct or helping cause, and the effect: For the pollution of a people helps forward the pollution of a Minister, and the worse people they are, the worse doe they make him, though he be otherwise never so good: For even the Prophet, though called of God himselfe, and justified, and sanctified, and a man of extraordinary grace, yet dwelling in the midst of a people so stubborn and disobedient as the Jewes were, was something touched with their pollutions. Ministers (even the best) are men, and this comes to passe by reason of the corruption of their nature as they are men, the nature of which corruption is to apprehend any evil where ever it findesir, and to partake with it: regeneration qualifieth and abates this corruption, but takes it not away perfectly in this life: whereby it comes to passe, that a Minister living amongst evil people, cannot but be somewhat stained with their pollutions, of what sort soever they be: in so much as it is oftentimes, that one knowne to be otherwise disposed of himselfe, is found to be disposed to this or that evil, by living amongst a people so disposed. And againe, that a Minister in such a place, and amongst such people, free from such

and such finnes, removed to another place, is there found more or less tainted with them, because they abound amongst the people: and yet further, that a Minister knowne to be faithfull, painfull, and zealous, and committing to a disobedient and stubborn, forward, or prophane and dissolute people, his faith is weakened, his zeale and courage abated, Gods graces in him dulled and much decayed: godly Ministers doe daily complain hereof, and experience every where shewes it too true. Out of this wee may learne something both for our instruction, and for our conversation.

For our instruction, it here appeares how wicked and wretched the corruption of our nature is, which cannot but receive some contagion from the pollution of those with whom we live: for this is so, not only in them who carry a loose hand over themselves, but even in such as looke most narrowly unto their steps; as we see here in this holy Prophet, who was a man of more than ordinary sanctification: how little cause therefore hath any man to extol nature; and how much lesse cause the Schoolemen, and some other Papists, to give the least commendations to our *pure naturals*: for if nature rectified by grace, be so hardly kept within compass, alas how outrageous and perverse is it, when it reignes without controulment?

And for our further instruction, here we may see of what a creeping and increasing nature *sinne* is, which like a secret venom in the *natural body*, so it in the politike body refts not in the place or party poysoned, but dolely creeps, and diffuseth it selfe into every part and member of the whole: it creeps from man to man; yea, from an evil man to a good, from the worst man to the best: from prophane men, to godly Ministers: and as from publique persons (as Magistrates and Ministers) it descends visibly, and the example of their evil life is palpably scandalous: so from the people to the Magistrate or Minister it creepeth closely, and ascendeth in more secret and insensible manner, yet in effect it is too sensible: for it is always leene that they are something touched with their peoples pollutions: sinne is not only as a poyson, spreading from the heart to all parts, from the Minister to the people: but as a gangrene, if it beginne in the foot, will without speedy prevention spread privily to the heart: so sinne shewes it selfe, even from the people to the Ministers: So great cause is there for all men to Hoppe fine in the beginning, to breake it in the egge, to give *water to a poyson*, *not a little*: for let this gangrene beginne at the feet, it will not rest till it be in the heart.

For our conversation wee are here taught, first, if a Minister, by reason of the corruption of his owne nature, and the creeping nature of sinne, is in such danger to be stained with the peoples pollutions; then let all Ministers desire, and use all good means to dwell with a people

\* wicked people  
dull and decay  
Gods graces in  
good Ministers.

We observe.

1. For instruction.  
2. Arch how corrupt our nature is.

3. What a creeping nature sinne hath.

It will creep from Ministers to people, and from people to Ministers.

Erge, Hop fine in the beginning.

4. For our conversation.

5. Ministers Erge, labour to live amongst a good people.

1. 1. 1. 1.

And in disposing themselves, rather regard it, than o their commodities.

A poore living, is a dignified people, better than a great living and evil people.

6. Erge, Ministers must take heed of their company.

people as little polluted as may be: otherwise let him assure himselfe to be polluted with them, which is both a great discomfort to his owne conscience (as here it was to the Prophet) and disgrace to his profession; for if it be a duty of every good professor of Religion, to *keep himselfe unpolluted of the world*, then how much more is it the Ministers duty so to doe? and how foule a shame is it to the honour of his calling, to be polluted in the common pollutions of the people?

It may be therefore good counsell to all godly Ministers in the placing and disposing of themselves, not to enquire only how good a living such and such a place is, how well settled, how healthfull and beneficiall it will be (which are alas the common and almost the only questions now a dayes); but principally, to regard what a people they bee, and how affected amongst living, or at the least tractable and gentle, and willing to be taught, then lesse to regard other incommodities: but if wicked and prophane, or (which is worse) stubborn, forward and intractable, then lesse to regard the great commodities: and certainly if this hath beene in the end, to many who have not regarded it, it will appeare, that this is the best encouragement or discouragement, the greatest commodity or discommodity, and the best reason, either to win a man to a place, or to draw him from it, how good soever it be otherwise: wies: they that neglect this duty, and are led (or mis-led rather) with carnall and worldly respects, how just is it upon them when they are made to cry in the sorrow of their soules *Woe is me, I dwell in the midst of a people of polluted lips?*

And here such Ministers as have *poore livings*, but *good people*, let them not faint nor be discouraged, they have more cause to blese God; than to be grieved: for doubtles they are farre better than those who have *great livings*, and an *evil people*.

But as for those to whom God hath bene so good, as to bestow upon them competent livings and a willing and well disposed people, let them thinke themselves double blessed of God, and treble bound to honour God, and to doe good in his Church: and if such men ge not before their brethren in all ministeriall care and duty, their fault is above all men, and they make themselves unworthy of so great mercies.

Again, if that a polluted people pollutes their Minister, here is a good warning for all Ministers to be wary and choice of their company, with whom they will privately converse: for as on the one side they may not retire themselves into any solitarie life, nor sequester themselves from all society with their people, (which is rather a cynicall and fantastical, than any way a religious practice) so of all men

are they to be most careful, that they are not loosely and lasciviously betwixt themselves and all companies, as too many doe in our Church, to the great scandal thereof; who care not with whom they converse; but all recreations, all places, all times, all sports and meetings, all meetings, all occasions are one with them: but alas, what marvell though such men *keep not themselves unpolluted of the world*, but prove too offensive to their calling: for being the best men cannot live with the best people, but they shall receive some contagion from them, how carefully ought ordinary Ministers to make difference of men and meetings, times and places, and not diffusely and carelessly to ch themselves into all: So doing shall they keepe their calling from more reproach, and preserve themselves from much pollution, which otherwise from their polluted people they shall be sure to receive.

And here people are to be admonished, not too sharply to censure their Minister: though he be not so sociable with them all, as it may be many would expect: if it concerns no man to be so waver of his company and his sports, as it doth the Minister: and if they would have comfort and honour by their Minister, let them be careful into what recreations and company they draw or desire him: for the more polluted the people are amongst whom he lives, the more careful must he be to *keep himselfe cleare* from their pollutions.

Lastly, here people are taught, not to be too sharpe condemners of those Ministers, whose conversations are not so unblameable as were to be wished: for as they live ill, generally the cause is, because they live amongst an ill people.

Why then should they so much condemne them, for such faults wherein themselves have made them faulty? I say not, but our Church, and State, and Ministry, are to censure such men, (and it were good they did it more) but it is against all reason the people should doe so, whereas themselves are the cause of it: For alas, if this holy Prophet was a man of *polluted lips*, because he dwelt with a people of *polluted lips*, what marvell then though ordinary Ministers be polluted with the common and universall pollutions of their people? People therefore are first of all to see that themselves be well ordered and godly, and then justly may they complain, if the lives of their Ministers be not agreeable: but otherwise, it is not possible without very speciall grace of God, but that a Minister shall be more or less touched with those crimes which are the common faults of his people. And lamentable experience daily lets us see, that where a people in a towne is given to *drunkenness*, there the Minister is either for company, or at the least too good a fellow; where a people are given to contention, there the Minister hath too many faults: where the people be *Popish*, there the Minister

# The second Treatise of the duties

is too superstitious: where the people are ignorant, never the Minister is no great Clerke; where the people are given to any great sinne, there the Minister generally is not free from the same pollution: and it is fene, that the best Ministers, and most careful of all, doe complaine bitterly of the pollutions of their people: for that howsoever may bee they escape partaking with their sinnes, yet they always finde at the least a dulling and decaying of Gods graces in themselves, where the people are untoward and disobedient. If therefore a Minister lives with such a people, his case is pitifull and dangerous: for he waikes in the midst of uers and fumes, which are laid for him on every side; and if he escape them (I meane) he keepe himselfe unpolluted, in the midst of a polluted and polluted people) his care and his conscience is worthy both admiration and imitation, and himselfe is worthy double honour, as being both a zealous Minister and a holy man, but he whom God hath blessed with a good and tractable people, and well affected with the word, and yet himselfe liveth loosely and scandalously amongst them, a heavy burthen and a hard account lyeth on that Minister, and no rebuke is too rough, no punishment too great, no censures too sharpe for him. And, if this holy Prophet feare so much the presence of God for his small pollutions, and yet lived amongst so wicked and polluted a people, then what heavynesse and horror shall be heaped on his soule, who cares not with how foule pollutions his life be stained, and yet liveth amongst a godly and well disposed people? And thus wee have the first cause of his feare, his owne, and his peoples pollutions.

It followeth, *And mine eyes have seene the King, and Lord of Hosts.*

The second cause of the Prophets feare and astonishment is, *Hee saw the Lord*, who then appeared in glory unto him: not that he saw the substance of God, (for that is invisible and incomprehensible) but his glory: nor the fullness of his glory, for that cannot be endured, but a glimpse of it: nor that with the eyes of his body in ordinary manner, but in a vision: wherein how farre the eyes of his body were used, neither the Prophet expresseth, nor wee can well conceive. The meaning then is, In a vision he saw such Glory and Majesty, as he knew there was an extraordinary presence of the Lord of Hosts, who is the King of glory, at whose sight, and thought of his presence, instantly his confidence is limited with feare, for his owne iniquities, and the pollutions of his people.

Wherein let us first of all observe the connexion and dependance of these two causes one upon another: for as they are both jointly the cause of his feare, so one of them is a forre cause of another: hee feareth, because of his owne and his peoples sinnes, and because he saw the Lord: but why is he afraid to see the Lord?

The cause thereof is *his owne and their sinnes*, without which, he would never have bene afraid, but rather have gloried to see the Lord: but his confidence checking him, for some defect of duty in his calling, therefore he trembleth at the least glimpse of Gods glory. Here let us marke the ground of his reason, which is this: *That man that is in his sinnes, is not able to stand in the presence of God*: this is a generall and certainetrueth, and the reasons of it are; First, the contrariety betwixt God and the nature of sin, it being the onely thing which offends him, and which provokes his wrath and just displeasure: therefore as a subject cannot but be much amazed, if he hap to come into the Kings presence with any thing about him which the King hates, or cannot abide to see: so a man cannot but be extreme astonishd, if he know himselfe to be in Gods presence with his sinnes, which Gods soule hateth.

Secondly, sinne makes a man indebted to God: for as the law tieth him first to obedience, so if he sinne, and faile in that, it binds him to punishment: and the more a man sinneth, the deeper is he in Gods debt. If then in this world a man willingly endures not the sight of him in whose debt he is; what marvelleth upon a poore sinner tremble at the presence of God, to whom he hath forsooke soule and all?

Thirdly, sinne is that which provoketh God to wrath: therefore a fustill man feareth the presence of God, as a traitor the face of the Prince, or a malefactor of the Judge. For these causes, a wicked man endures not Gods presence.

Now Gods presence hath divers degrees: First, God is present to our conscience, when we thinke of him. Secondly, he is present when we name him, or heare him named or mentioned by others, and these are the furthest off. Thirdly, God is nearer unto us in the presence of his Ordinances, as his Word and Sacraments, and publick service in the Congregation. Fourthly, there is a most apparent and sensible presence of God, which shall be at the last judgement, when all men shall stand before him in his immediate presence, to receive their judgement.

Now all these presences of God are hateful to a wicked man: for the first a wicked man by his good will never thinks of God, and if sometime a thought of God (like lightning) flashes in his minde, presently hee quencheth it, as being a most unwelcome and burdensome thought unto him: therefore saith *David*, *The wicked it shoud be careth not for God*: neither is God in all his thoughts? Nay, God himselfe is so little thought of by them, that they will willingly thinke of nothing that might bring God into their thoughts; as namely, Gods great works of his wonderfull judgements: of whom the same Prophet saith in the same place, *Thy judgements are fure above out of his sight*: as if hee had said, hee labours to let them passe from the eye of his minde, that

Deff. The man that is in his sinnes, endures not Gods presence. For God hates sinne above all things.

2. Sinne makes a man indebted to God.

3. Sinne is that which makes God angry.

Degrees of Gods presence. 1. To our thoughts. 2. To our naming him. 3. To our hearing him named by others.

4. Merest at the last day.

A fustill man feareth not the sight of God. 1. He never, or unwillingly thinks of God.

Phil. 10. 4.

Phil. 10. 5.

## and dignities of the Ministry.

he may never have occasion to thinke of them, nor on God by them. That this is true for his thoughts, I have endeavored thus to prove by Gods owne testimonies, because thoughts cannot be disguised by man. But alas, for the second, that is, for his words, that is too apparent in the sight of all men. For observe it, and you shall never see a wicked man, by his good will have God in his mouth, (unless it be to abuse his name, by swearing or blasphemie) nor willingly doe hee heare any other man talke, or discourse largely of God, or of his greatnesse and his justice; but such talke is tedious and combersome unto him: and if he cannot break it off with other discourse, then hee sits as mute as a fish, and inwardly either frets with anger, or is tormented with feare. All this is true in *Felix* the Governour: who whilst *Paul* discoursed of righteousness, temperance, and judgement to come, the text saith, in the meane time hee trembled.

And for the third, wee daily wicked men endure not Gods presence in the Church: for nothing is more troublesome unto them than many Sermons, often praying, and much receiving of the Sacrament: and therefore they never come to the Church, nor receive offer than the Law liyes upon them: But further than that, as the Psalmist saith, *they never call upon God*. But as for the last, that they feare and abhorre above all, they wish in their heart it may never be. And therefore *S. Paul* makes it a token of a true beleever, and a holy man, *to love, and look for the appearing of Iesu Christ*. Whereupon it followeth, that even so it is a signe of a wicked man, to feare the last judgement, and to wish it might never be: And when it comes indeed, and they see they cannot escape it, what then doe they? Even *cry to the mountains, falling upon us, and to the hills, cover us, and hide us*: from what? *from the presence of God*: to fearefull and yet hateful is Gods presence to a fustill man.

Besides these, there is another way whereby God weeth his presence: and that is by extraordinary revelation of his glory immediately: which was usual in the old Testament, as here to the Prophet, but now it is not to be expected. But how terrible that is to the fustill nature of man, appears in this place: for if the Prophet a most holy man, whose confidence acculed him but of a few small sinnes, yet thus cries out amazed and affrighted, at the revelation of some part of Gods glory: alas, how would they be terrified with it, whose consciences are burdened with great and grievous sinnes, and that without repentance? Thus wee see the ground of this reason, how true it is, that a man in his sinne cannot cheerfully come nor boldly stand in Gods presence. The use of this doctrine: First of all, let us see the monstrous presumption of such Ministers as dare venture rashly into the Ministry, to tread upon the holy ground of God with unclean feet to handle

the holy things of God with unclean hands. For what is to enter into the Ministry, but to enter into the chamber of presence of the great King? and should not a man look about him after hee come there? Therefore if God rebuked *Moses* for stepping too hastily towards the bush where his presence was, and said, *How not so meere, for the place where thou standest is holy ground*: then how will God rebuke and checke the consciences of such small men, as carelessly and carnally rush into the Pulpit, and to Gods holy table, where God is present in a farre more excellent manner than he was in the bush? And if they be to be blamed who enter into this calling without feare and reverence, then how much more faulty are they, who being Ministers, dare venture to preach or minister the holy Sacraments without holy and private preparation, and sanctification of themselves: but rush upon them, as upon common and prophane actions? whereas God is present there, in a most holy and glorious manner: the more sure will fly, the Prophet here was of too nice a conscience: but fearfully and terribly shall God appear at the last unto such men as care not how they appear in his holy presence.

Secondly, this sheweth the reason of the practice of all Christian Churches, who use to pray before the Sermon and after, namely, not for *Decorum* onely, and to grace the action, but to sanctifie and to humble our selves, because then we come before Gods presence: they therefore doe not thinke reverently enough of God and his presence, who doe by their practice in any sort make way to the contrary.

Thirdly, we may here learne the pitifull case of those Ministers, who are so precipitous, as to exercise that holy function, and yet remaine in their sinnes without repentance: what doe these men? they approach to the burning bush with their shoes on their feet: that is, *into Gods presence in their sinnes*: what shall come of it in the end? surely, that burning fire shall consume them. The least tittle and smallest negligences affrighted the holy Prophet, when hee should goe into Gods presence: But these men dare come into the Sanctuary of God, yea, dare take Gods word in their mouth, and yet dare take Gods beehind their backs, which they preach to others with their mouths: these men may wonder at this holy Prophets nicenesse, or else all the world may wonder at their profanenesse. A little pollution of his lips, feared him to come into Gods presence: but these dare doe it, with eyes, eares, lips, feet, hands, heart, and all polluted: their eyes polluted with careless looking at all vanities: their eares with hearing; and their lips with speaking wanton and wicked talke: their feet with running into wicked company: their hands with practising, and their hearts with devising and consenting to all wickednesse.

Such Ministers as live with a good people, and yet are loose, they are worthy to be Ministers, but to be deprived.

1. Cause of his feare, he saw the Lord in a vision.

Here Paul speaks of Gods presence in his mouth.

Act 21. 26.

3. They love not the word more than man.

Phil. 10. 4. 4. They wish Christ should never come to judgement.

Rev. 1. 16.

Extraordinary appearances of Gods majesty, as in old Testament.

Use 1. For Ministers: They shall know their sinnes, and be affrighted, and shew it to others.

For it is in presence of God.

Exod. 3. 4.

Not come the day of calling, repenting, holy reg.

2. Every man pray and repent.

3. Every man examine himselfe, and see if hee be in a clean conscience.

Phil. 10.



Such men labors  
are fruitless.And their leave-  
suffice doth move  
how, therefore  
doctrine good.By Gods fence  
judgement.Good words are  
vain, where there  
is no good life.

Mark 5:19.

## The second Treatise of the duties

This is the cause why the labours of such men are most unprofitable; because they dare come into Gods presence in their finnes. In many places of our land, there is by Gods blessing much teaching, yet there is little reformation in the lives of the yolt: but contrariwise some fall to Atheisme, some to Papisme: some into foule finnes, not to be named amongst Chriftians.

Whereas the cause surely not in the Gospel, nor in our doctrine, nor in the teaching of it; but one very principall cause is, many Ministers come into Gods presence unsanctified, and in their finnes: not caring how loofely they live in the face of their people; and therefore God in justice, though hee instantly smite not them with visible vengeance for their presumption: yet he smites the people with spiritual blindness, that they regard not their doctrine, but looke at their lives, and doe rather follow the prophaneisme of the one, than the holinesse of the other. Ministers are such, in whom God will be sanctified; therefore because they doe not so, but dishonour him, by coming into his presence in their finnes, therefore hee cannot abide them, nor give any blessing to their labours.

All Ministers therefore, as they would see any fruit of their Ministry, let them first sanctifie themselves, and cleanse their hearts by repentance, before they presume to stand up, to rebuke finne in others: else let them not think that their golden words shall do so much good, as their leaden lives shall do hurt: and they may hap to confirm men that already are converted, but hardly shall any such men convert any soule from Popery or prophaneisme. And it is a vaine conceit for men to imagine there is any force in eloquence, or humane learning, to overthrow that finne in others, which ruleth and reigneth in themselves. Our Church, and all reformed Churches may make use of this doctrine: for it is the glory of a Church to have their doctrine powerful, and effectual for the winning of soules, therefore it concerneth them to take order, as well that their Ministers be godly men, as good Schollers; and their lives be inoffensive, as well as their doctrine sound: else they will find in wooll experience, that they pull downe as much with one hand, as they build up with the other.

But most treacherly this doctrine toucheth Ministers themselves: who must know their case is most fearful of all mens, if they come into Gods presence in their prophaneisme: for as no man is more honourable than a learned and holy Minister, so none more contemptible in this world, none more miserable for that to come, than he that by his loofe and lewd life doth scandalize his doctrine: and let him assure himselfe, that for his presumption, in rushing into Gods presence in his finnes, he shall in this world, be cast out as a *man of filthy lips, and a rotten downe of men*, with the foot of contempt: and in

the world to come, he shall above all men cry out in most extreme torment of conscience; *Woe is me that mine eyes must see the King and Lord of hosts*: and so because hee would not in this world, come into Gods presence in sanctification and holinesse, he shall therefore in feare and horror, behaled into the presence of Gods glory, at the last day, there to receive the just iudgement of his condemnation.

Lastly, all painfull and godly Ministers may receive comfort, not to be discouraged or driven from Gods presence, because of their corruptions or infirmities; for wee see it was the Prophets case; but let them fill approach in feare and reverence, and be so farre from being driven from their duty, because they being full men, dare not come into Gods presence, without much feare; as let them contrariwise be assured, that the more they tremble at Gods presence here, the less shall they feare it at the last day: and when prophane and ungodly men, who in this world feared not to stand in Gods presence in their horrible finnes, shall cry to the Mountaines, *fall upon us, and hid the hills, cover us and hide us from the presence of God*: then such Ministers as in this world in feare and trembling, and alwayes in repentance, did approach unto Gods presence, shall then looke up and lift up their heads, and shall say to the holy Angels, and all the powers of heaven, *Helpe us, and hasten unto us to come into the glorious presence of our God and Saviour*.

And thus wee see the manifold use of this doctrine to our Church and Ministry.

Secondly, in as much as here the Prophet in a conscience of his corruptions, feareth and crieth out at the least apparition of Gods glory: The vanity and false dealing of the Church of Rome, is here discovered, in whose Legends and stories of their Saints, nothing is more common than apparitions from heaven, of Saints departed, of glorious Angels, of the Virgine Mary, and that to familiarity, as sometime thefang went to them in their Cōli, kissed some of them, and let them sucke her breasts. Nay of God himselfe; and especially of our Saviour Christ Iesus: who they say appeared (I know not how oft) to one man Saint Francis: and appeared as he was crucified with his wounds, and imprinted those wounds of his in Francis his body, which, they say, hee bare all his life, and that they bled whenever he would suffer them, which hee always did on Good Friday, that he might belike to Christ. This, and many more such, may you see in the fabulous and blasphemous booke, of the conformities of Saint Francis.

But for the matter: are apparitions from heaven so ordinary in the Popish Church, how then came it to passe, that the greatest and holiest men in the old Testament, were so amazed at the very apparition but of an Angel, as wee may see in the whole course of the Story? Some ran away, and hid themselves:

Vse 4.  
For Ministers:  
Ergo, good Ministers must receive from Gods presence, because of their finnes, but report, and therefore proceed to his duty.

Vse 2.  
Against the Papists.

Ergo, the apparitions of God and Christ, which they make so ordinary, are but collusions.

Col. 2.  
Mith. 17. 6.  
Luk. 9. 33.

## Reasons.

1 Apparitions of God cannot be more common in the new, than they were in the old Testament.  
2 God, the  
3 No man in his high commendation Gods glory.

## Vse 3.

To the people: They may see Gods mercy to them, in sending them by men like themselves, and not by apparitions from Heaven.

Mat. 23. 35, 36.

## and dignities of the Ministerie.

themselves: some covered their faces, some fell flat on the ground: and the Prophet here cryed out *Woe is me, I am unworthy*; mine eyes have seen the King and Lord of Hosts. But in the Church of Rome, looke the horriest that Saint or Monke is no bodie, that hath not had some apparition, either of the Virgine Mary, or some of the Apostles, or an Angel, or Christ Iesus appearing, and talking with him: and yet alas, Peter, James, and John, those three great pillars, they were as good as beside themselves at the appearing of a little part of the glory of Christ, in his transfiguration.

Either therefore must it follow, that these men have no Sinne in them, which dare and can behold Gods glory so easily, and so ordinarily, (which is impossible) or rather, which indeed is truth, it appears that these are but deceitfull fancies and forgeries of their own device, to deceive the eyes of the common people: for it is stiff of all most false, that apparitions are so common as they make them; for if they were, then are they more ordinary in the new Testament, than in the Old. For whereas the Scripture hath one, namely, S. Paul, *was once rapt unto heaven*, they have 20. that were rapt thither: And as that is false, so it is impossible that any man clothed with flesh, can endure any extraordinary apparition of Gods glory, without extreme amazement, as is plain here in the hope; who I hope was as holy a man, as the prophet Monke that ever was. I have noted this, that such Divines may be occasioned to looke a little into their fabulous legends, that so they may discover the false tricks, and juggling casts of that Religion: which evil shifts it need not, if it were of God.

Thirdly, the people may here learne 2 First, in that Gods presence is so glorious and fearful to man, nature, how mercifully God hath dealt with men, in teaching them not by himselfe, or by his Angels from heaven, which they could never endure; but by men who are like themselves: and how vaine and fond these men are, who would be taught: from heaven, and not by men, who are so full of wants. In the old Testament, when the people received the Law from Gods owne mouth, it is said, they ran away & cried out, *Why should we die? if we heare the voice of God any more, we shall die: for what flesh ever heard the voice of the living God, and lived?* therefore they say to Moses, *God thou loved: therefore they say to the Lord, shall say, and we declare thou unto us what God hath to thee, and we will heare it and do it.* And then saith the Text, *The Lord said, I heard the words of this people, they have said well in all that they have spoken.* And so from that day forward, God ordinarily taught his Church by men like themselves: and wee see, that the beginning of it was not in judgement, but in mercy unto them: it is therefore the duty of all men, both to acknow-

ledge this mercy of God, in due thankfulness, and withall to remember, when they see infirmities in Ministers, that they are but men; and that if they had not the Ministry of sin, how hard it would goe with them: considering that the least measure of Gods owne presence, cannot be endured by any man.

2. Inasmuch as Gods presence is so glorious in itselfe, and fearefull to our nature, all men are taught to prepare themselves by holy prayer, by humiliation, and confession of their finnes, and unworthinesse afore they come to Gods Word or Sacraments: for they come at that time into Gods presence: they therefore are unto come in their security, nor in their ordinary finnes unrepened of, lest God strike their consciences, with a sence of his fearefull displeasure, and make them cry out upon far greater cause, than here the Prophet did.

Thirdly and lastly, we learne here the different natures and properties of sin and holinesse: Sinne, even the least Sinne, may a very finishefull of nature make a man afraid of Gods presence. That Sinne unpurged of doth so, appears in Adams, who as in his integrity, hee spake; and converted even in a familiar sort with God: so no sooner had hee sinned, but hee ran from God and hid himselfe: and that even the least finnes not repented of, doe so alto, appears in this Prophet, who being a holy man, yet his conscience being privy to it selfe of some small omissions or negligences in his calling, he crieth out, *he is unworthy, because hee seeth the Lord of hosts*. But contrariwise, the state of perfect holinesse, and the want of all sin, makes a man bold in Gods presence, and rather desirous, than afraid to behold Gods glory, which shall be most apparant at the last day, when the wicked shall desire rather to be covered with the stiths, and ground to dust by the mountaines, than to appeare before the face of God, then shall the godly, whose holinesse shall then be perfect, *shake up, and lift up their heads, because their redemption is so nigh*. And Iob testifies of himselfe, that hee knew his Redeemer troth: *And that hee shall stand before him, and looke upon him with his eyes*. Thus as gentiles drives a man from the Kings' presence, but innocency makes him bold before him: So sinfulness makes a man avoid Gods presence, but holinesse makes him draw neere unto God, and to rejoyce in his presence.

Then for a conclusion of this point, let all men here learne the way to true courage and boldnesse before God; namely, to repent daily of their finnes, and labour to grow in true holinesse: wealth nor wit, learning nor authority, can doe this for thee, but only a good conscience, which must be made good by grace, & by repentance; then shalt thou rejoyce in Gods presence in God, & delight to think of God, to speake of God, to pray unto him, to meet him in his word and Sacraments, and at the last day shalt thou stand with confidence before the

Vse 2.  
Ergo, they must prepare themselves before they come to the Word or Sacraments.

Vse 3.  
See the different natures of sinne and holinesse. Sinne drives a man from Gods presence.

Holinesse invites a man into Gods presence.

Rev. 6. 16.  
Job. 31. 38.  
Iob 22. 35.

Ergo, it would be well to see how we may grow in holinesse.



## The second Treatise of the duties

A Papist would answer; *Ministers* must therefore worship them, and keep their fasting, holy days, and say their service, and pray unto them as to their keepers and Mediators. But alas, cannot the Kings Messenger or officer be honoured, unless he be set upon the Kings throne? Will nothing serve him, but the *Crowne and Scepter*? So, cannot Angels be honoured, unless they be made *Gods*, or *Deities*, or *Mediators*? But I answer therefore, we dare not go so far, lest we remember the servant so much, that we forget the master: but rather we answer thus; if Angels are thus serviceable to Gods Ministers, it should first of all reach all men to honour that calling with all due reverence: for they cannot but please the Angels in honouring good Ministers, whom they esteem their fellows.

Secondly, it should teach all Ministers, not to content themselves with the name and title, but to labour to be good and faithful. For to doing, they are fellows to the Angels, and it is a disgrace to the Angels, when those that are their fellows are unfaithful.

And it should further teach them to adorn their calling with a holy life: as time is that that gives the Angels, and drives them away; so it is grace and holiness which makes them delight in the fellowship of men.

And it may also encourage any man to take pains in that holy calling, wherein he is sure to have *Gods* Angels, in a special manner to attend him, to assist him, to protect him, and to be a witness of his faithfulness: and who would not work cheerfully in that labour, wherein he hath the Angels to be in a sort fellow-workers with him?

To do these three duties, is to *honour good Angels*: and that Minister that conscientiously performeth them, the Angels will take themselves sufficiently honoured of that man.

And if beside this *honour*, we would rejoice *Gods* Angels, and minister matter of joy unto them, then in the fourth place, let all Ministers propound to themselves above all things the *conversion of souls*, rather than their own praise, or living, or pleasing of men, and so endeavour it both in teaching, and all their other courses; that the Angels may see it, and be witnesses of it: for if they rejoice at the *conversion of sinners* (as Christ faith they do) then those men make themself *rejoice*, which do most seriously aim at the *conversion of sinners*.

And thus we see both the service of Angels to Gods Ministers, and the duties they are to perform to them in that regard. The due consideration of this point, may raise the world to a better conceit, of this calling, and persuade fathers to dedicate their sonnes to it, and fit up young students, to dedicate themselves thereto, and tune their studies to that end: for no man in no calling hath so special attendance and assistance of Gods Angels, as godly Ministers have: At least, if it were not this in

world, yet it may yield comfort and contentment to all faithful Ministers in their painful calling.

But let us see how the Angel performed his service to the Prophet: not unwillingly, not lingeringly, but *freely*: so faith the Text.

He then.

Which is not to be understood, as though the Angel had wings: for they have *corporeal* nor *spiritual* bodies, but *spiritual* and *invisible substances*, the actions whereof are performed with such nimbleness and agility, as cannot fall within the compass of outward sense. But the phrase is used for our capacities, to show how readily and *speedily* the Angel went about to minister comfort to our sense, as doth the creature that flyeth; and as we say, that man doth lie about his business, which doth it *quickly and diligently*: so here the holy Ghost, lets down the willingness and quickness of the Angel, to comfort this holy Prophet, and to do the will of God. Where we learn;

First, what excellent servants of God the holy Angels be, which so readily, willingly, and speedily execute the will of their Lord. This must teach all Gods servants to do likewise, and to imitate them in this excellent obedience: And the rather, because we pray daily to God; *They will be done in earth as it is in Heaven*: In earth *as*, as it is in Heaven of the holy Angels: but they do it most cheerfully and without all lingering, therefore ought we *Masters* in their places, and Ministers in theirs, and every man in his function is to apply this to himself, and to be stirred up thereby to a cheerfulness and quickness in their duties, for therein they resemble that prayer: but contrariwise, he that doth his duty unwillingly and unready, is like the Devil: which indeed doth *Gods* will, and yet against his will: and lieth unto such obedience there belongs no reward. But as *Gods* love a cheerful giver, so doubtless he loves a cheerful worker.

Secondly, we see here how great love Angels beare us to Gods children, especially unto godly Ministers, how *willingly* they are employed to do them good *Willingness* and readiness to do good to any man, must needs come from love: and yet as all men, even the best, and all Ministers, even the best, are creatures farre inferior to the Angels.

Here *Magistrates* and *Ministers* must learn to be far from contempt of their inferiours: and to do their duties of *ruling and teaching* carefully, though the people be far their inferiours: it is the nature of *love* to make any man do service most *willingly* to him that he loves, though he be farre meaner than himselfe.

If therefore *Princes* love their subjects, they will not spare any care, cost, nor pains, nay, they will rejoice to do them good, & they will labour to be like the Angels, who are farre

1 Circumstance, the manner: He then.

That is really, freely, willingly: ly.

Doctr. 1. See what excellent servants of God Angels are.

The third position.

Vf. 1. We must in serve God in our places.

1 Cor. 9. 7.

Doctr. 2. What good friends they are to good men, especially to good Ministers.

Vf. 1. See, Sup. how love the Angels to us, and to the church.

## and dignities of the Ministerie.

ter than men, as they are then their subjects.

And if Ministers love their people, they will forget their own dignity, which oftentimes they might stand upon, and will make themselves even servants to all, that they may winne some.

And seeing Angels do so fast to give help and comfort to good Ministers, this must teach them further:

First, every one to labour to be a good Minister, for then are they sure of the love of Angels, and then most *willingly* do the Angels any service to them. Again, let it teach them to *lie* as fast to the discharge of their duties to Gods Church, as the Angels flie to do them service; so shall Gods Angels thinke their diligence and careful service well bestowed upon them.

Lastly, this diligence of the Angels, and their willingness, proceeding from love, must stir up all Christians to performe all duties of godliness to God, and of love unto his Church, with alacrity and cheerfulness: so doe Gods Angels. We look to be like the Angels in glory in the world to come, then be like the Angel in glory in this world. The wise man faith, *He that is faithful in his business, is good for nothing: but the diligent man shall stand before the King*. And surely, he that is willing and diligent in the duties of Christianity, shall stand before the King of Kings in Heaven. And let this suffice for the Angels service, and his diligence in his service. Now let us see what instrument the Angel used;

*A scale from the Altar.*

The fourth Circumstance of this consolation, is the Instrument which it pleased God, the Angel should use to minister comfort to the Prophet; a strange instrument for so great a work, a scale of fire. Here let humane reason hide it selfe, and worldly wisdom be confounded; let the wonderful workes of the Lord: God could have healed the Prophet infirmities, and given him comfort against his feare, and courage in his calling, without means: but he will use means: and what a weak means he will use, a means that seems contrary: A scale of fire must touch his lips: that which in all reason would have made him *speake worse*, by Gods appointment and the power of his Word shall make him *speake better*. Out of which Practice of God, we learn many points:

First, see how God magnificent means: he can work without them, and so he did in the creation, giving light to the world divers dates before there was *Sunne*: but since the order of nature was established, he generally useth means not only in his ordinary, but even in his miraculous actions: and though he use not always the ordinary and direct means, yet *meaner* he generally useth, though they seeme contrary, as here in this place: and the same will be found true in almost all the miracles, both of the old and new Testament.

This therefore commands unto all men, the

use of such good means, as Gods providence have ordained of any duties, or effecting of any thing that doth belong unto us to doe: and not to depend upon immediate helps from Heaven, as many fond and fantastical men doe, who are therefore oftentimes justly forsaken of God, and left destitute of all help; and so exposed to shame and reproach.

Secondly, see here the mighty power of Gods ordinance, how it appeareth in weaknes; such are all his great workes. In the Creation, he brought us out of darkness: In our Redemption, hee brought us life out of death; and by it he draws us to him, which in all reason would drive us from him: and by it confirms the wisdom of the world, which is stark foolishness to the wisdom of the word.

And so here, he cleanseth the Prophet by a scale of fire: which would rather defile him, and seasoneth his mouth with it, so in reason should have burned him: so great, so admirable, and so powerful are the ordinances of God, though they seeme so contrary, or so weak in themselves, or in their means.

Let this teach all men not to contemne the Sacraments, though the outward Elements, Bread, Wine, and Water, be weak and common, and dead creatures in themselves: not the Ministry of the Word, though it be exercised by a weak man, mortal and miserable as others are: for that God, which can season the Prophets mouth, and cleanse his heart by a scale of fire, no marvel though hee work upon the consciences of men, by his word & Sacraments.

And againe, when we see Grace and Holiness conveyed into mens hearts by the Word and Sacraments; let us learne, not to ascribe it to the dignity, either of the Minister, or the Elements, but to the supreme power of the mighty God, who can purge the Prophet, by a scale from the Altar.

Neither is it altogether without mystery, that God here fashioned the Prophet, by touching his lips with a scale of fire: for it signifies, that the apt and sufficient teacher must have a fire tongue, and to that same purpose the holy Ghost came down upon the Apostles in fire tongues: and it may be that the one is a type of the other. Certaine it is, that they both teach us thus much, that all true and able Ministers, must pray and endeavour to have a tongue full of power and force, even like fire, to eat up the sins and corruptions of the world. For though it be a worthy gift of God to speake mildly and modestly, so that his speech shall fall like dew upon the grasse: yet it is the fire tongue that beats downe sinne, and works found grace in the heart. It may be there are some which need the fire tongue.

This shewes apparently, that those Ministers never had their lips touched with a scale from Gods Altar: that is, their souls with a scale from Gods Altar: that is, their consciences never

Vf. 2. See how God purges doth them in this weaknes.

Doctr. 2. See how God purges doth them in this weaknes.

Vf. 3. See how God purges doth them in this weaknes.

Doctr. 3. The apt teacher must have a fire tongue.

Doctr. 4. This is, apostles fire tongues, to prove and burne up sinne.

Vf. 4. See how God purges doth them in this weaknes.

ver touched, nor their souls seafore I with the sanctifying grace of *Gods fire*, which fill, and ter great and grievous stains in a Church, and corruption in a State, and can be content never to improve them, as though *Ministers* were persuaders only, and not reprovers.

But when this comesto be weighed in the ballance of a good conscience, it will be found, that not the pleasing tongue, but the *fiery tongue* is the principall grace of a good Minister.

But to go further: whence came this *Coale*;

Taken from the Altar.

This *coale of fire* was taken by the *Angell* from the Altar of *God*, where was a fire which never went out: and this fire was that, that came from Heaven, eat downe by God, at the dedication of the Temple by *Salomon*. And this fire kindled by God, never went out: for no man could kindle the fire, but all other was counted strange fire: as *Nadab* and *Abihu* tried in foolish experience, when they would needs offer with it.

Now the Prophet must be cleaved with the fire which came from heaven: teaching us, that the Minister must have his *fiery tongue* from the Holy Ghost: As the Apostles were said to be baptized with the Holy Ghost, and with fire. A *fiery tongue* is a speciall ornament of a Minister, but that fire must come from Heaven: that is, his zeale must be a godly and heavenly zeale; but he that hath a rayling, a lying, a slanderous, malicious, or a contentious tongue, he hath a *fiery tongue* indeed: but this is kindled of the fire of hell, as *S. James* saith: The unbridled tongue is a world of wickednesse, and defileth the whole body, setteth on fire the whole course of nature, and is set on fire of hell.

So then, a spitefull and malicious tongue we see, is a *fiery tongue*; but that fire is taken from hell, and not from Gods altar.

And hee that stands up to preach with this tongue, God will never suffer any great worke to be done by him in his Church, though his tongue be never so fiery, and his speech never so powerful.

As therefore *Ministers* must abhorre the flattering and pleasing tongue, and must have a *fiery tongue*: so on the other side, this fire must be taken from Gods Altar: that is, the fire of their zeale must be kindled by Gods Spirit, and not by the spirit of discord and dissention. Ambitious humours, turbulent and proud humours, new opinions, private quarrels; all these, nor any of these are for the pulpit.

These may make a man *fiery tongued*, but this fire was never taken from Gods altar, as the Prophets was: this *fiery tongue* never came from Heaven, as the Apostles did.

It followeth,

A drunche of his lips.

This fifth and last circumstance, is the Application of the *coale*. The *coale* which is the *coale*, is applied by this *Angell* to his lips, that is, to that part which was polluted: and as

he formerly complained of the pollution of his lips, so the medicine is applied to his lips. Herbe Angell, which in this case is made Gods Minister, doth teach all Gods Ministers a great point of their doctrine to their audience in such manner, as the circumstances of place, times, or persons doe require: some Ministers come to an ignorant and unhumble people, and teach them the Gospels, which never knew the Law: here the *fiery coale* is used, but the lips are not touched, that is, good doctrine taught, but not well applied; for that the Law should first be laid to their consciences: others beare all upon the Law, when it may be their hearers are people sufficiently cast downe, and have more need to be raised up with the sweet comfort of the Gospel: other use to lay open the nakedness of the Court in the Country, and to reprove the faults of Princes and great Magistrates before the common people, who have more need of the *Catechisme*: others bring the *Catechisme* or points of ordinary instruction into the Court, where the duties of Kings and Counsellors should be taught in all plainnesse and sincerity: others bring their new opinions, or controverted points upon popular audiences, which indeed are fit for the schools: other busie themselves about ceremonies, when the substance is in danger to be lost. All these have it (may be) the *Coale of fire*, but it is misapplied, and not applied to the polluted lips. Let all Ministers therefore learne this point of wisdom of the *Angell*, to apply the medicines of their doctrine to the times, persons, and places which are infected: so shall they be sure not to take paines in vaine. And thus much of the circumstances of his consolation.

It followeth in the text, *Let thine iniquities shall be taken away, and thy sinne purged*.

After the Circumstances, followeth the ground and matter of his consolation, and that is the forgiveness of his finnes: where first, let us make how it and the instrument are annexed together: *Loe*, saith the *Angell*, this *coale* hath touched thy lips, and thy iniquities shall be forgiven, and thy sin purged; as though hee had beene cleansed by the *Coale*: where we may note, how greatly God magnifieth the means which himselfe ordaineth, even true remission and salvation to the right and holy using of them, though it come not from them, but from his owne merice, and power of his ordinance. It is therefore no marvel, though Gods sanctifieth the child by the ministration of water in baptism, and feed our soules in the Lords Supper, by feeding our bodies with bread & wine: and no marvel though the *carelesse neglect* of either of them, be damnation to them that despise them, seeing they are Gods instruments ordained by him, to convey his grace unto us. And yet for all this we are to know, that remission or salvation, is no more tied to the very elements, or the actions, than here the Prophets

Doct.  
Here, Ministers  
in all physicians  
and medicine.

a Point, the ground of his consolation: which is the forgiveness of his finnes.

Doct. 1.  
Forgiveness and the merice, are annexed together.

Doct. 2.  
Here, Ministers  
in all physicians  
and medicine.

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forge, as he to the Coale of fire.

But the maine point is, that for the Prophets consolation, the *Angell* telleth him his iniquities shall be taken away, and his sin purged: as if thereby he had said, thy sins were the cause of thy feare, therefore that thy feare may be taken away, thy finnes shall be forgiven.

Where we learne, that as *fiere* comes by sin, so all true comfort comes from the forgiveness of finnes: this is that that outly pacifieth the conscience, and satisfieth the soule. When David had sinned against the Lord in his two great finnes, and thereby provoked Gods wrath against him, and wounded his owne conscience, if the Prophet had told him, he had made him King of ten Kingdomes more, he had not so rejoiced his heart, as when he told him, after his repentance, *Thy finnes are forgiven thee, thou shalt not die*: So when this Prophet was extremely afflicted at Gods presence, because of some sins and negligences in his calling, it had beene no comfort to his poore soule, to have bene told, Thou shalt have a more eloquent tongue, and a more powerful speech, thou shalt have better access to the Court, and audience before the King: all these, and such like, would have bene no better than *gilded person* unto him, being in this case: but the happy answer that refresheth his weary soule more than all the world, was this, *Loe, thy iniquities are forgiven, and thy finnes purged*.

All faithful Ministers must here learne the true way of comforting troubled and distressed consciences, namely, first to draw him unto a sight of some particular finnes, then to arraigne him into Gods presence, and view of the faultnesse of his finnes, and the glory of Gods justice have sufficiently humbled him; and then to labour to persuade his conscience upon good grounds of the pardon of those finnes by Christ Jesus: this is the way that God used, and devised, this is the sure way that cannot

Doct. 2.  
Here, Ministers  
in all physicians  
and medicine.

Doct. 3.  
Here, Ministers  
in all physicians  
and medicine.

Doct. 4.  
Here, Ministers  
in all physicians  
and medicine.

Physicke and outward comforts will not serve. Psal. 137. 6. 7. Plal. 137. 1. 2. Plal. 137. 3. 4. Plal. 137. 5. 6. Plal. 137. 7. 8. Plal. 137. 9. 10. Plal. 137. 11. 12. Plal. 137. 13. 14. Plal. 137. 15. 16. Plal. 137. 17. 18. Plal. 137. 19. 20. Plal. 137. 21. 22. Plal. 137. 23. 24. Plal. 137. 25. 26. Plal. 137. 27. 28. Plal. 137. 29. 30. Plal. 137. 31. 32. Plal. 137. 33. 34. Plal. 137. 35. 36. Plal. 137. 37. 38. Plal. 137. 39. 40. Plal. 137. 41. 42. Plal. 137. 43. 44. Plal. 137. 45. 46. Plal. 137. 47. 48. Plal. 137. 49. 50. Plal. 137. 51. 52. Plal. 137. 53. 54. Plal. 137. 55. 56. Plal. 137. 57. 58. Plal. 137. 59. 60. Plal. 137. 61. 62. Plal. 137. 63. 64. Plal. 137. 65. 66. Plal. 137. 67. 68. Plal. 137. 69. 70. Plal. 137. 71. 72. Plal. 137. 73. 74. Plal. 137. 75. 76. Plal. 137. 77. 78. Plal. 137. 79. 80. Plal. 137. 81. 82. Plal. 137. 83. 84. Plal. 137. 85. 86. Plal. 137. 87. 88. Plal. 137. 89. 90. Plal. 137. 91. 92. Plal. 137. 93. 94. Plal. 137. 95. 96. Plal. 137. 97. 98. 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Defr. 1.  
How hard to find  
a good Minister.

Obj. 3.  
There is a temptation  
to flatter, for  
the more we are  
praised, the more  
we are loved.

Ans. 1.  
There is a temptation  
to flatter, for  
the more we are  
praised, the more  
we are loved.

Defr. 17. 4.

Ans. 2.  
His riches are not  
his own.

Defr. 17. 4.

Job 31. 25.

2 Cor. 2. 16.

Defr. 17. 4.

in words, instruct in divers points of holy doctrine.

First, hereby he would give us to understand, how hard a thing it is to find an able and *godly* Minister; for there were not a great *quantity* of such men, the Lord needed not ask this question, but some will object against this, that there are in many Christian Churches so many *Ministers*, as they cannot all be misjoined, but some go up and downe undisposed, and unprovided for. I answer, this is too true in all ages: there were *wandering Levites* in the Old Testament, which went up and downe and offered their service, and served *golden vessels of silver*, and a *suit of apparell, of meat and drink*: but this calamity was upon the Church of the *Jews*; never but then *when there was no King in Israel*; every man did that which was good in his own eyes. If therefore there be any in our Church, and in Christian nations, which goe up and downe, and offer their service at such rates, it is much more miserable seeing now there are *Kings in Israel*; and therefore it is no reason that every man rob the Church, as if shall please his covetous mind; but ceasing to enquire whether this be to orno and if it be so, leaving the reformation thereof to those Churches and States whom it may concerne: I answer for the Master in hand; that this may bee so, and yet the Lord may complain as here he doth; *Whom shall I send?* for the Lord meaneth not such as beare the name of *Levites* or *Priests* in the old, or of *Ministers* in the new Testament; for there were always enow of them; who, some for pretence sake, some for their ease, and some for a refuge how to live, are willing to enter that function, and accordingly in that calling, seek not the Lord, but themselves and their own ends.

But where the Lord enquireth for such men, as first, *purely do seek* and undertake that function, therein to honour God, and to gather his Church, and then in all their labours and ministeriall duties, truly and faithfully endeavour to the same ends; Preaching *Gods Word*, and as *Gods Word*, diligently reprovng, exhorting, and admonishing; and shewing before their people in good works; for such men, it is no marvel though the Lord light a candle at noone day, and make open Proclamation to seeke for them; saying, *Whom shall I send?* for such a man is as *Isaiah* saith, *One of a thousand*; for few want ability to discharge their duties, as *Paul* saith, *Who are sufficient for these things?* And some want willingness to undertake the labour, as God here complaineth; *Who shall goe for us?* Now to make use of this doctrine unto our Church.

It were to be wished, that in these daies, and for our Christian Churches, the Lord had not so great cause to cry out in the want of able, faithful, and godly Ministers, *Whom shall I send, and who shall goe for us?* But alas, this want is too apparent, and this blemish is too notori-

ous, and it is a worke worthy the labour of Kings and Princes to reforme it: and is a *Kings evil*; not to be healed but by the power of a King; for as long as there are so few and meane pretences for painfull Ministers, there will never want abundance of such Ministers as doe want either conscience or ability to discharge their duties.

In the meane time, till God put into the hearts of *Parliaments and Princes*, to looke to this great and needfull worke, let us *Ministers* learne our duties; and first, we who are in the *Ministeries*, are here admonished to looke to our selves. By Gods blessing we are many, and daily grow more and more: let us therefore to furnish our selves, as that when God by his Church shall say, *Whom shall goe for us, and whom shall I send?* then hee may finde many amongst us, whom he may send to that great worke of the *Ministry*: and let us feare to be such, as that God may affirme of us, as he did in the daies of *Isaiah*, that he cannot finde *One of a thousand*.

Secondly, all *Ministers* learne here not to content themselves with the name and title of Ministers, but labour for the substantiall ornaments thereof, not to be willing to take the *honour and living*, and to refuse the *burden and duties* of the Ministry.

For else let them know, God hath no need of them: for had the Lord pleased or contented himselfe with such kinde of men, as *seek* to bee Ministers for themselves, and not for his sake: or being Ministers doe feed themselves, and not their flock; nor preach themselves, and not Christ: then had he not needed to have made this Proclamation: for ages have yielded store of such. But contrariwise, he that is painfull and faithful in this function, let him know that God and his Church hath need of him.

Lastly, here the *Reformed Clergy* are justly to be grieved, whose numbers increase: but it is lamentable to see how few among them bee such as the Lord here seeketh for. Their orders of *Regulars* are exceeding many, besides all their *Secular Priests*; and it is almost incredible, how many thousands there be of *Dominicans*, or *Franciscans*, or in some one of their orders; and yet scarce to be found one of many, who for his learning and other gifts, is fit to be sent to the worke of God: nay, their ignorance was palpable and ridiculous to the world, untill of late, being by *Luther*, and others of our Church made ashamed thereof, they have laboured (especially the *Lutherans*) to become learned. How foule a thing is it, that amongst so many, the Lord should have cause to complain; *Whom shall I send?* The *Lutherans* indeed, many of them are learned, but for other qualities, they are fitter to be plotters and practicers in State-matters, Spies, or Intelligencers, Reconcilers, Seducers, and Subverters, than *Ministers*; and fitter to be instruments of policy to evil Kings, than

Vfe 1.  
To Ministers.  
1. They must  
Virtuously frame  
themselves to the  
Ministry.

2. Labour to bee  
worthy Ministers.

For God hath use  
of them, but none  
of vicious or  
idle Ministers.

Vfe 2.  
To the Clergy of  
Rome. A shame  
to them, that  
sharke  
in many, there  
are so few of them  
as fit for God to  
send.

Most of all their  
Priests and  
Monks are ignorant  
doctors.

The *Lutherans* have  
learning, but no  
conscience, and are  
rather States-  
men than Divines.

Defr. 2.  
How to goe  
to God.  
1. We must  
have some  
way to God.

Obj. 1.  
How shall we  
call?  
Ans. 1.  
God shall  
call us by calling.

Defr. 3.  
One of the  
repetitions  
made by these  
men, is that  
they should  
be such as  
God should  
call.

Most of all their  
Priests and  
Monks are ignorant  
doctors.

For the repetition  
made by these  
men, is that  
they should  
be such as  
God should  
call.

then Ministers of the Gospel unto God. But take away them, and some few selected Monks, (and those but a few out of many thousands) and then even for learning God may cry, and call, and proclaim in their Monasteries; *Whom shall I send?* And if it be a shame and misery to a Church to want such as God may send, orto have but a few, then the *Romish Church* is shamefully, who shames not to have so many, and yet cannot find them all, whom God may send, almost none.

In the next place. By this inquiry, and question made by God, *Whom shall I send, and whom shall goe for us?* The Lord would teach us, that no man is to undertake this function, unless God call and send him: therefore here are condemned the prophane fancies of the *Anabaptists*, and all like them, who thinke that any man upon a private motion may step forth and undertake the duties of a Prophet, to preach and expound, &c. Oh but say they, these *motives* are from Gods Spirit: surely they can say little for themselves, who cannot say so much: but that cannot serve their turne: for if we say, contrariwise may, but they are from the Devil, or at least from your owne vanity and pride, how can they disprove it? Again, might not the Prophet have alleged that with a better pretence and colour than they? yet he stayeth till God here call him: even so all good Ministers are to stay Gods calling.

If any sake, how shall he know when God calls him? I answer, God calleth ordinarily by his Church, her voice is his: therefore whensoever the Church of God faith unto thee, Thou shalt be sent, and thou shalt goe for us, even then doth the Lord call us out to this holy function.

Thirdly, let us observe how the Lord faith, *Whom shall I send? and who shall goe for us?* Some Interpreters gather out of this Chapter, an argument for the trinity of persons; as namely, out of the third Verse, where the Angels sing, *Holy, Holy, Holy Lord God, &c.* But it is not found enough to overthrow our stubborn enemies the *Jews*, and therefore it seemes those Divines are of a founder and wiser judgement; who seeing we have other places pregnant and plaine enough, therefore thinke it no good discretion to urge this, or any such place which may probably admit another interpretation, lest that the *Jews* finding the weakness of the Argument, doe judge all our proofs to bee as weak as to take occasion to perill rather in their blindness, by that which wee brought to have converted them. And as for that song of the Angels in the third Verse, where they ascribe holinesse to the Lord three times: that their repetition signifieth nothing else, but the continual joy and delight which the holy Angels take in praising of God, who cannot laishe themselves in honouring his name: teaching us in their example, never to bee weary of praying God by prayers

and holy hymnes, and of *honouring* him in our lives and callings.

But to prove out of the words, *Holy, Holy, Holy*, the three persons in Trinity, seemes to be no fit nor sound collection. Rader in my opinion, we may safely collect and conclude out of these words (1, and 11) that there are more persons in the Trinity than one: for first, God the Father, or the whole Deity faith, *Whom shall I send?* and then changing the number, he faith, *Who shall goe for us?* For howsoever God may imply in the word (Fa) that hee that is sent to preach, is sent as well for the good of the Church, as for his owne glory; yet can it not be denied, but that the plural number here, and elsewhere, ascribed to the Deity, must needs argue a certaine plurality of persons in that Deity: as in Genesis it is written, that God said, *Let us make man*: and here, *Whom shall goe for us?*

Out of the evidence of which places, seeing the enemies of this doctrine must needs grant a plurality, namely, that there are more than one: then wee shall sufficiently prove out of other places, and by other arguments, that there are three.

In the last place, let us marke what God faith, *Whom shall I send, and who shall goe for us?* God sends a Minister to preach, and hee goeth for God. Then behold here, what is the trade and profession of a Minister; he is the servant of God. So faith God here, hee goeth for me: and so faith the Apostle of himselfe and all other good Ministers, *that they are Gods Labourers*.

And in another place, the Angel of God appeared, *whose I am, and whom I serve*. But if any man thinke that either God speaketh too favourably of them, or S. Paul too partially of themselves, then let the Devil himselfe be judge in this case, who plainly and freely confesseth (though he did it not in love to the truth or them) *These are the servants of the most high God, which teach unto us in the way of salvation*. Let therefore either God bee beleaved, who is for them, or the Devil who is against them. But what kinde of servants are they? what place of office have they? They are his *Messengers* or *Ambo-sadors*, that is their profession, and their place.

Now then for the use thereof. If they be Gods servants, then are they not their owne Masters; they have a Master, even God whose they are, and for whom, and from whom they come; they may not therefore please themselves, nor serve their owne pleasures, nor seeke the satisfying of their owne carnall lusts either in matter of pleasure, credit, or profit: if they doe, then will hee call them to a heavy account, whose servants they are.

Again, if they bee Gods servants, then let them doe their service to God, and expect their reward from God: some Ministers will expect the reward, and honour of Gods servants, but will doe no service: that belongeth not servants; but

See how may be  
proved a plurality  
of persons.

Gen. 1. 26

Defr. 4.  
Ministers are  
Gods servants,  
they goe for God.

1 Cor. 3. 9

Adm. 23. 3.

Confessed even by  
the Devil himselfe  
A2. 16. 17.

Quest.  
What place is it  
they hold?

Ans.  
His Ambassadors.

Job 31. 23.

Vfe 1.  
Then they must  
obey him, and expect  
their reward  
from him.

Vfe 2.  
Then they must  
doe their service  
diligently, and expect  
their reward  
from him.

V v v

Though he will  
not God will  
to the Ambassadors.

Use 2.

Let us among others  
for God will not  
suffer his Ambassadors to be  
shamed.  
No King to punish  
the Ambassadors.

1 King. 12. 6, 37.  
2 Kings 19. 35.  
Acts 12. 19.  
and 3.

Use 4.

For they will  
not the servants of  
men that receive  
pay: but that  
suffer them.

Great men will  
not think to have  
God's service as  
their countenance.

Use 5.

Every one will  
not the duty of  
God: therefore  
for each in his  
duty.

Let such men remember for whom they come, and even from that God, who as hee can give reward, so he will respect service.

And as for such men as painfully doe their service, but are not rewarded nor rewarded of men as they deserve, let them be content and continue in their faithfulness, for they are *Gods Ambassadors*, and we know Ambassadors may have gifts: given them of those to whom they are sent: but they expect their maintenance from the Kings their owne Masters: So the maintenance which the world should give Ministers, is like gifts given to Ambassadors: If it come, it is no more than they deserve: if it come not, yet will faithful Ministers doe their duty, and expect their payment from their King and Master God, where they are, and whom they serve.

Thirdly, if they be *Gods Ambassadors*, sent by him and come from and for him, then let all flesh as either condemne, or any way injury them, be assured, that as God is mighty and powerful, so he will mightily revenge it.

There was never King so poor, or weak, but thought himself strong enough to revenge any wrong offered to his Ambassadors. And shall God suffer to have a wickedness to be unpunished? Nay, they and their posterities shall answer for it: let *Abraham* and *Isaac*, and *Jacob*, say if it be not so; and all ages or furies there the contrary if they can, that every contemner and abuser of godly Ministers, escaped the visible vengeance of Gods revenging hands on him or his.

Fourthly, seeing they are *Gods Messengers and servants*, they must not be the servants of men, to please, or flatter, or fittish humours, this is not for them that are Gods servants: they therefore that will be slaves to the persons, and pleasures, and humours of men, they forget that they are Gods servants, and came for him: yea, they must not endeavour the pleasing of themselves, nor the bringing of their owne purposes to passe, but in every motion, either made to them by others, or suggested from their owne hearts, they must forth with call to mind, *Who I am, and for whom I come?* Even from them and for God: therefore they are to yield to nothing, nor name at any thing, but which may be both to the will, and for the glory of him that sent them.

And if the great men of this world doe think it wrong that any man should command their servants against their will, or expect any service from him against their owne honour: then let them think it reason that Gods *Ambassadors* should not be commanded any thing contrary to Gods will, or against his honour.

And further, if Ministers be *Gods servants*, then let them regard their masters glory, and be ashamed to doe anything, either in their doctrine or lives, which may dishonour him: that servants is unworthy of a good Master, who seeks not his Masters credit in all his courses.

Lastly, if they be Gods Ambassadors, then must they not deliver their owne fancies or inventions, but that must goe by received, and as they receive it, so must they deliver it. And if they doe their duties faithfully, this doctrine is comfortable unto them: they may take paines with joy, they have a Master will reward them: they may speak freely to be with confidence, they have a Master will make it good: they may stand boldly in the face of their enemies, they have a Master will defend them. And every faithful Minister may say to himselfe, I will doe my duty, and deliver my Ambassage: *He whom I serve, and whose I am. Hee who sent me, and for whom I come*, will beare me out. And thus much of the equity which God makes, and the means of it.

Now let us see the answer which the Prophet makes, in these words:

*Then I said, Here am I, I send me.*

The Prophet after he was comforted by God, and had his finnes forgiven, then answered, *Here am I, I send me.* First, marke here, what a great change is wrought on the sudden: hee who a little before feared and shrinkt at the least appearance of Gods glory, now stands forth boldly as loone as he is called, and answereth: *Here am I, I send me.* So great a matter is it for a Minister to have his finnes forgiven, and to see the favour of Gods to his love and confidence. Hee therefore we have an answer to two great questions, often moved in the world.

First, many would have quietnesse of mind, and peace of conscience, and cannot attain unto it. If they aske how they might; to them I answer, Here is the way, seeke it not in worldly wealth, can all pleasures, nor humane learning, in company, nor recreations: but seeke it in the favour of God, and pardon of his finnes, and thus shalt thou mitte of it. Thus shalt thou have comfort in thy owne conscience, courage before men, and boldnesse toward God.

Secondly, many Students in Divinity, would gladly be Ministers, and doe much honour to the calling, but they finde a feare and shrinking in themselves, and thereby an unwillingnesse to venture upon it. If they aske how they may avoid this: I answer, or rather the example of this Prophet answereth (for me) Let that man for himselfe in Gods presence, enter into himselfe, search his conscience, finde out his finnes, confesse and bewaile them to God, crave pardon in Christs blood, and leave them, and cease not till hee heare the voice of Gods Spirit bounding in his conscience: *Thy finnes are forgiven thee.* Then when God shall wke, whom shall I send, then will answer readily, and with joy, *Here am I, I send me.*

And againe, many are driven from this Calling, dishonouring the contempt and reproach, and dangers which belong unto it. But let those men marke here the purpose of this holy Prophet, when God asked, *Whom shall I send?* I have

1 Peter. The Prophet  
said: I send me.  
Here am I, I send me.

Deff. 1.  
He will find  
and give  
grace to his  
day.

Use 1.  
Here is the  
way of peace  
of conscience,  
and quietnesse of  
mind.

Use 2.  
To receive  
a blessing  
to be a Minister,  
repent, and give  
pardon of thy finnes.

1. They would  
be encouraged  
to give their  
duty, and  
of the world,  
to be a Minister,  
to be a Minister,  
to be a Minister.

might have answered; Lord, I would goe: but such disgrace and discouragements accompany this function, as I desire to be excused: but hee casting aside all such conceits, answereth peremptorily, *Here am I, I send me.* How came this to passe? For certainly the Prophet was as sensible of these wrongs as any of us all: for he was nobly borne and brought up, and was of the blood Royall: surely, because he saw he was in Gods favor, he had him and his commission on his side, and he held this for a sure ground, *If God be on my side, who can be against me?*

Therefore doubtlesse, those men who are driven backe by these discouragements, were never setled in assurance that their finnes were forgiven, nor satisfied sufficiently, that *God is on the side of all good Ministers*; and that their calling, as it hath its authority from God; so likewise, allowance, blessing, assistance, and defence of God, above any other calling: for if they were, they would come the sooner, and contemne the contempt of the prophane world, and with much courage and comfort let their hand to Gods Plough, and say with the Prophet, *Here am I, I send me.*

Secondly, let us observe how the Prophet when God asked the question, finds him not to others, nor commends others to that service, as is to be thought hee might have done many in the Churches of the Jewes; but offers himselfe, *Here am I.*

It controls the carnall courses of many amongst us in the Universities, who think it sufficient to live there, and send out other men, and give testimonies and Letters of commendation to other men, but themselves sit idle. When question is made, *Who shall goe to such a place? or who shall be sent to such a parish?* they say not, *Here am I*: but either it is *too little* a living, or *too great a charge*, or *ill suited*, or some fault it hath, that they will not be sent to: but will answer God and his Church, There is such a man, and give him letters of testimonie, or commendation, and so all is well: but for themselves, they live too sweet and easie lives, willingly to undertake the contempt and burthen of the Ministry.

Let such men therefore learne, when God and his Church give them a calling, to answer with the Prophet, *Here am I, I send me.*

And let all such as are Students of Divinity in the Universities, marke here the Prophets answer, not *I will be ready*, but *here am I*: Why takes he so long time? because hee was now sufficiently qualified. Where let them learne, not to linger and lie loitering too long in their *speculative* courses: but when they are competently furnished with learning and other qualities befitting that calling, let them shew themselves willing and ready to yield their service to the Church, when they shall be called. For as an Apple may as well hang too long on the tree as be pulled too soone, and both make it unfit for use: so many men as well stay too long

as goe out too soone, and both waies are made unprofitable, or at least lesse profitable to the Church.

And to conclude this second point: It is not unworthy to be noted, that the Prophet faith not, *Here I am*, and I runne on my owne head: but *Send me.*

Hee wills the Lord to send him: then where are they who dare brag of their private motions, and will runne when they are not sent?

The Prophet might have said; Oh, now I feelee a motion from the Spirit; therefore I will goe and preach: but hee stayeth till he be sent in expresse termes. Let no man therefore presume to presse into this function, till hee be fully resolved in his conscience, that God and his Church hath said unto him, *Goe.*

And though a man be never so well qualified with all manner of sufficiency, yet let him be still, and stay Gods leisure, and let him say, *Here I am, I send me*: and so rest contented until he be sent. If any man say it is unfit that a man should lay off of himselfe: I answer, let him not say so in words, but in deeds: let him therefore make proofe of himselfe, and give the Church triall of his gifts. Upon which experience of his gifts, if he be found sufficient, that practice of his is all one, and much more than if he had said, *Here I am, I send me.*

Thus we see the Prophet would not stir till he were sent; and therefore in the next word he is bid to *Goe.*

And he said, *Goe, and speake unto this people.*

Here is the third and last point; namely, the essentiall words of his Commission. Wherein (after God had fought for onco goe, and the Prophet had presented himselfe, and offers his service) God both gives him leave to goe, and further doth furnish him with authority, both to *goe*, and *speake*.

Wherein the principall point is, that the authority of the Prophets calling, is derived from God himselfe in plaine and evident words; *Goe and speake*; and till then the Prophet went not. So in the new Testament, the Apostles went not into the world to preach, till they had their into Commission, *Goe and teach all Nations.* And after them, Saint Paul preached not till it was said unto him, *Arise, and goe.*

In all which is discovered and condemned the pride and presumption of those who dare runne on their owne heads, and will not stay till the Lord say unto them, *Goe and speake*. These men are bolder than either the extraordinary Prophets of the old Testament, or the Apostles which are the extraordinary Ministers of the new: who alwaies had their warrant with them when they went. And if any man aske why it is necessary they should have so; I answer, the reasons are many.

First, all Prophets and Ministers are Gods deputies and Commissioners: it is therefore reason that they have authority from their Lord and Master.

Deff. 3.  
The Prophet will  
not goe till hee  
be sent.

And thus may  
private motions  
only, but not  
the Spirit of  
God.

Men therefore  
are to offer them-  
selves, but not  
to goe till they be  
sent.

The Commis-  
sion received.

Deff. 1.  
No man is to  
preach without a  
Commission.

Matt. 28. 19.  
Acts 9. 5, 6.

This is for  
each one.

Reason 1.  
Commis-  
sioners  
have no power  
but from the  
King.

*Reason 2.*  
The minister  
that is called  
to the  
ministry

*Reason 3.*  
The minister  
that is called  
to the  
ministry

*Object.*  
The minister  
that is called  
to the  
ministry

*Object.*  
The minister  
that is called  
to the  
ministry

*Object.*  
The minister  
that is called  
to the  
ministry

*Object.*  
The minister  
that is called  
to the  
ministry

Secondly, their words nor deeds beare no  
evidence, nor have any power in them, unless they  
be spoken by virtue of a *Commission*: nor have  
their labours any blessing, unless God give it.

Thirdly, their persons have no protection  
nor safety, unless they be Gods *Ambassadors*:  
and how are they so, unless they be called and  
sent by God, and have authority given of  
God: For these causes, no man is to thrust him-  
self into the Ministry, without a calling  
from God: and therefore no marvell, though  
those men who will be *Chinners* and *Callers* of  
themselves, and run when they are not sent, bee  
in their persons subject to all dangers: because  
they are out of Gods protection, and their la-  
bours without profit, because no blessing, nor  
promise of God was given unto them: for God  
may justly say unto them: *Let him that sent  
you protect your persons: Let him that sent you  
bless your labours.*

But it will then be demanded, how may I  
know if God bid me goe: for God speaks not  
now from Heaven as in old time, and as to this  
Prophet: I answer: It is true, we are to looke  
for no such *visions* nor *apparitions* from heaven;  
for ordinarily there are none such, and the *Pop-  
pish Church* doth but deceive themselves, and  
couzen the world, who tell us of many appa-  
ritions that happen to their *Monks* and *Friers*:  
for now ordinarily, God speaketh in another  
manner to his Church: for in general duties  
God speaketh to us out of his Word and holy  
Scriptures; and in particular and personal du-  
ties, (where the Word in plaine termes serveth  
not) he speaks to a man by his owne conscience,  
and by the voice of his *Church*.

Out of his Word, God sheweth thee the *di-  
gnity* and *excellency* of this calling, to be a Mini-  
ster of the Word: namely, they are his *Mes-  
sengers* and *Ambassadors*, &c. that so he may  
win them to love and affect it. And againe,  
the necessity of it, that it is *the way to sal-  
vation*, that without it ordinarily Gods Church  
is not regarded, nor mans soules saved: and this  
may steepe thee up to undertake the burthen;  
this is *generall*. But now particularly for thy  
selfe: Wouldst thou know whether God  
would have thee to goe or no? then thou  
must aske thy owne conscience, and aske the  
*Church*: for if thou be heartily *willing*, and be  
fully & *vertuously qualified*, then God bidst thee  
goe. Now thy conscience must judge of thy  
*willingnesse*, and the Church of thy *ability*: and  
as thou must not trust other men, to judge of  
thy *inclination* or affection: so thou must not  
trust thy owne judgement, to judge of thy  
*willingnesse* or sufficiency. If therefore thy owne  
conscience tell thee upon true examination, that  
thou dost not love and affect this calling a-  
bove any other, then God sends thee not; and if  
thou enter with such testimony, not God, but  
some worldly & sinister respect doth send thee,  
and put thee forward: for though thou dost de-  
sire it, yet if the Church of God have not allow-

ed thy ministry, thou shalt not send thee:  
But if thou art willing, thy conscience doth truly  
testifie unto thee, that thou desirest to doe service  
to God and his Church, in this calling above  
any other: And if withall, upon signification  
hereof to the Church, and upon trial made of  
thy gifts and learning, the Church (that is, many  
learned, wise and godly, and such as the Church  
hath publickly appointed for that purpose) doe  
approve of that thy desire, and of thy sufficien-  
cy to doe Gods service in his *Ministry*, and  
thereupon by a publicke *Calling*, bid thee goe;  
then assuredly God himselfe hath bid thee goe.  
And it is as effectually a calling, as if thou heardest  
the voice of God from Heaven: for as in  
repentance, if thy conscience tell thee thou hast  
truly repented, and if thou canst make that  
known to the Church by good evidence, as  
thereupon a *Minister* of God pronounceth the  
pardon of thy finnes unto thee: If thou re-  
pent, and knowest it to be as effectually, as if  
God from Heaven had told thee, *thy finnes are  
pardoned*: So it is here; if thou hast the testimo-  
ny, first of thy conscience, and then of the  
Church, thou art to rest therein, as in the voice  
of God. And this is the *calling* that we are to  
looke for in these daies.

By which doctrine, as those are justly con-  
demned of foule *presumption*, who dare runne  
upon private motions, and carnall respects, and  
are justly left without *blessing* or *protection*: so  
they on the other side, doe offer great *wrong* to  
God and his *Church*, who when they cannot  
deny, but they affect the Ministry above any  
calling, and have approbation of their gifts  
from the Church of God, yet will not believe  
the testimony of the Church herein, but their  
owne private judgements, which in this case is no  
way a competent Judge, either for or against.  
Let such men know, that they oppose them-  
selves even against God himselfe: it being cer-  
taine, that where the *inward* calling of the con-  
science, and the *outward* calling of the Church  
doe concur, there God himselfe calleth and bid-  
deth that man, *Goe, and speake*.

Now then (to draw to an end) let us observe  
in the last place, with what authority a Minister  
of God comes unto us, and executes his Functi-  
on: even with immediate authority and Commis-  
sion from God: whereby he is bid, *Goe, and  
speake*. If it be so, let it persuade the world, to  
fear to doe any wrong, either to that calling, or  
to those persons who come with so faire a Com-  
mission from God himselfe. But if it doe not  
persuade the prophane world, at least let this  
bee a comfort and encouragement to all true  
*Ministers*: for if God bid them goe, he will goe  
with them himselfe: if he find them, he will not  
forsake them, but *assist* them, & *bless* them, and  
open their mouths, & enlarge their hearts, and  
harden their foreheads, and give power unto  
their words to convert his children, and to con-  
found and stiffen the hearts of his enemies. If  
he send them, he will *defend* and *protect* them.

*Use 1.*  
Against them that  
doubt, and say  
they be sin-  
ners, and yet  
will not goe.

*Distr. 2.*  
See the authority  
of some Ministers  
of God.

*Vse 2.*  
Ergo, let no man  
wrong them.

*Vse 3.*  
Ergo, let Ministers  
be comforted in  
doing their duty:  
For God send  
them, he will re-  
ward them.

so that one haire of their heads shall not fall to  
the earth, without his providence. If hee find  
them, he will provide for them, and sufficiently  
reward them: and will honour them in the  
hearts of his owne people, and magnifie them in  
the faces of their enemies. And lastly, if he send  
them, he will pay them their wages, even an  
eternall weight of comfort here, and of glory in

Heaven. And as they are here bid *goe*, so once  
they shall be bid *Come*: and that not only with  
the generall call of all the Elect: *Come ye, bless-  
sed of my Father, inherit the Kingdom prepa-  
red for you*: but even with that particular *Call*,  
which especially belongs to them that are faith-  
full in this service: *Come thou good and faith-  
full servant, enter into thy Masters joy.*

PSAL. 118. 16.

Blessed be he that commeth in the Name of the Lord.

DAN. 12. 3.

They that turne many to righteousness, shall shine as the  
starres for ever and ever.

1 COR. 4. 1.

Let a man so thinke of us, as of the Ministers of Christ,  
dispensers of the secrets of God.

FINIS.

Vvv 3

A Fruitfull  
**D I A L O G V E**  
CONCERNING  
The end of the World.

Written many yeares agoe, and then published  
By  
M. W. P E R K I N S.

*Perused and revised.*



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