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*Aug. 9.*  
*An. 1669.*



AD CLERUM.

N. 14.

A  
SERMON

Preached at a VISITATION

holden at GRANTHAM

In the COUNTY and DIOCESS

of Lincolne, 8. Octob. 1641.



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By a late Learned PRELATE.

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Now Published by his own Copy. 18

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Sirac. 3. 24.

*For many are deceived by their own vaine opinion: and an evil suspicion hath overthrowne their Judgment.*

5.

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O X F O R D,

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103, 111





MATTH. 15.9.

*But in vain they do worship me, teaching for doctrines the commandments of men.*

**I.**  **U**r Saviour sometimes forewarneth his Disciples to *beware of the leaven of the Pharisees*. Which *leaven*, as he expoundeth himself, (and he best knew his own meaning,) was of two sorts: the leaven of *hypocrisie*, *Luk. 12.* and the leaven of corrupt and superstitious *doctrine*, *Matth. 16.* Wee read *1 Cor. 5.* of a third sort, and that is *the leaven of maliciousness*: which also usually accompanieth the other two. Where any of the three are in abundance, but especially where they all meet and abound, (as in these *Pharisees*) it is impossible by any care or cunning so to keep them hidden, as not to bewray themselves upon occasion to an observing eye. As you know it is the nature of *leaven*, though it be hidden never so deep in a heap of meale, to work up to the top, so that a man may certainly know by

*Luk. 12. 1.*  
*Matth. 16. 12.*  
*1 Cor. 5. 8.*

the effects, and be able to say, that there it is. In the storie of this present Chapter, the Pharisees discover all the three; *Malice, Hypocrisie, and Superstition.* Their *Malice* against Christ, although it appeared sufficiently in this, that their quarrelling his Disciples for eating with unwashen hands was with the intent to bring *an odium* upon him for not instructing them better: yet he passeth it by, without taking any special notice thereof. It may be, for that his own person was chiefly concerned in it. But then the other two, their *Hypocrisie* and *Superstition*, in rejecting the *Commandments* of God for the setting up of their own *Traditions*; because they trencht so neer and deep upon the honour of God his heavenly Father, he neither would nor could dissemble. But themselves having given him the occasion by asking him the first question. [*Why doeth thy Disciples transgress the tradition of the Elders?*] he turneth the point of their own weapon full upon them again as it were by way of *recrimination* not without some sharpness, do you blame them for that? But *why then do you your selves also transgress the Commandments of God by your Tradition?* which is a farre greater matter.

*Percutit illos atrociorē recriminatione. Eras. in Paraphr. Το πολλῶν μεζον ἔγκλημα, Chrys. Hom. 51.*

2.

That is their *Charge*, vers. 3. Which having made good by *one instance* taken from the *first Commandment*, (more he might have brought; but it needed not; this one being so notorious and so convincing:) he thenceforth doubteth not to call them *Hypocrites* to their faces, and to apply to them a passage out of the Prophet *Esaias* very pat to his purpose

*Συμβαίνουσαν αἰετῆς βλάβης. Chrysost. ibid. Isai. 29. 13.*

(3)

purpose. Wherein the Prophet charged the people of those times with the very same crimes, both of them, whereof these Pharisees are presently appealed: to wit, *Hypocrisie*, and *Superstition*; Hypocrisie in their *Worship*, and superstition in the *Doctrine*. The *Leaven* whereof, by how much more it *swelled* them in their own and the common opinion, making them to be highly esteemed among men for their outward *preciseness* and semblances of holyness: by so much the more it *soured* them towards Almighty God-, rendring the whole lump of their so *strict Religion* abominable in his sight. So true is that of our Saviour, *Luk. 16. That which is highly esteemed among men, is abomination in the sight of God.* Their *Hypocrisie* he putteth home to them in the Verses before the Text; *Ye Hypocrites, well did Esaias prophesse of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is farre from me.* That done, he forgetteth not to remember them of their *Superstition* too: continuing his allegation out of the Prophet still, in the words of my Text, *But in vaine do they worship me, teaching for doctrines the commandments of men.*

This later verse I have chosen to entreat of alone at this time: For although *Hypocrisie* and *corrupt teaching* do often go together, as in those *Jewes* whom the Prophet long before reproveth, and in these *Pharisees* whom our Saviour here reproveth: yet have I purposely severed this verse from the former in the handling, moved thereunto out of a

B 2

double

Ἀκριβέστην  
αἰρασιν.

Acts 26.5.  
Luk. 16.15.

3.

Ἐν ὑποκρίσει  
καὶ δόξῳ λέγουσιν.  
1 Tim. 4.2.

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double consideration. *First*, because *Hypocrisie* lurking more within, we are not able to pronounce of it with such certainty; neither (if we were) have we indeed any good warrant so to doe: as we may of *unsound Doctrines* which lye more open to the view, and are allowed to our examination. *Secondly*, and especially, because hundreds of those my brethren whom I cannot in reason excuse from symbolizing with the Pharisees in *teaching for doctrines the commandments of men*, (which is the fault reprov'd in this verse;) I cannot yet in charitie and in my own thoughts, but acquit from partaking with them in (the measure at least of) that their foul *hypocrisie*, wherewith they stand charged in the former Verses.

The Words themselves being one entire proposition; to stand upon the curious dividing of them would be a matter of more ostentation than use: And the *truth* thereof also, when the meaning is once layd open, will be so evident, that I shall presume of your assent, without spending much time in the proof. The main of our business then upon the Text at this time must be *Explication*, *Application*, and *Use*: First the *Explication* of the Words; then the *Application* of the Matter; and lastly some *Corollaries* inferred there from for our Use. Which for your better understanding and remembrance I shall endeavour to do as plainly and orderly as I can.

4. As for the *Words* first. There are three things in them that desire *Explication*: First, what is meant by

1 *Theff.* 5. 21.  
1 *Joh.* 4. 1.



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by the *commandements of men*; secondly, what it is to *teach* such *Commandements* for *doctrines*; thirdly, how and in what respect they that teach such *doctrines* may be said to *worship God in vain*. For the *first*: ἐπιταγή, or ἐπιταγή, a *Commandment*, properly and strictly taken, is an *affirmative precept*, requiring something to be done: the contrary whereof is a *Prohibition* or *negative precept*, forbidding the doing of something. But in the Holy Scriptures, (as in our common speech also,) the word is usually so extended as to comprehend both, (*Prohibitions* also, as well as *Commandements* properly so called.) The reason whereof is, because *Affirmatives*, and *Negatives* do for the most part mutually include and infer the one the other: As in the present case it is all one, whether the *Pharisees* should *command* men to wash before meat, or *forbid* them to eat before they had washed. We call the whole Decalogue the *ten Commandements*, though there be *Negative Precepts* there as well as *Affirmative*, yea more *Negative* than *Affirmative*. And those *Negatives* [*Touch not, Taste not, Handle not,*] are called the *Commandements of men*, Col. 2. 22. Which place I note the rather, because the appellation here used; and cited out of *Esai. 29.* according to the *Septuagint* [ἐπιταγὰς τῶν ἀνθρώπων] are not found any where else in the whole Testament besides in the relation of this storie, save in that one place onely. By the analogy of which places, in as much as there is mention made in them all as well of *Doctrines*, as of *Commandements*, and that in some of them with the *Conjunction*

Τὰς ἐπιταγὰς  
 διδάσκει, μὴ κοί-  
 χήσῃς, μὴ  
 ἔσῃς. Ματθ 10.  
 19. Luke 18. 20.

Co-

Copulative between them, we are warranted to bring within the extent of this word, according to the *general intention* and scope of our Saviour in this place, *Doctrinals* as well as *Morals*: that is to say, as well those that prescribe unto our *Judgments*, what we are bound to believe or not to believe in matter of *Opinion*; as those that prescribe unto our *Consciences*, what we are bound to do or not to do, in matter of *Practice*. Although the *special occasion* whereupon our Saviour fell into this discourse against the Pharisees, and the *special instance* whereby he convinceth them, do withall shew, that the *Morals* do more principally, properly, and directly fall under his *particular intention* and scope therein. In the full extent of the word then, all those prescriptions are to be taken for the *Commandements of men*, wherein any thing is by *humane Authority* either *injoyed* or *forbidden* to be *believed* or *done*, (especially to *be done*;) which God in his Holy Word hath not so *enjoyed* or *forbidden*. *Jonadab's* command to the *Rechabites*, that they should not drink Wine, they nor their sons for ever; and the *Pharisees* tradition here, that none should eat with unwashen hands; were both the *commandements of men*.

Jer. 35. 6.

5. This is clear enough, yea and good enough hitherto, if there were no more in it but so. For you must observe, (or else you quite mistake the *Text*, and the whole drift of it,) that it is no part of our Saviours meaning, absolutely and wholly to condemn all the *Commandements of men*. For that were

to cut the sinews of all *Government* and *Order*, and to overturn *Churches*, *Kingdoms*, *Corporations*, *Families*, and all other both greater and lesser *Societies* of men: none of all which can be upheld without some *positive Laws* and *Sanctions* of mans devising. We do not therefore find, that either *Fonadab* was blamed for *commanding* the *Rechabites* not to drink wine; or that they were blamed for *observing* his commandement therein. But rather on the contrary that God well *approved* both of him and them, yea and *rewarded* them for their obedience unto that command; though it were a command but of *mans devising*, and had no more than a bare *humane Authority* to warrant it. And therefore those men are very wide, that vouch this Text against the *Ecclasiastical Constitutions* or *Ceremonies* with such confidence, as if they were able with this one Engine to take them all off at a blow: not considering, that it is not barely *the Commandments of men*, either *materially* or *formally* taken, (that is to say, neither the *things commanded* by men, nor yet *mens commanding* of them;) but it is the *teaching* of such Commandments for *Doctouines*, that our Saviour here condemneth the Pharisees for. What that is therefore, we are next to enquire, *διδασκοντες διδασκαλιας*, *teaching for doctrines the commandments of men*.

Jer. 25. 18, 19.

Abridgm.  
Line. p. 44.

In the 29. of *Esaie*, the substantives have a Conjunction copulative between them in the *Septuagint*; and they are read in the very same manner and order [*ἐντάλματα καὶ διδασκαλιας*] by *St. Paul*, alluding thereunto in *Col. 2*. But in the *Greek Text* in all

6.

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*Per appositionem.* Erasm.  
Beza.

all Copies extant both here and in *Mark 7.* where the same Historie is related, they are put without the Conjunction, by *Apposition*, as the Grammarians call it. The meaning is the same in both readings; onely this latter way it appeareth better, and it is in effect this: Whosoever shall endeavour to impose upon the judgments of men, *in credendis*, or in point of *faith*, any thing to be *believed* as a part of Gods holy *truth*; or shall endeavour to impose upon the Consciences of men, *in agendis*, or in point of manners, any thing to be *observed* as a part of Gods holy will, which cannot be sufficiently evidenced so or so to be, either by *express testimonie* of the written Word of God, rightly understood and applied, or by clear natural and *necessary deduction* therefrom according to the Laws of true Logical discourse, is guilty more or lesse of that *superstition* our Saviour here condemneth in the Pharisees, of *teaching for Doctrines the commandments of men.*

7. And a fault it is of a large comprehension. It taketh in all *additions* whatsoever, that are made to that absolute and all-sufficient *Rule of Faith and Manners*, which God hath left unto his Church in his *written Word*. In *what kind soever* they are; whether in Opinion, Worship, Ordinance, Injunction, Prohibition, Promise, or otherwise. From *what cause soever* they proceed; whether from credulity, ignorance, education, partiality, hypocrisie, misgoverned zeal, time-serving, or any other. For *what end soever* they may be done; whether those ends be in truth *intended*, or but in shew pretended:  
say



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say it be the glory of God, the reformation of abuses, the preventing of mischiefs or inconveniences, the avoiding of scandals, the maintenance of Christian liberty, the furtherance of piety, or whatever else can be imagined. If they have not a sufficient foundation in the *sacred Text*, and yet shall be offered to be pressed upon our *judgments* or *consciencs* in the name of God, and as his Word: they are to be held as *chaffe*, fitter to be scattered before the wind, or cast out to the dunghil, than to be hoarded up in the Garners among the *wheat*; (alas, *what is the chaffe to the wheat?*) or as *wood*, *hay*, or *stubble*, mee-  
ter to become fewel for the Oven or Hearth, than to be coffered up in the *treasurie* among *gold*, and *silver*, and *precious stones*. And he that bringeth any such doctrine with him, let his *piety* or *parts* be otherwise what they can be; should he in either of both, or even in both, match not onely the holy *Apostles* of Christ, but the very blessed *Angels* in heaven; yet should we rather defie him as a *Traitor*, for setting Gods stamp upon his own Bullion, than receive him as his faithful *Embassadour*; and salute him with an *Anathema* sooner, than bid him *God speed*. Especially if the doctrine be apparently either *false* or *ungrounded*, and yet *positively* and *peremptorily* delivered, as if it were the undoubted word and will of God.

I may not now descend to particulars. But thus much it will concern us all to know in the general, That whosoever teacheth any thing either to be *absolutely unlawful*, which God hath *not forbidden* in

C

his

*Jer.* 23. 28.

*1 Cor.* 3. 12, 15.

*Gal.* 1. 8.

*2 Job.* ver. 10.

8.

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his words; or to be *absolutely necessary*, which God hath *not required* in his word: he *teacheth for doctrines the commandments of men*, and so far forth plaieth the *Pharisees* part in burthening the consciences of Gods people with the *superstitious fancies* of his own brain. But otherwise, the *enjoyning* of something for a time which God hath *not forbidden*, or the *forbidding* of something for a time which God hath *not required*, by those that are endued with lawful Authority in any *Ecclesiastical, Political, or Domestical* Society; so as the same be not done for *conscience sake* towards God, or with any opinion of *worship, merit*, or operative *holiness*, but meerly out of prudential considerations, and for the reasons of *order, decency, expedience*, or other like respects of *conveniency and accommodation*; is a thing no waies justly chargeable with *Pharisaisme, superstition*, or to be cryed down and condemned under the name of *will-worship*; nor doth it come within the compass of our Saviours reproof in this place. If *Fonadab* had laid an obligation upon the consciences of the *Rechabites, not to drink wine*, by telling them that for *conscience sake* towards God they ought to abstain therefrom; or if the *Jewish Elders and Governors*, leaving the consciences of the people free, had onely made a *Law* under some penalty for *decency and cleanlinesse sake*, that no man should sit down to meat in publick with *unwashed hands*: to my seeming had *he* then been guilty of this *Pharisaical superstition*, and *they* free. In brief then to conclude this Enquiry, To lay an obligation

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ligation either upon the *judgments* or *consciences* of men in point of *opinion* or *practice*, which God hath not laid; that, and nothing but that, is to *teach for doctrines the commandments of men*.

We have yet a *third* thing to be enquired of, for the Explication of the words: namely, how and in what respect they that teach such doctrines may be said to *worship God in vain*. The ambiguity of our English word *Worship*, hath occasioned many Errors among Divines, and mis-understandings of one anothers words and writings, whereby the disputes and controversies about *Worship* are become of all other the most intricate and perplexed. The *Hebrews*, and the *Greeks* too, have sundry words, and those of distinct notions, and significations: which we in English, for want of fitter expressions, are faine to translate promiscuously by this one word *Worship*. The Greek words *προσκύβειν*, *λατρεύειν*, *προσκύβειν*, and *σεβάζειν*, (which is the word here used) are all indifferently rendred, *worshipping*. Here, according to the notion of the Greek word, it properly signifieth the performance of some religious or devout act, with an intention to honour God thereby. Whereby it appeareth, that these *Pharisees* placed a great part of their *Religion* in the observation of these *Traditions of mens devising*; and flattered themselves with this conceit, that they did God a great deale of *honour* in so doing, and that therefore he could not choose but be marvellous *well pleased* with them for so doing. By long accustoming themselves to which-like outward observances, they

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had almost lost the vigor and *soul* of true *Religion*, (which consisteth in the inward reverence and devotion of the heart:) and had litle other left than the bare *carcase*, or empty *outside* thereof; and that also patcht and pieced up for the most part with the *devises* and *inventions* of men.

10.

And this our Saviour now telleth them is *VVorship in vain*. He saith so indeed: but hath he any Text for it. The place he citeth is in *Esaie* 29. 13. where the words according to the Original run but thus, [*Their fear towards me is taught by the precept of men:*] but that it is *vain*, the Prophet doth not there say. He doth not say it *ἄπληξι*, in those very words, according to the *Hebrew*: but the scope of the place importeth all that and more. For God there threatneth to punish the people for such *worship*: which he would not have done, if he had been either *pleased* with it, or *honoured* by it. But the very word and all is so found, even as our Saviour citeth it [*κατὴν ἢ σεβαστῶν*] in the *Septuagint* there: which being the most common and *received Translation* in those dayes, was therefore for the most part followed by Christ and his Apostles in their quotations, especially where it swerved not very much in sense from the *Original*. Now a thing is said to be done *in vaine*, when it hath not that wished effect, which the doer intended and expected. Those *Pharisees* then, intending by those superstitious *will-worships* to *honour* God, and hoping to *please* him therewithall; when their expectations should be so far frustrated, that God should all on the contrary



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trary profess himself *dishonoured* and *displeased* thereby; it must needs be acknowledged that this their *Will-worship* was all *in vain*. Certainly God will reject, what himself hath forbidden: and he hath forbidden, and that both frequently, and with the severest interminations, all manner of *VVill-worship* (of this kind, and properly so called) and all *additions* of men unto his holy Word.

In the several parts of the Text thus opened, we may see the full meaning of the whole. God will not approve of, nor accept any *VVit worship*, or *VVill-worship*, forged or devised by man, with an opinion as if it were a necessary part of Gods service; nor allow of any *doctrine*, that tendeth to bind the *Judgments* or *Consciences* of his people further than he hath thought fit himself to bind them by the expresse of his Word. He will, when time serveth, *root out every plant which is not* of his own planting. And when *the day* is come, which shall declare (by a fiery trial) *every mans work of what sort it is*: the *gold* and *silver* and *pretious stones* shall abide the fire, and the workman that built with such good stuff shall receive a blessed reward. But he that buildeth *wood*, or *hay*, or *stubble*; though by the great mercy of God he himself may passe through the fire, and be saved (with some difficulty,) so long as he holdeth fast the foundation, which is *Christ* and his merits: yet he shall suffer losse in his work however. That shall be sure to *burn* and *perish*; whatsoever becometh of him. All that *fear* of God is but *superstitious* and *vain*, that is taught by the *Precepts* and *Commandments* of men. From

II.

Matth. 15. 12. 1

1 Cor. 3. 12-15

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12. From *the Explication* of the Text hitherto, I came now to *the Application* of it. Wherein I doubt not by Gods help, but to make clear to the judgment of any man, that is not either incapable through *ignorance*, or fore-possessed with *prejudice*, these three things. *First*, that the *Papists* are guilty of the Pharisaiical superstition and Will-worship here condemned. *Secondly*, that *the Church of England*, and hir regular and obedient children are not guilty of the same. *Thirdly*, that those *Divines and others* in the Church of England, that so undutifully charge her therewithall, are in truth themselves inexcusably guilty of that very crime, whereof they unjustly accuse her.

13. *First*, for *the Papists*. That they are the right children and successors of the *pharisees*, no man that rightly understandeth the Tenets of the *Romish Church* but will easily grant; if he shall duly consider what a masse of *humane Traditions* both in point of belief and worship are imposed upon the judgments and consciences of all that may be suffered to live in the visible Communion of that Church, and that with opinion of *necessity* and under paine of damnation. The *Popes Supremacy*, *Worshipping of Images*, *Invocation of Saints and Angels*, the *propitiatory Sacrifice of the Mass*, *Purgatory*, the *seven Sacraments*, *Transubstantiation*, *Adoration of the host*, *Communion under one kind*, *Private Masses*, *forbidding Priests Mariage*, *Monastical Vowes*, *Prayer in an unknown tongue*, *Auricular Confession*. All these, and I know not how many more, are such, as  
even

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even by the confession of their own learned Writers, depend upon *unwritten Traditions* more than upon *the Scriptures*. True it is, that for most of these they pretend to *Scripture* also: but with so little colour at the best, and with so little confidence at the last; that when they are hard put to it, they are forced to fly from that hold, and to shelter themselves under their great *Diana Tradition*. Take away that, it is confessed that many of the chiefe Arcicles of their Faith *nutare & vacillare vidcbuntur*, will seem even to totter and reel, and have much adoe to keep up. For what else could we imagine should make them strive so much to debase the Scripture all they can, denying it to be a Rule of Faith, and charging it with *imperfection, obscurity, uncertainty*, and many other defects; and on the other side to magnifie *Traditions* as every way more absolute: but meerly their consciousness, that sundry of their doctrines, if they should be examined to the bottome, would apeare to have no sound foundation in the *Written Word*. And then must needs wee conclude from what hath been already delivered, that they ought to be received, (or rather not to be received but rejected) as *the Doctrines and Commandments of men*.

Nor will their flying to *Tradition* help them in this case, or free them from *Pharisaisme*; but rather make the more against them. For to omit that it hath been the usual course of *false teachers*, when their Doctrines were found not to be *Scripture-prooffe*, to (a) fly to *Tradition*: do but enquire a little into

Andradius.  
Multò maxima  
pars Evangelii  
pervenit ad nos  
traditione; per-  
exigua literis est  
mandata. Hof.  
Confess. c. 2.  
Egenum elemen-  
tum. Hofius.  
Plumbea regula.  
Pighius, &c.

(a) V. Chamier.  
Tom. 1. Panstrat.  
Lib. 9. cap. 16.  
Jewels Defence  
2. chapt. 9.



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(b) Non male comparari Phariseos Catholicis. Serarius. apud Hall. Serm. on Matt. 5. 30.  
 (c) Sadoc discipulus Antiqui Soch. ei, author sectæ Sadduc. eorum secundum Rabbinos. V. E. T. in קריש; Schindler. in Lexic. Pentagl. Sed hoc ut commentum Rabbanicum exigit Montacutus: qui Sadducæorum originem ad Dositheum quendam refert, ex autoritate Epiphani & aliorum; eosque Sadducæos dictos confirmat a קריש Justitia, ob mores austeros, & in judiciis severitatem. V. Montacut. Appar. 7. S. 49.

into the Original and growth of *Pharisaical Traditions*, and you shall find that (b) one egge is not more like another, than the *Papists* and the *Pharisees* are alike in this matter. When *Saduc* (or whosoever els was the first Author of the Sect of the *Sadduces*) and his followers began to vent their pestilent and Atheistical Doctrines, against the *immortality of the Soule, the resurrection of the Body*, and other like: the best Learned among the *Jewes*, (the *Pharisees* especially,) opposed against them by arguments and collections drawn from the *Scriptures*. The *Saduces* finding themselves unable to hold argument with them, (as having two shrewd disadvantages; but a *little Learning*, and a *bad cause*;) had no other means to avoid the force of all their arguments, than to hold them precisely to the *letter* of the Text, without admitting any *exposition* thereof, or *collection* therefrom. Unlesse they could bring *clear Text*, that should affirme *totidem verbis* what they denied; they would not yeild. The *Pharisees* on the contrary refused (as they had good cause) to be tyed to such unreasonable conditions: but stood upon the *meaning* of the *Scriptures*, as the *Sadduces* did upon the *letter*; confirming the truth of their interpretations partly from *Reason*, and partly from *Tradition*. Not meaning by *Tradition* (as yet,) any doctrine other than what was allready sufficiently contained in the *Scriptures*; but meerly the *Doctrine* which had been in all ages constantly taught and received with an *Universal consent* among the *People of God*, as consonant to the holy *Scriptures* and



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and grounded thereon. By this means, though they could not satisfy the *Sadduces*, (as Heretikes and Sectaries commonly are obstinate) yet so farre they satisfied the generality of the people, that they grew into very great esteem with them, and within a while carryed all before them: the detestation of the *Sadduces* and of their loose errors also conducing not a little thereunto. And who now but the *Pharisees*? and what now but *Tradition*? in every mans eye and mouth. Things being at this passe, any wise man may judge, how easy a matter it was for men so revered as the *Pharisees* were, to abuse the credulity of the people and the interests they had in their good opinion, to their own advantage: to make themselves *Lords* of the peoples faith, and by little and little to bring into the *Worship* whatsoever doctrines and observances they pleased; and all under the acceptable name of the *Traditions of the Elders*. And so they did, winning continually upon the people by their cunning and shewes of Religion, and proceeding still more and more, till the *Jewish Worship* by their means was grown to that height of *superstition* and *formality*, as we see it was in our Saviours dayes. Such was the beginning, and such the rise, of these *Pharisaical Traditions*.

ποταύτων ἔχουσι  
τι τὴν ἰσχυρὰν  
παρὰ τοὺς ἀλλή-  
θεις, ὡς— &c.  
Joseph. 13.  
Antiqu. 18.

Διδρασεως.  
Eriphan. in  
Ptolom. Justinian.  
Novel. 146.  
& alii.  
ἄλλοι δὲ πολλοὶ  
λατρεύουσιν ἰσχυρῶς.  
Chrysf. Hom.  
51. in Matt.

15.

*Popish Traditions* also both came in and grew up just after the same manner. The Orthodox Bishops and Doctors in the antient Church, being to maintain the *Trinity* of Persons in the Godhead, the *Consubstantiality* of the Sonne with the Father, the

D

*Hypostatical*

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*Hypostatical Union* of the two Natures in the person of Christ, the Divinity of *the Holy Ghost*, and other like Articles of the Catholike Religion, against the *Arians, Eunomians, Macedonians*, and other Heretikes: for that the words *Trinity, Homoiouion, Hypostasis, Proceſſion, &c.* (which for the better expreſſing of the Catholike ſenſe they were forced to uſe) were not *expreſſely* to be found in *the holy Scriptures*; had recourſe therefore very often, in their writings againſt the Heretikes of their times, to *the Tradition of the Church*. Whereby they meant not (as the Papiſts would now wreſt their words,) any *unwritten doctrine* not contained in the Scriptures, but the very doctrine of *the Scriptures* themſelves, as they had been conſtantly underſtood and believed by all faithfull Chriſtians *in the Catholike Church* down from the Apoſtles times till the ſeveral preſent ages wherein they lived. This courſe of theirs, of ſo ſerviceable and neceſſary uſe in thoſe times, gave the firſt occaſion, and after-riſe, to that heap of *Errors and Superſtitions*, which in proceſſe of time (by the power and policy of *the Biſhop of Rome* eſpecially) were introduced into the Chriſtian Church under the ſpecious name and colour of *Catholike Traditions*. Thus have they troden in the ſteps of their forefathers *the Pharifees*: and ſtand guilty even as they of the *Superſtition* here condemned by our Saviour, in *teaching for doctrines mens Precepts*.

Mox ſubſecuta  
eſt corruptela  
Calvin. in loc.

16

But if the *Church of Rome* be caſt, how ſhall the *Church of England* be quit? That ſymbolizeth  
ſo

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so much with her in many of hir *Ceremonies*, and otherwise? What are all our *crossings*, and *kneelings*, and *duckings*? What *Surplice*, and *Ring*, and all those other Rites and Accoutrements that are used in or about the *publike Worship*; but so many *Commandments of men*? For it cannot be made appear (nor truly do I think was it ever endeavoured,) that God hath any where commanded them. Indeed these things have been objected heretofore, with clamour enough; and the cry is of late revived again with more noise and malice than ever, in a world of *base and unworthy Pamphlets*, that like the *frogs of Egypt* croake in every corner of the Land: And I pray God the suffering of them to multiply Exod.8.14. into such *heaps* do not cause *the whole Land* so to *stink* in his nos-thrills, that he grow weary of it and forsake us. But I undertook to justify *the Church of England* and hir regular and obedient children in this behalf: and it will be expected I should do it: If any of the Children of this Church in their too much hast have over-runne their Mother; that is, have busied themselves and troubled others with putting forward new Rites and *Ceremonies*, with scandal, and without Law: or by using hir name without hir leave for the serving of their own purposes have causelessly brought an evil suspicion upon her (as some are blamed) let them answer it as well as they can: it is not my businesse now to plead for them, but to vindicate *the Church of England* against another sort of men, who have accused her of *Superstition* unjustly.

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17

Set both these aside; and his defense is made in a word, if we do but remember what hath been already delivered in the *Explication* of the Text: to wit, that it is not *the commandments of men*, either *Materially* or *Formally* taken; but the *Opinion* that we have of them, and *the teaching* of them for *Doctrines*, wherein Superstition properly consisteth. *Materially* first. There is no Superstition either in *wearing* or in *not wearing* a Surplice, in *kneeling* or in *not kneeling* at the Communion, in *crossing* or in *not crossing* an infant newly baptized: even as there is no superstition in *washing* or in *not washing* the hands before meat: So long as neither the one is done with an opinion of *necessity*, nor the other *forborn* out of the opinion of *unlawfulness*. For so long the conscience standeth free. The Apostle hath so resolved in the very like case: That neither *that eateth* is the worse for it, nor *he that eateth not* the better for it. A man may eat, and do it with a good conscience: and he may *not eat*, and do that with a good Conscience too. As in the present case, at this time it is certain Christs disciples did eat and *washed not*: it cannot be doubted, but at some time or other they *washed* before they ate. Not for conscience sake towards God either; but even as they saw it fit, and as the present occasion required: and they might do both without *superstition*. But if any man shall *wear*, or *kneel*, or *rosse*, with an opinion of *necessity* and *for conscience sake* towards God, as if those parts of Gods service wherein those Ceremonies are used in our Church could not be right-  
ly

1 Cor. 8.8.



ly performed without them, yea although the Church had not appointed them; doubtlesse the use of those Ceremonies by reason of such his opinion should be *superstition to him*. Because a man cannot be of that *opinion*, but he must believe it to be *true doctrine*, that such and such Ceremonies are of themselves *necessary* parts of Gods worship. As on the contrary, if any body should refuse to *wear*, or *kneel*, or *rosse*, out of an opinion of their *unlawfulness*; as if those Ceremonies did vitiate the whole act of that worship whereunto they are applied: I cannot see, but upon the same ground, and by reason of such his opinion, the *refusal* of those Ceremonies should be *to him* also *superstition*. Because a man cannot be of that *opinion*, but he must believe this to be *true doctrine*, that such and such Ceremonies are of themselves *unlawful* to be used in the Worship of God. But the obedient children of the *Church of England*, having no such opinion either of the *necessity* or *unlawfulness* of the said Ceremonies; but holding them to be (as indeed they are) things in their own nature indifferent: are even therefore free from *superstition* in both the kinds aforesaid. So then in the things commanded taken *materially*, that is to say, considered *in themselves* without respect to the Churches command, there is no *superstition*: because there is nothing concerning them *doctrinally* taught either the one way, or the other.

Now if we can as well clear these things taken also *formally*, that is to say, considered not in themselves, but *as they stand commanded* by publick authority

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Rom. 13. 5.

thority of the Church: the whole businesse is done, as to this point. Nor is there in truth any great difficulty in it, if we will but apprehend things aright. For although the very *commanding* them do seem to bring with it a kind of *necessity*, and to lay a tye upon the *Conscience*, (as that of *St. Paul* implieth both, *you must needs be subject*, and that for *conscience sake*;) yet is not that any tye brought upon the *Conscience de novo* by such *command of the Church*: onely that tye that lay upon the *Conscience* before; by virtue of that general *Commandment of God* of obeying the higher powers in all their lawful *Commands*, is by that *Commandment of the Church* applied to that particular matter. Even as it is in all *Civil Constitutions*, and humane positive *Laws* whatsoever. And the *Necessity* also is but an *Obediential*, not a *Doctrinal* necessity. But the Text requireth a *Doctrinal* necessity, to make the thing done a vain and superstitious worship [*Teaching for doctrines the commandments of men.*] Which the *Church of England* in prescribing the aforesaid *Ceremonies* hath not done; nor by her own grounds could do. For look as the case standeth with private men for *doing*, or *refusing*: even so standeth the case with publick *Governours* for *commanding* or *forbidding*. As therefore with private men, it is not the bare *doing* or *refusing* of a thing, as in discretion they shall see cause; but the *doing* of it with an opinion of *Necessity*, or the *refusing* of it with the opinion of *Unlawfulness*, that maketh the *Action* *superstitious*, as hath been already shewed: So with publick

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publick Governours, it is not the *commanding* or *forbidding* of a mutable Ceremony, as for the present they shall deem it fit, for *order, decency, or uniformities* sake, or such other like respect: but the *commanding* of it with an opinion as if it were of *perpetual necessity*, or the *forbidding* it with the like opinion as if it were *simply unlawful*, that maketh the *Constitution superstitious*.

Now I appeal to any man, that hath not run on madly with the cry for company, but endeavoured with the spirit of *Charity* and *Sobriety* to satisfie his own understanding herein; if the *Church of England* both in the (a) Preface before the Book of *Common Prayer*, and in the (b) *Articles* of her Confession; and in sundry passages in the *Homilies* occasionally (and these Books are acknowledged her most *Authentick* writings, the *two former* especially, and the just standard whereby to measure her whole *Doctrine*;) if, I say, she have not in them all, and that in as plain and expresse terms as can be desired, disclaimed all *humane Traditions*, that are imposed upon the consciences of Gods people either in point of *Faith* or *Manners*; and declared to the world, that she challenged no *power* to her self to order any thing by her own authority but onely *in things indifferent*, and such as are not repugnant to the word of God; and that her *Constitutions* are but for order, comelineffe, and uniformity sake, and not for conscience sake towards God; and that therefore any of those her *Orders* and *Constitutions* may be *retained, abolished, or altered* from time to time,

and

19.

(a) The Ceremonies that remain are retained for discipline and order; which, upon just causes, may be altered and changed, and therefore are not to be esteemed equal with God's law. Preface, of Cerem.

(b) The Church hath power to decree rites and Ceremonies, but it ought not besides the Scripture to enforce any thing to be believed for necessity of salvation. Art. c. 20. Every particular or National Church hath authority to ordain, change, and abolish Ceremonies &c. Art. 34.



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and at all times, as the Governours for the time being shall judg to serve best unto Edification, What should I say more? If men list to be contentious, and will not be satisfied, who can help it? yet thus much I dare say more. Let any *Papist* or *Precisian* in the world give instance but in any one single thing, doctrinally maintained by the *Church of England*, which he can with any colour of truth except against as a *Commandment of men*: if we do not either shew good warrant for it from the *written word* of God, (which we doubt not but to be able to do, and is most *ad rem*;) or else (which is enough *ad hominem*) for every *single* instance they shall bring, return them *ten* of their own teaching, every whit as liable to the same exception as that: we will yield the Bucklers, and confesse her guilty.

20.

But now what will you say, if after all this clamouring against *English-Popish Ceremonies*, (as of late they have blasoned them,) they that keep all this adoe prove in the end the guilty persons themselves? I am much deceived if it do not clearly prove so: if we either compare her doctrine and theirs together, or take a view of some of theirs by themselves.

Τὰ δὲ δεξιὰ  
ματῶν ἐπὶ τοῦ  
κρίτους μάλιστα  
φαίνεται.  
Chrysoft. Orat.  
2. contr. Judæ-  
os.

*First*, compare them a litle, which will also adde some confirmation to the former point for the farther justifying of the *Church of England* in this behalf. And for example and perspicuity sake, let the instance be *kneeling at the Communion*; there being the like reason of all the rest. I pray you consider well the *evidence*: weigh the grounds, and observe the course held on both sides, and then give *sentence* according



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accordingly. If, as God hath given those *our Church Governours* power to determine of indifferent mutable circumstances, and they using the liberty of the Power given them, have appointed *kneeling* rather than *sitting* or *standing*, as judging it a gesture of greater *reverence* and well becoming our *unworthinesse*, but without any opinion either of the *necessity* of that gesture, or of the *unlawfulness* of the other two; so God had given the like Power to these *our Brethren*, and they using the liberty of that Power had appointed *sitting* or *standing* rather than *kneeling*, as judging either of them a more *proper Table gesture* than it, yet without any opinion of their *necessity*, or of the *unlawfulness* of *kneeling*; the case had then been alike of both. These had been as free as they; neither of them had been guilty of Superstition, in *teaching for doctrines the commandments of men*: because there was no *doctrinal necessity*, whereby to bind the conscience of Gods people on either side. Again, if as these say to their Profelytes peremptorily in effect thus [*you are bound in conscience not to kneel*; it is an unlawful gesture, a superstitious relique of Popery, and carrieth with it a shrewd appearance of their idolatrous Bread-worship; and therefore we charge you upon your consciences not to kneel:] so our Church-governors should say to the people peremptorily in effect thus, [*you are bound in conscience to kneel*, or else you profane the holy Sacrament, not discerning the Lords Body; and therefore we charge you upon your consciences to kneel:] the case of both had here also been alike.

E

Both

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Both alike guilty of Superstition, *in teaching for doctrines the commandments of men*: because by that *doctrinal necessity* as well the one sort as the other had laid a perpetual obligation upon the Consciences of men, in a matter which God having not any where either *commanded* or *forbidden* hath therefore left free and indifferent. But now taking the case as *de facto* it is, without *ifs* and *Ands*, set the one against the other, and make the comparison right: and here it is. Our *Brethren* having no publick *authority* given them to order what shall be done or not done in matters of *external government*, do yet bind the consciences of Gods people, by *teaching* that which they thus forbid to be simply and in it self *unlawful*. Our *Governors* on the contrary, though having publick *authority* to prescribe in such matters, do yet leave the consciences of men at liberty, without teaching that which they appoint, to be of absolute *necessity* in it self. This being *species facti*, as the *Civilians* speak, the even true state of the case: say now I beseech you in good sooth, and be not partial, *Quid Furis?* At whose door lieth the *Superstition*? The one side teaching no such doctrine, but having *authority*, do by virtue of *that authority* appoint the people to *kneel*; The other side having no such authority, but teaching a *doctrine*, do by virtue of *that doctrine* charge the people *not to kneel*: Whether of both sides may rightlier be said to *teach for doctrines the Commandments of men*?

*In quum sis quodego, & fortassis nequior* —

Their

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21.

Their guilt herein will yet farther appear, if leaving comparisons, we take a view of some of their *doctrines* by themselves. I say, but some of them: for how many hours would serve to reckon them all? or who indeed (even of themselves) knoweth them all? There are so many *Covies* of *new doctrines* sprung up ever and anon, especially in these late times of connivence and licentiousness; which by that they are well hatcht, presently fly abroad the Countrey, and are entertained by some or other for as good Divinity, as if they were the undoubted Oracles of the Holy Ghost. I dare not affirme it, because I will not put my self to the trouble to prove it, and because I heartily desire and wish I be deceived in it: yet I cannot dissemble my fear that it is but too true, (by the proportion of what we almost daily hear or see,) that within little more than this *one twelvemonth* last past there have been more false and *superstitious doctrines* vented in the *Pulpits* and *Presses* in England, than have been (in so open and daring a manner) in the whole space of *almost fourscore years* before, I mean since the first of *Queen Elizabeth* of blessed memory. And to make good the former charge, omitting sundry other their unwarrantable positions, partly concerning *Church-Government*, Orders, and Ceremonies established by *Law*, partly concerning sundry received *customs* in matters wholly or in part *Ecclesiastical*, partly concerning the use of sundry *pastimes* and *recreations*, partly concerning sundry *usages* and *customs in vita communi* in things meerly Civil, and

not sacred or Ecclesiastical, the particulars whereof would amount to many scores, if not hundreds: I shall present unto your view a *dozen* onely, which I have selected from the rest of those that I have observed to have been most urged of late in *Sermons* and *Pamphlets*, by which you may in part judge of the rest. And they are these

22. 1. First, that the appointing of a *set forme of Prayer* or *Liturgy*, to be used in the service of God, is unlawful or Antichristian: or that it is a straitning or limiting of the Holy Spirit of God.
2. That it is not in the power of the Church to ordain any *Rites* or *Ceremonies* in the service of God, which the people are bound to observe, other than such as God hath commanded in his Word.
3. That *Rites* and *usages*, devised or abused either by *Heathens* or *Idolaters*, may not be lawfully used by Christians in the service of God.
4. That it is unlawful or superstitious to *kneel at the holy Communion*, in the act of receiving the Sacrament.
5. That *Instrumental Musick* may not be used in the service of God, as well as *Vocal*.
6. That *Episcopacy* is *Antichristian*, or repugnant to the Word of God.
7. That the *Presbyterian discipline* is the very *Scepter of Christs Kingdom*, or the order appointed by Christ himself for the perpetual Government of his Church, which ought of all



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all particular Congregations to be inviolably observed unto the Worlds end.

That the observation of Annual Festivals in memory of Christ or his Apostles, as Christmas, Easter, &c. is Antichristian, superstitious, and unlawful.

8. That it is simply unlawful for a Minister to be possessed of *two Benefices*.

9. That *Ecclesiastical persons* may not meddle in *secular affairs*; nor can with a good conscience exercise any *Civil office or Jurisdiction*, although by humane authority, Law, or custome allowed them.

10. That it is not lawful in *preaching Gods word*, to recite sentences out of *the Fathers*; much lesse from the writings of *Heathen Writers*.

11. That the *Election or consent of the people* is of necessity required, either to the *ordeining of Ministers*, or to the appointing of them to their particular charges.

12. Lastly, (which though I find not positively delivered *in terminis*, nor is the danger thereof so generally observed, as of sundry of the former; yet for that I find it often touched upon in these late Treatises, and conceive it to be an *Error* of no lesse dangerous consequence than many of the former, I thought meet not to omit it:) That the *Examples of Christ and of his Apostles* ought to be observed of all Christians, as a *perpetual Rule* binding them to *Conformity*, even as their *Precepts* doe unto *Obedience*.

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23. Concerning which *Positions*, I do here in the face of this Congregation take God to witness, who shall judge us all at the last day, that I do verily believe, and in my conscience am perswaded, that all and every of them are the vaine and *superstitious inventions* of men, wholly destitute of all sound warrant from the *Written Word* of God rightly understood and applied: and (till they shall be better proved) ought to be so esteemed of every man that desireth to make Gods Holy Word the rule of his opinions and actions. Many and great are the *mischiefs* otherwise, that come to the Church and people of God, by the *teaching* of these and other like *groundless Positions*: As amongst others these *three* following. *First*, great scandal is hereby given to *Atheists, Papists, Separatists*, and other the enemies of our Religion; especially to the *Papists*: who will not onely take occasion thence to speak evil of us and of *the way of truth and holiness* which wee profess, but will be themselves also the more confirmed in their own wicked errors, by objecting to us, that since we left them, we cannot tell where to stay. *Secondly*, many sober and godly men, both Ministers and others, who cheerfully submit to *the established Lawes and Government*, (as they take themselves by *the Law of God* bound to doe, in things which they believe not to be repugnant to his Word) are by this means unworthily exposed to contempt and miscensure, as if they were *time-servers*, or inclined to *Popery* or *Superstition* at the least. But if they shall farther

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farther endeavour in their Sermons or otherwise, to shew their just dislike, and to hinder the growth, of these *unlawful impositions*, and to hold the people in their good beliefe by instructing them better; they shall be sure to be forthwith branded as *opposers of the Gospel*. As if there were such a *spirit of Infallibility* annexed to some mens *Pulpits*, as some have said there is to the *Popes Chaire*, that whatsoever they shall deliver thence must needs be *Gospel*. *Thirdly*, hereby many an honest-hearted and well-meaning Christian is wonderfully abused: by being mis-led into *Error, Superstition, and Disobedience*; by having his conscience *brought into bondage* in those things, whereunto it was the good pleasure of God to leave him free; and by being disposed to much *uncharitableness* in judging evil of his brother, that hath given him no just cause so to doe.

Besides these and sundry other *mischiefs* of dangerous consequence, too long now to repeat: the thing that I am presently to affirme, concerning all and every of the *positions aforesaid* and other like them, pertinently to the Text and business in hand, is this, That whosoever shall *doctrinally* and positively *teach* any of the same, doth *ipso facto* become guilty of the *Superstition* here condemned by our Saviour, and so farre forth symbolizeth with the Pharisees in *teaching for doctrines the commandments of men*. And I doubt not, but there are in the *Church of England* sundry learned judicious and *Orthodox*.

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*thodox Divines*, no way suspected of favouring *Po- pery or Popish Innovations*, that by Gods help and the advantage of Truth will be ready to maintaine what I now affirme, in a fair Christian and Scholar-like trial, against whosoever are otherwise minded, whensoever by authority they shall be thereunto re- quired.

25. I have now finished what I had to say from this Scripture by way of *Application*. From the whole premisses would arise sundry *Inferences*, as Corollaries and by way of *Use*. In the prosecution whereof, had we time for it, I should have occasion to fall upon some things that might be of right good use for the setting of mens *judgments and consciences* in a way of *Truth and Peace*. And truely my aime lay chiefly here, when my thoughts fixt upon this Text. But having enlarged my self so far beyond my first purpose allready, I shall onely give you a short touch of each of them: and it may be hereafter (as I shall see cause, and as God shall dispose,) I may take some other occasion, here or elsewhere, to enlarge them further.

26. The *first* should be an *earnest request* to such of my Brethren, as through inconsideration, zeale against Popery or profanenesse, or any other cause, have been a little too forward and faulty this way. That they would in the fear of God *review* their own *dictates*, and (all *partiality* and self-seeking laid aside) bestow a little paines to *examine* thoroughly the soundness of those *principles* from which they draw



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draw their *conclusions*: whether they be the very *true word* of God indeed, or but the *fancies* and *devices* of the wit of man. I know how loathly men are induced to suspect themselves to be in an *Errour*: and that it is with our brethren herein as with other men, may sufficiently appeare in this, that few of them will so much as bestow the reading of those books, that might give them satisfaction. But (beloved) better *try your own work* your selves, and if it prove but *hay* or *stubble* burn it your selves, by acknowledging your *errour* and retracting it; that you may build better: than let it lye on still, till a *sofer fire* catch it. Better for any of us all, whether in respect of our *errours* or *sins*, to prevent the Lords judging of us, by timely *judging our selves*, 1 Cor. 11. 31. than to slack the time till his judgment overtake us.

The *second use* should be an *Admonition* to all my Brethren of the Ministry for the time to come, and that in the Apostles words, 27 1 Cor. 3. 10. *Let every man take heed what he buildeth.* 1 Cor. 11. 23. & 15. 3. St Paul himself was very careful this way, not to *deliver* any thing to the people, but what he had *received* from the Lord. Quod accepisti, non quod excogitasti. Vinc. Lirin. cap. 27. The Prophets of the Lord still delivered their Messages with this Preface *Hac dicit Dominus.* Yea that wretch *Balaam*, though a false Prophet, and covetous enough, professed yet that Num. 22. 18. if *Balak* would give him his house full of silver and gold, he neither durst nor would *goe beyond the word of the Lord to do less or more.* There is a great proneness

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ness in us all to idolize *our own inventions*: Besides much *Ignorance, Hypocrisie, and Partiality*; any of which may byas us awry. Our *Educations* may lay such early anticipations upon our judgments; or our *teachers*, or the *bookes* we read, or the *society* we converse withall, may leave such impressions therein, as may fill them with prejudice, not easily to be removed. The *golden meane* is a hard thing to hit upon almost in any thing, without some warping toward one of *the extremes*, either on the right hand, or on the left: and without a great deal of wisdom and care seldome shall we seek to shun one *extreme*, and not run a little too farre towards the other, if not quite into it. In all which and sundry other respects, we may soon fall into gross mistakes and *errours*, if we do not take the more heed; whilst we suspect no such thing by our selves, but verily believe that all we do is out of pure zeale for Gods Glorie, and the *love* of his truth. We had need of all the *piety, and learning, and discretion, and paines, and prayers* we have: and all little enough without Gods  *blessing* too, (ey and our own greater care too,) to keep us from running into *Errours*, and from *teaching for doctrines the commandments of men*.

28.

1 Joh 4.1.

The *Third use* should be for *Admonition* also, to all the people of God, that they be not hasty to *believe every spirit; but to try the Spirits* (especially when they see the *spirits* to disagree and clash one with another, or find otherwise just cause of suspicion;)

cion,) and that, as the *Bereans* did, by the *Scriptures*. Act. 17. 11.  
 Using withall all good subsidiary helps for the better understanding thereof: especially those two as the principal; the Rule of *Right Reason*, and the known constant judgment and practice of the *Universal Church*. That so they may fanne away the chaffe from the wheat: and letting goe the refuse, hold fast that which is good. To this end, every man should especially beware, that he do not suffer himself to be carried away with *names*; nor to have any mans *person* either in *hatred* or *admiration*: but embrace what is consonant to truth and reason, though *Judas* himself should preach it; and reject what even an *Angel* from heaven should teach, if he have no other reason to induce him to believe it, than that he teacheth it. 1 Thess. 5. 21.

29. The *Fourth Use* should be for *Exhortation* to the learned sort of my Brethren, to shew their faithfulness, duty, and true hearty affection to God and his Truth and Church, by maintaining the simplicity of the *Christian Faith*, and asserting the doctrine of *Christian Liberty*, against all corrupt mixtures of *mens inventions*, and against all unlawful impositions of *mens commandments*, in any kind whatsoever. If other men be zealous to set up *their own errors*, shall we be remiss to hold up *Gods Truth*? God having *deposited* it with us, and committed it to our special trust: how shall we be able to answer it to God and the World, if we suffer it to be stolen out of the hearts of our people by our *silence* or neglect!

Jude 16.  
 Gal. 1. 8.  
 Παρεστὼ καὶ  
 λόγου πάντων  
 ἡμῶν ἀφέντες  
 τὸ τοῦ θεοῦ  
 καὶ τοῦ θεοῦ δο-  
 κῆν πρότερον,  
 ἵνα ἡμεῖς  
 γένομεν ταῦτα  
 ἀπειθεῖν τῷ  
 θεῷ. Chryl.  
 Hom 13 in 2.  
 Corinth.

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leſt! Like enough you ſhall incurre blame and *censure* enough for ſo doing; as if you *ſought* but *your ſelves* in it, by ſeeking to pleaſe thoſe that are in authority in hope to get preferment thereby, But let none of theſe things diſcourage you: if you ſhall not be able by the grace of God in ſome meaſure to deſpice the *cenſures* of raſh and uncharitable men, ſo long as you can approve your hearts and actions in the ſight of God, and to break through (if need be) far greater *tryals* and *diſcouragements* than theſe; you are not worthy to be called *the ſervants of Chriſt*.

30. The *laſt Uſe* ſhould be an humble *Supplication* to thoſe that have in their hands the ordering of the great affairs of *Church and State*; That they would in their goodneſſe and wiſdomes make ſome ſpeedy and effectual provision, to repreſſe the exorbitant licentiousneſſe of theſe times, in *printing and preaching* every man what he liſt: to the great diſhonour of *God*, ſcandal of the *Reformed Religion*, fomenting of *Superſtition and Errour*, and diſturbance of the peace both of *Church and Commonwealth*. Leſt if way be ſtill given thereunto, thoſe *evil ſpirits* that this late connivence hath raiſed, grow ſo fierce within a while, that it will trouble all the power and wiſdom of the Kingdom to *conjure* them handſomly down again. But certainly, ſince we find by late experience, what *wildneſſe* in ſome of the *Lay-people*, what *petulancy* in ſome of the interior *Clergy*, what *inſolency* in ſome both of the *Laity and*  
Clergy



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Clergy, our Land is grown into, since the reins of the *Ecclesiastical Government* have layn a litle slack: we cannot but see, what need we have to desire and pray, that the *Ecclesiastical Government* and power may be timely settled in some such *moderate* and *effectual* way; as that it may not be either too much *abused* by them that are to exercise it, nor too much *despised* by those that must live under it. In the mean time, so long as things hang thus loose and unsetled, I know not better how to represent unto you the present face of the times in some respects, than in the words of the Prophet *Jeremy*; [*The Prophets prophesie lyes, and the Priests get power into their hands by their means, and my people love to have it so: And what will you do in the end thereof?*

*Jerem. 5. 31.*

What the *end* of these insolencies will be, God alone knoweth. The increase of *Profanenesse*, *Riot*, *Oppression*, and all manner of wickednesse on the one side; and the growth of *Errour*, *Novelty*, and *Superstition* on the other side: are no good signes onward. The Lord of his great mercy grant a better end thereunto, than either these beginnings or proceedings hitherto portend, or our sins deserve. And the same Lord of his infinite goodnesse vouchsafe, To dispell from us by the *light* of his Holy spirit all *blindnesse* and *hardnesse* of heart; To purge out of us by the *fire* of his Holy spirit all drosse of *pride* and *bypocrisie*; To increase in us by the *grace* of his Holy spirit the love of *Truth* and *Godlnesse*; To support us by the *comforts* of his Holy spirit amidst  
all

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all our *distresses and fears*; And to lead us by the *guidance* of his Holy Spirit along the paths of *holynesse* unto the ports of *happinesse*. And all this for the alone merits sake of his blessed Son and our alone Saviour *Iesus Christ*. To which blessed *Father, son, and holy Spirit*, be ascribed by us and the whole Christian Church, *all the kingdom, the power, and the glory*, from this time forth for evermore. Amen, Amen.



FINIS:



