

Ministers Dues ¹⁰ 5

AND

PEOPLES DUTY

OR

A BILL of ACCOUNTS

BETWEEN

Ministers and People:

S H E W I N G

What *People* owe unto their *Minister*.

which may also serve to mind *Ministers*, what they
are to expect from their *People*.

By *Sam. Clark* M. A. sometimes Fellow of *Pembroke-Hall* in *Cam-*
bridg, and now Minister of *Grendon Under-wood* in *Buckinghamshire*.

H E B. 13. 17.

*Obe*y them that have the rule over you, and submit your selves, for they wat
for your souls, as they that must give account, that they may do it with jo
and not with grief, for that is unprofitable for you.

Curant, & fanant hæc amara, quamvis sensum exasperent. *Clemens Ale*

L O N D O N,

Printed by *A. M.* for *William Miller* at the *Golden Acorn* in *S^t Paul*
Church-yard, near the little North-door, 1661.

REPTILES & BIRDS

A BILL OF ACCORDS

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To the Right Worshipfull
S^r RICHARD PIGOT
O F

Dothersball Knight,

His honoured Patron, Grace, Mercy, and Peace.

Right Worshipfull,



T was one of the statute-Lawes
of the Jewish Theocracy, that,
If a Master gave his servant a wife, and she did bear him sons
or daughters, the wife and her
children should be her Masters. Exod. 21.

An Ecclesiasticall Benefice, is by
some Authors called a wife: such a wife, endowed
with a competent Portion, you were pleased freely
and undeservedly to bestow upon me: and be-
tween us this tender Infant (this weak Tractate)
is brought forth, which by the tenor and obligation
of the former Law, belongs to you. Will you
now be pleased to own it upon this consideration,
and look upon it for its relative, though not for any
reall inherent worth; and to let some drops of
that love and kindness, which you have done, and
do continually pour upon the head of its unworthy
Author, fall down upon it. Let that pity, chari-
ty, and hospitality, which all sorts do so frequently
experiment

The Epistle Dedicatory.

experiment, be extended to this poor exposed birth. Besides, as you are *Lord* of the *Mannour* in which it was first conceived and born, so it owes *homage* to you, and I am confident is ready to pay *suit and service* to you, according to its utmost capacity and possibility. Will you be pleased but to make triall of its service, and see what it can do for you, and hearken to its voice, as *Naaman* to the little maides, 2 *Kings* 5. 2, 4, 5. And though 'tis true, you stand not in need of such a servant, yet it may stand in need of such a Master: and therefore it begs the favour of one of your retainers, which I likewise crave in its behalf, that it may serve as a publike monument of my gratitude, and testifie to all that I am

Sir,

Your most obliged

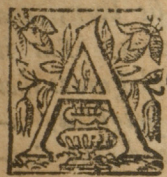
and devoted Servant,

Samuel Clarke.



TO THE
R E A D E R.

Readers;



*AS it hath long been the happineſſ of this unworthy Land, to have had great ſtore of faithfull Paſtors (and long may it ſo continue.) ſo is it the aggravated unhappineſſ of too many, that they know not the worth and uſe of this mercy; but loſe it, and turn it to the increaſe of their ſin and miſery, by contemptuous diſeſteem, ſupine neglect, or obſtinate diſobedience. Some uſe the name and ſhadow of the Miniſtry to quiet their conſciences, while they live a worldly fleſhly life, and are ſtrangers to the Spirit and power of the Goſpel, and perhaps abhorre, or at leaſt reſuſe, to live by faith, a holy and heavenly converſation: as if the Miniſtry were appointed by certain formalities to bleſs the ungodly and the Hypocrites, whom God condemneth; and to charm thoſe into Heaven, that God hath ſaid ſhall not come there. Others do honour them, while they humour them in their opinions, or croſs them not in the way of their ſenſuality, ambition, covetouſneſs, or outſide hypocriticall ſelf-deceivving Religion. But if Paſtors will be
Paſtors,*

To the Reader.

Pastors, guiding, and not following the humours of the people; and if they will be faithfull, resolving rather to profit, than by flattery or sinfull silence and omissions and compliances to please, they shall then be the object of the anger of some, the censures of others, the scorns of too many, and it's well if not revenge and persecution. Were Lawyers as despitefully, contemptuously, and unworthily used by their clients, and Physicians by their Patients, and the Teachers of any Language, Arts, or Sciences, by their Disciples, you may easily conjecture how it would be born, and what would be the effects and consequences. But it seems it is Heaven only, and the way and guides that lead to Heaven, that must be patiently slighted, vilified and abused. And if our blessed Lord, the Captain of our salvation, in whom they profess to place all their hopes, must practically be rejected, it becometh not his servants to be impatient of mens ingratitude and contempt. Readers, because as it is not having food, but eating it that must nourish you, nor having cloathes, but wearing them that must keep you warm, nor having a Physician, but opening your cases to him, and taking and following his advice, that must cure you; so it is not having faithfull Pastors, but understanding their Office, and use, and applying your selves to them for necessary advice in publike and private, and submitting to their holy Ministrations, that must make you savingly partakers of the blessing of their Office and labours. We recommend this Sermon to your perusall, and practice, which with plainness and brevity acquainteth you more particularly with your duties, in relation to those that are over you

To the Reader.

you in the Lord, beseeching you to believe and consider, that if you own, defend, and maintain your Teachers, and yet do not heartily and resolvedly entertain and obey the heavenly message which they bring you, you are in the way to Hell among Sermons and holy Ordinances, as well as Heathens are, that sin in greater darkness. He that hath ears to hear, let him hear. I am

Novemb. 10.
1660.

Your faithfull Monitor,

Richard Baxter.

To the Christian Reader.

Christian Reader,

IT is an effect which falls under the common observation of the narrowest and most unapprehensive capacities. That many things do move contrary to their proper and particular inclination for the generall benefit and good of the Universe: The cause whereof Philosophers assigne to be, *ne deus vacuum*. A consideration of something parallel to this in morality, hath moved me, contrary to my generall resolution against all such attempts, to close with thoughts of the publication of my weak endeavours upon this subject. For having occasion to take notice that (as far as my little reading and intelligence would enable me to discern) this subject is not so fully and thorowly handled as might be desired by any one of those many that have written of Relative duties, and yet it being of so great concernment for the peace and settlement of the Church, especially after our sad distractions and divisions, and for the reducing of things into some order again, I thought such a sorry b^ook might serve to stop this gap, till some better materials were provided, and a more effectually remedy administred, by an abler hand: so that as peoples neglect of their duty first moved me to preach on this subject; so want of sufficient means thorowly to know their duty, prevailed with me to print it. And as you see it is set out in a plain garb, and familiar style, as being calculated for the Meridian of Country-civilities, which usually for the generality are not of any great latitude; And therefore some of the particulars here published were omitted in the Preaching, because in all probability they would have flown over the heads of most, if not of all of my hearers: and I desire to shoot just breast-high, and to aim especially at the hearts, or however never above the heads of my Auditors. Again, other passages may seem to some abominable truths, which they are unwilling to hear and take notice of; and yet they cannot tell how to gainsay; but if truths, they must not be always thrown aside and disregarded; they must neither be always concealed by Ministers, nor neglected by people: and what more fitting season for the declaring of them, then such an opportunity? And lastly, some things may be disputable, which all do not agree in; concerning which if any one shall vouchsafe nostras esse aliquid putare nugas, and so far inbalance the price of them, as to render them considerable by a publick refutation, yet I do not take my self bound to enter the lists with any one in their defence, and to engage in such a quarrel; for my design (as hath been said) was only to acquaint people with their (much neglected) duty, wherein I have given them my judgement of what came in my way: if any be otherwise minded in any of the particulars, I shall not quarrel with them. There are too many differences in the Church already de larâ caprinâ, about these extra essential points, which have made it very scabbed. I had rather stroke than scratch it, be a peacemaker than a peace matter. My aim is to quicken those that are remiss, to practise not to provoke the learned to contend. And if this Discourse may be any way usefull to thee in this way, give God the glory, and pray for a further blessing upon his endeavours, who is

Thine in the Lord,



I Theſſal. 5. 12.

And we beſeech you, Brethren, to know וְיָדְעוּ
 them which labour among you, and are
 over you in the Lord, and admoniſh
 you.



He ſubject of theſe words, though, *Introduction.*

it may be, not ſo *toothſome* and
acceptable to ſome palates, yet,
 I am ſure, it is both *wholſome* and
profitable, yea and neceſſary too;
 there being no way to Heaven
 but by *Chriſt*^a; no way to Chriſt^a Joh. 14. 6.

but by *Faith*^b; no way to faith but by *Hearing*^c; ^b Joh. 1. 12.

no way to hear but by a *Preacher*^d; no likelihood of ^{c d} Ro. 10. 14

profiting by what he preaches, without ſome eſteem
 of, and affection to, both his doctrine and perſon^e; and ^e Mar. 6. 4, 5.

a competent performance of the other duties hereafter
 to be mentioned. And therefore conſulting rather
 how to *profit* then to *pleaſe* people, I have made choice
 of theſe words to be handled at this time: which I
 may call *The peoples directory*, how to carry themſelves
 toward their Miniſters. I gloſs them thus:

B

And]

ication.

And] or, *But*. i.e. Though *private charitative* edification, (mentioned in the words immediately preceding the Text) be to be endeavoured, yet not to the prejudice and disadvantage of *publike and authoritative*. Duties must not starve, eat up, or jostle out one another. No; *God will have mercy and sacrifice both*, in this sense.

Dr Lightf.
n. of N. T.
. 52.

--*we*] The Ministers and Messengers of Christ, authorized by him *to bind and loose*, i.e. (according to the common use of that phrase among *Jewish* writers) to teach you what is lawfull, what unlawfull, what you ought to do, and what to forbear: And more particularly and especially, I *Paul*, who am guided by the unerring Spirit of God in what I now write to you, and require of you,

--*beseech*] Though *we might be much bold in Christ*, (i.e. in his Name, and by vertue of that authority he hath given us) *to enjoyn you that which is fitting and convenient*, and require your obedience thereto; yet *for loves sake*, to shew our affection and love to you, and our gentleness and mildness towards you, *we beseech* and entreat, as if it were some great courtesie and kindness to our selves, whenas it is your own greatest concernment.

--*you*] The private members of the Church of *Thessalonica*, and in you, all Christians of your rank and place to the end of the world.

--*Brethren*] Though, 'tis true, you be our younger Brethren, as I may so say, (for we are Elders) and so ought to be guided by us, yet because you are our brethren, and children of the same Father and Mother, therefore we deal thus gently, lovingly, and respectfully with you.

--to know] Which is not meant of a bare personall, but of a practi^call knowledge, (for, *verba sensus*, &c.) i.e. so to carry your selves as befits the relation you stand in.

--them that labour among you] i.e. your Ministers; whose calling is a painfull, laborious imployment, how sleight soever some make of it : for Solomon saith, *Much study*, or, *reading* (which Luther renders *preigen*, preaching,) is a weariness to the flesh, ay and to the spirits too, spending them more then any bodily exercise whatsoever; as appears by those consumptions, apoplexies, and such like diseases, which Ministers are more subject to then others.

--and are over you in the Lord] Whom God hath set to be your spirituall Parents, to beget you unto God; and Nurses, to feed you with the sincere milk of the word; and Guides, to direct you in your way to Heaven; and Physicians, to counsell you for your souls good. And therefore though you be never so high and much above them in other respects, yet in these respects they are above you, yea above the highest. For as Ministers are no where in Scripture exempted from the secular power, so nor * Magistrates from the Ecclesiasticall; but if there be an [^a *omnis anima*] that reaches Ministers; so there's a [^b *cuiuscunque*] that includes Magistrates.

--and admonish you,] or, instruct you. Where you are faulty, they must deal plainly and truly with you, and reprove you for your miscarriages, and teach you how to behave your selves better, and as becomes Christians.

The words thus opened and anatomized, shew you

* I grant
Clerics be
may and ou
to display
colours an
ensignes c
their censu
against Pi
ces, who v
late their p
like and s
lemn Oath,
raise & ma
open warr
against Jes
Christ. Ki
James's de
fence of righ
Kings again
Card. Ferro
p. 113. Edit
in 4^o.
a Rom. 13.1
Let every sou
be subject to
higher power
b Joh. 20.23
Whofsoever
sins ye remit,
&c.

ision.

something that concerns the *Ministry*, and something that concerns the *People* or *Populacy*; That which concerns Ministers is, A description of them, both by their *dignity*, that *they are over their people in the Lord*; and by their *duty*, more generally, *they labour among you*; and more especially, *they admonish you, or instruct you*.

That which concerns the *People*, is their *Duty* towards their Ministers, *viz. to know them*; and this earnestly pressed upon them, by a most friendly and pathetical supplication, *We beseech you, Brethren*; manifesting both the weightiness and concernment of this duty; as also the necessity of performing it.

Hence many Doctrines might easily be raised, but I shall only take up that point that lies uppermost next my hand, and which is the principall intendment of the words; *viz.*

ervation.

God expects and requires of people, that they should carry and behave themselves towards their Ministers, as is befitting such a relation: that they should diligently perform all those duties towards their Ministers that he hath commanded them. The 5th Commandment enjoyns the duties of all relations; now there being a neer, and necessary relation between *Pastor* and *people*, the duties of each, and therefore of people to their Pastor, as well as of Pastors to their people, are there commanded. But you will find the full proof of the Point in those severall particular duties which people owe to their Ministers, which are as follow. High Estimation; Singular Affection, Diligent Attendance, Ready Obedience, Patient Submission, Humble Meekness, Holy Imitation, Carefull preservation of their Credit,

Credit, Cheerfull Maintenance, Fervent Prayer, and Gratefull Memoriall. Where, by the way, pray you take notice, that I lay upon you no other, or greater burden, than these necessary things plainly held forth in Scripture.

The first duty that people owe to their Ministers (for I begin with those which are next neighbours to the Text) is

1. *A high Esteem and Account of them.* *Esteem* ^{High Estimation.} *them very highly*, ver. 13. Marke: An ordinary Esteem will not serve the turn: He contents not himself with the bare word of [*Esteem*] but adds two other words to set forth the *wonderfull high esteem* you should have of them. 'Tis not enough to esteem them after an ordinary manner as you do other men, but you must esteem them *Highly*, or ^a *abundantly*: nor is that yet enough, but you must do it ^b *over and above abundantly*, or *beyond measure*, as a phrase ^c *very neer* of kin to it is rendred, Mar. 6. 21.

The like expression is not used concerning any other sort of men what ever. 'Tis but ^d *Honour the King*: and ^e *Honour thy Father and Mother*. [*Honour*] ^f *barely*, without any more adoe; but here 'tis *Esteem them very highly*. This is elsewhere called *Double-Honour*, 1 Tim. 5. 17. A *single* is not sufficient. They must have a *double portion* of Honour to other men: not only a *Child's portion*, but a *First-borns portion*, into whose place they are adopted ^g. People are commanded also to *Hold them in reputation*, Phil. 2. 29. ^h *τιμιος ἔχετε*, *Esteem them precious*, your Jewels and treasures; or *Honourable*, accounting their *very feet* (much more their other parts) *beautifull*,

o Luk 14.8.
recepit & c.
11.4 14.
ts 10. 25.
more honour
to man then
he.

King. 12.14.

Rom. 10. 15. Thus the *Galatians* prized and rated *Paul*, when they counted him as an *Angel of God*, yea even as *Jesus Christ*: and *Cornelius, Peter*, when he gave him such extraordinary reverence and respect: and indeed a little too much; as appears by *Peters* words, *ver. 26.* And the people of *Antioch, Chrysostom*, when they cried out upon his silencing, *satiust est ut Sol non luceat, quam Chrysostomus non doceat*: better that the Sun should be eclipsed, then *Chrysostome* silenced. Yea thus did *Foash*, an Idolater, value and respect the Prophet *Elisha*, when he cried out, upon *Elisha's* being sick, *O my father, my father, the chariot of Israel and the horsemen thereof.* Nay the very Heathens (who therefore will rise up in judgment against many Christians) set such a high price upon their diabolicall Votaries, that one of the *Romane Consuls* riding in his chariot, and seeing a Priest and some vestall Virgins going on foot, descended and would not go into it again, till they were first placed.

Yet mistake me not in this point: I would not be understood to speak so much of outward respect; we do not stand so much upon that. I do not say, the Honour you owe to us, is such as is due to Magistrates, and the great men of the world: we do not challenge to our selves, either that civill authority, or those titles, or that outward pomp and state, or that wealth and abundance that is due to them. No; our message is spirituall, our Master is heavenly, and his Kingdom is not of this world, and therefore his Officers must not gape after worldly Honour. But, as in his servants he looks principally to the heart, and will be worshipt in spirit, so that honour that belongs to us,

is

is chiefly inward and spirituall; consisting especially in a high esteem of the Excellency, Necessity, and Utility of our calling and emplyment. And yet withall, as we must serve God with our bodies, as well as our souls, 1 Cor. 6. 20. and it is as impossible there should be true inward devotion without some outward expressions some time or other, as for an opacous body to be in the light of the Sun without casting a shadow; so let me tell you, that where there is an inward Honour and respect, it is impossible, but that that man that understands himself, should make some outward manifestation thereof in a civill way; which, particularly, in this case, must be done, partly in words, 1 Tim. 5. 1. *Rebuke not an Elder, but entreat him as a Father.* Rebuke not, *οὐκ ἐπιτιμᾷς*, Jerke him not, lash him not, chastise him not with the scourge of the tongue; handle him not roughly; box him not about the ears with any uncivill, disrespectfull language, by prating to him, as *Diotrephes* did, 3^d Ep. Joh. v. 10. *ἀλοῖς ποικίλις ὁμιλίαις*, prating with evill words. You must not talke to them faucily, malepertly, impudently, insolently, sharply, roughly, slightingly, or any way unhand somely: but *entreat them as Fathers*, speak reverently, submissively, humbly, respectfully to them, as children to their Parents. If you find any thing rebukeable in them, you must tell them of it in an humble manner, and *entreat* them to be more cautious for the time to come: and partly in gesture, by a respectfull carriage towards them: as *Obadiah* the Governour of King *Ahab's* house, meeting with *Elijah*, fell on his face before him. *Cultrum exhibens*, non ut *Petro Cornelius*, aut *Johannes Angelo*, *Divinum*, 1 King. 18. 1.
nec

*nec merè tamen, ut fratres Iosepho, civilem, sed spiri-
tualem quendam, atq; eo nomine quod esset Propheta:
qualis erit & Angelis, sicubi spectantur, tribuendus,*
saith the Author of the Anonymous Annot. printed
Sam. 28. 14. Cantabr. 1653. Even King Saul also stooped with his
face to the ground, and bowed himself before him, whom
he conceived to be Samuel. And Alexander the
seph. Antiq. Great, when he saw Jaddua the High Priest, alighted
1. c. 8. from his horse, and humbled himself with much re-
verence unto him: and, Constantine when he entred
into the Synod of Nice, bowed himself very low unto
the Bishops there assembled, and sate not down untill
they desired him. And well may it be thus, that peo-
ple should so highly Esteem, Honour and Reverence
their Ministers, since

Their Calling is the most honourable in the world:
for, they are Messengers (or Angels) of the Lord of
al. 2. 7. Hosts; and Embassadors of God. Now, a speciall
Cor. 5. 20. Embador is
Embador is a Messenger sent after an honourable
manner from some great personage to represent his
own person: and therefore the dignity of an Embas-
sadors place is greater or less according to the excel-
lency of his Master that sends him. They then being
Embassadors of God, who is King of Kings and Lord
of Lords, sent in his own stead, their Calling must
needs be honourable in a spirituall way, as I said be-
fore. Hence also they are called, Angels, Elders,
Rulers, Overseers, Fathers, Lights, all which call for
and bespeak, esteem, honour, and respect. Yea
even many who seem in their words most to vilifie and
undervalue the Ministry, yet by their actions disco-
ver a high esteem of it; in that they invade it with
so

so much eagerness, and earnestness. For who goes a wooing to a poor forlorn maid or widdow that hath nothing of worth in her? This then being their due, as you have seen, *Render to them their due---honour to whom honour belongs*, Rom. 13. 7.

2. A second due is, *Singular Love and Affection*. *Singular Affection.* *Estem them very highly in love.* Or, *Count them more than exceedingly dear.* They must have a specialty in their peoples affection. Thus the *Galatians* loved *Paul* so entirely that they would have pul'd out their own eyes to have done him good. So did *Aquila* and *Priscilla*, when for his life they laid down their own necks: resolved to stick close to him whatever it cost them. And good *Obadiab* came not behind any of them in love, when, not without adventure of his life, he hid the Lords Prophets in caves, from the rage of *Jezebel*. *Alexander* the Great was wont to say, that he was more beholding to his Master *Aristotle*, then to his Father *Philip*, for that he had his being only from the one, and his well-being from the other. And surely if we owe love to our naturall parents, as authors of our temporall life; how much more is due to our spirituall parents, who have begotten us by the immortall seed of the word, unto a blessed and eternall life? *Magis ac magis charos ducam.* Beza. Gal. 4. 15. Rom. 15. 4.

And truly 'tis but equall that people should thus intirely love their Ministers, because their Ministers do most passionately affect them. Witness that strange wish of *Paul*, *I could wish that my self were accursed* (or separate) *from Christ, for my brethren, my kinsmen according to the flesh.* Where some lay the emphasis upon the word [*could,*] q.d. if it were possible

1 King. 18. 4.
Rom. 9. 3.

C

to

alls Power of
odliness. p.8.

ἐπιπορευόμενοι,
emphaticall
word, not used
elsewhere in
the New Tes-
tament, signi-
fying to be in
a manner, o-
verborn with
earnest desire.

διὰ τὸ αὐτῶν
τίμησιν ἢ γέ-
νην ἢ αἰώνιον,
δι' αὐτῶν τὸ βα-
πτισμὸν ἐπύχης,
δι' αὐτῶν ὑμῶν
πύλαι ἑρπύλαι
ἐνοίχθησαν.
Chrys. hom. in
1 Thes. 5. 12.
Et paulo post
ἡ γυναῖκα ἐ-
ρεῖς, ἢ ἢ
σεξουασιλα
πεθεῖς παύσαν
μάλας; ἢ πῶς εἰ
μαεῖ ἢ Χριστῶν,
ἡ φιλεῖς ἢ
βασιλείαν τῆ
ἐρανίων, ὅτι γ-
ωδι διὰ τινῶν
ἐξεσώσω.

to be done, and lawfull to be desired, I *could* find in my heart to do it. Others thus: He doth not wish to be made the enemy of Christ, but only, not to enjoy the blessed vision of Christ: not of an elect person to be made a reprobate, but, remaining a chosen vessel, to be deprived of the glory of the elect, that his brethren might be saved; however it was a high and admirable strain of heroical love. So 1 Thes. 2. 8. *Being affectionately desirous of you, we were willing to have imparted to you, not the Gospell of God only, but our own souls also, because ye were dear unto us.* True, the Galatians would have parted with their eyes for Paul; ay, but he would part with his soul (*i.e.* his life; either by pains in preaching, or by persecution) for the Thessalonians here. See also 2 Cor. 2. 4. and 12. 15. 1 Thes. 3. *per totum.* Phil. 1. 7, 8. and 2. 20. And this also is the temper of every faithfull Minister in some measure; as appears by their readiness to spend and be spent in the service of their peoples faith. Now then, if there be but the least spark of good nature in you, this cannot but ingage you in the strongest bonds of love to them again. *Magnes amoris, amor.* And therefore if you will not *amorem impendere*, freely vouchsafe them your love, yet are you bound, *amorem rependere*, to requite their love with love. But yet withall observe, that you must not love them meerly, nor only upon this account, because they love you, nor yet for the excellency of their gifts, courtesie, liberality, or the like; but principally, *for their works sake*; because they teach you to know God, *as they are the instruments of your conversion and regeneration*; open Heaven gates unto you; make you

you partakers of a Kingdom; inform you of your duty, reprove you for stepping aside, and admonish you of your miscarriages; for this is part of their work, *ver. 12.* and for *this works sake*, you must count them dear; even for their admonition, and reprehension, as well as for their exhortation, and consolation. This is right love, and indeed such a love, as that they which can find it in their souls, may take much comfort therein, as being a very good sign of sincerity.

3. *Diligent Attendance* upon them for Instruction, Diligent Attendance. whereby first people must seek unto their Ministers *privately* for satisfaction and resolution in any thing they are ignorant of, or scrupulous about: So they are directed to do, *Mal. 2. 7.* *The Priests lips should keep knowledge, and they (the people) should seek the Law at his mouth:* not only, out of their own brains, nor out of their books. It's no praise for them to be *αὐτοδίδακτοι*, self-taught; as *Austin* reports of *Anthony* the Monk: lest they have cause to complain with *Jerom*, *Having no other guid whom I might follow, I had the worst Master that could be, viz. my self.* But Nullum prævium sequens, pessimum Magistrum memetipsum habeo. they must be *θεοδίδακτοι*, taught of God, inwardly by his Spirit, outwardly by his Ministers. Hence *Corne- lius* was appointed by the *Angel* to send for *Peter*, Acts 10. 5, 6. and *Paul* is sent by Christ himself to *Ananias* for instruction; and God sends the people to the Priests to be resolved in a Law case. And it is observable, that this was the ordinary practise of the Disciples, when Christ had taught any thing in publike which they understood not; to ask him privately about it. *Mark 4. 10.* *And when he was alone, they that were about him with the twelve, asked of him this Parable; i.e. the meaning*

om. 14. 1.

oh. 4. 20.

Psal. 122. 1.

meaning of it. So again *Mark 7. 17.* and *10. 10.* Yet they should not enquire so much concerning *doubtfull disputations* (as the Apostle calls them) and *notionall* points (as the woman of *Samaria* questioned Christ about the great controversie then in fashion, between the Jews and Samaritans, concerning the place of worship (though there may be time and place for these also) as about *practicall cases of conscience*, that thereby they may learn rather how to *do better*, then to *know more*: which was the first and principall care of the Jailor, when his heart was toucht, *Acts 16. 30.* *Sirs, what must I do to be saved?* So, Sir, How may I walk more holily, enjoy more communion with God, get power over such a corruption: and the like?

2. They must watch all opportunities of *publike Instruction*; As one that attends upon another waits his leisure, and is ready upon all occasions; so people must be ready not only on the Lord's day, but on a week day, if opportunity be offered, to hear the word. They must *lye daily at wisdoms gates*, *Prov. 8. 34.* and at the pool of *Bethesda*. Thus the people of God are described, *Calling upon*, and quickning one another hereto. *Esay 2. 3.* *Many people shall say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob.* And sitting in his presence. *Ezek. 33. 31.* -- *they sit before me as my people.* And *David* rejoiced in such opportunities. *I was glad when they said unto me, Let us go into the house of the Lord.* But especially

3. They must hearken diligently, and heed, and give attention to what is delivered. *Prov. 4. 1.* *Attend so know understanding.* Fix thy quick-silver mind, and

and set thy self to hear, as *Jehoshaphat* did to pray. Thus did *Lydia*, She attended to the things that were Acts 16.1 spoken of Paul. And the people on Christ, who were Luk 19.4 very attentive to hear him; or, they hanged upon him, expēctant as Birds do on the bills of their Dams for food. They did as it were, hang their ears upon his lips. They gaped after his words.

And here it may not impertinently be enquired, *Cas. Consc* Whether it be lawfull for people to make a common practise of going from their Minister that God hath set over them, to hear another?

Answer briefly, It's not without good grounds *Solut.* generally resolved by Divines, that if the Minister *See Hild. o* of a place be such an one as is approved by the Church *Joh. 4. p. 24* of God for his ability, faithfulness, and diligence in his *Bapt. Chri* place, so that there is no just exception to be made a- *Concord. p* gainst him, it is not lawfull for any of his flock to go ordinarily from him to hear another; because he is in a more especiall manner appointed by God to watch over them; and, it's to be supposed, that he is better acquainted with their temper and condition, and consequently is beter able to suit himself to their occasions, then another who is but a stranger to them, or not so well acquainted with them. And besides, it would bring confusion into places, which God allows *1 Cor, 14. 3* not of.

As for that common pretence of many, that they cannot so well profit by their own Minister, as another, I answer, If he be such an one, as is before described (for I would not be thought to be an advocate for any idle, ignorant, or insufficient person, of which sort, God knowes, too many were put into

places

places in these later times: No; let *Baal* plead for himselfe, for me: but) if, I say, he be such an one as is before mentioned, then you had need to examine your hearts, strictly, whether there be no fault in your selves. For I must needs say, I cannot but think that *generally* (I will not say, *alwayes*) the defect is rather in your selves that you do not profit, than in your Minister. My reason is plainly this. Because our profiting by any mans Ministry depends principally, nay wholly (*for neither he that plants, nor he that waters, is any thing*) upon the blessing of God, and assistance of his Spirit: and not upon any mans parts, gifts, and abilities: Insomuch that our Saviour *Christ* himselfe, though, *He spake as never man spake*, Joh. 7. 46. most graciously, to admiration, Luk. 4. 22. most powerfully and demonstratively, to conviction, Luk. 14. 6. Mat. 22. 46. yet had not such success in his Ministry as many of his Apostles, *because the Spirit was not yet given* in that plentiful manner, as afterwards, Joh. 7. 39. Now the blessing of God being *promist, and so belonging as well to one true Minister of Christ as another, certainly, if there be any defect, and want of profiting, 'tis not on Gods part, but on ours. 'Tis true, God being wont to concur with meanes according to their naturall capacity and efficacy, where he hath bestowed greater gifts, it may reasonably be supposed, that, *ceteris paribus*, he doth concur with a greater degree of efficacy and assistance; whence wee finde the gaine answerable to the talents, Mat. 25. 15, 17. and therefore people under such an eminent Ministry, may be more edified,

fied, yet it warrants not others to forsake their own Minister upon this account, for the Reasons fore-mentioned.

But yet to grant with the most ; Suppose that any should not yet be satisfied, but, after much experience & dealing impartially with themselves, they do find that they can profit far more by another than by their own Minister, yet they must not go to another constantly, or ordinarily without the consent and leave of their own Minister. Because by Gods Ordinance they owe duty to him as their Superior in all things that concern their souls (as shall be shewed presently) And likewise, they are bound to seek his comfort, and give him all good encouragement, that he may do the work of his Ministry with joy and cheerfulness.

Heb. 13. 7.

4. *Ready and chearfull Obedience.* Enjoynd plainly and fully, Heb. 13. 7. *Obey them that have the rule over you ;* even your ordinary Pastors. Mentioned also in severall other places, Isa. 50. 10. *Who is there among you, that feareth the Lord, that obeys the voice of his Servant ?* i.e. Priest, or Prophet. (Where, by the way, Observe, That 'tis the property of one that truly fears God to obey his Minister,) 2 Cor. 2. 9. *For this end did I write, that I might know the proof of you, whether ye would be obedient in all things,* a large word. And 7. 15. *His inward affection is more abundant towards you, while he remembreth the obedience of you all, how with fear and trembling you received him.* Here's a universality of persons, as in the former place, of things. All persons must be obedient in all things. And this was mystically represented

Ready Obedience.

^a *seigne* which signifies such a subjection an inferior who count himself under another, y^e to him, who over him.

Gong in loc

: *Lightf.*
ript. of
le. c. 38.
5.

sented in *Ezechiels* Vision, where the wheels were guided by the four living creatures, *i. e.* 1 people, by their Pastors and Ministers. Thus much, I suppose will be readily and generally granted, being so plainly and positively enjoined: all the difficulty is,

Concerning the extent of this Obedience: How far forth, and wherein people are bound to obey their Pastors. This therefore we shall a little enquire into; and the rather because some who yet pretend great respect and friendship to the Ministry, do so clip and restrain it, that they make it little more then a meer cipher, and leave scarce any thing, but the name thereof.

In General, It must be *In all things*, 2 Cor. 2. 9. whereby 'tis parallel'd with, and made as large, as the obedience of children to parents, Col. 3. 20. Servants to Masters, ver. 22. and wives to their husbands, Eph. 5. 24. And this I shall branch out into three particulars. *In necessary Duties; undetermined Circumstances; and doubtfull points or Cases.*

1. People must obey their Ministers, *In those necessary duties plainly laid down in the Word, which they declare unto them, and in Gods name require their conformity to;* as Sanctification of the Sabbath; performance of Family duties; diligence in frequenting the publick Assemblies: avoiding drunkenness, swearing, lying, &c. *Matth. 23. 3. All therefore whatsoever they bid you observe (viz. not of their own heads, or according to the Traditions of the Elders; but, which is enjoined in the Law of God) that observe and do.* People must conform to their advertisements; both in obedience to God and them: and the neglect here-
of

of is a contempt, and disobedience against them, as well as against God; and rendred censurable by Christ, *Mat. 18. 17.* If he neglect to hear the Church, (sc. urging the reformation of scandalous miscarriages!) let him be, &c. And is also a great aggravation of their sin, *2 Chron. 36. 12.* He (Zedekiah) did that which was evil in the sight of the Lord, and humbled not himself before Jeremiah the Prophet, speaking to him in the name of the Lord. Therefore also the Lord saith, *Ezek. 33. 33.* that when that should come to pass, (viz. which he hath threatned, *vers. 17, 29.*) that they should then know, that a Prophet had been among them, i. e. their own consciences should, in their afflictions, aggravate their sin, by this circumstance; that the Lord had sent his Prophets to them, and they had not regarded, or obeyed them.

2. In those circumstances of publick worship, which are necessary in the generall, but not particularly determined by God. Such are, *Time*; as, What hour on the Lords day to begin; how long to continue together; what dayes the Lords Supper shall be administered, and how oft; when any shall be baptized; what day of the Week to keep a Lecture. *Place*; as, Where the Assembly shall meet; where the Minister shall stand to read, preach, administer the Sacraments; and where the people shall sit to hear, receive, &c. Whether the Corpse shall be brought into the Church, or stand by the grave, or put into it, while the solemnity is performing. *Gesture*; as, To hear, sitting or standing; with the Hat off, or on; and so for the Minister to preach; to receive the Lords Supper sitting, or standing, or kneeling. *Habit*; as,

D

Whether

Whether the Minister shall preach in a Cloak, or Gown, &c. of what colour or materialls his cloathes shall be. * Many other such circumstances there are, which being necessary in generall, *i. e.* such, as no action can be performed without, and yet not particularly determined by God now under the Gospel, and so being left to the prudence of Church-guides to determine of, according to the generall Rules, of Order, Decency, Edification, &c. people ought to yield conformity to such determinations; for if a difference should arise concerning any of these circumstances, between Pastor and people, whether think you fittest should submit, Pastor to flock; Ruler to ruled; or on the contrary?

*Baxt. of
isc. p. 10.
epos. 10.*

3. *In doubtfull points and difficult cases*, which either they are ignorant in, or cannot be satisfied about; till they receive satisfaction, or understand them themselves, and are able to judge of them, *Heb. 13. 7. Whose faith follow.* For where common people have not time, or leasure, or ability to study all points of Divinity themselves, whom is it more fit they should hearken to, and be ruled by, then their own Pastors and Teachers: as a wife should by her husband, and children by their Parents? It being to be supposed ordinarily (for I speak not of extraordinary cases, which may sometimes happen in some places, as in the Universities, or Innes of Court) that they understand themselves better in these things then their people, because it's their business and employment to study them: And therefore as we see in all other cases, men will usually take the judgements of Artificers in matters that concern their own trade. If you

you have a matter of Law, you go to Lawyers; of health, to Physicians; of building to Carpenters, &c. And if I were to be resolved in a point of Husbandry, which I understand not my self, I would come to some of you that have been versed, and experienced in it all your time, and take your judgement rather than mine own, because it's your calling and not mine; so ought you in those points you understand not, especially controversall points, to submit your judgement to ours, and to conform your practice to our directions: for it being our office to teach you, it's your duty to believe us with a humane faith, in cases where you have no evidence to the contrary. So that in case a Minister require his people to believe such a point, which they know not whether it be a truth or no; or conform to such a practice, which they know not whether it be lawfull or no, then the command of obeying them takes place: for the duty of obeying them being certain, and the error of the point held forth, or unlawfulness of the practice required, being uncertain, and unknown, and only suspected, they must go on the surer side. But yet withall let me adde, That you are not so wholly to rely upon the suspected judgement of a single Pastor, but that you must search diligently after the truth, and labour to find out whether those things he teaches be for or no, as *Act. 17. 11*. And also in weighty cases apply your selves to the unanimous Pastors of other Churches, for their judgement.

*Oportet dis-
tem credere.*

But because all obedience is founded upon authority, and where there is no power to command, there is no obedience owing: therefore I shall briefly assert

the authority of Ministers over their people: And that both

Generally, from those names and titles given unto them, which clearly hold forth as much. They are called *ἐπιστάτες*, or *ἐπιστάμενοι*, as in the Text, and rendred, *are over you*, and if God hath set them over you, then he hath put you under them. Rendred also, *such as rule*, or, *Rulers*, Rom. 12. 8. 1 Tim. 5. 17. And that as a Governour rules his family,

Εἰ δὲ τις ᾧ ὡς οἶκος ἐπιστάται ἐν ᾧ ὁ Θεὸς 1 Tim. 3. 5 a. and a Parent his children, *ver.* 12 b. and have not they power to command? Called also *ἐκκλησιαστικῶν ἡγεμῶν*, Heb. 13. 7, 13, 24. Shepherds, *Mat.* 9. 36. that lead, guide, and govern their flocks. Stewards, 1 Cor. 4. 1. Fathers, *Philemon* 10. All which imply superiority, rule, and authority: and hence, they have sometimes not only desired, requested, entreated, and beseeched their people (as in the Text) but peremptorily commanded them, as you may see severall times in one Chapter, 2 Thess. 5. 4, 6, 10, 12. And also

Particularly, in the severall cases aforementioned.

As

see Baxter of
pisc. p. 8.

1. That they have Authority to teach their people, and declare their duty unto them, none will deny. You may see their Commission, *Mat.* 28. 19. Some indeed allow thus much to others, but I think none take it from them. And 'tis true, private Christians may exhort, admonish, edifie one another; but there is as much difference between these and a Ministers preaching, as between a neighbours advice, and a Justice of Peace his Warrant: or between a Canon charged with a Buller, and one only with Powder,

Powder, which may make as great a noise, but doth no execution.

2. Concerning the Circumstantialls of publike worship not determined in Scripture, that place, *1 Cor. 14. 40.* empowers them to judge and determine, *Let all things be done decently and in order* All things, *i. e.* that he had been speaking of before, *viz.* what language they should use; and in what manner to exercise the gift of tongues and prophesying; and others of like nature, being only necessary Circumstances not determined by God (not mysticall Ceremonies) must be ordered by them, in a grave, sober, and comely manner.

3. For controversall points of faith, or practise; (which we call Cases of Conscience) which people understand not so well themselves, their Ministers have likewise power to determine; as appears by the practise of the Councell at *Jerusalem*, who made binding determinations for the Church. *Acts 15. 28.* *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden, then those necessary things.* Not necessary in their own nature, but in that present juncture of time, for the avoiding of offence. Even as the Priests under the Law had power to determine controversies. *Deut. 17. 8, 12.* and as among us Justices of Peace have at the Sessions.

5. *Patient submission*, in case of *Censure*, by Admonition, Suspension, or Excommunication; *submit your selves*, saith the Apostle, *Heb. 13. 17.* which properly refers to some punishment. Not on the one hand fretting, raging, railing, and crying out, that they take too much upon them, and meddle with that that

Patient Submission.

belongs not to them. What ! cannot a man be overtaken a little, but he must presently be told of it, and censur'd for it? Nor, on the other hand, slighting, and making nothing of it, and saying, Well! If I cannot receive the Sacrament here, I can go elsewhere, where I can. If he will not give it me, yet I hope God will save me without him: this is far from submission; but to be sensible of your demerit, to acknowledg the justice of the sentence, and to endeavour by a speedy repentance and reformation to get it revok't, and your selves restored to communion with the Church again; as the incestuous person did, *2 Cor. 2. 7.* And this submission is due to them, upon the account of that power they have received from Christ, to call their people to account for their miscarriages, and to take cognizance of scandalous sins and transgressions of Gods Law, by hearing complaints and testimony of witnesses. *Mat. 18. 16, 17.* by censuring, judging, or passing sentence upon offenders. *1 Cor. 5. 12.* *Do not ye judg them that are within?* and that finally and decisively, so as that there lies no appeal from that censure. *Mat. 18. 17.* *If he neglect to hear the Church,* (there's no further process; no appeal to the Civil Magistrate: Here's the *non plus ultra* of these cases, *let him be to you, &c.* Even as under the Law, the Priests were judicially, decisively, to determine concerning Lepers, and to pronounce them either clean, or unclean, and according to the Priests sentence, was the person to be accounted to all intents and purposes, so as to be admitted, or excluded the Congregation; so it is here. And then in case of Repentance, they have power to absolve, acquit, pronounce clean, as I

may

vit. 13.

may so say, and to admit to communion with the Church again; called by Christ *loosing*, or *unbinding*. *Mat. 18. 18.* a metaphor shewing the efficacy and strength of Church-censures: and *forgiving their sins*. *Joh. 20. 23.* And therefore I would not have people to think, they may do what they will, and have nothing said to them: profane the Sabbath and be blameless: be drunkards, swearers, negligent in coming to Church, and yet scape scot-free. No, the Ecclesiasticall, as well as the Civill Magistrate, I mean, their Pastors, may and must punish them for such miscarriages. And as it's a neglect of their duty, and betraying the^r trust in Justices of Peace, or Constables, to see the Laws of the Land broken, and take no course with transgressors; so that Minister neglects his duty, that suffers his people to live in such sins, and doth not only not reprove and admonish, but also not call them to account, and more deeply censure them for the same. And if this be not a compulsive power, and that as great, nay more, (as we shall see anon) then any Civill Magistrate on earth hath, then I know not what a compulsive power is. For how do Magistrates use to compell their subjects? Why, only in a morall, not physicall, or naturall way, *i.e.* when they forbid such a practise, suppose murder, they do not tye the hands of all their subjects, but only annex a penalty to the Law, that if any transgress, they shall be punished in such a manner. So for things enjoyn'd; the penalty is the compulsion. Now this power have Ministers; power to punish and *revenge all disobedience*, *2 Cor. 10. 6.* and that in a higher way, and with greater punishment, then any Magistrate on earth can inflict.

inflict. For all punishment inflicted by the Civil Magistrate, is but outward, either upon the persons body, or estate, or both: but the punishment infligible by the Minister, or Ecclesiasticall Magistrate, is spirituall, and reaches to the soul; so that by how much the soul is more valuable then the body, or estate, by so much is the punishment infligible by the Minister, more terrible and dreadfull, then any can be inflicted by the Civil Magistrate. Although 'tis true, because men do so much *obbrutescere*, and become *like the beasts that perish*, and are led so much by sense, thence it comes to pass, that they are more affected with corporall, then spirituall punishments, and more fear the death of the body, then the damnation of the soul, and consequently stand more in awe of the Laws of the Land, then of the Laws of God. Yet in it self the spirituall punishment is incomparably the greater, and consequently, there is incomparably a stronger obligation lies upon persons, to obey the commands of God and his Officers, *i.e.* Ministers, than the Laws of the Land and the Civil Magistrate: because, I say, the soul is concerned in the punishment inflicted by the Minister. Now it reaches to the soul, inasmuch as while persons lye under Ecclesiasticall Censures duly inflicted, they are in a state of damnation (as far as man can judg of them,) because their sins are unpardon'd. (*Joh. 28. 23. whose soever sins ye retain, they are retained:*) and without pardon no blessedness. *Psal. 32. 1.* The Kingdom of Heaven is shut against them^b; for God ratifies and confirms the censure. *Mat. 16. 19.---whatsoever thou shalt bind on earth shall be bound in Heaven:* He adds his *Dieu le veut*, whereby

al. 49. 20.
Quod si homi-
s reputarent,
eruerent sibi
us ab Ecclesia
nsurū, quā a
adio & virgis
cipubl. cūm
ministri habent
estatem vita
necis æternæ;
de omnibus
el ad vitam,
el ad mortem
ntentiam fe-
unt.
Si è terrā exi-
ere & extur-
are sit mag-
um, quanto
agis expellere
calor? si è col-
gio vestro ci-
em movere,
quanto magis è
etu & collegio
anctorum ali-
nem excludere
osse? Cartwr.
larm. p. 560.
—portam cœ-
ei oclusam
i, cui Ecclesia
tium & val-
as obtinuerit;
m Sacramen-
illis substra-
am iri, cui
cclesia Sa-
amentum ne-
verit, &c. id.
504. b.

by it becomes not only an *Ordinance* of the Church, but a *Statute-Law* of Heaven too: so that if a justified person should fall under this *censure*, 'tis as impossible for him to die in that condition, as for *David* to die in the act of adultery, before repentance: so that in it self, 'tis incomparably greater. Only here's that, that something qualifies the matter, That punishments inflicted by the Civil Magistrate, are sometimes purely (at least perfectly) vindictive; as when they touch the life of the offender; for in that case there's no place left for Repentance and amendment: but now the punishment inflicted by the Church, is purely and perfectly (in its own nature) medicinall, aiming at the reformation and amendment of the party punished: that his *soul may be saved in the day of the Lord*, 1 Cor. 5.5. *for his edification, not destruction*, 2 Cor. 10.8. *that he may learn not to blaspheme,*) or transgress in any other particular.) 1 Tim. 1.20.

So then, Lay all these things together, and then tell me whether Ministers have not a compulsive, as well as a directive power. For can you imagin that a Minister hath no more power over his people, than a Physician over his patient? who cannot inflict the least shadow of punishment upon them, for the greatest non-observation of, or contrary practise to his directions? or that, people are no more bound to obey their Minister, than a patient, his Physician, who yet (I doubt not, but) is bound in conscience to follow his prescriptions? No; 'tis certainly in it self the highest compulsory power imaginable; and I see no reason, why it may not properly be called *Jurisdiction*; which is nothing else, but such a commanding, as carries in con-

Paul. Hist.
inquis. p. 85.
dir. in 80.

sequence a revenge against the disobedient (as the greatest Scholer of his time defines it;) which the Apostle Paul almost *totidem verbis* attributes to Ministers in the place aforementioned. 2 Cor. 10. 6. *Having in readiness to revenge all disobedience.* As also, Why it may not be said, That people should obey their Ministers, not only for conscience sake, but for wrath (which yet is commonly denied :) as subjects must their Magistrates, *not only for wrath, but, for conscience sake*, Rom. 13. 5. only the obligation lies stronger towards Ministers than Magistrates, because they are more immediate deputies of Christ, and deal more immediately for him than Magistrates do.

Object.
Office of the
Minister,
1. 32. p. 300.

If it be objected (as 'tis by some, to elevate, and extenuate their power) That all this power of Ministers is but a derivative, delegated, executive, and Ministeriall;

Answer.

I grant it: and yet 1. However they have, at least, as much power in their spears, as any subordinate Magistrate whatsoever (Judge, or Justice of Peace) in theirs; who act all in the Name of another, *viz.* the Supreme Magistrate, and nothing in their own. 2. 'Tis so in relation to God only, and not to man: They derive not their power from man, nor are his servants therein. And thus, the highest Civil power on earth is derivative, *viz.* from God. True, we are our peoples servants, (2 Cor. 4. 5.) to do them all the good we can; but yet they are not our masters, to rule and command us.

Humble Meek-
ness.

6. Another duty people owe unto their Ministers is, *Humble meekness under reproof*, (which though it belong properly to the former head, as a branch thereof,

thereof, yet in regard of the length of that, I shall handle it distinctly by it self.) I say, Quiet, and meek enduring of reproof. *Heb. 13. 22. I beseech you, Brethren, suffer the word of Exhortation:* which phrase [*the word of Exhortation,*] though it may be taken generally for all manner of instruction, whether Information, Direction, Admonition, or the like, yet the word [*suffer*] seems to aim at something which was grievous and distastfull to them, and which they did not care to hear; and therefore I take it here more strictly, for *matter of reproof*; that people should willingly and patiently hearken to the reproofs of their Ministers; take Potions as well as Cordials; suffer them to apply corrasives, when there is occasion, as well as lenitives at other times: thus did *David*. *Nathan* doth not sprinkle him with Court holy-water, but tells him plainly of his sinne; *Thou art the man*, 2 Sam. 12. 7. and threatens him grievously for it, ver. 10, 12. Now *David* doth not fret and fume at him for it, but takes it very patiently, ver. 13. *And David said unto Nathan, I have sinned against the Lord*. A meek and humble speech! the contrary whereto, viz. fretting at, and impatience of reproof, is a most senseless and brutish practise, not to be parallel'd in any case in the world again. For, who is angry with his Lawyer for acquainting him with the badness of his cause; or with his Physician for discovering to him the danger of his disease? or with a watchman for giving notice that his house is beset, or on fire, though he be disturbed and affrighted thereby? Who takes it ill of a friend, that seeing a poison'd arrow or Cannon-bullet coming directly towards him, pulls him away with

such violence, as perhaps to pull his arm out of joint? Why then should people be angry with their Minister for dealing plainly and impartially with them, and laying open the true state of their souls to them, and warning them to *fly from the wrath to come*? And truly let me tell you, that if at any time you be galled by the Ministry of the word, 'tis not so much your Ministers, as your own *consciences that reproach you*. For did you ever know a sober man angry with a Minister for preaching against drunkenness; a chaste man finde fault with a Sermon against uncleanness, &c. so that if you find your selves at any time aggrieved at a reproof, you must thank your selves, and not blame them.

holy Imitation. 7. *An holy Imitation of their Example.* Phil. 3. 17. *Brethren, be followers together of me, and mark them which walk so as ye have us for an example.* And that because they are their spirituall parents. 1 Cor. 4. 15, 16. *For though you have ten thousand instructors in Christ, yet have ye not many Fathers: for in Jesus Christ have I begotten you through the Gospel: Wherefore I beseech you be ye followers of me.* Hence Ministers are called *τύποι ἢ παραδείγματα*, types or samplers to their flocks, 1 Pet. 5. 3. People must learn of their Ministers by the eye, as well as by the ear; be taught by their works, as well as their words; take recommendation and encouragement to duty, by their *practise*, as well as their *preaching*. If you see your Minister st. i. c. t. in the observation and sanctification of the Sabbath, liberall in works of mercy and charity, peaceable, temperate, or exemplary in any other duty, then you must be carefull to dress your selves by this glass, to write after

after this copy; otherwise his *example* will rise up in judgment against you, as well as his *Doctrine*. Only remember, it must be only in matters of duty, as I said, in the *practise of piety*: to follow them only so far forth *as they follow Christ*, 1 Cor. 11. 1. You must set your clock by theirs, so far as theirs agrees with the Sun: for if either they give a bad example, or say and do not, then you must *do as they say, and not as they do*, Mat. 23. 3.

8. *Carefull preservation of their good name*. People must charily maintain their Ministers credit, and neither be *tale-bearers*, and *carriers* about, or *senders* about of disgracefull reports of them. *Acts 23. 5. Thou shalt not speak evill of the Ruler of thy people*. Which doubtless will hold good as well concerning *Ecclesiasticall*, as *Civil Magistrates*, being here immediately applied to the High-Priest: as you must not speak unhand somely *to them*, (as was shewed afore) so here you are caution'd, not to speak unhand somely *of them*: nor be *tale-hearers*, or *reccivers* and credulous in believing disgracefull reports concerning them. 1 Tim. 5. 19. *Against an Elder receive not an accusation, but under two or three witnesses*. God here hath made an expresse provision for the safety of their reputation, and set a speciall fence and mound about their good names; so that they are priviledged persons, and peculiarly exempted above others; and therefore their people should be exceeding tender of their credit. Thus we read in Ecclesiasticall History, that, when the Synod of Nice was assembled, by *Constantine's* command, and some accusations were presented to the Emperour against some Bishops and Ministers, he

Carefull preservation of their Credit.

Theod. Hist. l. 1. c. 11. Socr. l. 1. c. 8.

lookt not on the particulars, but sealed them up with his own Signet, and having first reconciled the parties, commanded the Libells to be burnt; adding withall, "That if he should see a Bishop in adultery, he would cover his nakedness with his own Royall Robe; for, saith he, the sins of such men ought not to be divulged, least their examples do as much hurt to the souls of others, as their fact to their own; their good name being as necessary for others, as a good life for themselves. And therefore you must be very cautious both of your *tongues* and *ears*, both in telling and hearkening to any ill report of them. And truly there's great reason for it. Partly because men are apt to hate him that reproves in the gate, Amos 5. 10. Gal. 4. 16. and we know, *Ill-will never speaks well*. Partly, because men in office are most watcht and observ'd. *Jeremy* complains, that all his familiars watcht for his halting, Jer 20. 10. and God discovers thus much to *Ezekiel* concerning himself, Ezek. 33. 30. -- the children of thy people are always talking against thee by the walls, and in the doors of the houses. Yea thus was *Christ* himself served and dealt withall by the Chief Priests and Scribes, (Luk. 20. 20.) who watched him, and sent forth spies, which should feigne themselves just men, that they might take hold of his words. And he warnes his Disciples to expect the like. Joh. 15. 20. -- if they have observed, (or watcht, for so it should be translated) my sayings, they will watch yours also. And partly, because their Credit is of most concernment for the honour of the Gospel. For as one would be loath to eat meat (otherwise wholesome and good) if serv'd up in a foul dish; so even wholesome

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μυς, insidiosè
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36, 24.
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wholsome truths will be but sleighted, if brought by one whose good name is bespattered, and besmeared with reproaches, whereby prejudices are enertain'd against him. In all which respects, people must be very carefull how they give ear or credit to disgracefull reports concerning their Ministers.

9. People owe unto their Ministers *cheerfull and liberall Maintenance.* Though it belongs to Ministers only to preach the word, typified by Aaron and his sons ordering the Lamps, *Exod. 27. 21.* yet the people must see that the Lamps be kept burning, by providing oyl for continuall their supply, *ver. 20.* "The bird *Vines.* that is to keep the nest and sit upon the eggs, must have her meat brought in to her, and not fly abroad to purvey for her self. Whatever cavils contentious persons may make, nothing is more clear in Scripture than this duty, and that in the New Testament as well as the Old; it being an Ordinance for Gospel-Ministers, as well as Legall. *1 Cor. 9. 14.* -- *even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* q. d. As God took care of the Priests under the Law, to make provision for them, by severall Laws and ordinances concerning their maintenance; so hath the Lord *Christ* likewise, for Ministers of the Gospel: *viz. Luk. 10. 7, 8.* *In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire,* i. e. deserves to be maintained for his labour: and therefore *meat and drink* include all things requisite thereto. Nor makes this any thing against that freeness of preaching the Gospel, which some in simplicity or worse, do urge as inconsistent with liberall maintenance;

tenance; for even the Volunteer follows not the warre at his own charges. Concerning which maintenance, observe with me these following particulars worthy consideration:

For sixth
 1. That it must not be pinching and scanty, but liberall and plentiful. Thus it was under the Law: for though the Priests were not above a fourth part of the people (as ^a Dr Reynolds computes it) or not above a fifth or sixth part, (according to the Learned *Selden*,) yet their revenues in first-fruits and prediall tenths, amounted to neer a fifth part of the profits of the Land (as ^b *Selden* reckons it,) besides their lands and many other advantages: so that they had above ten times as much as the same number of persons of other Tribes. Now Ministers of the Gospell having a more excellent Ministry (as the Apostle shews, 2 Cor. 3.) their maintenance also should be proportionably liberall: for 'tis prophesied, that in Gospell-times it should be so, *Isa. 23. 18.* where the Prophet speaking of the conversion of Tyre, and how she should employ her riches, when she was converted, saith, *It shall not be treasured nor laid up; (viz. for any civill, common use, either publike or private :) for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable cloathing, i.e. from the Tyrian trade, (they being converted to God) means and maintenance should be freely and largely afforded to God's Ministers, for all necessities and accommodations; so the English Annot. but more clearly, the Apostle gives an expresse command, that he that is taught, should communicate to his Teacher, ἐν μέτρει ἀγαθῆς, in all his goods, Gal. 6. 6. and that Ministers should have double honour*

See Dr Reyn.
 on Psal. 110.

478.

or sixth

See Seld.
 Review. c. 5.
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honour, i.e. maintenance, 1 *Tim.* 5. 17. so as to be able to keep hospitality, 1 *Tim.* 3. 2.

2. This maintenance must be proportion'd out of the least arising profits, as well as the greatest: Mint, annise, and cummin, and all manner of hearbs ought to be tithed, *Mat.* 23. 23. *Luk.* 11. 42. The Jewish Doctors deliver by tradition, with *Selden*, that all things growing out of the earth, and fit for man's meat, ^{Seld. of tithe p. 20.} are titheable.

3. It is not a matter of alms, or in the nature of a free gift, but that which Ministers have power to require of the people, 1 *Cor.* 9. 4, 6, 12. 2 *Thes.* 3. 9. being due both by God's Ordinance, as was shewed afore; and also by a Law of Justice; they performing service for it. 1 *Cor.* 9. 7, 10. *Who goes a warfare any time at his own charges, &c?* q.d. Ask the souldier, husbandman, shepheard, whether they will serve you for nought; and whether they do not justly require recompence for their labour? And if it be but just to pay them, then, 'tis but just to recompence these.

4. That maintenance Ministers receive from their people, they receive it in Gods name and stead; it belongs primarily to him, and they are but his Officers in receiving, as well as dispensing; and therefore defrauding of them, is robbing of God. *Mal.* 3. 8. *Will a man rob God? yet ye have robbed me: but ye say, wherein have we robbed him? in tithes and offerings.*

5. Whatsoever maintenance Ministers receive from their people, yet their people can never make them amends; because there is no proportion between what people give to them, and what they re-

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ceive from their Ministers. 1 Cor. 9. 11. If we have sown unto you spirituall things, is it a great thing if we reap your carnall things? q. d. If you rightly judg of those heavenly treasures which we bring in abundance to you, it's impossible you should judg our pains and service towards your immortall and precious souls, sufficiently rewarded with any of these earthly perishable things we receive from you. And therefore Paul tells Philemon, that he owed him even his very selfe. Philemon. 19.

6. Ministers may justly require maintenance of their people, though they have estates of their own: for thus God had expressly provided under the Law, Deut. 18. 8. They shall have like portions to eat, beside that which cometh of the sale of his patrimony. The Priest must live of his service notwithstanding his private estate, the equity of which Law, belongs to the Ministers of the Gospel.

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7. Though, 'tis true, Paul and Barnabas for some speciall reasons received nothing from some Churches, but did work with their own hands to supply their necessities, yet 1. They put it into the Catalogue of their sorrowes and sufferings, 1 Cor. 4. 12. We labour working with our own hands. 2. They still thought that it was a Gospell-ordinance, and assert their power to receive it. 1 Cor. 9. 4--15. 1 Tim. 5. 17, 18. 2 Thes. 3. 9. 3. They received much from others. 2 Cor. 11. 8. That which was lacking to me, the Brethren that came from Macedonia supplied, Phil. 4. 16. Even in Thessalonica ye sent once and again to my necessity. And 4. He highly commends the Philippians for this their liberality towards him. Phil. 4. 14. Ye did well, that ye did communicate.

municate with my affliction. And ver. 18.--having received of Epaphroditus the things that were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.

Concerning the particular proportion of Ministers maintenance, I shall not meddle with the Divine right of tithes, only say, that this way of maintenance by tithes being established by the Laws of the Land, people are bound in conscience to obey the Law (except they can shew that it interfeers with the Law of God) in paying of them. *Rom. 13. 5. Ye must be subject not only for wrath, but for conscience sake.* And therefore a person may as well pick the money out of a Ministers pocket, as defraud him of any due; the latter being as much to be abstained from as the former; because both are forbidden by the same Law.

10. Another duty is, *Fervent Prayer for them.* Fervent Prayer
1 Thes. 5. 25. *Brethren, pray for us.* So Heb. 13. 18. Thus when Paul and Silas went forth to preach, they were recommended by the Brethren to the grace of God, viz. by prayer, *Acts 15. 40.* People should pray, that God would qualify their Ministers with sufficient abilities for discharge of their place. *Ephes. 6. 18, 19. Col. 4. 3, 4. 2 Thes. 3. 1.* that he would deliver them from wicked and unreasonable men, ver. 2. and all other dangers and calamities; and direct them to speak fitly to the peoples capacities, understandings, affections, temptations; and suitably and seasonably to all their occasions.

And truly, great need have people to pray for their Ministers;

1. Because it is of all callings the most difficult: which made the Apostle cry out, *Who is sufficient for these things?* 2 Cor. 2. 16. The Ministers office is, to quicken such as are dead in sins; raise up and restore such as are fallen; comfort the troubled in conscience; strengthen the weak; encourage the faint-hearted; confound the obstinate; stand against all adverse power; with many other the like; all which are very difficult things.

2. Because faithfull Ministers are more opposed by Satan, and his instruments than any other sort of men whatsoever. When *Joshua* stood before the Angell of the Lord to receive his Commission, *Satan* stood at his right hand to resist him. As soone as *Christ* was publickely set apart to performe his Ministeriall function, *Satan* set upon him in the wilderness *Mat. 4. begin.* And ever after, the Scribes, Pharisees, and Sadduces, and other limbes of the Divell persecuted him from time to time. And in our own times, we see the storm of the fury of the Quakers, and other Sectaries, as also of profane, loose and ungodly persons, falls especially upon the Ministers.

3. Because their failing in duty is most dangerous; for if they perish, many perish with them, they are like the Admirall Ship that carries the lanthorn whereby the whole fleet is guided; if that miscarry all the rest are at a losse. As when *Peter* slipt aside out of the way, many Jewes and *Barnabas* also was carried away with them. *Gal. 2. 13.* O therefore let your Ministers never be forgotten in your prayers!

II. A gratefull memoriall of them, when dead and gon, or removed to some other place. *Heb. 13. 7.*

Remember

gratefull memoriall.

Remember those your Rulers (so it should be translated) who have spoken to you the word of God. Let their memory be blessed, (as Solomons phrase is Prov. 10. 7.) So as to bless and praise God for them, and for the benefit you reaped from their labours while you did enjoy them; as also, to praise them, and speake well of them; as the LXX render that place. *Μνησθε ἡγουμένων ὑμῶν ἐν κυρίῳ.* Remember them also, so as to take all occasions of manifesting your respects unto them, if they be yet alive, and only removed from you, by desiring and rejoycing to see them againe. Thus it was with the *Thessalonians* concerning Paul. *1 Thes. 3. 6. When Timothy came from you to us, he brought us glad tidings of your faith and charity, and that you have good remembrance of us alwayes, desiring greatly to see us.* Or, if they be dead, by shewing the kindnesse of the Lord to their posterity. Such a remembrance of them, as it is the greatest honour that living people can do to their deceased, or departed Pastors, so it wilbe an excellent means to keep them free from the infection and seduction of false teachers; to establish them in the truth they received from those Ministers; and to keep them steady in the way of righteousness, wherein those Ministers walked before them.

Well, you have now heard what duties you owe unto your Ministers; Now is there any of you that can or dare deny these things to be the word of God? If so stand forth, and speake, that we may know Christians from Heathens. But if you cannot but acknowledge this that I have spoken (for the substance of every duty) to be the expresse word and will of

God, then consider how you will ever be able to answer it another day to God and your own consciences, if being informed of your duty you do not practise it, but remaine disobedient and rebellious against the Law of God. But I hope better things of you &c. But more particularly.

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Be carefull to *render to all* (and therefore to your Ministers) *their dues* ; as you are required to do. *Rom. 13. 7.* You use to call their tithes their dues, but you have seen there are many more dues, belong to Ministers from their people besides them ; and which you should make as much conscience of paying, and be every whit as carfull to com out of their debt for, as for them. And therefore, I say, be carefull to render, as to *Cesar* the things that are *Cesars*, to the Civill Magistrate, what belongs to him; so to God the things that are Gods; and to his Embassadors (Ecclesiasticall Magistrats) the things that belong to them. I shall steele and strengthen this Exhortation, by backing it onely with this one consideration taken from,

The Interest you have in them, for the benifit and behoofe of your Soules. All that we Ministers have or are, is yours. *Paul, Apollos, and Cephas are yours.*

1 Cor. 3. 22. We are your servants for Jesus sake. 2 Cor. 4. 5. Our^a Abilities are for your Edification. Ephe. 4. 11, 12. --he gave some Pastors and Teachers, --for the Edifying the body of Christ. Our Authority also is for the same end. viz. for your Edification, not your destruction. 2 Cor. 10. 8. Whence there arises a great and necessary dependance of people upon their Ministers for their Soules good ; inso much that it's

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possible, in any ordinary way, that ever you should come to Heaven but by there help. For,

1. From us you receive the meanes which God hath ordained for the bringing you to Salvation. *To us is committed the word of reconciliation.* Saith the Apostle 2 Cor. 5. 17. And we are his Embassadours, sent with Commission and authority about the weightiest businesse that ever was taken in hand, even the treating and concluding a peace between God and your Soules. To us also is committed the Administration of the Sacraments and we are the *Keepers of Gods Seales*, so as that you cannot have them, but from our hands. 1 Cor. 4. 1. *Let a man so account of us as of the stewards of the mysteries of God.* Yea, to us are committed the *Keies of the Kingdom of heaven.* Mat. 16. 19. We have that authority from God to assure you in his name (according to Scripture-rules) of the pardon of such sins as trouble your consciences, as no man in the world hath besides. Yea,

2. You do not onely receive the outward meanes of your salvation from us, but (which is far more) by us God gives you his Spirit, and saving grace also, and conveies it into your hearts. God, (saith the Apostle) *hath made us able Ministers of the New Testament, not of the letter, but of the Spirit,* 2 Cor. 3. 6. Infomuch that where there is any truth of grace, some Minister or other was the Spirituall Father to beget it, or water it in you. For thus much those emphaticall questions of the Apostle amount unto. Gal. 3. 2. *This only would I learn of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith? and Rom. 10. 14. How shall they beleeve in him of whom they have not heard?*

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heard? and how shall they heare with out a Preacher? So that you see, all we have, or are is yours i.e. for your good; as a candle is made to give light unto others; and nurses are stock't with milke for their nurslings sakes: now every one uses to be carefull of their own; and make much of that which is their own, and not be wanting in any due concernment thereof.

Take heed of whatsoever is contrary to that duty you owe to your Ministers: and do not please your selves in the neglect of your duty with such a foolish conceit as this, *That we speake only for our own ends*, when we tell you of these things. No! when we acquaint you with your duty to our selves 'tis not (as the Apostle speakes concerning the contribution sent unto him by the Church of *Philippi*) *because we desire these things* (principally and with respect only to our selves) *but we desire fruit that may abound to your account.* Phil. 4. 17. And yet if it were so? who refuses good counsell from a Lawyer, or wholesome directions from a Phisician, out of a conceit that they speake only for their fee; but I say that is not the reason, but for your own sakes: for (alas!) what is it to us (comparatively and farther than as we sympathize with you in your weale or woe) if you will not heare, and obey, and be saved? Do we desire any thing but what makes for your owne good, and turns to your own account, and by performance whereof, you will be the greatest gainers your selves? O therefore be not so mad and spitefull as to prejudice and wrong your own Soules, for the doing us a little displeasure; As it is in matter of tithes; would not you count that man brutishly and senselesly wilfull and malicious, who should

should let his ground ly fallow, and thereby loose his own nine parts, on purpose to hinder his Minister of his tenth? why, so is it in any other duty: by the neglect thereof, you prejudice your selves nine parts at least to our tenth i. e. You do infinitely more wrong your selves thereby than you do us. But I shall speake a little more particulary concerning each of the fore-mentioned duties. 1. Despile not their Calli ng 2 Be not disaffected to their Persons. 3. Neglect not their Instructions. 4. Disobey not their Commands. 5. Be not unsubmitive to their Censurs. 6. Fret not at their Reproof. 7. Slight not their Example. 8. Wrong them not in their good names. 9. Grudge not their maintenance. 10. Cease not to pray for them. Lastly Forget them not.

1. *Take heed of slighting, and lightly esteeming, much more of vilifying and contemning your Ministers;* count them not indifferencies, conveniencies, superfluities which may very well be spared: much lesse do not groane under them as your burdens, and epidemicall grievances, whose roome you had rather have than their company: esteeme them not the scum and refuse of the world, the filth and offscouring of allthings; nor like *Jeroboams* Priests, the meanest of the people, so as to ^apost-pose them to every Thing that looks like a Gentleman or hath got but a few fine clothes. O Sirs! would you dare to carry your selves so towards Christ if he were personally here on earth? why, 'tis all one in effect, if you will believe his own word. *Luk. 10.* 16. *He that despiseth you despiseth me.* The dirt that is cast in the Ministers face, belmeares, and bespatters Christ. And they that slight his Ministers would serve him so too: they that misused the *Servants* dealt no better with the *Son*, *Mat. 21.* 35, 39. compared. And certainly such a sin as this shall not go unpunished: Princes and States have alwayes been very tender of their Embassa-

dors; deeply repenting, and severely punishing (to their power) any affront put upon them. Thus did *David*. 1 Sam. 10. 6. and 12. 31. And the *Romans* extinguish *Corinth* for violating their Embassadors, though the violation were so small, that *Florus* could not tell whether it were *Voce*, or *manu*. Do you think then that Christ will take it well at your hands, and put up patiently those wrongs and affronts you put upon his Embassadors? No; he that reproved *Kings* for their sakes, will not take it at your hands, nor let you scape scot-free. You may see what to expect, (and learn wisdom too from thence, if you are not hardened to your ruine) by what God hath threatned against, and inflicted upon others for this sin. Christ tells the *Jewes*, the vineyard should be let out to other husbandmen, and the Kingdom of God (i. e. the means of grace whereby they should be brought to happinesse) taken from them, and bestowed upon others (sc. the *Gentiles*) for their misusing his messengers and servants. There is a spirituall judgement, and in the next Chapter but one, he threatens them with temporall judgments, viz. the desolation of the Temple, and, as an attendant thereon, the destruction of their Ceremoniall Worship for the same sin. ca. 23. 37, 38. Which did shortly after come to passe. And so, long before that, their *Babylonish Captivity* is charged upon the score of this sin. 2 Chron. 36. 16, 17. They mocked the messengers of God, and despised his words, and misused his prophets, untill the wrath of the Lord rose up against his people, till there was no remedy, therefore he brought upon them the King of the *Chaldees* &c. And if God hath punished this sin so severely in this world, O what severity then may they expect from Christ in the day of retribution, the greatest part of whose religion is to heape indignities and disgraces upon his Ministers and Messengers! and to belch out blasphemies (for that is the term *Paul* uses concerning disgracefull speeches.

speeches of them) against them.

2. Take heed of entertaining any malice, or hatred, yea of giving way to the least grudge, illwill, animosity, or disaffection to them. It's a signe of a wretched miscreant, such an one as *Ahab*, who sold himselfe to worke wickednesse, to hate a Messenger of God. O I Kin. 2. therefore do not requite all their love and kindnesse and paines to your precious soules so ill ! Yet (Alas !) this is the temper of the ingratefull world : of whome the Ministers of *Christ* may complaine, as *David* of some in his time, *They compassed me about with words of hatred, and fought against me without a cause. for my love they are my adversaries, --- and have rewarded me evill for good, and hatred for my love. Psal. 109. 3, 4, 5.* They are the Ministers of all others, who are made the cheife butt, against which many persons do shoot all the invenomed arrowes of their rage and malice: and no sort of men, I dare say, are more odious to a number of loose, untractable persons, sons of *Belial*, than they: who are many of them, so desperately bent and furiously driven on with a rage reaching up to heaven, that nothing lesse then their bloud, (if they could tell how to come at it (and utter extirpation, would quench their thirst, and satisfy their revengefull hearts, (as it was with *Herodias* concerning *John the Baptist* :) But, as we say, *Curst comes have short hornes*, so some that have spoken big swelling words of vanity against Ministers and Ministry, breathing out threatings, and designing their utter ruine and destruction, have, been not only defeated, and disappointed in their intended mischeif, but the wheel is brought upon them selves, (as *Solomon* speakes, *Prov. 20. 26.*) whereby they are bruised, and crusht and threshed; and so their faces are filled with shame, as 'tis said concerning such. *Psal. 83. 16.* So that we have seen of late daies the propheticall imprecation of *Moses* upon the enemies of *Levi*, notably verified, *Smite through the loines*

loines of them that rise up against him, and of them that hate him, that they rise not againe, Deut. 33. 11.

3. Take heed of non-attendance upon them for instruction. neglect not seeking unto them Privately for satisfaction and resolution, a very common and continuall fault, the duty being sildome or never practised in many places: so that whereas the doores of Lawyers and Physicians are thronged many times with attendants, poore Ministers may sit longe enough before any one will come to them on such an errand: though the former be costly, and this they may have upon free-coste, only for asking: but however

Neglect not frequenting the publicke Assemblies, for instruction there. Forsake not the Assembling of your selves together, as the manner of some (a great many now a daies,) is: Heb. 10. 25. 'Tis a sign of some sad distemper hanging upon the soule, when persons either have no stomack at all to their spirituall food, or prefer unfavoury stuffe, yea infectious trash, before wholsome provision. Therefore let neither profaness, slothfulness, nor presumption, detaine you from Church. Nay ramble not from your own Pastor if he be in any measure able and faithfull. A rolling stone gathers no mosse, and rambling Christians cannot grow much either in grace or knowledge. And therefore let not a gadding humor drive you from your own Church. And when you are there;

Be not drowly, sleepy, carelesse, heedlesse, careless hearers: let not your heads be like leaking vessells, letting that go out at one eare, which you take in at the other: when you bring your bodies in to the Congregation, leave not your soules behind you. But be swift to heare Jam. 1. 19. Heare as for your lives, when you are hearing the word of life.

4. Take heed of contemning their Authority, and disobeying their commnds and directions: Heareby a light misprision

persion may grow up into a grand transgression; an
 inconsiderable anomy an iniquity, may swell into an
 hainous and heavy enormity. For, as obedience is better
 then sacrifice, and to hearken then the fat of rams; so Re-
 bellion is as the sin of witchcraft, and stubbornesse is as iniquity,
 and idolatry. 1 Sam. 15. 22. 23. Thinke not your
 selves wiser than your teachers, so as proudly to con-
 tradi& and oppose them. A sin not of the least mag-
 nitude: for it is set as a brand of infamy upon those
 that were guilty of it; and as an instance of a notori-
 ous sin. Hos. 4. 4. Thy people are as they that strive with
 the Priest. And therefore threatned to be punisht pro-
 portionably. Deut. 17. 12. The man that will do pre-
 sumptuously and will not hearken to the Priest (that standeth
 to Minister there before the Lord thy God:) or unto the
 judge, even that man shall dy, and thou shalt put away the
 evill from Isael. And actually censured by the A-
 postle. 2 Thes. 3. 14. If any man obey not our word by
 this Epistle, note that man, and have no company with him,
 that he may be ashamed. And truly, methinkes, these
 words of Christs (Mat. 18. 18. Whatsoever ye shall bind
 on earth, shall be bound in Heaven) should be as so many
 thunderclaps to strike terror into the consciences of
 all stubborn and rebellious persons, who disobey and
 neglect to heare their Ministers, and thereby incur Ec-
 cleasticall censures, that they are not only condemned
 and censured by them, but by God likewise: and beleive
 it, sirs, its no playing and dallying with such edg-tooles.
 O therefore take heed least you find cause one day to be-
 waile your folly heerein, when 'tis too late; and to com-
 plain of your selves as he in Prov. 5. 13. How have I hated
 instruction, --- and have not obeyed the voice of my teachers,
 nor inclined mine eare to them that instructed me?

5. Take heed of impatience under their censures, or un-
 dervaluing thoughts of them, as if they were but bruta
 fulmina, blunt weapons, like cannons charged with pow-

der only, which make a great noise, but do no execution; or like a bee that hath lost his sting, which though it may humme, yet it cannot hurt. True; they wound not the body, nor prejudice the estate (directly and immediately,) yet are never the lesse terrible for that, for (like lightning that melts the Sword, and meddles not with the Scabbard,) they seize upon the soule, and punish persons in a spirituall way: they turn them out of doores, as I may so say, (as masters do unruly servants,) by banishing them from communion with the Church, they make them to fast (as Parents do unto-ward children many times,) by depriving them of the bread of life in the Sacrament of the Lords Supper. Whereby such persons are in the state of Publicans and heathens. *Mat. 18. 17.* Yea like dogs and swine. *Mat. 7. 6.* Which surely is no contemptible matter. Yea by these censures they are bound over to the vengeance of God, with such strong cords, which ('tis true, they may untie by Repentance, but) they shall never be able to breake and disintangle themselves from, by all their impenitence, and contempt, or any such like courses.

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6. *Take heed of being angry with them for their Reprooves.*
Wee Ministers are too apt of our selves to be meale-mouth'd many times, and let you alone in your sins for feare of your displeasure. A pettish patient maketh the Chirurgion search the wound lesse than is necessary to a through cure. Now, do not you help forward this humor in us, and make us deale more unfaithfully with your soules than otherwise we should do. Had you not better heare the worst of it now, while there may be remedy, than feeble the misery of it hereafter when 'tis too late to helpe it? And yet how few consider this? Seldome shall one meet with a professor that can take a close reproofe patiently: much lesse then is it to be found in others, most persons count those Ministers their
greatest

greatest enemy, that deale most freely, plainly, faithfully, and impartially with them. We cannot speake to them so tenderly, but they are ready to thinke, it is to disgrace them, or out of ill will to them, or that we make more ado than needs, or make them worse than they are, and are ready to say, Looke to your selfe, you shall not answer for me. Yea they would, if they could, stop his mouth from preaching, who would stop there course in sinning, as *Amaziah* did the prophets, 2 *Chron.* 25. 16. Ay but one day, sooner or later, you will see your own folly herein, and befoole your selves, as he did, *Prov.* 5. 12. Saying, *How have I hated instruction and my heart despised reproofe?* And therefore give not way to this humor in your selves, but rather be angry with thy selfe for thy sin, and thou wilt love him that endeavours to free thee from it. Count it thy disease, thy burden, thine *Enemy*, and thou wilt be thankfull to him that discovers this *disease*, and administers physick for thy cure; that lends thee his hand to throw off this burden; that forewarnes thee of this *Enemy*, and helps thee to fight against it.

7. Beware of disregarding their example as not worthy your observation, or Imitation. For though, 'tis true, in matters of *Doctrine* they are not infallible, nor in matters of *Practice* impeccable and unblameable, yet as they know their duty and the way they should walke in, better than others, (ordinarily,) so likewise they do many times, (and I suppose, usually,) obtaine more grace of God than others to be faithfull in their stations, and to be more brightly burning and shining lights than others: it being but agreeable to Gods ordinary method of providence, to qualify persons for those places he calls them to; so that they being set in an eminent, observable place, are inabled accordingly, through grace, to be of exemplary lives. This exemplarinesse then being bestowed upon them, partly for the imitation of others

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thers, should not lightly be accounted of, as not worth the taking notice of. People should not hide their eyes from beholding the ^b light of their Ministers good *works*, much lesse looke upon it through false glasse, but so to see and observe it, as to glorify God, by an imitation thereof.

8. Beware of *wronging and wounding them in their good names*, either by raising, or receiving any ill report of them: a very frequent and common practise with many. As it was formerly, *Ezek. 33. 30. Son of man, the children of thy people are still talking against thee by the walls, and in the doors of their houses, so it is still.* How often are the good names of Ministers thrust thorough with the sharp swords of backbiting tongues? 'tis the common trade that many drive, to cast dirt upon them, wherever they come, but especially if they chance to spy any nakednesse, or humane infirmity in such an one, then they have some scratch for their itch; presently all the town and country shall ring of it; instead of covering it with the garment of charity, they (like cursed *Cham*) proclaim, and divulge it all abroad to his disgrace. Yea, *aut invenient aut facient*; rather then faile, they will invent some lye or other to blasphemize them, and bespatter their good name with all. A fearefull sin, which you should be very fraid of. For saith God, *wherefore were ye not afraid to speake against my servant Moses? Num. 12. 8. q. d. What! to speake against my servant! against Moses! to disgrace any one whom I put speciall markes of honour upon! I wonder you would offer it.* Nay, 'tis a sin of such an ugly aspect, that I wonder you durst be so foole-hardy as to venture upon it; that you were not afraid of it. And therefore take heed of being either the *Parent*, or *Nurse* of such a bastard, yea divelish practise, as this; but remember, you must be responsible both for your *Eyes and Tongues* in this case.

9. *Grudge not their maintenance.* Beware either of detaining the whole, or defrauding them of any part of that which

which is their due either by the Lawes of God or man. This is plainly neither better nor worse, than a robbing of God and so you will find it one day. A point, that, if I mistake not, much concerns both *Improprators*, and *Compounders*. *Improprators*; who, if their be any such sin as *Sacrilege* (which I know no reason to deny) are highly guilty of it. For if either on the one hand the Law of god concerning tithes as to the substance of it, be still in force, so that such a proportion be due to the Ministers of the Gospell as was to the Priests and Levites under the Law, then *Improprators* have no right to them; or if on the other hand, that Law be not in force now, yet this is clear, that the persons who first assigned such portions out of their estates, did intentionally dedicate them unto God, and set them apart for the maintenance of his worship and service (however sometimes their might be some error in the manner) and so they became hallowed things and such as did belong to God, and consequently not alienable afterwards by any man, or company of men whatsoever, it being both against the doners will, which none ought to *disannull*. (Gal. 3. 15.) And the nature of hallowed things, which ought not to be put to a common use. Whence we read that the censers used by *Corah* and his complices, though it was strange fire that was offered in them, yet because they were offered before the Lord, therefore they were hallowed and commanded to be turned into *broad plates for the Altar*, that so they might not be put to any common use againe. Num. 16. 37. 38. Besides, being hallowed things, they belong primarily unto God Lev. 27. 30. Now he hath appointed his Ministers to be his receivers. Num. 18. 8. 9. The Lord spake unto Airon, behold I have also given thee the charge of my heave-offerings of all the hallowed things of all the children of Israel, unto thee have I given them

It was said, What we give thee man of God I am, 9. 7. but now every one say Come let us take the blessing of God in person, Mal. 3. 3. When Moses build the Tabernacle, was said to stay the people from giving, they were so forward, E 36. 5, 6. now would God we could stay their hands from robbing the Tabernacle Down.

by reason of the anointing, and to thy sons by an ordinance for ever, &c. so that what is due to God is to be paid to them. Numb. 3. 8. --- Let the trespass be recompensed unto the Lord, even to the Priest, q. d. the Priests (then, and so Ministers now) are the Lords Receivers; so that which belongs to the Lord must be paid to them; and what is paid to them, it is all one as if it were paid into Gods own hands; for he allows it upon account, and gives an acquittance and discharge for it, as if received by himself. And therefore except these persons can show a Commission from God for their receiving of them, such as he hath given to his Ministers, I would fain know how they will be ever able to answer it to God, and acquit themselves of the guilt of sacrilege. I might adde that these revenues being designed for the maintenance of Gods service, as I said, i. e. of those, whose business and particular calling it is to be employed about Gods worship and service, how can they have any right to eat of the Altar, who serve not at the Altar? How unreasonable and unjust a thing is it, that they that are not so much as in a capacity of doing the work, should have (in a manner) all the wages? Ministers plow and sow (as I may so say) and Impropriators reap the crop and benefit. Ministers plant the vineyard, and Impropriators eat the fruit thereof. Ministers feed the flock, and Impropriators eat the milke, and take the fleece of the flock. This is not so strange a thing, in many places in England (how absurd and sinfull soever it be) as the Apostle makes it, 1 Cor. 9. 7.

And then for Compounders, who take (I will not say, steal) a Goose and stick down a feather only, (as we use to say) that have large estates and proportions, and yet allow but some petty inconsiderable Composition in lieu of all, perhaps not a tithe of their tithe, let them seriously consider, whether Prescription and Custome will be a sufficient Plea at Gods Tribunall. If a tenth be still due by

by Gods Law, (as I think the learnedest of them cannot disprove) then I am sure that the Law of man will never excuse them, that limits it to a twentieth, or sometimes it may be scarce a fourtieth part. For though the Law of the Land may augment and enlarge, yet certainly it cannot contract and abridge, what the Law of God gives and allowes. An interiour power cannot take away any thing that a superiour gives, though it may give more. True, in some cases we read of an exchange allowable; that the hallowed thing might be turned into money, but then an indifferent price was to be set upon it by the Priest, and he was not bound to change a Noble for nine pence. I have spoken the more concerning these things, because persons swallow them so easily without chewing, and considering, that *though they be sweet in the mouth, they will be bitter in the belly, and in the end.* And therefore beware of devouring holy things in any way whatsoever, but see that you keep a good conscience in these things, wherein so many do offend, that you may be able to purge your selves, and make that protestation which the Jewes were commanded to do, *Dent. 26. 12, 13, 14. When thou hast made an end of tithing all the tithes of thine increase---then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, ---according to all thy Commandments which thou hast commanded me: I have not transgressed thy Commandments, neither have I forgotten them: I have not eat thereof in my mourning, i. e. (as some expound it) What whatsoever I have been in, yet durst I never relieve my necessity by robbing God of his part, by appropriating to my self, or imploying to my own private use any thing that did belong to him.*

10. *Cease not to pray for them.* He is counted uncivill, that, if he doth but pass by one at plow, or meet a traveller on the road, will not bid him *God speed:* and surely he is both unchristian and undutifull, that will

not pray for the continuance and increase of his Ministers gifts and graces, and for a blessing upon his labours. Yet many pray rather for a quiet and peaceable man, as they call him, who will be content with any thing they give him; not inquisitive into their conversations; not busie in prying into their faults, but rather winking at them; suffering them to walk in their sinfull wayes, and take no notice of it. O this is the man for their turn! Such a one they pray heartily their Minister may be; but for his ability and fidelity in the discharge of his place, and other things of the like nature, they never so much as wish for.

Forget not your Ministers, and their labour of love among you for your souls good. Let them not have occasion to say of you, according to the old Proverb, Out of sight, out of mind: hereby you will discover both your ingratitude and folly. It's taxed as a foul blemish upon that City which was delivered by the wisdom of a poor wise man, that no man remembred the same poor man, Eccl. 9. 15. And it was the destruction of Joash, that he remembred not the kindest which Jehoiada had done to him, 2 Chron. 24. 22, &c. O therefore let it never be said, that you have so soon forgotten all those wholsome instructions they gave you, and those other kindneses they shewed to your souls, so that you should not retain a gratefull memoriall of them so long as you live.

Take heed of making default in any of these particulars; and think not that an inconsiderable under-rate Composition will serve for these dues: for assure your selves, that if either you detain or defraud your Ministers of them, God will fine you in treble dammages at least. And therefore be carefull in paying all these debts and duties you owe to them, that thereby you may make it appear, that you *Know them* (and your duty to them) *which labour among you, and are over you, and admonish you.* Amen.

F I N I S.