flow from the other parts, which yet remained an entire body notwithstanding the Diminution; and then the former miracles being contrary to this conceit were laid aside; and new ones invented; fitted for this explanation; by which Christ's body was believed present after the manner of a spirit, it was given out that he sometimes appeared as a child, all in rages upon the Host; sometimes with Angels about him; sometimes in his mother's arms; and that the fenses might give as little contradiction as was possible; instead of a loose, they blessed the wafers only, which are such a shadow of bread, as might more easily agree with their Doctrine of the accidents of bread being only present; and least a larger measure of wine might have encouraged the people to have thought it was wine still, by the sensible effects of it that came all these to be denied them.

This was the substance of the Arguments that were in those writings; but an opinion that had been so generally received, was not of a sudden to be altered; therefore they went on slowly in discussing it; and did thereby the better dispose the People to Receive what they Intended afterwards to establish concerning it.

At this time there were many Anabaptists in several parts of England; they were generally Germans, whom the revolutions there had forced to change their seats; upon Luther's first preaching in Germany, there arose many who building on some of his principles, carried things much further; then he did; the chief Foundation he laid down was, that the Scriptures was to be the only rule of christians; upon this, many argued that the mysteries of the Trinity, and Christ's incarnation and sufferings, of the fall of man, and the Fids of Grace, were indeed Philosophical Subtleties; and only pretended to be deduced from Scripture; as almost all opinions of religion were and therefore they rejected them; among these & baptism
Infants was one; they held that to be no baptism; and so were re-baptized; but from this, which was most taken notice of, as being a visible thing, they carried all the general name of Anabaptists; of these there was two sorts most remarkable: the one was of those whose only thought, that baptism ought not to be given but to those who were of an age capable of instruction; and who did earnestly desire it, this opinion they grounded on the silence of the New Testament about the baptism of children. They observed that our Saviour commanding the Apostles to baptize, did join teaching with it; and they said the great decay of Christianity followed from this way of making children Christians before they understood what they did, these were called the gentle, or moderate Anabaptists; but others who carried the name denied all, most of the principles of the Christian Doctrine and were men of severe and barbarous tempers; they had broke out in a general revolt over Germany; and raised the war called the rustic war, and possessing themselves of Münster, made one of their teachers, John of Leyden, their king, under the title of the king of the new Jerusalem; some of them set up a fantastical unintelligible way of talking of religion, which they turned all into Allegories; these being joined in the common name of Anabaptists with the other, brought them all so under an ill character.

On the 12th of April, 1549, there was a complaint brought to the council that with the strangers that were come into England, some of that persuasion had come over and were disseminating their errors, and making proselytes; so a commission was ordered from the Archbishop of Canterbury, the Bishops of Ely, norrepor, Westminster, Chester, and Rochester, Sir William Peter, Sir Thomas Smith, Dr. Cox, Dr. May, and some others, three of them being a quorum, to examine and search after all
Anabaptists, Hereticks, or contemners of common prayer; they were to endeavor to reclaim them, to enjoy them in penance, and give them absolution; or if they were obstinate, to excommunicate and imprison them, and to deliver them over to the secular power to be further proceed against. Some had been in London, were brought before the commissioners in May, and were persuaded to abjure their former opinions;—which were that a man regenerate could not sin; that though the outward man sinned yet the inward man sinned not; that there was not trinity of persons; that Christ was only a holy prophet; and not at all God; that all that we had by Christ was that he taught us the way to heaven; that he took not flesh of the virgin; and that the baptism of infants was not profitable; one of those whose thus abjured was ordered to carry a ragget next Sunday at St. Paul’s, where there should be a sermon setting forth his heresie, but there was another of these extreme obstinate, Joan Boucher commonly called Joan of Kent; she denied that Christ was truly incarnate of the virgin; and whose flesh being sinfull he could take none of it; but the word by the consent of the inward man in the virgin took flesh of her; these were her words; they took much pains about her, and had many conferences with her; but she was so extravagantly conceited of her own notions; that she rejected all they said with scorn, whereupon she was adjudged an obstinate Heretick; and so left to the secular power; & sentence given against her; this being returned to the council, the good king was moved to sign a warrant for burning her, but could not be prevailed on to do it; he thought it a piece of cruelty, to like that which they had condemned in papists, to burn any for their consciences; and in a long discourse which he had with Sir John Cheek he seemed much confirmed in the opinion; Cranmer was employed to persuade him to sign the warrant; he argued from the law of Moses by which blasphemers were to be stoned; he told the king he
made a great difference between errors in other points of Div

inity, and those which were directly against the Apostle, and

that these were impieties against God, which a prince, as be-

ing God's Deputy ought to punish, as the kings Deputy were-

obliged to punish offences against the kings person; these rea-

sonid rather silence then satisfy the young king, whose still =

thought it a hard thing (as in truth it was) to proceed so-

severely in such cases; for he set his hand to the warrant, with

ears in his eyes, saying to crammer, that if he did wrong =

since it was in submission to his Authority; he should answer sor

to God; this struck the Archbishop with much Honour; so that

he was very unwilling to have the sentence executed; and both

he and Ridley took the woman then in custody to their house,
to see if they could persuade her; but she continued by jeers

and other insolencies to carry her selfe so contemptuously yt

at last the sentence was executed on her the second of may the

next year. Bishop Scory, preaching at her burning, shee carry

ed her selfe then as shee had done in the former part of her

process, very indecently; and in the end was burnt.

This action was much cenjured as being contrary to the elemen-
t of the Gospel; and was oft made use of by the Papists whose said-
t was plain, that the reformers were only against burning, when
they were in a fear of it themselves; the womanes carriage
when be looked on as a suchetick person; sitter for Bedlam then
a stak; people had Generally believed that all the Statutes for burn-
ing Hereticks had been repeald; but now when the thing was
better considered that the burning of Hereticks was done by
the common Law; see that the Statutes made about it, were only
for making the conviction the more easy; and the repeale
the Statutes did not take away that which was grounded on
a vite at Common Law. — The words of the sentence a

gainst this woman, were contained in these words. viz: that
you believe that the wood was made flesh in the virgin belly
but that christ took flesh off the virgin you believe not becaus
the flesh of the virgin being the outward man was sinfully gotten and born in sin; but the word by the consent of the inward man of the virgin was made flesh—To end all this matter at once; two years after this, one George vanpore, a Dutch man being accused for saying that God the father was only God, & that christ was not very God; he was dealt with long to abusing but would not, soe on the 6th of April 1553, he was condemned in the same manner that Joan of Kent was; and on the 25th of April, was burnt in Smithfield; he suffered with great constancy of minde; and kissed the stake, and haggots that were to burn him; of this vanpore I finde a papish writer saying that he was a man of most wonderfull strict life, that he used not to eat above once in two dajes; and before he did eat, would lye sometimes in his devotion prostrate on the ground all this they made use of to lessen the credit of those who had suffered formerly; for it was said now, that they saw men of harmless lives, might be put to death for heresie; by the confession of the reformers themselves, and in all the publick books published in queen marias days, justifying her severity against the protestants; these instances were alwayes made use of; and noe part of cruelers life exposed him more then this did; it was said, he had both consented to lamberts and Anne Askews death in the former reign, whoe both suffered for opinions which he himselfe held now, and he had now procured the death of these two persons; and when he was brought to suffer himselfe afterwards; it was called a just retaliation on him; one thing was certain, that what he did in this matter, flowed from noe cruelty of temper in him noe man being further from that black disposition of minde but it was truly the effect of these principles by which he governed himselfe—For the other sort of Anabaptists, whoe only de nyed infants baptism; I finde noe severities used to them; but sevral books were written against them; to which they wrote some answers; it was said, that christ allowed little children to be brought to him, and said of such was
kingdom of Heaven, and blessed them; now if they were capable of the kingdom of Heaven, they must be regenerated, for Christ said, 'such as were born of water and the Spirit could enter into it.' St. Paul had also called the children of believing parents holy, which seemed to relate to such a consecration of them, as was made in baptism; and baptism being the seal of Christians in the rite of circumcision among the Jews; it was thought one was as applicable to the other to children; and one thing was observed, that the whole world in that age having been baptized in their infancy, if the baptism was nothing, then there were none truly baptized in being, but all were in the state of mere nature; now it did not seem reasonable, that men who were not baptized themselves, should go and baptize others; and therefore the first heads of that sect, not being rightly baptized themselves, seemed not to act with any authority when they went to baptize others, the practice of the church early began and continued without dispute for so many ages; was at least a certain confirmation of a thing which had (to speak moderately) so good foundation in Scripture for the lawfulness; though not any peremptory, but only probable proof for the practice of it.

These are the errors in opinion; that if finde were taken notice of at this time, there was another sort of people of whom all the good men in that age made great complaints. Some there were called Gospellers, or readers of the Gospel; who were a scandal to the Gospel, they professed in many sermons I have met with; severe expostulations with these; and heavy denunciations of judgments against them; but I doe not find any thing objected to them, as to their beliefs save only that the Doctrine of predestination having been generally taught by the reformers; many of this sect began to make strange inferences from it reckoning that since every thing was decreed, and that the decrees of God could not be frustrated; therefore men were to leave themselves to be
carried by these decrees, this drew some into great impiety of life and others into desperation; the Germans from saw the full effect of this Doctrine, Luther changed his mind about it, and Melanchthon went against it openly; and since that time the whole stream of the Lutheran Doctrine in their churches hath run the other way but both Calvin and Auper were still for maintaining the Doctrine of these decrees; only, they warned the people not to think much of them, since they were secrets which men could not penetrate into; but they did not see dearly shew how these consequences did not flow from such opinions. Hooper, and many other good writers did often dehort people from entering into these curiosities; and a caution to the same purpose was put afterwards into the Article of the church about predestination.

The first effect of peoples dissoluteness in manners, broke out violent by this summer, occasioned first by the enclosing of lands (which caused great tumults in England) belonging to the monasteries, many of which were easily quieted, but those in Devonshire grew formidable, and in a short time grew to be 1000 strong; Arundell in Cornwall, being in chief command among them, and were led on by some Gentlemen; their demand was 1. that all the generall councells, & decrees of their forefathers should be observed.
2. that the acts of the Six Articles, should be again in force.
3. that the mass should be in latin, & the priests alone should receive
4. that the sacrament should be hanged up and worship'd; and those who refused to do it, should suffer as Hereticks.
5. that the sacrament should only be given to the people at Easter in one kind.
6. that baptism should be done at all times.
7. that holy bread, holy water, and palm, be again used; and images be set up with all the other antient ceremonies.
8. that the new service should be laid aside; since it was like to a Christmas game, and that the old service should be used again with the procession in Latin.
9. that all preachers in their sermons, and priests in the mass should pray for the soul in purgatory.
10. that the bible should be called in; since otherwise the clerky could not easily confound the Hereticks.
11. that Do' moystman, and crispin, should be sent to them, and put into their limings.
12. that cardinal Poole should be reserved & other of the kings council
13. that every gentleman might have only one servant for every hun-
ed mark of yearly rent that belonged to him.
14. that the half of the Abby and church lands should be taken =
ack, and restored to two of the chiefest Abbeys of every county, and
all the church boxes for seaven years, should be given to such houses
that soe devout persons might live in them; whoe should pray for
the king, and the common wealth.
15. and that for their particular grievances, they should be red-
ressed, that Humphrey Arundell, and the mayor of Bodwin should
.smtp the king, for whom they desired a safe conduct.
These articles being sent to the councill; the arch bishop of carter
bury, was ordered to draw an answer to them; which he have en-
ocketed with his own hand; the substance of it was, that their
Demands were insolent; such as were Dictated to them by some
sedious priests; they did not know what generall Council, had
decreed, nor was there anything in the church of England contra-
ary to them; though many things had been formerly receiv'd which
were soe; and for the Decrees they were fram'd by the pope, to
isnare the world; of which he gave severall instances.
for the six articles he saith; they had not been carri'd in par-
liament; if the late king had not gone thither in person, and procu-
red that act; and yet of his own accord he slackened the execution of it.
To the third, it was strange that they did not desire to know in it
comes; they worship'd God; and for the mass, the antient canons
required the people to communicate in it; and that Prayers in the
office of the mass did still imply that they were to do it.
for the hanging up and adorning of the Hope; it was but lately =
set up by pope Innocent, and Honorious; and in some places it had
never been receiv'd

Chindey
for the fifth, the antient church receiv'd & servament frequenctly in both.
To the 6th, baptism in cases of necessity, was to be administered=
at any time; but out of other cases, it was fit to doe it solemnly
and in the antient church it was chiefly done on the Day of
Easter, and Whit Sunday; of which usage some foot steps remained
still in the old office.
to the 7th, there were late superstitions, devices, images were contrary to the scripture, first set up for remembrance, but soon after made objects of worship.

To the 8th, the old service, had many ludicrous things in it, a new was simple and grave, if it appeared ridiculous to them it was as the gospel was long ago, foolishness to the Greeks.

To the 9th, the scripture say nothing of it, it was a superstitious invention, derogatory to Christ's death.

To the 10th, the scripture are the word of God, and the readiest way to confound that which is heresie fitted;

To the 11th, these were ignorant, superstitions & deceitful Persons

To the 12th, pooll had been attainted in Parliament, for his sightfull writings and doing against the late king.

To the 13th, it was foolish and unreasonable; one servant could not doe a many busines, and by this many servants would want employment.

To the 14th, this was to rob the king; and those whose had these lands, of him, and would be a means to make the foull a rebellition, and be a hindrance in their prayers.

To the 15th, these were furious Traitors, to whom the kings counsell was not to submit themselves.

After this, they grew more moderate, and sent eight Articles: (1) concerning baptism (2) about confirmation (3) of the mass (4) for reserving the Host (5) for holy bread and water (6) for the old service (7) for the single lives of priests (8) for the six articles, and concluded for God save the king; for they were his both body and goods; to this was an answer sent in the king's name, on the 8th of July, in which after expression of the kings affection to his people, he taxes their rising in arms against him their king, as contrary to the laws of God, penned in a high threatening stile, and concluded with an earnest inquisition of them to submit to the king's mercy; as others that had risen had all so done; to whom he had not only shewed mercy, but granted cedees, of their just grievances; otherwise they might expect the uttermost severity that traitors deserved.

But nothing prevailed on this enraged multitude, whom the
riots inflamed with all the Artifices they could imagine; and among whom the Hoft was carried about by a priest on a cart that all might see it; the rebellion in Norfolke was headed by Ket, a tanner, and become a very strong, but had noe order nor Discipline, and committed many out rage; there was also a rising in York shire & Exeter was besieged, but was after a while relieved; and the rebels defeated by the Lord Russell; and the Earl of Warwick dispersed the rebels at Norfolke; and afterward, there was a general Pardon given forth; and they submitted themselves, and some were executed.

Of Bishop Hooper, and his consecration

1550.

Pakeman that had been Abbot of Tewksbury, and was afterward bishop of Gloucester died, in December last year; and on the third of July, Hooper was by Letters Patent appointed to be his successor; upon which there followed a contest, that has had since such fatal consequences; that of it wee may say it was strange; how great a matter hath a little flame kindled; it hath been already shown, that the vestments used in divine service, were appointed to be retained in this church; but Hooper refused to be consecrated in the Episcopal vestments; the ground he went on were, that they were Human inventions, brought in by tradition or custom, not suitable to the simplicity of the christian Religion; and all such ceremonies were condemned by St Paul, as beggarly Elements; that these vestments had been invented chiefly for celebrating the mass; with pomp; and had been consecrated for that effect; there fore he desired to be excused from the use of them; Cranmer and Ridley on the other hand allledged, that traditions in matters of faith were justly rejected; but in matters of rite and ceremonies, custom was oft a good argument for the continuance of that which had been long used; those places of St Paul, did only relate to the observance of Jewish ceremonies.
which some in the Apostle's time, pleaded were still to be retained upon the Authority of their first institution by Moses, so this implying that the Messias was not yet come, in whom all these had their accomplishments, the Apostle did condemn the use of them on any such account, though when the Jews observing them without the opinion of any such necessity in them, was likely to gain the Jews, they both used circumcision and purifying themselves in the temple; if then they who had such absolute authority in those matters, did not defend so far to the weakness of the Jews; it was much more be coming subjects to give obedience to laws in things indifferent, and the abuse that had been formerly, was noe better reason to take away the use of those vestments, then it was to throw down churches, and take away the bells, because the one had been consecrated; and the other baptized with many superstitions ceremonies, therefore they required Hooper to conform himselfe to the law.

Cranmer whose to his other excellent qualities, had joyned a singular modesty, and delight of himselfe; wrote about this difference to Bucer, reducing it to these plain questions, whether it was lawful and free from any sin against God for the ministers of the church of England to use those garments in which they did then officiate; since they were required to doe it by the magistrates commands, and whether he that affirmed that it was unlawful, or on that account refused to use those vestments, did not sin against God, calling that unclean; which God had sanctified; and the magistrate required; since he thereby disturbed the publick order of the kingdom — to this Bucer wrote a large answer on the 8th of December this year; he thought that those who used these garments ought to declare they did not retain them as parts of Moses law, but as things commanded by the law of the land; he thought every creature of God was good, and noe former abuse could make it soe ill, that
might not be retained, and since these Garments had been used by the ancient fathers before popery, and might still be of good use to the weak when well understood, and help to maintain the ministers dignity; and to shew that the church did not of any lightness change old customs, he thought the retaining them was expedient; that soe the people might by seeing these vestments, consider of the candor and purity that became them, and in this sense he thought to the pure all things were pure, and soe the Apostles complied in many things with the Jews; upon the whole matter he thought they sinned who refused to obey the laws in that particular; but he added that since these Garments were abused by some to superstition, and by others to be matter of contention, he wished they were taken away; and a more compleat reformation established, he alsoe prayed that a stop might be put to the spoilings of churchy; and the ecclesiastical discipline against offenders might be set up, soe said he these manifest and Horrid sacrifices be put down; and the compleat religion of Christ he received, soe that wee all submit to his yoke, intolerable shall the wrath of God break out on this kingdom; the Scriptures sets many such examples before our eyes; and Germany offers a most dreadful prospect of what England may look for. He wrote alsoe to Hoooper upon the same argument, he wished the Garments were removed by law, but argued fully for the use of them till then; he lamented great corruptions that were amongst the clergy, and wished that all good men would unite their strength against these; and that lesser abuses would be more easily redressed; he alsoe answered Hoooper's objections on the principles formerly laid down; Peter Martyr was alsoe wrote too, and as he wrote to Bucer, he was fully of his minde; and appeared as all he had wrote about it; and he added these
these words, which I have set down in his own terms; copyed from the original Letters, in English thus;—what you wrote to mee about Hooper; could not but seem wonderfull to me; when I heard it, I was struck with it; it was well that the bishops saw my letters; by which I am freed from their displeasure; his businesse is now at that pass, that the best and most piouse dissproue of it; I am grieved, and sadly grieved; that such things should fall out amongst professors of the Gospell; all this while, in which he is suspended from preaching, he cannot be at rest; he has set out a profession of his faith, by which he hath provokked many; he complains of the perying counsellors; and perhaps of us too; of which he faileth nothing to mee; God give an Happy Issue to these uncomfortable beginings.

This I set down more fully; that it may appear, how far either of these divines were from cherishing such stiffness in Hooper; he had been chaplain to the Duke of Somerset, as appeared by his defence of himselfe in Bonner's process; yet he obtained for much favor of the earl of Warwick; that he wrote earnestly in his behalf to the Archbishop to dispence with the use of the Garment, and the oath of cannonical obedience at his consecration; even now not back that he could not doe it, without incurring a premiuve; soe the king was moved to write to him warranteing him to doe it without any danger which the law could bring on him for such an omission; but though this was done the 4th of August, yet he was not consecrated till March next yeare; and in the mean while it appeareth by Peter Martyns Letters, that he was suspended from preaching.

This summer John a Lasco, with a congregation of Germans that fled from their country upon the Persecution raised there, for not receving the interrim, was allowed to hold his assembly at St. Austin in London; the congregation was elected into a corporation; John a Lasco, was to be superintendant; and there were four other ministers associated with him; there were all 380 of the congregation
ion made Denizens of England, as appears by the records of their patents; but a nasce, did not carry himselfe with that Decency that became a stranger whose name was Joe kindly received, for hee: not against the orders of this church both in the matter of y Habits, and about the posture in the Sacrament, being for sitting rather then kneeling.

This year Polidove Virgill, who had been now almost forty years in England, growing old, desired leave to goe never ye Sun; it was granted him on the second of June; and in consideration of the Publick Service he was thought to have done the nation by his History, he was permitted to hold his Arch deaconery of Wells, and his prebend of Nonsington, notwithstanding his absence out of the Kingdom.

About the end of this year, or the beginning of the next, there was a review made of the Common Prayer book; several things had been continued in it, either to draw in some of the Bishops, whose by such yielding might be prevailed on to concur in it; or in compliance with the people, who were fond of their old superstition; soe now a review of it was set about; Martin Bucer was consulted in it; and Alsece, the Scotch Divine, mentioned in the former part, translated it into Latine for his use; upon which Bucer wrought his opinion, which he finished in the fift of January the year following; the substance of it was; that he found all things in the common Service, and daily prayers, were clearly according to the Scriptures; he advised that in cathedrals, the quire might not be too far separated from the congregation; since in some places the people could not hear them read prayers; he wished there were a strict discipline to exclude scandalous listeners from the Sacrament; he wished the old Habits might be laid aside; since some used them Superstitiously, and others contended much about them; he did not like the halfe office of communion; or second service to be said at the Teller when there was no sacrament; he was offend at the requiring the people to receive at least once a year.
and would have them pressed to it much more frequently, he disliked that the priests generally read prayers with no devotion; and in such a voice that the people understood not what they said, he would have the sacrament delivered into the hands, and not put into the mouths of the people; he censured praying for the dead, of which no mention is made in the scripture; nor by Justin martyr an age after, he thought that the prayer that the Elements might be to us the body and blood of Christ favored transubstantiation too much; a small variation would bring it nearer to a scripture form; he complained that baptism was commonly in houses, yea even generally, which being the receiving infants into the church, ought to be done more publicly; the hollowing of the water; the chrism; and the white Eucharist, he censured as being to scenical; he excepted to the exorcising the Devil; and would have it turned to a prayer to God. That Authoritative way of saying I adjure, not being so decent; he thought that Godfathers answering in the child's name not so well as to answer in their own; that they should take care in these things all they could; he would not have confirmation given upon a bare recital of the catechism but would have it delayed till the persons did really desire to renew their baptismal vow; he would have catechising every holy day, and not every 6th Sunday; and that people should be still catechised after they were confirmed, to preserve them from ignorance; he would have all marriages to be made in the full congregation, he would have givingunction to the sick, and praying for the dead quite laid aside; as also the offering the chrism at the churching of women; he advised that the communion should be celebrated four times a year; he sadly lamented the want of faithful teachers and intreated the Archbishop to see to the mending of this, and to think on some stricter way of examining those who were to be ordained; then barely the putting of some questions to them; all this I have gathered out the more largely, that it may appear how care fully things were then considered; and that almost in every particular, the most material things which bever excepted too were corrected afterwards.

But at the same time the king having taken care of him, that hearing he had suffered in his health last winter, by the want of a stone such as they used in Germany; he had sent him twenty pound
have one made for him; he was told that the king would expect a new
ears Gift from him; of a book made for his own use. So upon that occa-
on he wrote a book intituled the Kingdom of Christ; he sets out in it
the miseries of Germany, which he says were brought on them by their
 sins; for they would bear no discipline; nor were the ministers so
earnest in it as was fitting; see the abridgment. Pag. 374.

1551. Miles Coverdale was made bishop of Exeter; and the busines of
Hooper was all too settled; and the bishopricks were generally filled with
men well affected to the reformation; and the bishops being generally
addicted to the purity of religion; most of this year was spent in
preparing Articles, which should contain the Doctrine of the church
of England. — In what method they proceeded in compiling these Ar-
ticles, whether they were given out to severall bishops to deliver their op-
ninons concerning them, or not, is not certain. I have found it
often said, that they were framed by Cranmer and Ridley, which
I think more probable; and that they were by him sent about to oth-
ers to correct, or add to them as they saw cause; they are afterwards
in the collection, with the differences between these, and those set out
in queen Elizabeth's time, marked on the margin. They began
1. with the assertion of the blessed Trinity
2. the incarnation of the eternall Word; and
3. christ's descent into hell, grounding this last on those words of st.
eter, of his preaching to the spirits that were in prison. The
4. Article was about christ's resurrection. The
5. About the scriptures containing all things necessary to salva-
tion, soe that nothing was to be held an article of faith, that
could not be proved from thence; the sixth that
6. the old testament was to be kept still. The
7. the receiving of the three creeds, the apostles, the nicene, and
Athenasius Creed; in which they went according to the received opin-
ion, that Athenasius was the author of that creed; which innova-
ion found not to have been compiled till near 300 years after him.
8. the eighth makes original sin, to be the corruption of the na-
ture of all men descending from Adam, by which they had fallen from
original righteousness, and were by nature given to evil, but they de-
lined nothing about the deviation of guilt from Adam's sin
9. For the necessity of prevailing Grace, without which we have noe free will to doe things acceptable to God: the
10. About divine Grace which changeth a man, and yet puts noe force upon his will.
11. that men are justified by faith only, as was declared in Stony
12. that works done before grace are not without sin
13. Against all works of supererogation.
14. that all men, Christ only excepted, are guilty of sin
15. that men who have received grace, may sin afterward, and rise again by repentance.
16. that the blasphemeing against the Holy Ghost is when men out of malice, doe obstinately rail against God's word, though they are convinced of it, yet persecuting it, which is unpardonable
17. that predestination is God's free election of those whom he afterward justifies; which though it be matter of great comfort to such as consider it aright, yet it is a dangerous thing for curious and carnal men to pry into; and it being a secret, men are to be Governed by God's revealed will, they added not a word of Reprobation.
18. that only the name of Christ, and not the law or light of nature can save men.
19. that all men are bound to keep the moral law.
20. that the church is a congregation of faithful men, who have the word of God preached, and the sacraments rightly administered; and that the church of Rome, as well as other particular churches, have erred in matters of faith.
21. that the church is only the witness, and keeper of the word of God, but cannot appoint any thing contrary to it, nor de clave any articles of faith without warrant from it.
22. that Generall councils may not be gathered, without consent of princes; that they may cove, and have erred in matters of faith; and that their decrees, in matters of salvation, have strength only as they are taken out of the Scripture.
23. that the doctrines of Purgatory, Pardon, worshiping of images, and relics, and invocation of saints, are without any warrant, and contrary to the Scriptures.
24. that all things should be spoken in the church in a vulgar tongue.
25. that none may preach or minister the sacraments, without he be
cawfully called by men whose have lawfull Authority.
26. that there are two sacraments which are not bare tokens
of our Profession; but effectuall signes of God good will to us, which
weaken our faith, yet not by vertue only of the work wrought
out in those who receive them worthily.
27. that the vertue of these doth not depend on the minister of
28. that by baptism wee are adopted sons of God, and that In
stant baptism is to be commended, and in any wise to be retained
that the blood, supper is not a bare token of love among
huiadens; but is the communion of the body and blood of christ
that the Doctrine of transubstanctiation is contrary to scripture
and hath given occasion to much superstition; that a body be
noy only in one place, and christs body being in Heaven, there
noy there cannot be a real and bodily presence of his flesh
and blood in it; and that this sacrament is not to be kept
sawed away, lifted up, nor worshipped.
30. that there is noe other propitiatory sacrifice, but that
which christ offered on the cross.
31. that the clergy are not by Gods command obliged to ab
tain from marriage.
32. that persons rightly excommunicated, are to be looked
on as heathens, till they are by penance reconsile, and re
ceived by a judge competent.
33. it is not necessary that ceremonies shoule be the same
at all times, but such as refuse to obey ceremonies ought to be
openly reproved, as offending against all order, and giving
scandal to the weake.
34. that the homylie, are Godly and wholesome ought to be
35. that the book of common prayer is not repugnant
but agreeable to the Gospell, and ought to be received by all
36. that the king is supreme head under christ, that
the bishop of Rome hath noe jurisdiction in England; that y
ciuitl majesty is to be obeyed for conscience sake, that men may
be put to death for great offences, and that it is lawfull
for christians to make war.
37. that there is not to be a community of all men, good, but yet every man ought to give to the poor according to his ability.
38. that though rash swearing is condemned, yet such as are required by the magistrate may take an oath.
39. that the resurrection is not past, but at the last day men shall rise with the same bodies they now have
40. that departed souls do not dye, nor sleep with their bodies,
41. that the fable of the milleniries is contrary to scripture
42. the last condemned those who believed that the Damned after some time of suffering shall be saved.

Thus was the Doctrine cast into a short and plain form; in which they took care to establish the positive articles of Religion and to cut out the errors formerly introduced in the time of Popery; or of late broached by the Anabaptists and enthusiasts of Germany; avoiding the niceties of Schoolmen; or the perplexity of the writers of controversy, leaving in matters that are more justly controvertible a liberty to Divine, to follow their private opinions, without thereby disturbing the peace of the church — there was in the Antient Church a great simplicity in their creeds, and in the exposition of the doctrine, but afterwards, upon the breaking out of the Arrian and other Heresies, concerning the Person of Jesus Christ, as the or thodox fathers were put to finde out new terms to divinise Heresies out of the equivocal use of those formerly received, soe they too soon grew to love niceties, and to explain niceties with similies, and other subtilties which they invented, and counseled afterwards were very liberal in their Animadversions against any whoe did not agree in all points to their terms or ways of explanation.

The next businesse in which the reformers were employed this year, was the correcting the common prayer book: and the making some additions; with the changing of some particulars as had been retained only for a time — in the office of the communion they added a rubrick concerning the posture of kneeling which was appointed to be still the posture of communicants, it
as hereby declared, that the Cepure was kept up as a most reverend and humble way of expressing our great sense of the mercy of God in the death of Christ there communicated to us; but that thereby there was no adoration intended to the bread and wine, which was gross idolatry; nor did they think the very flesh and blood of Christ were there present; since his body according to the nature of all bodies, could be only in one place at once; and so he being now in heaven, could not be corporally present in the sacrament, this was by queen Elizabeth to be left out of the common prayer book, since it might have given offence to some otherwise inclined to the communion of the church, whose yet retained the beliefe of the corporall presence; but since his present majesties restoration many being excepted to the posture, as apprehending some thing like idolatry or superstition, might lie under it, if it were not rightfully explained, the explication which was given in King Edward's time was again inserted in the common prayer book.

For the posture, it is most likely that the first institution was in the table Cepure, which was lying along on one side, but it was apparent in our Saviour's practice, that the Jewish church had changed the posture of the institution of the Paschouer, in whose room the Eucharist came; for though Moses had appointed the Jews to eat their Paschall Lamb standing with their shoes on their feet, yet the Jews did afterwards change this into the common table posture; of which change though there is noe mention in the old testament, yet wee see it was soe in our Saviour's time; and since he complied with the common custom, we are sure the change was not criminal; it seemed reasonable to allow the christian church the like power in such things with the Jewish church, and as the Jews, thought their coming into the promised Land, might be a warrant to lay aside that posture appointed by Moses, which became too lowly a best, soe Christ being now exalted, it seemed fit to receive this sacrament with higher marks of outward respect, then had been proper in the first institution when he was in the state of humiliation; and his divine glory not yet soe fully revealed; therefore in the primitive church they received stand
and bending their body in a posture of adoration, but how soon the custom of kneeling came in, is not exactly observed, nor is it needful to know; surely there is a great want of ingenuity in them that are pleased to apply these orders of some latter popes for kneeling at the elevation to our kneeling, when ours is not at one such part, which might be more liable to exception, but during the whole office, by which it is one continued act of worship and the communicants kneel all the while; but of this no more needs to be said, then is express in the rubric which occasioned this digression.

Thus were the reformation both of doctrine and worship prepared to which all can add on this year, is that there were six eminent preachers, chosen out to be the kings chaplains in ordinary; two of these were always to attend the court, and four to be sent over England to preach, and instruct people, in the first year, two of these were to go into Wales, and the other two into Lancashire, the next year two into the marches of Scotland, and two into Yorkshire, the third year two into Devonshire; and two into Hampshire, and the fourth year, two into Norfolk, and two into Kent and Sussex; these were Dr. Hill, Harle, Perc, Grindall, Bradford, the name of the sixth is soe dashed in the kings journal all, that it cannot be read; these it seems were accounted the most zealous and readiest preachers of that time, whoe were thus sent about as itinerant preachers, or itinerants to supply defects of the greatest part of the clergy, whoe were generally very faulty.

of the sickness and death of king Edward the sixth

1553.

He had the last year first the mealls, and then the small pox; of which he was perfectly cured and recovered, in his progress he had been sometimes violent in his exercises, which had cast him into great colds, but these went off, and he seemed to be well after it; but in the beginning of January this year, 1553 he was seized with a deep cough, and all medicine that were used did rather increase then lessen it, upon which a suspicion
as taken up over all the world (for that it is mentioned by most of Eu
86:20 erians of that age) that some lingering poison had been given in, but more then rumors; and some flattered customs I could no discern concerning this; he was for all when the parliament met that he was not able to goe to Westminster, but ordered their sittings, and the sermon to be at whitehall.

He expressed in the whole course of his sickness, great submission to the will of God, and seemed glad at the approaches of death; only in consideration of religion, and the church touched him much and upon that account he said he was desirous of life.

When he found death approaching, he composed himself to dye in a devout manner; his whole exercise was in short prayers & ejaculations; the last that he was heard to use was in these words—
"Lord God deliver me out of this miserable and wretched life and take me among thy chosen, how be it not my will but thine be done; Lord I commit my spirit to thee; oh Lord thou knowest how happy it would be for me to be with thee; yet for thy chosen sake, send me life and health that I may truly serve thee.
"Oh my Lord, bless my people, and save thine inheritance; oh Lord God" save thy chosen people of England; oh Lord God defend thy realm from Papistry; and maintain thy true religion; that I and my people may praise thy Holy name, for Jesus Christ his sake."

Seeing some about him he seemed troubled that they were sore new, and had heard him; but with a pleasant countenance he said he had been praying to God; and soon after, the pang of death coming on him; he said to Sir Henry Sidney, whose was holding him in his arms; I am faile, Lord have mercy on me and receive my spirit, and soe he breathed out his innocent soule.

His chiefe favorite was Barnaby Fitz-patrick; he was bred up with him in his learning; and as it is said had been his whipping boy who according to the rule of educating our princes was all wayes at wayes to be Whipt for the Kings faults.

The end of the second book of the reformation in the reign of king Edward the Sixth.
of the State of the Reformers in the Reign of
queen Mary

of the tumult at st. paul's, after queen
mary's coming to the crown

in the 12th of August, 1553, the queen made an open declaration
in council, that although her conscience was stayed in the matters
of religion; yet she was resolved not to compel, nor train o
thers otherwise than as God should put in their hearts
a persuasion of the truth she was in, and this she hoped
should be done by the opening his word to them by Godly
learned and virtuous teachers and preachers; now all
the deprived bishops looked to be placed into their sees
again; bonner went to st. paul's on the 15th of August,
being Sunday, where bourn that was his chaplain preached
before him; he spake honourably of bonner, with sharp
reflections on the proceedings against him in the time of
king Edward; this did much provoke the whole audience
who as they hated bonner, soe could not hear any thing
said that seemed to detract from the king; hereupon —
there was a great tumult in the church; some called to
pull him down; others flung stones; and one threw a dog
yarn towards the pulpit with that stone, that it stuck
fast in the timber of it; bourn by stooping saved him
selfe from the danger; and Rogers and Brad ford two
eminent preachers, and of great credit with the people
stood up and Gently quieted the heat; and they to deliver
bourn out of their hands, conveyed him from the
pulpit to a house near the church.

This was such an accident as the papists would have
desired, for it gave them a colour to proceed more se
venerima and to prohibit preaching; which was the
first step they intended to make; see the abridgment.
on the 20th of July 1554, Prince Philip landed at Southampton when he set foot to land first, he presently drew his sword, and carried it a good way naked in his hand, whether this was one of the forms of his country I know not, but it was interpreted as an omen, that he intended to rule England with the sword; though others said he intended to draw his sword in defence of the nation; the mayor of Southampton brought him the keys of the Town, an expression of duty always payed to our Princes; he took them from him & gave them back to him without speaking a word, or expressing by any sign that he was pleased with it; his stiffness amazed the English, whose use to be treated by their kings with great sweetness on such occasions, and so much Gravity in Joe young a man was not understood, but was looked upon as a sign of vast pride and movoseness.

The queen met him at Winchester, where on the 25th of July, Gardiner married them in the cathedral, the king being then in the 25th, and the queen in the 38th year of her age; they were presented from the Emperor by his Ambassador with a resignation of his titular kingdom of Jerusalem, and his more valuable one of Naples, which were pledges of the totall resignation that followed not long after.

Joe on the 27th of July they were proclaimed by their new titles; Philip and Mary, king and queen of England, France, Naples, Jerusalem and Ireland, Prince of Spain and Sicily; defenders of the faith; Arch-Dukes of Austria; Dukes of Milaun, Burgundy and Bavaria; counts of Habsburg, Flanders, and Tirol; Spain having always delighted in a long enumeration of pompous titles.

I was observed how happy marriages had been to
the House of Austria, family, whose from no extraordinary beginings; had now in 80 years time, had been raised by two marriages, first with the Heir of Burgundy, and the netherlands; and then with the Heir of Spain to be the greatest family in Christendom; and that collateral family by the marriage of the Heir of Bohem & Hungary, was now the greatest in the Empire; and sure by if issue had followed this marriage, the most extraordinary success possible, would have seemed to be entailed on them; but there was no great appearance of that; for as the queen was now far advanced in years, she was in no good state of health; a long course of discontent had corrupted both the health of her body and the temper of her minde; nor did the matter alter much by her marriage, except for the nurse; the Kings wonderfull Gravity and Silence gained nothing upon the English, but his magnificence and bounty was very acceptable; he brought after him a vast mass of wealth 27. chests of Bullion, every chest being a yard and some inches long; which were drawn in 20 carts to the Tower after which came 39 House, and two carts loaded with coined Gold and Silver.

of queen manges being with childe as supposed.

when cardinal poole came to the parliament, and made a long speech, intiting them to a reconciliation to the see Apostolike being sent as he said, by the common pastor of Christendom to reduce them, whoe had long strayed from the enclosure of the church; this made some motion in the queen, which shee fondly thought was a childe quickened in her belly thist redoubled the joy; some not sparing to say, that as John baptist leaped in his mothers belly at the salutation.
the virgin, for here a happy omen followed on this salutation.

From Christ's view, even this: Her women seeing that she firmly believed her selfe with childe, flattered her so far, that they truly persuaded her of it; notice was given of it to the counsell; where that night writ a letter to Bonner about it, or—

saying a te deum to be sung at St Pauls, and the other churches of London; and that collections should be constantly used for bringing this to a happy perfection; all that night and next day, there was great joy about the court and city.

About May the 3d there was great expectation in the nation of the Queen's delivery; and the Bishop of Norwich wrote a letter to the Earl of Sussex, of which I have seen the original. That news was brought him from London; that the Queen had brought forth a noble Prince; for which he had Te Deum solemnly sung in his cathedral; and in the other churches, thereabouts. He adds, in the postscript that the news was confirmed by two other hands; but though this was without any ground, the Queen continued still in her opinion that she was with child; and on the 9th of May, letters were written by the council to the Lord Treasurer to have money in readiness, that those who were appointed to carry the joyful news of the Queen's happy delivery might be speedily dispatched. In the beginning of June, she was believed to be in labour; and she was over London again, that she had brought forth a son, the Priests had settled all their hopes on that; so, they did every where sing Te Deum; and were transported into no small extasies of joy; one more officious than the rest, made a sermon about it, and described all the lineaments of their young prince, but they soon found they were abused; it was said, that they had been deceived, and that the Queen had no great belly; but Melvin in his memoirs saith, he was assureed from some of her women; that she did cast forth at several times some morsels, and unformed pieces of flesh, so he now there—
was small hope of any issue from her, this increased the sourness of her temper, and King Philip being so much younger than shee, growing out of concert of her, did not much care for her, but left her some months after he saw no hope of children and finding that it was not possible for him to get England into his hands without that; gave over all his designs about it; so having lived with her about 15 months after their first marriage, he found it necessary to look more after his diety crown, and less after his matrimonial one, and hence from hee considered England rather as a sure ally, that was to adhere firmly to his interests, than as a nation which he could ever hope to add to his other crowns; all these thinges con curved to increase the queenes melancholy humours, and did cast her into an ill state of health, soe that it was not probable shee could live long.

of the articles that were agreed
on between the marriage of Philip
of Spain, and queen Mary, and
they were these

The queen should have the whole Government of England, with giving of offices and benemifices in her own hands; soe that though Philip was to be called king; and his name was to bee on the coin and the seals, and in writs; yet her hand was to give force to every thing without heirs, Spaniards should not be admited into the Government; nor to any office at court; the laws should not be altered, nor the pleadings put into any other tongue; the queen should not be made to bee out of England; but by the consent of the nobility; If the queen out lived the Prince, shee should have 6000 pound a year out of his estate. 40000, out of Spain; and 20000, out of the netherlandes and Burgundy; and if the Arch duke Charles, Phillips only son dyed, they should succeed to all her and his Dominions; if shee had only daughters; they should succeed to her crown and the netherlandes; if they married by their brothers consent, or otherwise; they should have such portions as was ordinarily
giver to those of their rank; but if the queen had no issue, the king
was not to pretend to any part of the Government after her death, but
the crown was to descend according to the Laws of England to
her Heirs; there was to be a perpetual league between England
and Spain; but this was not to be in prejudice of their league
with France, which was still to continue in force.

These were the conditions agreed on; and afterwards con-
vinced in Parliament, by which it appears the Spaniards were
resolved to have the marriage on any terms; reckoning that if
prince Philip were once in England, he could easily enlarge
his Authority, which was hereby so much restrained.

It was now apparent the queen was to marry the prince
of Spain; which gave an universal discontent to the whole na-
tion; all that loved the reformation saw that not only their
Religion would be changed, but a Spanish Government and
Inquisition would be set up in its stead; those who consid-
ered the civil liberties of the kingdom without great regard
to religion, concluded that England would become a province
to Spain; and they saw how they governed the Netherlands,
and heard how they ruled Milan, Naples, and Sicily, but above
all they heard the most Inhumane things that ever any age pro-
duced, had been acted by them in their new conquests of the
west Indies — It was said, what might they expect but to
lie at the mercy of such tyrannical masters, who would
not be long kept within the limits that were now prescribed
all the great conditions now talked of were but the building
the bill; but its operations would be fatal, if they once swallowed
it down

of the disputations between the papists
and the protestants in queen Maryes:
reign 1553 about the presence of
Christ in the Sacrament.

It whether in the Sacrament upon the sanctification of the bread
and wine all their substance did not vanish, being changed into
the body and blood of Christ.
whether the natural body of Christ was not corporally present in the Eucharist, either by the Transubstantiation of the elements into his body and blood, or by the conjunction of concomitants as some expressed it — to hear this, there was a great appearance of noble men and others.

To the first, the Protestants, Hadden, and Bilmer, foreseeing they should be run down with clamours and noise; refused to dispute, and young went away — but Chevrey, being next spoke too, did propose his objections to the first question; that St. Paul calls the sacrament bread after the consecration; that Origen said, it went into the excrement; and Theodore said the bread and wine in the sacrament did not depart from their former substance form and shape. — Move man was called on to answer him; he said that St. Paul calling it bread was to be understood; the sacrament or form of bread; to Origen's authority he answered nothing; but to Theodore he said, the wood they render substance, food in a more general signification and soe might signify accidental substance — upon this Bilmer whose had resolved not to dispute, could not contain himselfe but said, the Greek word could not be soe understood; for the following words of form and shape belonged to the accidents; but that only belonged to the substance of the elements upon this there followed a contest about the signification of the word, — Then Philpot struck in and said, the occasion of Theodoret's writing, plainly shewed that was a vain cavill, for the dispute was with the Eutychians, whether the body and human nature of Christ, had yet an existence distinct from the divine nature; the Eutychians said it was swallowed up by his Godhead; and argued from some expressions used concerning the sacrament; as if the presence of Christ in it had swallowed up the Elements; against which Theodoret, according to the orthodox Doctrine, argued to prove, that there was in Christ a humane nature not swallowed up; and said it as in the sacrament notwithstanding the union of Christ—
with the elements; they did not depart from their substance form
and shape; for the humane nature of Christ was not absorbed
by its union to the Godhead; for it plainly appeared, this word
substance, stood for the nature of the Elements. — moreover,
being straitened in answering this — Philpot said, if he had
not an answer ready; he would desire him to think on one
against their next meeting — upon this, the prolocutor checked
him: as if he were bragging to soon.

Haddon, upon that, proposed another argument; from these
words of our Saviour, the poor you have all ways with you, but
me ye have not all ways; that therefore his body was not in
the sacrament — to this the prolocutor answered, that Christ
was not to be all ways with us; for as to receive our bodies,
which was all that was intended by that place — but Hadden
brought a copious citation out of St. Austin, applying the very
place to prove that Christ's natural presence was no more on
earth after his ascension into Heaven — to this Dr. Watson
opposed another place of St. Austin; and some disputes was
about those places — after that Hadden read more Authority
of Fathers; asserting that Christ was in Heaven, and not on
earth; the words of the Institution did plainly express it;
both because the sacrament was to be in remembrance of Christ
and because it was to continue till his coming again — but
to this they said he was not on earth in a bodily manner
and they endeavored to take away the force of the Argument
from the words until his coming again, by some other accep-
tions of the word [until] — but Haddon asked them whether they thought that Christ did eat his own natural body, etc.
when he instituted and took the sacrament; they said he did
upon that, he answered, that, that was so absurd, that he thought
it needless to argue more with those who could yield it, and
so he sat down.

Philpot.
Philpot argued that Christ could not receive His own body in the sacrament; since it was given for the remission of sins of which He was not capable having no sin — Weston answered he might receive it as well as be baptized — but Philpot answered, He was baptized as He said Himself to be an example to others; then he proved that Christ was in Heaven; for Himself said, I leave the world and go to the Father; and to prove there was no ambiguity in these words, he observed that His Disciples said upon this, now speaketh thou plainly — without any parable.

It was answered by Dr. Chedsey, that those words were only meant of His visible ascension; but did not exclude His invisible presence; and he cited some words of Christ's own: that Christ took His flesh with Him, and also left His flesh behind Him — Weston and the rest said, that authority was unanswerable — and for a while would not hear his answer — but Philpot showed him Christ's own words must be understood in a large sense as believers are said to be flesh of His flesh; for that Father applies that also to baptism; from these words, as many as have been baptized into Christ, have put on Christ; for the flesh of Christ left on earth according to him, is not the corporal presence in the sacrament — upon this, Dr. Dean of Chichester, whispered somewhat to the prolocutor, who thereupon said to Philpot that he had disputed enough. See the Abridgment pag. 449, 446, 447. — Philpot answered, and further urged, that since Christ as man is like us in all things without sin, therefore as we are restrained to one place at a time, so is Christ but in one place, and that is Heaven; for St. Peter saith, the Heavens must receive him till the restitution of all things.

To this it was answered, that Christ being God, His omnipotence was above our understanding; and that to put him in one place was to put him in prison — Philpot said, he was not speaking of His Divine nature, but that as He was man He was like us; and for their saying that Christ was not to be imprisoned in Heaven, He left to all men to judge, whether that was a good
answer or noe, the prosecutor commanded him to come noe more into the house.

Another Disputation at Oxford

Sino. 1574.

1. Whether the natural body of Christ was really in the sacrament.
2. Whether any other substance did remain but the body & blood of Christ.
3. Whether in the mass, there was a propitiatory sacrifice for the sins of the dead and living.

Cranmer was first brought before them, that were to dispute against them; the Articles being typed them, he asked them whether by the body of Christ they meant an organical body; they answered, that it was the body that was born of the virgin, then he said, that he would maintain the negative of these questions — when that was pro-

secutor, made a stumble in the beginning of his speech; for he said, yee are this day assembled to confound the detestable heresie of the cruelty of the body of Christ in the sacrament; this mistake set the whole assembly a laughing. But he recovered himselfe and went on, he said, it was not lawful to call these things in doubt; since Christ had expresly affirmed them, that a doubt of them was to deny the power of God, and the truth of Christ's word, this is my body — to which cran-

mer answered, that the sacrament was effectually Christ's body as broken on the cross; that is his passion effectually aplyed, and the figu-

rative speeches are true; and when the figures are clearly under-

stood, they are plain likewise; the presence of Christ therefore in the sacrament, is a spiritual presence received by faith — they cited against him Tertullian's words, that the flesh is fed by the body and blood of Christ, that for the soul may be nourished by God.

Cranmer turned this against them; and said hereby it was plain the body as well as the soul, received food in the sacrament, there fore the substance of bread and wine must remain; since the body could not be fed by the spiritual presence of the body of Christ — fretham put this argument to him, Christ said, as he lived by the father; so they that eat his flesh should live by him; but he is by the substance united to his father, therefore christians must be united to his substance — to this cranmer answered, that the similitude did not import an equality, but a likeness.
A some sort, Christ is essentially united to his Father, but believers are united unto him by Grace; and that in baptism as well as in Eucharist. Next Ridley was brought out; he argued against the corporal presence, as being contrary to the Scriptures, that spoke of Christ's leaving the world as being against the article of his sitting at the right hand of God, and against the nature of the sacrament, which is a remembrance; he showed that by it the wicked receive Christ no less than the Godly; that it is against nature to swallow down a living man; that the Doctrine introduced many extraordinary notions, without any necessity; and must have given advantage to the Heretics, who denied Christ had a real body; or a true Humanity; and that it was contrary to the Doctrine, he acknowledged that it was truly the communion of his Body, that of Christ's death, and of the Heavenly Life given by him; and ended in a strong, nervous discourse as any I ever saw on that subject. I gathered the chief arguments together for his opinion. Smith answered, that notwithstanding Christ being at the right hand of God, he was seen on earth. Ridley said, he did not deny that he might come and appear on earth, but that was for a moment, to convince some, and comfort others, as St. Paul, and St. Stephen; though he said, it might be they saw him in Heaven, but he could not be at the same time both in Heaven and on earth.

Latimer was next brought forth; who told them he had not used Latine much these 20 years; and was not able to dispute but he would declare his faith; and then they might do as they pleased; he declared that he thought the presence of Christ in the sacrament to be only spiritual, since it is that by which we obtain eternal life, which flows only from Christ's abiding in us by faith; therefore it is not a bare naked sign; but for the corporal presence he looked upon it as the root of all the other errors in their church; he enlarged much against the sacrifice of the mass, and lamented that they had changed the communion into a private mass; that they had taken away of cup from the people; and instead of service in a known tongue, were bringing the nation to a worship that they did not understand. He perceived that they laughed at him; but he told them, they were to consider his great age, and to think he what they might
when they came to it, they pressed him much to answer their arguments; he said his memory was gone, but his faith was grounded on the word of God; he was fully convinced by the book which Dr. Cranmer wrote on that subject — they therefore declared, that they being prisoners neither as rebels traitors nor transgressors of any law, but merely for their conscience to God and his truth — having it was intended to carry them to Cambridge to dispute; they declared they would not dispute, but in writing, except it were before the queen and her council, or before either of the Houses of Parliament, and that for these reasons following.

1. It was clear, the determinations of the universities were already made; they were their open enemies, and had already condemned them in their cause, before they had heard it; which was contrary both to the word of God; and the determination they made in King Edward's time.

2. They saw the prelates and clergy were seeking neither to finde out the truth, nor to doe them good; otherwise they would have heard them, when they might have declared their consciences without hazard; but that they sought only their destruction, & their wronging.

3. They saw, that those who were to be the judges of these disputes were their inueterate enemies; and by what passed in the convocation house last year; and lately at Oxford, they saw how they must expect to be used.

4. They had been kept long prisoners, some nine or ten months with out books or papers, or convenient places of study.

5. They knew they should not be heard to speak their minds fully; but should bee topt as their judges pleased.

6. They could not have the nomination of their notaries; who were to be chosen, that they would write and publish what their enemies had a minde too; therefore they would not engage in publick disputes, except by writing; but they would give a summary of their faith, for which they would be ready too offer up their lives to the Halter, or the fire, as God should appoint.

(The confession of faith of Dr. Taylor, Philpot, Bradford, Crome, Sanders, and Lawrence, which they set their hands to; and gave their papish adversaries, in queen Mary's time too; and gave their
That they believed the scriptures to be the true word of God; and the judge of all controversies in the matters of religion and that the church is to be obeyed as long as she follows this word; that they believed the apostle's creed, and those creeds set out by the councils of Nice, Constantinople, Ephesus, and Chalcedon, and by the first and fourth council of Toledo; and the symbols of Athanasius, Irenæus, Tertullian, and Damasus; that they believed justification by faith, which faith was not only an opinion, but a certain persuasion wrought by the Holy Ghost which did illuminate the mind, and supplied the heart to submit it selfe unfeignedly to God; that they acknowledged an inherent righteousness, yet justification, and the pardon of sins came only by Christ's righteousness imputed to them; they thought the worship of God, ought to be in a tongue understood by the people; that Christ only, and not the saints were to be prayed too; that immediately after death the souls pass either to the state of the blessed, or of the Damned without any purgatory between them; that Baptism and the Lord's Supper are the sacraments of Christ, which ought to be administered according to his institution; and they also condemned the denying the chalice, transubstantiation, the adoration, or the sacrifice of the mass, and asserted the lawfulness of marriage to every rank of men, these things they declared they were ready to defend; as they often had before offered; and concluded, changing all people, to enter into noe rebellion against the queen; but to obey her in all points, except where her commands were contrary to the Law of God.

Of the martyrdom of John Hooper, 1555.

Hooper, after they had degraded him; they resolved to send him to Glocester; at which he much rejoiced; hoping by his death to confirm their faith, over whom he had been formerly placed; he was carriied thither in three days; after he came he had one day's interval given him, which he spent in
(301)

...astening and prayer; some came to persuade him to accept of the
queen's mercy; since life was sweet, and death was bitter, he asked
the death that was to come after, was more bitter; and y
wise that was to follow was more sweet; as some of his friends
parted with him; he shed some tears, and told them, all his impr
isonment had not made him doe so much.

when he was led out to his execution, he was denied leave to speak
out only to pray; in the strain of a prayer he declared his belief
then the queen's pardon being showed him; he desired them to take
it away; he prayed earnestly for strength from God to endure
his torment patiently, and undressed himself, and embraced
reeds; when he was tied to the stake with iron chains, he desir
ed them to spare their pains; for he was confident he should
not trouble them; the fire was put to him; but the wood
being green burnt ill; and the wind drove away the flame
of the reeds; he prayed often, Jesus thou Son of David have
mercy on mee, and receive my soull; and called to the people
for the love of God to bring him more fire; for the fire
was burning his nether parts, but did not reach his vitals;
the fire was renewed, but the mind still blew it away, from
rising up to stifle him; soe that he was long in the torment
the last word, he was heard to say were; Lord Jesus receiue
my spirit, one of his hands drooped off before he dyed, with
the other he continued to knock on his breast some time
after; and was in all neer three quarters of an hour in burning.

The manner of Hoopers death, made those whoe judged
to critically of divine providences, vext on the dissention
that had been raised by him about the vestments, as if he
whoe had kindled that fire, had suffered more then ordinary
for that reason; but all the difference was at an
end before this; for hidly, and he, between whom had been
the greatest animosities; becoming partners in the same
sufferings, were perfectly reconciled to each other; he
wrote twice to hidly; whoe wrote him an answer as soon
as he could convey it; in which he declared how entirely he was knitt to him; though in some circumstances of religion they had formerly jarred a little; it was Hooper's wisdom, and his own simplicity, that had divided them; every one following the abundance of his own sense; but now he assured him, that in the bowels of Christ, he loved him in the truth, and for the truth; he encouraged him to prepare for the Day of his dissolution; after which they should triumph together in eternal Glory.

Of the martyrdom of Arch bishop Cranmer. 1556.

March 21st. 1556. Cranmer was brought to the end of all his afflictions; and received his crown; on the 12th of September the former year, Brooks Bishop of Gloucester, came to Oxford, as the Pope's delegate; and Martin and Stow, commissioners from the king and queen, sat with him in St. Mary's to judge him; when he appeared before them, he payed a low reverence to them; he sat in the king and queen's name; but would give none to Brooks since he sat by an authority from the Pope; to which he would pay no respect; then Brooks made a long speech to set forth his Apostacy and heresy; his Incontinence, and finally his treason; and exhorted him to repent, and insinuated to him great Hope of his being reposed to his see upon it; this Martin made a speech of the difference between the civil and ecclesiasticall Authority.

When they had done, Cranmer first kneeled down, and said the Lords prayer; next he repeated the Apostles creed; then he told them he would never acknowledge the Bishop of Rome's authority; hee owned all Allegiance to the Crown, according to the oath he had often sworn; and that submitting to the pope was directly contrary to that, he could not serve two masters; he said that the bishops of Rome not only set up pretensions that were contrary to the power of princes, but they had allsoe made laws contrary to those Made by God; instancing in the worship of an unknown tongue; the denying the Chalice to the people; the pretending to dispose of
worns; and exalting themselves above every creature, which shew
ed them not to be the vicars of Christ, but to be Anti-christs, since
all these things were manifestly contrary to the Doctrine of Christ
that was deliver'd in the Gospell, he remembred brooks, that he
had sworn to the king's supremacy; brooks, said it was to king
Henry the 8th, and that Cranmer made him swear it; to which
Cranmer replied, that he did him wrong in that; for it was done
in his predecessors warham's time, whoe had asserted the king's
supremacy; and it was all soe sent to be discussed in the uni-
versities, and they had set their hands and seals to it; and
that brooks being then a Doctor had signed it with the ver-
soe that all this being done before he came to be Arch bishop, it
ought not to be called his deed.

After this story made another speech of the Authority of the
Church, magnifying the see of Rome, and enlarging on those Ar-
uments commonly insisted on; and desired brooks would put
Cranmer to make a plain answer, and cut off all debates, then
followed a long discourse between Martin and Cranmer, in which
Martin objected, that he had once sworn to the pope when he
was consecrated; but that aspiring to be Archbishop he had
changed his minde in compliance to king Henry; that he had
condemned Lambert of Hereford for denying the presence of
Christ in the Sacrament, and afterwards turned to that him
selfe. to all this Cranmer answered, pretending that noever
man came more unwillingly into a bishopricke then he did to
his; that he was soe far from having aspired to it, that
though the king had sent one post to him, to come over to be
consecrated, he being then in Germany, yet he had delayed
his journey sevenen weeks, hoping that in all that time the
king might have forgot him; that at his consecration he pub-
lickly explained his meaning in what sense he swore to the
pope; soe that he did not act deceitfully in that particular
and that when he condemned Lambert, he did not then be
liene.
the corporall presence, which he continued to doe, till or hildy showed him some reason and Authority, as persuaded him to change his minde; and then he was not ashamed to retract his former opinion; then they objected his having been twice married; his keeping his wife secretly in king Henries time; and openly in king Edwads reign; his setting out Heretickall books and articles, and compelling others to subscribe them; his forsaking the catholick church; and denying Christ's presence in the Sacrament of the hulter, and disputing against it for publickly, lately at oxford; he confessed his living in marriage; and that he thought it was lawful for all men to marry, and that it was certainly better to doe soe, then to lye with other men's wives, as many priests did; he confessed all the other articles; only he said, he had never forced any to subscribe.

After this book, made a long speech to him, with many of the common Arguments concerning the popes power, and the presence in the sacrament; to which Cranmer made an other large answer; then many witnesses were examined upon points they had heard Cranmer defend in the schools; and in conclusion they cited him to appear before the pope within 30 days to answer for all those things which were now objected to him; he said he would doe it most willingly; if the king and queen would send him; but he could not doe, if he were still detained a prisoner.

After this he was sent back to prison, where he lay till the 14th of February this year, and then Bonner and Thirlby were sent down to degrade him. Bonner desired this employment as a pleasant revenge on Cranmer; who had before deprived him; but it was forced on him, who had lived in great friendship with Cranmer formerly, and was a Gentle & good natured man; but very inconstant and apt to change they had Cranmer brought before them, and then they caused to read their commission, which declared him contumax...
or not coming to Rome, and required them to degrade him, they loathed him in pontifical robes, a mitre and the other garments with a crescent in his hand; but the robes were made of canvas to make him seem more ridiculous in them, then Bonner made a speech full of jeers, this is the man that disfied the pope, and is now judged by him; this is the man that pulled down churches, and is now judged in a church, this is the man that concerned the sacrament, and is now contented before it; with other such expressions; at which Tiberi was offended and pulled him off by the neck, desiring him to make an end; and challenged him afterwards that he had broke the promise he had made him before of treating him with respect, and he was observed to weep much all the while; he protested to Cranmer, that it was the most sorrowful action of his whole life, and acknowledged the great love and friendship that had been between them; and that no earthly consideration but the queen's command, could have induced him to come & do whatsoever they were then about; he shed so many tears of grief that he sought, and could not go on in his discourse for the abundance of them; but Cranmer said his degradation was no trouble to him at all, he reckoned himself as long agoe cut off from all dependance and communion with the see of Rome; so their doing it now with so much pageantry did not much affect him, only he put in an appeal from the pope to the next free Generall council; he said, he was cited to come, but all the while kept a prisoner; soe there was noe reason to proceed against him in his absence, since he was willing to have gone thither and defended his Doctrine; he also denied any Authority the pope had over him or in England; and therefore appealed from his sentence; but notwithstanding that he was degraded, and all the ridiculous utter was taken piece after piece from him, according to the ceremony of degradation, which are in use in the church of Rome. But there were new engins continued against him, many had been sent to confer with him, both English & Spanish divers
to persuade him to recant, he was put in hopes of life and pre-
ferment again; and removed out of prison to the dean's lodg-
ings at christ's church, where all the arguments that could be
invented were made use of to turn him from his persuasion
and in conclusion as Peter himselfe had done he cursed deny-
ed his Saviour; for he who had resisted now almost three
years, was at last overcome; and humane infirmity, the
scares of death, and the hopes that were given him; prevail-
ed with him to set his hand to a paper, renouncing all the
errors of Luther, and Zuinglius; acknowledging pope,
supremacy; the seamen sacraments, the corporall presence
in the Bucharist, purgatory, prayer for departed souls,
the invocation of saints; to which was added his being for-
dy for his former errors, and concluded, exhorting all
that had been deceived by his example or doctrine to
return to the unity of the church, and protestin g that he
had signed it willingly, only for the discharge of his own conscience.

Sox, and other later writers from him, have said, that
one reason of this compliance was that he might have time
to finish his answer to Gardiners book, against the which
he had written concerning the sacrament, and Sox hath
printed the letter which he avouches to prove this by; but
the good man (it seems) read the letter very carelessly, for
Cranmer saith noe such thing in it; but only that he had
appealed to the next Generall council, to try if that could
procure him a longer delay in which he might have time
to finish his book; and between these two there is a great
difference, how long this was signed before his execution
is finde it noe where marked; for there is noe date put
to his subscription.

Cranmer's recantation was presently printed, and occasioned
almost equally great insulting on the one hand, and dejections
on the other, but the queen was not at all wroght on for it, it
was now forced to discover that her private sentiments =
owned her in this matter, which before she had disowned. She was resolved she should be made a sacrifice, for giving the judgment of divorce in her mother’s marriage; and though she had pretended only zeal for religion, yet now when she could be noe more alleaged, yet she persisteth in her resolution of having him burnt; she said, since he had been the great promoter of heresie, that had corrupted the whole nation; that was not done for his turn, which would be sufficient in other cases, it was good for his own soul, and might doe good to others that he repented; but yet she ordered the sentence to be executed; the writ went out the 24th of February; Heath took care not only to prevail the writ; but the warrant sent to him for issuing it, which is not ordinary, it’s like he did it to leave it on record to posterity; that he did it not in course as he did other writs; but had a special order from the queen for it; the long time that passed between the date of the writ, and the execution of it, makes it probable, that he made the formerly mentioned recantation after the writ was brought down; and the feares of death then before his eyes, did use far more on him that he signed the writing; but when the second order was sent down to execute the formes, he was dealt with to renew his subscription; and then to write the whole over again, which he all so did, all this time being under some small hope of life; but concerning likewise some jealousies that they might burn him, he wrote secretly a paper containing a sincere confession of his faith; such as flowed from his conscience, and not from his weak feares, and being brought out he carried that along with him; he was carried to St Maryes, and set on a place raised higher for him on purpose to be more conspicuously seen. Cole, prouost of Eaton, preached, he run out in his sermon on justice and mercy of God, which two attributes doe not oppose; now justle out one another; he applied this to princes.
whose were God's on earth, whose must be just as well as merciful, and therefore they had appointed every man to dye, and that day to suffer, he said, it was he that had dissolved the marriage between the queen's father and mother, had driven out the pope's authority; had been the fountain of all the heresies in England, & since the bishop of Rochester, and st. thomas more had suffered for the church, it was meet that others should suffer for heresy and as the Duke of northumberland had suffered in course of time was not other clergy man, that was equal or fit to balance d with either but he; then he turned to cannoner, & magnified his conversion, which he said was the immediate hand of God, that none of their arguments had done it, but the inward working of God's spirit; he gave him great hope of heaven; and assured him there should be divers, and masses said for his soul in all the churches in Oxford.

All this while cannoner expressed great inward confusion, lifting up his eyes oft to heaven, and then letting them fall downwards, as one ashamed of himself; and he often powered out floods of tears, in the end, when cole bid him declare his faith; he first prayed with many moving expressions of deep remorse and inward horror, then he made his exhortation to the people (1) not to love nor set their hearts on the things of the world, to obey the king and queen out of conscience to God, to live in mutual love, and to relieve the poor according to their abundance. (2) then he came to that, on which he said, all his past life, and that which was to come did hang; being now to enter into the joys of heaven, or the pains of hell, he repeated the apostles creed; and declared his belief of the scriptures; and then he spoke to that, which he said troubled his conscience, more then any thing he had ever done in all his whole life, which was the subscribing a paper contrary to the truth, and against his conscience, out of the fear of death, and the love of life; and when he
me to the fire he was resolved, that hand that had signed it
would burn first; he rejected the pope, as Christ's enemy, and
antichrist; and said he had the same belief of the sacrament
which he had published in the book he wrote about it.

Upon this, there was a wonderfull confusion in the assembly
howe whoe was not gained a great victory that day, see-
ing it turning another way, were in much disorder; they cal-
ed to him to dissemble noe more; he said, he had ever lived
simplicity; and before that time had neuer dissembled in his
whole life; and going on in his discourse with abundance of
tears, they pulled him down; and led him away to the stake
which was set in the same place where Ridly and Hatemew
were burnt; all the way the priests upbraided him for his chang-
ing; but he was minding another thing.

When he came to the stake, he first prayed, and then undress-
ed himselfe; and being tyed to it, as the fire was kindling, he
stretched forth his right hand towards the flame; neuer moving
it, save that once he wiped his face with it, till it was burnt a
way, which was consumed before the fire reached his body;
he expressed no disorder for the pain he was in; sometime;
saying the unworthy hand, and oft crying out, Lord Jesus,
receive my spirit; he was soon after quite burnt.

But it was noe small matter of astonishment, to finde his
heart intier, and not consumed among the ashes, which though
the reformed, would not carry soe far as to make a miracle
of it; and a cleer proof that his heart had continued true:
though his hand had creased; yet they objected it to the papists
that it was certainly such a thing; that if it had fallen out
in any of their church, they had made it a miracle.

Thus did Cranmer end his dayes in the 67th yeare of his age, he
was a man raised of God, for great services, and well fitted for them;
he was naturally of a mild and gentle temper; not soon heated,
not apt to give his opinion rashly, of things or persons; and yet his
gentleness, though it oft exposed him to his enemies, whoe took
advantages from it to use him yet, knowing he would readily forgive them; did not lead him into such a weakness of spirit as to consent to every thing that was uppermost; for as he stood firmly against the six articles in King Henry's time, notwithstanding all his heat for them; so he also opposed the Duke of Somerset, in the matter of the sale and alienation of the chantry lands; and the Duke of Northumberland during his whole government; and now resided into blood; so that his meekness was already a virtue in him, and not a pusillanimity in his temper; he was a man of great candor, he never dissembled in opinion, nor disowned his friend; two rare qualities in that age; in which there was a continued course of dissimulation almost in the whole English clergy and nation; they going backward and forward as the court turned; but this had got him that esteem with King Henry that always preserved him in his days; he knew what complaints were brought against him he would freely tell him the truth; so instead of asking it from others hands, he began at himself; he neither disowned his esteem of Queen Anne, nor his friendship to Cromwell, nor the Duke of Somerset in their misfortunes; but owned he had the same thoughts of them in their lowest condition, that he had in their greatest state.

He being thus prepared by a candid and good nature for a search into truth, added to these a most wonderfull diligence for he drew out of all the authors that he read, every thing that was remarkable; digesting these quotations into common places, this begat in King Henry an admiration of him; for he had often tryed it, to bid him bring the opinion of the fathers and doctors upon seveall questions, which he did in two or three days time; this flowed from the copiousness of his common place books; he had a good judgment, but noe great quickness of apprehension; nor closeness of style; which was diffused and unconnected; therefore when any thing was to be penned that required more reserves, he made use of tendly; he laid out all his wealth on the poor, and pious uses; he had hospitably and sumptuously in his house for the kings seamen; he gave =
To many of them that fled out of Germany into England, and kept that which is hospitality, indeed at his table, where great numbers of the honest and poor neighbours were always invited. Instead of the luxury and extravagancies of great entertainments, which the vanity and excesses of the age we live in, hath honored with the name of hospitality, so which too many are led by the authority of custom to comply too far with, he was so humble and affable, that he carried himself in all conditions at the same rate; his last fall was the only blemish of his life, but he expected it with a sincere repentance, and a patient martyrdom: he had been the chief advocate of the reformation in his life, and God so redeemed it, that his death should bear a proportion to the former part of his life, which was no small consolation to all that received his doctrine; when they heard how constantly he had at last sealed it with his blood; and though it is not to be fancied that King Henry was a prophet, yet he discovered such things in commoner tempers, as made him conclude he was to dye a martyr for his religion; and therefore he ordained him to change his coat of arms, and to give pelicans instead of cranes, which were formerly the arms of his family; intimating withall, that as it is reported of the pelican, that she gives her blood to feed her young ones, so he was to give his blood for the good of the church; the kings kindness to him, subjected him to much to him for great obligations, doe often prove the greatest snares; too generous and noble minds, and he was so much overborn by his respect to him, and was so affected with King Henrys death, that he never after that shewed his beard, but let it grow to a great length. Those who compared modern and antient times, found in him so many and excellent qualities, that they did not doubt to compare him to the greatest of the primitive bishops; not only to the chrysostoms, ambrose, and augustus, but to the fathers of the first rate, that immediately followed the apostles, to the ignatious, polycarp, & cyprian; and it seemed necessary that the reformation of this church, which was indeed nothing else but the reposing of the primitive & apostolicall doctrine, should have been chiefly carried on by a man so eminent, in all primitive & apostolical virtues; and to those whose upbraided the reformed with his fall, it was answered, that Liberi, whom they so much magnified, had fallen as foully upon a much lighter temptation, only out of a desire to recuse him, from which he had been restrained, and that he persist ed much longer in it
Articles agreed on by the Bishops
and published, with the consent of other learned
men, in the convocation held at London, in the year
1554, for the avoiding the diversities of opinions
and establishing consent touching true religion
published by the Kings Authority
with marginal notes, of the differences between
these, and those set out by queen Elizabeth 1562.

(with an account of the translation
of the bible in the reign of queen)

I

Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body
parts, or passions, of infinite power, wisdom and goodness, the maker
and preserver of all things, both visible and invisible, and
in the unity of this Godhead; there are three persons of one substance
power and eternity, the father, the son and the Holy Ghost

The word of God, made very man

The son, which is the word of the father, took man's nature in
the womb of the blessed virgin, of her substance; so that two
whole and perfect natures, that is to say the Godhead and man
hood, were joined together in one person, never to be divided;
whereof is one Christ, very God, and very man; who
truly suffered, was crucified, dead, and buried to reconcile
his father to us, and to be a sacrifice, not only for original
Guilt, but also for actual sins of men.

The son which is the word of the father, begotten
from eternity of the father, the very and eternal
God, of one substance with the father, took
man's nature in the womb of the blessed virgin.
3. Of the going down of Christ into Hell.

As Christ dyed for us, and was buried; so all, so is it to be believed, that he went down into Hell; (these words following were left out) for his body lay in the grave, till his resurrection; but his soul being separate from his body, remained with the spirits which were detained in prison; that is to say in Hell, and there preached unto them; as witnesseth that place of Peter.

4. Of the resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh and bones, and all things pertaining to the perfection of man's nature; where with he ascended into Heaven; and there sitteth till he return to judge all men at the last day.

Of the Holy Ghost.

The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son,esty of eternity; God

5. That the doctrine of the holy scripture is sufficient unto salvation.

Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, although it may sometimes be admitted by God's faith, full people as pious, and conducing unto order and decency; yet it is not to be required of any man if it should be believed as an Article of the faith, or be thought requisite or necessary to salvation.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an Article of the faith, or be thought necessary or requisite to salvation.
In the name of Holy scripture, wee doe understand those canonical books of the old and new Testament, of whose authority was never any doubt in the church, that is to Say, Genesis to malachi, mathew to the revelations; and the other books (as Jerom faith) the church doth read for example of life (such be the books called Apocrypha) and instruction of manners; but yet it doth not apply them to establish any doctrine; all the books of the new testament, as they are commonly received, wee doe receive, and account them canonical.

6.
That the old testament is not to be rejected

The old testament is not to be rejected, as if it were contrary to the new; but to be retained, for as much as in the old testament, as in the new, everlasing life is offered to mankind by Christ, whose is the only mediator between God and man, being both God and man; wherefore they are not to be heard whose seign, that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doe not bind christian men; nor the civill precepts thereof ought of necessity to be received in any common wealth; yet notwithstanding noe christian man whatsoever, is free from the obedience of the commandments which are called moral.

5.

of the three creeds.

The three creeds, nice creed, Athanasian creed, and that which is commonly called the Apostles creed, ought thoroughly to be received (and believed) for they may be proved by most certain warrants of the Holy scripture.

8.
8.

Of original sin.

Original sin standeth not in the following of Adam, as the Pelagians say (and at this day is affirmed by some Anabaptists, this being left out) but it is the fault, and corruption of every man that naturally is incurred of the offspring of Adam, whereby man's every sin gone from original righteousness; and in of his own nature inclined to evil; so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world it deserves God's wrath and Damnation; and this infection of nature doth remain, yea, in them that are regenerate, in the lust of the flesh, which some do expound the wisdom, some sensuality, some the affection; some the desire of the flesh, in not subject to the law of God; and although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust, hath of it selfe the nature of sin.

9.

Of free will.

We have noe power to doe good works pleasant and acceptable to God, without the grace of God, by Christ preventing us; that we may have a good will, working with us, when we have that good will.

The condition of man after the fall of Adam is such, that he cannot repent, and prepare himselfe by his own natural strength, and good works, to faith and calling upon God; wherefore we have noe power to doe good works pleasant and acceptable to God, &c.

10.

Of grace.

The grace of Christ, or the Holy Ghost, which is given by him, doth take from man the heart of stone, and giveth him a heart of flesh, and though it rendereth us willing to doe these good works,
which before we were unwilling to doe; and unwilling to doe those evil works, which before we did; yet is no violence offered by it to the will of man; soe that no man when he hath sinned can excuse himselfe, as if he had sinned against his will, or upon constraint; and therefore that he ought not to be accused or condemned upon that account.

11.

Of the Justification of man

Justification by faith only in Jesus Christ, in the sense where in it is set forth in the Homily of Justification, is the most certain, and most wholesome Doctrine for a christian man.

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works, or deservings; wherefore that we are justified by faith, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification

of Good works

Albeit that Good works which are the fruits of faith, and follow after justification, cannot put away our sins, and induce the severity of God's judgments; yet are they pleasing and acceptable unto God in Christ, and doe spring out necessarily of a true and lively faith; In soe much as, by them, a lively faith may be as evidently known as a tree discerned by the fruit.

12.

of works before justification

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God to God, nor as much
13 of works of supererogation

Voluntary works, beside, over and above God's commandment, which they call works of supererogation, cannot be taught without arrogancy and impiety, for by them men do declare that they do not only render unto God as much as they are bound to do, but they do more for his sake then of bounden duty is required; whereas Christ saith plainly, when you have done all that are comanded to you, say we are unprofitable servants.

14 of none but Christ without sin

Christ in the truth of our nature was made like unto us in all things (sin only excepted) from the which he was cleerly void, both in his flesh and in his spirit; he came to be a Lamb without spot, whose by sacrifice of himselfe one made, should take away the sins of the world, and sin (as st. John faith) was not in him, but all the rest (all though baptized, and born in Christ) yet offend in many thing, and if we say we have noe sin we deceive our selves, and the truth is not in us.

15 of sin after Baptism

Not every deadly sin, willingly committed after baptism, is sin against the Holy Ghost, and unpardonable, wherefore the grant of repentance is not to be denied to such as fall into sin after baptism; after we have received the Holy Ghost, we may
of predestination and election.

Predestination unto life, is the everlasting purpose of God, whereby (before the foundation of the world were laid) he hath constantly decreed, by his counsell secret unto us; to deliver from curse and Damnation, those whom he hath chosen (in Christ) out of mankind and to bring them by Christ to everlasting Salvation; as vessels made to Honour; wherefore they, which be induced with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season; they through Christ obey that calling; they be justified freely; they are made sons of God by Adoption; they are made like the Image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length by God's mercy, they attain to everlasting Felicity.

As the Godly consideration of predestination and election in Christ, is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such as seek in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members; and do ing up their minds to high and Heavenly things; as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ; as because it doth serenely kindle their
one towards God; for curious and carnall persons Lacking Spirit & Christ, to have continually before their eyes the sentence of God's Predestination, is a most Dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living; no less pernicious then Desperation.

Furthermore, (this was left out, though the decree of Predestination is unknown to us, yet) we must receive God's promises in such wise as they be Generally set forth to us in Holy Scripture; and in our doings, the will of God is to be followed, which we have expressly declared to us in the word of God.

18. of everlasting salvation to be obtained only in the name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved, by the law or sect which he professeth, so that he be diligent to frame his life according to the law and the light of nature; for Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

19. All men are bound to keep all precepts of all moral law.

Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts there of ought of necessity to be received in any commonwealth; yet notwithstanding no Christian man whatsoever is free from obedience of the commandments which are called moral, wherefore they are not to be heard, which teach that the Holy Scripture were given to none but to the weak, and brag continually of the spirit; by which they do pretend that all whatsoever they preach is suggested to them, though manifestly contrary to the holy Scripture.

20. of the church. The visible church of Christ, is a congregation of faithful men, in which the pure word of God is preached; and the sacraments be
duly ministered, according to christian ordinance, in all those things that of necessity are requisite to the same.

As the church of Jerusalem, Alexandria, and Antioch have ever soe all soe the church of Rome hath ever, not only in their living, and manner of ceremony, but also in matters of faith.

21.

Of the Authority of the Church

It is not lawfull for the church to ordain any thing, that is contrary to God, word written, neither may it soe expound one place of Scripture, that it be repugnant to another, whereby although the church be a witness and keeper of Holy Writ, yet as it ought not to deceived any thing against the same; soe beside the same it ought not to enforce any thing to be believed for necessity of salvation.

The church hath power to decree rites and ceremony, and Authority in controversie of faith. It is not lawfull for the church, etc.

22.

Of the Authority of Genevall councils

Generall councils may not be gathered together, without the commandment and will of princes; and when they are gathered together, so as much as they be an assembly of men (whereof all be not Conravned with the Spirit and word of God) they may err; and some times have erred, even in things pertaining unto God; wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scripture.

23.

Of purgatory

The Doctrine of the church of Rome, and of the schoolmen concerning purgatory, pardon, worshipping and adoration as well of images as of relics, and all other invocation of saints, is a fond thing; mainly invented and grounded upon noe warrantay of scripture, but rather permissibly repugnant to the word of God.
OF MINISTERING IN THE CONGREGATION

It is not lawful for any man to take upon him the office of publick
preaching, or ministering the sacraments in the congregation, before he
be lawfully called, and sent to execute the same, and those set out
to judge lawfully called and sent, which be chosen and called to this
work by men whom have publick authority given unto them in
the congregation, to call and send ministers into the Lord's vineyard.

All things to be done in the congregation in such
a tongue as is understood by the people.

It is most fit, and most agreeable to the word of God, that noth-
ing be read or rehearsed in the congregation, in a tongue not
known to the people, which Paul hath forbidden to be done un-
less some be present to interpret.

It is a thing plainly repugnant to the word of God
and the custom of the primitive church, to have pub-
lick prayers in the church, or to minister the sa-
craments in a tongue not understood by the people.

OF THE SACRAMENTS

Our Lord Jesus Christ gathered his people into a society, by sacram-
ents very few in number, most easy to be kept, and of most excellent signi-
fication; that is, to say, baptism, and the Lord's supper.

The sacraments were not ordained of Christ to be gazed upon,
or to be carried about, but that we should duly use them; and in
such only as worthily receive them; they have a wholesome effect;
or operation; not as some say, ex opere operato, which terms
as they are strange and utterly unknown to the holy scripture.
So doe they yield a sense which sauceth of little piety, but
of much superstition; but they that receive them unworthily
receive to themselves damnation.

The sacraments ordained by the word of God, be not only
badges or tokens of christian mens profession; but rather they
be certain sure witnesses; effectual signes of grace; and Gods
will towards us; by the which he doth work invisibly in us
and doth not only quicken, but alsoe strengthen and confirm
our faith in him.

These sacraments ordained of christ be not only badges
and tokens of christian mens profession; but rather they be certain sure witnesses, and effectual
signes of grace; and Gods good will toward us,
by the which he doth work invisibly in us, and
do not only quicken; but alsoe strengthen &
confirm our faith in him.

There are two sacraments ordained of christ
our lord in the Gospel; viz. baptism & the lords supper.

These five commonly called sacraments, that is to say
confirmation; penance, orders, matrimony, and
extreme unction, are not to be accounted for sa-
craments of the Gospel; being such as have grown
partly of the corrupt following of the apostles,
partly are states of life allowed in scriptures,
but yet have not like nature of sacraments, with
baptism and the lords supper, for that they have
not any visible sign, or ceremony ordained of God.

The sacraments were not ordained of christ, to be
jased on; or to be carried about; but that we should
duly use them; and in such only as worthily receive
the same; they have a wholesome effect or operation
but they that receive them unworthily, purchase
to themselves Damnation as st. paul saith.

27 that the wickedness of the ministers) institution
takes not away & efficacy of divine.

Although in the visible church, the evil be ever mingled
with the good; and sometimes the evil have chiefe authority
in the ministration of the word and sacraments; yet so much as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, wee may use their ministration both in hearing the word; and in receiving of the sacraments, neither is the effect of Christ's ordinance taken away by their wickedness; nor the grace of God's gift diminished, from such as by faith rightly do receive the sacraments ministered unto them; which be effectually because of Christ's institution, and promise, although they be ministered by evil men.

nevertheless, it appertaineth to the discipline of the church's inquiry be made after them (viz. evil ministers) and that they be accused of those that have knowledge of their offences, and finally being found guilty, by just judgment be deposed.

28.

of Baptism;

Baptism is not only a sign of profession, and mark of difference whereby Christian men are discerned from others that are not in Christendom, or be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument they that receive baptism rightly, are grafted into the church, the promises of forgiveness of sins, and of our adoption to be the sons of God; by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. 

7. The custom of the church, for baptizing young children, is both to be commended, and by all means to be retained in the church.

7. The baptism of young children is in any wise to be retained in the church as most agreeable to the institution of Christ.
of the Supper of the Lord

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death; insomuch, as to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (by the change of the substance of bread and wine) in the Lord's Supper, cannot be proved by holy writ; but it is repugnant to the plain words of scripture; and hath given occasion to many superstitions.

But it is repugnant to the plain words of scripture; overthroweth the nature of a sacrament; and hath given occasion to many superstitions.

Since the very being of humane nature doth require the body of one and the same man, cannot be at one and the same time in many places; but of necessity must be in some certain and determinate place, therefore the body of Christ cannot be present in many different places at the same time, since (as the holy scripture testifieth) Christ hath been taken up into Heaven; and there is to abide till the end of the world; it becometh not any of the faithfull to be likewise or profess, that there is a real or corporall presence (as they phrase it) of the body and blood of Christ in the Holy Eucharist.
The body of Christ is given, taken, and eaten in the sup-\nner only, after an heavenly, and
spiritual manner; and the mean whereby
the body of Christ is received and eaten in the
supper is faith.

The sacrament of the Lord's Supper, was not by Christ's ordinan-
reserved, carried about, lifted up, or worshiped

of the wicked, which eat not the body
and blood of Christ in the Lord's Supper.

The wicked, and such as be void of a lively faith, although
they do eat and drink, and visible press with their teeth (as St. Aug-
ith the sacrament of the body and blood of Christ; yet in no
wise are they partakers of Christ, but rather to their con-
\n\n\n\n\n\n
30.

Of both kinds,
The cup of the Lord is not to be denied to
the lay people; for both the parts of the
Lord's Supper (by Christ's ordinance and
commandment) ought to be ministered to all
Christian people a\n\n\n\n\n\n\n
31.

of the one oblation of Christ
\n\n\n
32.

finished upon the cross.

The offering of Christ once made, is a perfect redemption, propitia-
tion, and satisfaction for all the sins of the whole world, both
originally and actually, and there is none other satisfaction for
sin but that alone; wherefore the sacrifices of masses, in which
it was commonly said that the priests did offer Christ for the
quick and Dead, to have remission of pain or guilt were fables (or blasphemies) and Dangerous deceits.

31.

that a single vise is imposed on none by the word of God

Bishops, Priests, and Deacons; are not commanded by Gods Law, either to vow the estate of a single life, or to abstain from marriage

Therefore it is lawfull for them, as well as for all other Christian men, to marry at their own discretion; as they shall judge the same, to serve better to Godliness.

32.

Excommunicated person are to be avoided.

The person that by open Denunciation of the church, is right cut off from the unity of the church, and excommunicated ought to be taken off the whole multitude of the faithfull as an Heathen or Publican, until he be openly reconcilied by penance, and received into the church, by a Judge of that Authority thereunto.

33.

of the tradition of the church

It is not necessary that traditions and ceremonie, be in all place, one and entirely the same a like; for at all times, they have been divers; and many be changed according to the diversities of countries, times, and mens manners; soe that nothing be ordained against Gods word; whooeuer through his privete judgment, willingly and purposely doth openly break the tradition and ceremonie, of the church, which be not repugnant to the word of God; and be ordained and approved by common Authority; ought to be rebuked openly (that others may fear to doe the like) as he that offendeth against the common order of the church; and hurteth the Authority of the magistrate, and woundeth the consciences of the weak brethren, every particular or national church.
hath Authority to ordain, change or abolish ceremonies or rites of the church ordained by mens Authority only; for if all things be done to edifying,

34.

Of the Homilies

The Homilies, lately delivered, and commended to the church of England, by the Kings injunctions, doe contain a godly and wholesome doctrine; and fit to be embraced by all men; and for that cause they are diligently and distinctly to be read to the people.

The second book of Homilies, the severall titles, whereof we have joyned under this Article, both contain a Godly and wholesome doctrine and necessary for the times; as doth the fourteen book of Homilies, which were set forth in the time of Edward the 6th, and therefore we judge them to be read in churches by the ministers diligently; and distinctly, that they may be understood of the people.

The names of the Homilies, of repairing churches against the perill of idolatry, of good works, &c.

35.

Of the book of common prayer, and other rites, and ceremonies of the church of England.

The book lately delivered to the church of England, by the Authority of the King and Parliament, containing the manner and form of publick prayer and the ministration of the sacraments, in the said church of England; as also the book published by the same Authority for ordering ministers in the church; are both of them very pious, as to the truth of Doctrine; in nothing contrary but agreeable to the wholesome Doctrine of the Gospel, which they doe very much promote, and illustrate; and for that cause
they are by all faithfull members of the church of England, but chiefly of the ministers of the word, with all thankfullness & readiness of minde to be received, approved, and command to the people.

The book of consecration of Archbishops and bishops, and ordering of priests, and Deacons, lately set forth in the time of king Edward the 6th. and confirmed at the same time, by authority of parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of it selfe is superstition, and ungodly; and therefore whosoever are consecrated and ordered according to the rites of that book, since the second year of the aforesaid king Edward, unto this time or hereafter, shall be consecrated or ordered according to the same rites; wee decree all such to be rightly, orderly, and lawfully consecrated and ordered.

36.

of the civill magistrate.

The king of England, is after christ, the supream head on earth, of the church of England and Ireland — the bishop of Rome hath noe Jurisdiction in this realm of England — the civill magistrate is ordained and approved by God, and therefore is to be obeyed, not only for fear of wrath, but for conscience sake — civill or temperall Laws, may punish christian men with death, for heinous and grievous offences — it is lawfull for christian men at the commandment of the magistrate, to wear weapons, and to serve in the wars.

The queen majesty, hath the chiefe power
In this realm of England, and other her Dominions unto whom the chiefe Government of all estates of this realm, whether they be ecclesiasticall or ciuill, in all cases, doth a pertain, and it is not, nor ought to be subject to any soveraigne jurisdiction where wee attribute to the queens majesty the chiefe Government; by which title, wee understand the mindes of some haudious souldiers to be offended wee gave not to our princes the ministry, either of Gods word, or of the sacraments, the which thing the injunctions lately set forth by Elisabeth our queen doe most plainly testify; but that only prerogative, which wee see to have been given all ways, to all Godly princes in holy scripture, by God himselfe; that is, that they should rule all estates committed to their charge by God, whether they bee ecclesiasticall or temporell, and restrain with the ciuill sword, the stubborn ciuill doers — the bishop of Rome, hath noe jurisdiction in this realm of England. — the laws of this realm may punish Christian men with death.

37

The goods of chrestians are not common.

The riches and goods of chrestians are not common, as touching the right title and possession of the same (as certaine anabaptists doe falsely boast) yet notwithstanding every man ought of such things as he possesseth, liberally to give almes to the poor according to his ability.

38.

It is lawfull for a chrestian to take an oath as wee confess that vain and rash swearing is forbidden chrestian men by our Lord Jesus Christ, and by his apostle st James, soe
we judge that christian religion doth not prohibit, but that a man may swear, when the magistrate requireth, in a cause of faith & charity; so it be done according to the prophets teaching in justice judgment and truth.

These Articles following, were left out in queen Elisabeth's time.

39

That the resurrection of the dead is not already past

The resurrection of the dead is not past already; as if it belonged only to the soul, which by the grace of Christ is raised from the death of sin; but is to be expected by all men in the last day, for at that time (as the scripture doth most apparently testify) the dead shall be restored to their own bodies, flesh and bones; to expend that man, according as either rightheously or wickedly he hath passed this life; may according to his works receive rewards or punishments.

40

That the souls of men deceased, doe neither perish with their bodies, nor sleep idly

They who maintain that the souls of men deceased, doe either sleep without any manner of suspension to the day of judgment; or affirm they die together with the body; and shall be raised therewith at the last day doe wholly differ from the right faith, and orthodox lie; which is delivered to us in the Holy Scriptures

41

Of the millenaries

They whoe yndeavor to revive the fable of the millicosians, are therein contrary to the Holy Scriptures, and cast themselves down headlong into Jewish dotages

42

All men not to be saved at last.
They also deserve to be condemned, that endeavor to restore the pernicious opinion, that all men, though never so many, shall at last be saved; when for a certain time appointed by the divine justice, they have incurred punishment for the sin committed. — When queen Elizabeth came to the throne something more was done.

In the Article about the Lord's Supper, there is a great deal left out; for instead of the large refutation of the corporal presence from the impossibilities of a body being in more places then one at once; from whence it follows that Christ's body being in heaven, the faithful ought not to believe or profess a corporal presence of it in the sacrament; in the new articles it is said, that the body of Christ is given and received after a spiritual manner; and the means by which it is received is faith; but in the original copy of these articles which I have seen subscribed by the hand of all the sate in either house of convocations, there is a further addition made, the Articles were subscribed with that provision which was requisite in a matter of such consequence; for before the subscription, there is set down the number of the pages, and the lines in every page of the book to which they set their hands.

In the Article of the Eucharist, these words are added, Christ when he ascended into heaven made his body immortal, but took not from it the nature of a body; for still it retains according to the scriptures, the unity of a human body, which must be always in one definite place; and cannot be spread into many, or all places at once; since then, Christ's being carried up into heaven, is to remain there to the end of the world, and is to come from thence, and from no place else (as faith St. Austin) to judge the quick and the dead, none of the
faithfull ought to believe or profess the real, or as they call it the corporall presence of his flesh and blood in eucharist.

But this in the original is daft over with minimus; yet soe that it is still legible, the secret of it was this; the queen and her councell studied (as hath been already shewn) to unite all into the communion of the church; and it was alleged, that such an express definition against a real presence, might drive from the church many, who were still of that persuasion; and therefore it was thought to be enough to condemn transubstantiation; and to say that christ was present after a spiritual manner, and received by faith; to say more, as it was judged superfluous; soe it might occasion division; upon this, these words were by common consent left out; and in the next convocation, the Articles were subscribed without them, of which I have alfo seen the original.

This shows that the doctrine of the church subscribed by the whole convocation was at that time contrary to the belief of a real or corporall presence in the sacrament; or it was not thought necessary, or expedient to publish it; though from this silence, which showed not from their opinion, but the wisdom of that time, in leaving a liberty for different speculations, as to the manner of the presence; some have since judged, that the chief pastors of the church, did then disapprove of the definition made in king Edwards time, and that they were for a real presence.

The next thing in queen Elisabeths time was, the translating the bible, and publishing it with short notes, it was divided into many parcells; the pentateuch was committed to William Alley bishop of Exeter; the books from that to the second of samuell, were given to rich Davir, who was made bishop of St Davids; when yong was removed to york; all from samuell to the second book of chronicles; was assigned to Edvin Sandys,
when bishop of worcester, from thence to the end of job, to one whose name is marked, A. P. C. the book of the psalms was given to thomson, enham, bishop of coventry, and litchfield, the proverbs to one whose name is marked. A. P. the song of solomon, to one marked A. P. E. 11 from thence to the lamentations of jeremiah, given to robertstown, bishop of winchester, ezekiel, and daniel, to bentham, from thence to malachi, to grindall, bishop of london; the apocrypha; to the book of wisdom, was given to barlow, bishop of chichester, and the rest of it to parkhurst, bishop of norwich; the gospels, acts, and epistle to the romans, were given to richard cox; bishop of ely; the epistles to the corinthians, to one marked C. C. I know not to whom the rest of the new testament was assigned; all these allowances I gather from the bible itself; as it was afterwards set out by parker, what method they followed in this work I cannot discover, unless the rules afterwards given in king james his time, when the translation was resumed, were copied from what was now done; which rules for the curiosity of the thing, I shall have set down, as copied from bishop raunds paper 1561.

The order set down for the translating of the bible by king james.

The places and persons agreed on for the hebrew, with the particular books by them undertaken.

Mr. dean of westminster  | westminster  | mr lively  | Cambridge
Mr. dean of pauls | pentateuch  | mr richardson | from the 2
Mr. dr. sauvia | the story from | mr chase ton | first of the
Dr. clark | joshua, to the  | mr dillingham | chronicles
Dr. leysfield | first book of  | mr harvison | with the rest
Dr. teigh | chronicles ex | mr andrews | of the story
Mr. burleigh | enumine  | mr spalding | and the being
Mr. king  |  | mr burge | vi. job the
Mr. tompson  |  |  | Psalms from
Mr. beadwell  |  |  | ezech, canticle, Ecclesiastes
Dr Harding          | Oxford          | Dr Dewport       | Cambridge        |
Dr Reynolds         | the four more   | Dr bloodywood    | the prayer of    |
Dr Holland          | greater prophets| Dr Radcliffe     | manasses, and    |
Dr Kilbye           | with the lamen- | Mr Ward Eman,    | the rest of the  |
Mr Smith            | tation, and the | Mr Downes        | Apocrypha        |
Mr Doct             | twelve lesser   | Mr Bayes         |                  |
Mr Fairlough        | prophets        | Mr Ward Key      |                  |

The places, and persons agreed on for the Greek, with 9 particular books by them undertaken.

Mr dean of christ church          | Oxford          | Mr dean of chichester        | Westminster |
Mr Dean of winchester             | the four Gospels, | Dr Hutchinson     | The Epistles  |
Mr Dean of winchester             | the acts of the | Dr Spencer       | of st Paul    |
Mr Dean of winchester             | apostles        | Mr Sington       | and the canonicall Epistles |
Mr Saule                        | Apocalypse      | Mr Rabbit        |                  |
Mr Perne                       |                 | Mr sanderson     |                  |
Dr Kauers                      |                 | Mr Dakin         |                  |
Mr Hauiner                     |                 |                 |                  |

Rules to be observed in translation of the Bible.

1. the ordinary bible read in the church, commonly called the bishops bible, to be followed, and as little altered, as the truth of the original will permit.
2. the names of the prophets, and the holy writers, with the other names of the text to be retained, as nigh as may be, accordingly as they were vulgarly used.
3. the old ecclesiastical words to be kept. viz: the word church not to be translated Congregation. &c.
4. when a word hath divers significations, that to be kept, which hath been most commonly used, by the most of the antient fathers, being agreeable to the propiety of the place, & the analogy of the faith.

5.
5. The division of the chapters to be altered, either not at all; or as little as
y bee; if necessity doe require:
6. noe marginall notes to be affixed at all, but only for the explanation of the Heb-
wr and Greeke words, which cannot without some circumlocution, bee briefly and fitly
express in the text
7. such quotations of places, to be marginallly set down, as shall serve for
a fit reference of one scripture to another.
8. every particular man of each company, to take the same chapter, or chap-
urs; and having translated, or amended them severally by himselfe, where he
thinks good, all to meet together, confer what they have done, and agree
or their parts what shall stand.
9. if any one company hath dispatched any one book in this manner, they
shall send it to the rest to be considered of seriously and judiciously, for
his majesty is very careful in this point.
10. if any company upon the review of the book, doe find, doubt on differ-
ent any place; to send them word thereof; note the place, and within a
reason, to which if they consent not, the difference to be compounded
by general meeting, which is to be of the chiefe persons of each company,
at the end of the work.
11. when any place of particular obscurity is doubted of; letters to be di-
rected by authority, to send to any learned man in y land, for his judgment of such

12. letters to be sent from every bishop to the rest of his clergy, ad-
nouncing them of this translation in hand; and to move and charge as
many as being skillfull in the tongues, and having taken pains in y
kinds, to send his particular observation to the company, either at
westminster, cambridge, or oxford.
13. the directors in each company, to be the Dean of westminster, and
hepset for the place, and the kings professors in y Hebrew or Greek
in either universites
14. these translations to be used, when they agree with the text better
then the bishops bible. viz. tindals, mathews, ouerdales, whitchurch Genewa,
15. beside the said directors; before mentioned, three or four of the
best antient and grave divines in either of the universities, not employed
in translating, to bee assigned by the vice chancellour upon conference
with the rest of the heads, to bee overseers of the translation, as well He-
wew as Greek, for the better observation of the 8th rule above specified.
An Abridgment of a treatise
of the spiritual rise and in being of Christ
in all believers
by
William Bridge

nevertheless, I live, yet not I, but Christ liveth in me.

Nevertheless, or now I live, that is a spiritual rise; there is a natural
and there is a spiritual life; he doth not here speak of the natural life
but of the spiritual life; as else where he saith, I through the law am dead
to the law, that I might live to God; I a believer, for he personates
every true believer. — Hence observe two things (1) that every true believer;
every Godly gracious man is a living man; lives a spiritual life, is
in the state of life. (2) that our justification by faith alone, and our be
ing crucified with Christ, is our enemy but a friend to this spiritual life.

For the first point, that every true believer, every Godly man in an unanimous
first. Let us inquire, what this spiritual rise is. And so: It is that
supernatural perfection of soul; whereby a man being united to Christ by
the spirit, is able to act, move, and work toward God, as his utmost end.
(1) It is a supernatural perfection; there is some perfection in every life
life is the greatest good and perfection, death is the greatest evil, Gen.
2:17. Job 4:4. See that life is a perfection; but this spiritual life it
is a supernatural perfection of the soul; and this life in the saints is
called the life of God. Eph. 4:18. (2) It arises from our union with Christ
by the spirit; a believer is united to Christ by faith, and by the spirit.
and as our outward life doth arise from the union between the soul
and the body; so our spiritual life doth arise from our union with
Christ (3) by this spiritual life a man is able to act and move and
work towards God as his utmost and last end.

Secondly, Let us inquire how it may appear, that every Godly gracious
man is thus a living man. And so I will take but the three ordinary lives
that are in the world to manifest this (1) the vegetative life, the life
of plants and herbs (2) the sensitive life, the life of beasts (3) the rati
onall life, the life of man; and I will shew you, that the essential
properties of all these lives are in a spiritual way in the godly.

1. take the life of plants and herbs or flowers, and what is the essen
tial property of the vegetative life in these, why it is to grow -
7. 2 cor. 3. hast 2 pet. 3. 18. eph. 4. 15.

2. what is the essential property of the sentient life, the life of beasts & birds, they live another life then the life of trees, flowers and herbs, and the essential property of that kind of life is to be sensible of good or evil, suitable to them, and the Saints and people of God are, they are sensible of good and evil, suitable to them.

1. 13. 10. (2) they are sensible of the hindings of God's face. Psalm 42. 10. (3) they are sensible of the miseries of the church. Jer. 9. 1.

3. take the third life, the rational life, the life of reason, the life of man and what is the essential property of that life, why it is to understand, to know, and to reflect upon a man's own actions, whether they be good or evil, beast doeth many actions, but hath not power to reflect upon his own actions, consider, whether it be good or evil; herein a man is distinct from a beast, beast understands not, knows not; but a man hath the rational life. Hab. 6. 8. now every Godly gracious man, hath this power to reflect upon his own actions. Jer. 31. 17. 2 cor. 13. 5. he prays and reflects upon his prayers, he hears and reflects upon his hearing; now is a Godly man hath the essential properties of these three sorts of lives, in a spiritual way & manner, then certainly he is in the state of life, and doth live a spiritual life John. 4. 24. then he that believeth not is dead spiritually, doth not live a spiritual life, doth not move, nor act towards God; is only grace, and union with Jesus Christ by the Spirit, that must make a man alive, spiritually alive; and this only the Saints and people of God have, and therefore they only are living men.

Application. I. what abundance of comfort is here to all the Saints and people of God, that live this spiritual life, they only live comparatively, that live this spiritual life; are you in the state of grace united to Christ by the Spirit, then thou art alive, and in the state of life, and made partaker of this spiritual life. 1 cor. 15. 45. (1) now all lives, this is the most pleasant life. Psalm 36. 8. 10 cor. 2. 8. (2) the most communicative life. Luke 22. 32. (3) when you come to be partakers of this spiritual life, the Lord will look upon all your former sins under another consideration, a more modifying consideration. Luke 17. 32. (4) this life it is eternal life begun in the soul. John 17. 3. (5) this life is better then the life in innocency.

2dly. consider you that have this spiritual life, what your growth is; do you grow out of love more with your own righteousness, (2) do you
(338)

find yourselves to be less subjected to be offended than heretofore.

(3) doe you grow out of love with youthfull things more.

(4) doe you see a greater excellency in the law then before; when a man is converted and drawn to christ, then he is free from the law; and then when he is free from the law, he sees a greater excellency in the law then ever he saw before conversion; for then faith he, now I see the commandment is holy and just and good; indeed as to the point of justification, he seeth a greater emptiness in the law then ever he did before, but as to the point of rule of life, he seeth a greater beauty in the law then ever he did before, for paul did rom 7th.

(5) doe you see a greater excellency in the purchase of christ, then ever you did before, and less in the creature then you did before; it is true a converted soul looking upon the creature as the purchase of christ, christ hath purchased these things for me, he seeth a greater beauty in them now then ever he did before, for faith he, christ hath purchased these things, and all these are mine in christ, and christ hath paid for me christ is mine, and I am christ; and these are mine, and all is christ, though as to the matter of satisfaction; his soul cannot be satisfied he sees less in the world then ever he did before; yet as to the matter of christs purchase a man may after his conversion may see a great beauty in the things of the world then ever he did before.

3dly. you that have this spiritual life, be thankful for your life.

If your outward and momentary life were given you for a prey you would be thankfull; and will you not be thankful for thy life, this spiritual life, this pleasant life, this eternal life that never shall be taken from you, but there are three things, I will profess to you in particular; (1) if you be alive indeed, and made partakers of this spiritual life, then see that you live at a higher rate then the world doth which have none of this life; the beast lives at an higher rate then the plant or herb doth, because it hath an higher life; man as man, lives at an higher rate then the beast doth, because man as man, hath an higher life then the beast hath; and if a man hath this spiritual life, he hath a life that is higher then the men of this worldly life is; therefore if wee be alive; and made partakers of this spiritual life, why should wee not live at a higher rate.

(2) Let not your hearts run after the things of this world, for as to feed on them as your meat; to be satisfied with them; every life lives upon some meat that maintaints it, and is suitable to it,
... (339) 

Now hath one kind of life, and it hath a meat that suiteth it; the beasts have another life, and they have a meat that doth suit to that life; man hath another life different from a beast; and therefore he hath a meat that doth suit to life. Now this spiritual Life is another kind of life than the natural life of man is; and therefore it must have a meat that doth suit with it that the Lord knows not of. John 4:34. Pet. 2:2. Deut. 8:3. This Life of grace is a hidden life, and therefore the meat that it lives upon is hidden. 

(3) If you be alive, indeed, and made partakers of this spiritual life; see that your communion and fellowship together be more living, why there move living fellowship and communion, why is your conversation move warm and living; a living coal warms you now. 

4thly, that you may have this spiritual life come unto Jesus Christ. John 10:10. Three things keep men from coming to Christ, negligence, unbelief, and unwillfulness. Oh! what ever you have been, come to Jesus Christ for Life. 

2. doctrine; that our justification by faith alone, is no enemy, but a friend unto our spiritual life. In the opening and clearing of this great truth. I shall (1) shew you what is justification by faith alone (2) justification by faith alone, is the fountain and original of all holiness and spiritual life. [3] shew you what is in this justification by faith alone; that may, can, or doth, advance our holiness.

1. what is meant by this justification by faith alone. Know by this justification by faith alone, I mean that act of God's Grace, whereby through imputation of our sins to Christ, and Christ's righteousness unto us, God doth pronounce us righteous in his sight, this is justification and thus is done by the righteousness and blood of Christ only, as the material and meritorious cause, and it is done only by faith as the immediate cause; soe wee are said to be justified by faith alone; yet not as that a man is justified by faith which hath noe works: for all justifying faith is full of works, but these works do not come into our justification.

2. to make it appear, that this free justification of a poor sinner by faith alone, is the original of our holiness and spiritual life. This appears (1) by contrary, contrary have contrary consequences; if the law, and justification every, be noe friend but a real enemy unto all our grace and holiness, soe justification by faith alone is a friend to it, but now take the law, and you shall finde that justification thereby is noe friend, but a real enemy unto all our holiness, and the power of Godliness; what great enemies had the world ever to the power of Godliness, then the Jews were, and they sought to establish their own righteousness, and to be justified by the law;
and now a dayes, what more bitter and more fell enemies, into the power of godliness, then a mortal civil man, why, because though he doth not understand himselfe, yet, he doth secretly seek his acceptance with god by his own doing and good meaning. phil. 3. 9. rom. 9. 33. - 10. 3. john 16. 9. rom 8. 3. - 7. 4. (2) this will appeare by the parrellell between the first and second Adam: chris is our second Adam. rom. 5. 19. cov. 15. 45. the first Adam was a common person: he did stand for all mankind: when he sinned, all mankind sinned and therefore as soon as any man is born, that sin of Adam being imputed to him judicially; that imputation is the original of all the unholiness that is among the children of men; see our Lord and Saviour Jesus Christ being our second Adam: he is a common person; and stand in the room of all the elect: and he was obedient not for himselfe but for them obeyed not for himselfe, and he dyed not for himselfe but for them: when therefore a man is born into the world and is regenerate by faith then all the righteousness of Christ the second Adam is imputed unto him. (for he was righteous for such) and this imputation of his righteousness by faith is the original of all the holiness that is in our lives; thus all the unholiness and wickedness in the world, both flow from the imputation of the first Adams sin, for all the grace and holiness that is in the world, both flow from the imputation of the second Adams righteousness; now by faith alone this righteousness is imputed, and doth become ours; and therefore justification by faith alone, is the principle and original of all our grace and holiness.

(3) free remission of sin and justification by faith alone goe together and are ordinarily taken for one. rom. 3. 24. 28. tit. 2. 11. 14. from whence follows a gracious conversation; now these things are to make up a gracious conversation: repentance for sin past, mortification of sin present, and the obedience of faith, or faithful obedience: for these three things see these three scriptures and more lu. k. 7. 37. 38. rom. 6. 14. 15. psal. 130. there is forgiveness with thee that thou mayest be heaved, that is believed and obeyed. ezek. 16. 14.

3dly. to shew you what there is in this justification by faith alone or free remission that doth advance our holiness. As in this (1) the more a man doth forsake any good thing of his own for chris: the more is christ engaged to give a man his good things, there is noe losing in losing for Jesus Christ, what you lose for Christ you shall gain by Christ; when a man lays down all his own righteousness at the foot of Christ, Christ is engaged to give him a better righteousness, the righteousness of God. (2) God doth never cause any man to pass under any relation; but he doth write the law of that relation.
in his heart; if he doth cause him to pass under the relation of a magistrate, or minister, Husband, or father, he doth write that relation upon him when an is justified by faith alone; he comes under the relation of a child. Joh. (3) the more a man doth agree with God and the law, the more fit he is made with God, and observe the law; when a man is justified by faith alone, then he is agreed with God. Amos 3. 3. (4) as by works, and seeking justification by works, a man is stated in the covenant of works; so by faith, and seeking justification by faith alone, a man is stated in the covenant of Grace. And is engaged to give Grace unto him, to make him holy. Ezek. 36. 25. 26. 27. Heb. 4. 12. so that thou see now, this free Grace of God, justification of a poor sinner by faith alone, it is no enemy; but a well friend to all our holiness, spiritual life; nor wonder then, the Apostle faith, and now I live, application of these things be so; then have we yet the reason why men are not so gracious, nor so heavenly, nor so spiritual in their lives, because they never take of this, nor study this; nor never had the sense of this, and too and cleer from their own Duties and doings; as to the great matter of justification and acceptance before God, do ye think that Jesus will present a Duty, or a service to God the Father, that be in his room, place or office; would you live spiritually, would you live an eternal life, the life that never dies, the communicative life, the life of better then you should have had in the state of innocency, then do ye and cleer from all your own doings and Duties, as to the great matter of acceptance with God the Father, look for all in and through Christ. Quest: what are the visible characters of justification which are ingrained upon a man's sanctification. Answer: (1) when a man doth mourn for sin, though it be pardoned, that is mourning for sin as sin being comitted against a pardoning God. (2) when a man doth obey the Lord, because he hath pardoned and forgiven him. (3) when a man doth love God and Jesus Christ because he hath forgiven him. (4) when there is a meeting of all graces; and one good work and Duty and Grace, is reconciled to another, in a man's life; sure then there is a taste of free remission and justification; when the Lord doth justify a poor sinner; then all the Trabuties of God are reconciled to one another, Justice is reconciled; mercy, and mercy reconciled to justice; and all these reconciled attributes of the Lord do meet upon the soul of a justified person, and accordingly there is a meeting of all graces in the soul, and all good works and graces are reconciled to each other; so that now his vice-seeing in God doth not hinder his mourning for sin, now his
mourning for sin doth not hinder his faith, nor his faith hinder his repentance nor obedience, but he is reconciled to those duties, that hereunto he looked upon as enemy, and he can rest on the Lord Christ that he may be obedient, and his very resting on Christ makes him obedient; and the more he mourns over sin the more he believes, and the more he believes, the more he repents and is obedient.

Quest: What must I do that I may stand clear in this matter of my justification and acceptance before God the Father? Answer: (1) be humbled in sight of God and presence of the Lord, that you have walked in that way that you have tried Jesus Christ unto your conditions; and that you have made use of Jesus Christ only to seek out your performances as the matter of your acceptance (2) study much the transactions of things, between God the Father and Jesus Christ, and then you will find that Jesus Christ hath satisfied God the father before ever you came into the world, and therefore your souls, when you think of this will say, how therefore can my work or my duty any way bring in justification or acceptance with God the Father. (3) acquaint your souls much with the difference betwixt the covenant of works and the covenant of grace, in the covenant of works, a man's works are first accepted, and then his person; but in the covenant of grace, a man's person is first accepted, and then his work; and then how can your work any way fetch in acceptance with God the Father. (4) when ever your duties, your works, and your graces are highest, then raise your soul beyond them; and say, though my heart be thus and thus enlarged, yet I do not account of my acceptance by reason of this enlargement, I do not account my acceptance with God the Father by this prayer. (5) when your duty or grace, or holiness is lowest then turn Arv, that now you have an opportunity to stand on your duties and workings as to the matter of your acceptance and justification by faith alone; therefore this is certain, that the justification by faith alone, and free remission of a poor sinner, and the imputation of the righteousness of Christ by God the Father, is the great fountain and principle of all our grace and holiness; and therefore if you would be more gracious, and more holy, I beseech you in the name of the Lord Jesus Christ, study it much, and walk in the sense of it.

In the next place, the Apostle proceeds to the properties of this spiritual life; and these are three. (1) It is a self denying life, yet not if I live yet not I. (2) It is a Christ advancing life, but Christ liveth in me. (3) It is the life of faith; and the life I live in the flesh, it is by the faith of the Son of God I begin with the first, in those words, yet not I. 3. doctrine, every true believer, that seeks justification by faith alone is an humble self denying person, denying himself in spiritual things. The way of the gospel is a self denying way; though a believer that seeks justification by faith alone; and not by the works of the law, doth live a spiritual life, and so doth act much and work
wards God; yet he cannot indure to write an f. upon his own performances yet f.; he will obey God; but he will not have an f. to be written upon his obedience; he will pray to God; but he will not have any f. to be written upon his obedience; yet not f. f. f. fen, yet not f. f. f. fen, yet not f. f. f. fen, yet not f. f. f. fen, but the grace of God in me, he will not have his Heaven defiled with Selfe. (1) Shall now what it is for a man to deny himself in spiritual things (2) give you the demonstrations of the truth (3) answer an objection (4) show you how you must see in the Gospel, or the way of the Gospel; that can work a man as it can to this frame. (5) apply it.

1. to show you what it is for a man to deny himself in spiritual things. So there is a threefold Selfe mentioned by divines: (1) a natural Selfe: a man’s parts, wit, reason, and inclination, are all called one Selfe. (2) there is a sinfull Selfe, and so a man’s corruption, guilt, and sinfull disposition is called one Selfe, and then (3) there is a religious Selfe, and so a man’s duties, grace, obedience, righteousness and holiness are called one Selfe. It is religious Selfe that is here mentioned; yet it is a great difference between a man denying his religious Selfe, and his denying his sinfull Selfe; for when a man doth deny his sinfull Selfe for Christ, then he is wholly to leave and forsake his sinfulness, and that Selfe; but when a man is to deny his religious Selfe for Christ, he is not to leave and forsake his duty, only in point of justification: he is to renounce all, and in point of sanctification, he is to attribute strength, the power, and the glory of all a man’s grace, and duties, unto Jesus Christ; and to himself nothing, and this is to deny himself in spiritual things; now there is a twofold denial of our Selfe, even in spiritual things, the one is opposed to Selfe seeking, and the other opposed to Selfe advancing; and a man is called upon by this scripture to deny himself in point of Selfe advancing. If line, yet not f. but Christ fixed in me. But yet again, though every believer is to deny himself in spiritual things, and so to depress himself, yet not standing he is not to speak evil of the grace of God within him; or there are two things in every duty and service; there is something of God, and something of a man’s own: now, though a man may trample on all his duties and upon all his graces, as to the point of justification, yet as to the point of sanctification, he may not miscall grace God in him, and his duties, saying these are nothing, but the fruits of hypocrisy, for then he should speak evil of the Spirit whose works they are, now our own righteousness, our own duties, our own holiness to the matter of justification they are little worth; but as to the
matter of sanctification they have the image of Christ upon them, and they are precious metall; therefore self denial in spiritual things is as to the matter of justification to renounce all; and as to the matter of sanctification to attribute the strength and power and glory of all unto Jesus Christ.

In the other part it may appear that the Gospel works this Grace in the heart of man thus: (1) If the law, and the preaching of the law, cannot make a man to deny himself in spiritual things, then the Gospel must do it; for this grace is to obtained and found somewhere, something must work it: now the law, and

the preaching of the law, can never make a man to deny himself in spiritual things, but rather it will make a man to seek himself in spiritual things, for what is it to preach the law, but to tell you from God, that if you keep the ten commandments, and fail in nothing, ye shall be saved, but if you fail in any one point, you shall be damned and lost for ever, this will not make a man to deny his own righteousness, but rather to seek himself, his own salvation to avoid Damnation, and seek himself in spiritual things; but now when I come unto you, and speak thus unto you from the Lord, that if you do throw down all your own righteousness at the foot of Christ, and rely upon him, ye shall be saved, this will make a man deny all his own righteousness, and deny himself in spiritual things; and this is the Gospel, and the Gospel must needs do it: for what is the Gospel but the voice of Christ, the preachings and sermons of Christ, now look as it was with the first Adam, the first lesson that the first Adam did learn was to deny Christ, and teach his posterity was to advance himself in spiritual things; the first lesson that ever he learned and taught his posterity was to advance himself; so the second Adam, the first lesson that ever the second Adam Christ put in practice was to self denial in spiritual things. See Gen. 3:5. concerning the first Adam. See Phil. 2:6. concerning the second Adam. (2) Every Godly gracious man that lives under the Gospel, is of a spirit and disposition contrary to the world; and this is the disposition of the world, to write an g upon what they do. Dan. 4:30. Luk. 18:14. 21. 1 Cor. 15:10. But the child of God, not 

but the Grace of God in me. (3) Every Godly gracious man is very tender of inquiring upon, or doing any thing contrary to God's prerogative, and Christ's prerogative, for this is the prerogative of God and Christ, to write an f upon what he doth. 2 Sa. 5:19. - 23. 21. Luk. 13:34. (4) The more truly any man doth repent, the more sensible he is of his own unworthiness, and for the more self deny in spiritual things, Luk. 17:18. 19. But I pray you what is it that doth cause true repentance, is it the Gospel, or is it the law now, not the law, but the Gospel, you know what John the Baptist said; and you know what our Saviour said; repent for the kingdom of heaven is at hand; they do not say repent for the kingdom of Hell is at hand; repent or ye shall be damned; but repent, for the kingdom of grace mercy and of pure remission is at hand; see that it is the Gospel that doth work repentance, and therefore it is the Gospel, and the Gospel only.
The third thing is to answer an objection: but how doth the gospel work when we have read and heard that many morall men, Heathens, and papists, have written much, and spoken much for humility and selfe denyal, and gone very far in the practice of it. Answer: I grant it, I have read of papists, Heathens, and morall men, that have written much concerning humility selfe denyal, and have seemed to goe far in the practice of it: I have of some papists, that have been for abstemious, that they have gone up and down from one tavern to another, and from one feast to another; and when they have been eating and drinking liberally, they have sate down abstaining in all meats and drinks, presenting themselves as patterns in the point of selfe. And indeed we read of three degrees, that the more moderate do make of selfe denyal and Humility, the (1) is for a man to acknowledge that all comes from God; and nothing from himselfe: (2) that at such a man hath from God, he hath it not from merit, but fragment and meet meere, the (3) degree of Humility or selfe denyal is for a man to be eagle eyed, and quick sighted in beholding another mans excellency, but mole eyed, and not seeing his own excellency; even thus say the papists, so that I grant men may seem to goe very far herein, but speak of selfe denyal in spiritual things, and doe we read of morall Heathens, and the like: that doe deny themselves, it may be in words, yet say in practice, that doe deny, or have denied themselves in spirit. All things, (1) take a morall civill man, and though he may seem to be very humble, yet he is proud of his humility, but now take a believer and he doth not only deny himselfe, but is sensible of his own pride: when he is most humble, in the very thing wherein he is Humble. (2) take a morall civill man, and though he may seem to be very humble, and deny himselfe, yet it is but in this or that particular thing, but now a believer denies himselfe in all things. Phil. 3:8. (3) take a morall civill man, and though he seem to bee very humble and deny himselfe, yet notwithstanding it is but the artifice of his reason, and his resolution. If ye be on in such and such a way, I shall be undone, and therefore I must deny my selfe of this company and of this pleasure; and doe by strength of his reason and resolution he doth deny himselfe, but now a believer a christian, he denies himselfe in spiritual things by the beholding of Jesus Christ. (4) take a morall civill man, though he may seem to be humble and deny himselfe, yet there is noe mistery in his selfe denyal as gospell selfe denyal there is; the gospell doth work mysteriously like selfe, it is the great mistery; take a christian, a believer, and 4
pray you doe but observe a little, what a great misery there is in all his humility and selfe denyall wrouth by the gospel, as thus. (1) he enuier cry, out what shall I doe to be saue, and yet he profeesth that he doth not expect to be saue by doing heauens a misery. (2) he counts himselfe lesse then the least of all Gods mercies, and yet he thinks God hath done more for him then if he had given him all the world here is a misery. (3) he prizes every duty, and every gift, and every grace, although it be never so small, prises it above all the world, and yet he accounts all but dung and dross in regard of christ, heat is a misery. (4) he looks upon himselfe as the greatest sinner, and thinks of every one better then himselfe, and yet when he looks upon a drunkard or a swaeter, or the like, profeesst that he would not change his condition with him for all the world. he looks upon himselfe as the greatest sinner, and thinks of everyone better then himselfe, and yet he saith concerning such and such he would not change his condition with them for all the world, what a misery is this. (5) he mowes under reproaches, and the disprisings of men, and yet he triumphs over them, and is above them, here is a misery. (6) he counts himselfe nothing, and all that he doth nothing, and yet he praiseth the Lord for evey little; and thinks that God hath done more for him then giving him Christ, then if he had given him all the world here is a misery. now as for the seeming humility and selfe denyall that is in heathen, nor morall ciuill men, there is none of this misery, but there is a spirituall misery that runs along in the veins of this gospel humility and selfe denyall.

But I speak of denyall in spirituall things, and what morall ciuill man doth deny himselfe in spirituall things. I remember one make mention of a certain godly man, that was sorely tempted by Satan in his time, the man was much in Duty, and Satan cometh unto him and saith, why dost thou take this much pains, thou dost fast and watch, but oh man, what is there that thou dost move then. I doe, art thou not Drunkard, nor morall ciuill man, I never was drunk, nor I never committed Adultery; what dost thou watch, faith Satan, I never slept, dost thou fast faith Satan, I never eat any meat, or drank any wine or beer; what therefore or man faith Satan, dost thou move then. I do. yes faith he said, I will tell thee what I doe, I pray, and I serve the Lord, and walk humbly and deny my selfe, true indeed then faith Satan, I confess here in thou dost goe beyond me, for I am proud, and I have exalted my selfe, and therefore that thou dost deny thy selfe, and walk humbly with thy God, here in indeed thou dost goe beyond me, but know a christian man doth not only goe beyond Satan, but he goes beyond morall ciuill men, where euer the Gospel comes in power, it provoketh this disposition of frame of heart, there it is wrought indeed.
4. To shew you what there is in the gospel, which lyeth in justification by faith; 1 that can work a man's heart to this frame and disposition. For (1) the man doth see the glory of God; and the more humble will he be, and deny himself even in spiritual things. Job. 9. 15. 16. 17. 21. 30. Ps. 6. 7. Ps. 22. 23. 2 Cor. 3. 18. the more a man seeth Christ (that is a godly man), as an eminent transcendent example of self-denial and humility, the more he learnt to deny himself even in spiritual things. Phil. 2. 6. 7. 1 Cor. 2. 6. 11. Col. 3. 3. (2) the more a godly man will himself a debtor to Jesus Christ, for all his gifts and graces, the more humble will he be; and the more he shall deny himself even in spiritual things. (3) true justifying faith is an emptying grace; it brings Christ into the soul; and when Christ comes into the soul, all other things drop out.

5. Application: If all these things be true, how hard a thing is it for a man to live; and how few are there in the world that doe believe? Indeed, true faith makes a man live a spiritual life; but it makes him also to deny that spiritual life. 2 and have we seven severall streams that this spiritual life is divided into. (1) the stream of performance and obedience; and you know what the Apostle saith, thys had they have lived; but now I count all things but dung. (2) the stream of sufferings; and the martyrs have denied themselves in their sufferings, and have acknowledged themselves not to be worthy of the name of martyrs. (3) the stream of enjoyments. Phil. 1. 23. 2 Cor. 12. 2. Rom. 9. 3. (4) the stream of possessions; in all these things, they have denied themselves.

2. Use, by way of conviction. (1) are there not some that cannot deny themselves outward things for Jesus Christ, in eating and drinking; that cannot deny themselves of a sworthy meat for Christ, that cannot deny themselves in their sloaths, in their words, in an oath for Christ? Math. 11. 29. (2) are there not some that doe seek themselves in spiritual things? (3) are there not some that doe strain and limit themselves in the service of God? (4) are there not some that dare prescribe the Lord; and this is to advance themselves. (5) are there not some amongst us, that when they have been at Duty in the company of others, have strange repetitions pass from their hearts, is not self-eoe. (6) are not these some to this very day, that never were sensible of their pride in spiritual things, nor never humbled for it; and if thou art not humbled for thy pride in spiritual things, the Lord knows, thou hast not learned this great lesson of self-denial in spiritual things.

3. Motives: (1) the more you deny your selves in spiritual things, the more you will be to keep them. (2) the more humble you be in other things. (3) the more you deny your selves in spiritual things, the more you shall be exalted in them.

Pet. 5. 6. John 1. 27. 13. 10. Math. 11. 11. 8. 3. 10.
the defects of it. (2) Observe much of the increase of the spirit of the Lord upon your souls. (3) Look much into the Gospel, study much the Gospel, and way of the Gospel; the more you see a humble Christ, the more will you learn humility; the more you see a Selfe denying Christ, the more will you learn Selfe denying. 2 Cor. 4. 3. In the Gospel you shall see a humble Christ, and become humble; see a Selfe denying Christ, and become Selfe denying. 2 Cor. 3. 18. And therefore go to the Lord, and beseech him to open to you the way of the Gospel; and in this Gospel you shall be able to learn this Selfe denying, and say as here the Apostle, I live, yet not I, but Christ liveth in me. 2 Cor. 2. 10.

But Christ liveth in mee. In these words you have another property of our spiritual life, and that is a Christ advancing life; I live, yet not I, but Christ liveth in me.

There are three things specially observable: (1) the presence of Christ with a believer, Christ in mee. (2) the efficacy of his presence, Christ liveth in mee. (3) the constancy of his effectual presence; he doth not stay for a day or a night in mee; but he liveth in mee, and accordingly these are three doctrines that these words afford. (1) Doctrine, Christ is in all believers. (2) Doctrine, Christ liveth in all believers. (3) Doctrine, Christ liveth more in a believer, then a believer doth himselfe. (4) Doctrine, Christ is in all believers; in each believer, every saint and childe of God hath Christ within them. 2 Cor. 13. 5. John 6. 56. Col. 1. 27.

Let us inquire, how Christ is, or may be said to be in a believer. (1) You that you must know that as God is in the world, so the things of the world several pray; so Christ is in believers. (2) God is in the world and the things of the world in regard of his power, by way of presence. Ps. 139. 7. 8. (3) In regard of his essence, by way of special manifestation; and so God was in the temple, not because his essence was more in the temple than in another place, but he was in the temple by way of manifestation of himselfe unto his people there; and thus also so, Jesus Christ is in the hearts of those that are believers, specially manifesting himselfe and revealing himselfe there unto them; but yet this is not all. (4) God is said to be in a creature by personal union, by way of personal union; being personally united to him, as when the Deity by the second Person was united unto our nature, unto flesh; God was in Christ in whom the fullness of the Deity dwelt bodily. Col. 2. 9. and thus in a Spiritual and mystical way and manner Christ is in all believers by his Spirit the third person; not only the graces of Christ, but Christ himselfe in & by his Spirit is in the heart of a believer; I say Christ by his Spirit and therefore Christ from observers, wherever it is said Rom. 8. 9 that
spirit of God dwell in you; at the 10th verse following it is said of Christ, be in those two being made one, one being put for the other; now I say, that if that is in a believer is not the Habit of grace only, which the saints e in their souls, but Christ himself by his spirit, and therefore Rom. 8:9, it is said beside the grace of the spirit; it is said, the spirit itself was said to be given to us, because the love of God is shed abroad in your hearts by the Holy Ghost which is given to us, not only the grace of the holy spirit is given to us, and shed abroad into our hearts, but the spirit itself which is given to us. Joe John 16. the Lord promised to send the comforter he shall teach you faith, Christ, and he shall teach you all things, and shall shew you things to come, even 13. but the Habits of grace cannot teach man and shew him things to come; and what shall he teach? why what ever he shall hear he shall speak. This is the comforter, this is the spirit; now the Habits of grace do not thus speak, and hear; and therefore certainly the spirit of Christ is in the hearts of God's people, true believers, as we have seen near Habits of grace; the gifts and the graces of the spirit; and to this purpose it is clearly spoken by the Apostle Rom. 8:11. but the spirit of him that raised up Jesus from the dead dwelleth in you; he that raised up Christ from the dead, shall also quicken your mortal bodies. For his spirit that dwelleth in you; this cannot be meant of Habitual grace, but of the spirit of him that raised up Jesus from the dead dwell in you; but plainly then in a spiritual and mystical way, Christ is in each believer by his spirit, and this Christ in a believer is not the gifts and graces of the spirit, but Christ himself by his spirit.  

Thus I confess with high, but herein I am not alone, and of our Divines concurring with mee, the reverend Mr. Perkins, it was his ear that the person of a believer is united to the person of Christ; but I'll give you the words of a eminent Preacher that is now in Heaven he hath them in the works, that he hath left, faith hee, it hath been a great dispute among the Schoolmen, whether a believer doth receive the Holy Ghost it selfe, or only the gifts and graces of the Holy Ghost — as faith he it is a question, where there need be no question, and dispute where there need be no dispute, for the Scripture is clear, that wee doe not receive the gifts and graces of the Holy Ghost, but the Holy Ghost itselfe nor are wee not said to be the temple of the Holy Ghost 1 Cor. 6:19. and this lets out the abundant goodness and kindness of God, as faith hee, yet it more kindness to give man fruite, and the tree, then to give him base fruite; for it is abundantly more grace in God, to give a man the Holy Ghost it selfe, rather then to give him only the gifts and graces of
the Holy Ghost, and Indeed what greater comfort can there be in this, that believers are not only made partakers of the Holy Ghost, but of Christ himself. Christ really in all believers by his Spirit.

object, but how can this bee, we have ordinarily understood it otherwise; and for we have heard it preached too, that Christ in a believer is nothing else but the grace of Christ; and the Spirit in a believer is nothing else but a gift of grace and operations of the Spirit; and indeed how can it be otherwise, for if Christ be really united to each believer, really in a believer by his Spirit, and soe made one with him, then a believer may say I am Christ, and I am the Spirit, which is immortalism, and which is blasphemy; and therefore how can this bee that Christ is really united to each believer by his Spirit, and really in a believer by his Spirit. And so I confess this is very hard to understand, and when I consider the imploying of Christ in a believer, I remember the story that is written concerning Sulpit; that walking by the seaside, he saw a boy take a mussels shell, and go to the sea, carrying water in his mussel shell into a ditch that was by the sea into that small trench, he asked the boy what he would doe, saith he I will empty all the sea into that ditch, and he smile, and told him he could not doe it; saith bee noe move able are you with the mussell shell of your understanding to carry out the ocean of the Trinity, in a small tractate and discourse of your own, and what is our understanding but as a little mussell shell in regard of Christ, and the glory of the Trinity; saulely we are not able with this little mussell shell yet to carry out all the depth of this truth in a small discourse, but it is a great mystery, are yee able to tell mee how the child is formed in the mothers womb, are yee able to tell mee how the soul is united to the body, whoe then can tell exactly how Christ, united to the soul of a believer, is one of the great mysteries of the gospel, but because our Saviour hath said unto you it is given to know the mysteries of the kingdom, and to others it is not, math. 13. 11. therefore wee should all labour to understand it; and that yee may not be misled here in as discurs of hate have been, into strange kindes of blasphemous speeches, I shall give you these three or four propositions or distinction about it (1) of all you must know, that though Christ bee really united to each believer, this union or union; is a voluntary act, and not a natural act; and Joe Christ may unite himselfe unto the soul, Joe sae as it pleaseth himselfe, and noe further, now the word Jesus Christ hath not united himselfe; Joe sae unto the soul of a believer, that a believer should say I am Christ, and I am the spirit, for then a believer were to be worshipped as well as Christ, if he were Christ. (2) you must know this, that there is a great difference between joyning unto another by way of contact or touching and joyning unto another by way of composition, now by way of contact the sea toucheth the land, and the land toucheth the sea, yet the land cannot say I am the sea, nor the sea cannot say I am the land, why? because it is a union only by contact, by touching, and not by
position; that is one being compounded of the other. For the union that is between Christ and the believer, it is by way of spiritual contact, Christ touching the soul by his spirit, and the soul touching Christ by faith; 3. By way of spiritual contact, and touching, not by composition, and therefore a believer cannot say, that I am Christ, and I am the spirit. 4. You must know, that there is a two-fold in being; one whereby essences are applied to each other, and another whereby essences are mixt together. I will make it as plain as I can thus: you see in a heap of stone and wheat, they both make a heap, and the stone may say, I am in this heap, and the wheat may say, I am this heap, but the stone cannot say, I am the wheat, nor the wheat cannot say, I am the stone; why? Because though they be united and joyned together in a heap, it is by way of application of one essence unto another; one being applied unto another, but now take water and wine, and mingle them together, and there every part may say, I am water, and I am wine; why? Because there is an union by way of mixture; now there is a great union between Christ and a believing soul, yet a believing soul, though he be really united to Christ by the spirit, cannot say, I am Christ, or I am the spirit: why? Because it is an union by way of application, and not by way of mixture, as stone and water mingled together, or if it were an union by way of essences, then a believer might say, I am Christ, and I am the spirit: but it is an union by way of application, a believer being applied to Christ, and Christ applied unto a believer. 4. You must know this, that there is a great deal of difference between the in being of a spiritual thing in a material, and the in being of a material thing in another. I shall make it as plain as I can, and it will be of concernment to you; take a body now, and let that be mixt with another, and each part may say, I am that which I am joyned too, it take the spirit, or a spiritual being; and let that be mixt with a material being, and then the material being cannot say, I am the spirit: but the soul, or the soul in every part of the man, toto in toto, the soul, faith, and a philosopher, is whole in every part, the whole soul of man being in every part of the body, yet notwithstanding, the body cannot say, I am the soul, or the soul cannot say, I am the body, because they are thus united together; because here is a union of a spiritual thing with a more material thing, which doth keep the natures distinct: or thus, give me leave to express it thus to you; iron and fire be joyned together; your fire is in every part of the iron, and yet notwithstanding, though the fire be in every part of the iron, the iron cannot say, I am the fire, nor the fire cannot say, I am the iron; why? Because here is a more spiritual body in a more material body; and so the natures are kept distinct; or, you will, yet further; you see the light in the air; the light is
more spiritual than the air, and the light is in every part of the air; yet notwithstanding the air cannot say, I am the light; nor the light cannot say I am the air: but these two are kept distinct, not because there is an union of that which is more spiritual, unto that which is more material, yet not in it selfe material, yet in respect of Christ, the soul is a gross nature in regard of the spirit of Christ, and being thus therefore united, these natures are kept distinct: the spirit of Christ is kept distinct from the nature of the soul; and the soul from the nature of the spirit; and therefore the soul of a believer, though united really unto Christ by the spirit, cannot say I am the spirit, or I am Christ, object; but some may say, if we look into the 17th of John x. 21. versus, our Lord and Saviour seems to speak this way, neither pray I for these alone, but for them all. for which shall believe on me through their word, that they all may be one, as thou father art in me, and I in thee, that they all may be one in us; here Christ prays that believers may be one with him, as he and the Father were one, but if Christ be really united to each believer by his spirit, what difference is there between the union, and the Hypostatical union of the second person was united unto our nature, to our flesh, and is now Christ united to a believer by his spirit, which is the third person, what is the difference between the Hypostatical union, and the union of a believer with Christ by the spirit? Answer: much every way. For, (1) take a believer, and though Christ be united to a believer really by his spirit, yet not with standing the believer is not said to be assumed, the spirit doth not assume the heart of a believer, as the second person did assume our flesh, and though we are united unto Christ by the spirit, yet not said to be assumed by the spirit; (2) though Christ be united to each believer really, yet it is noe personal union, as the Hypostatical union is, a man is a person before he is united unto Christ by the spirit, but now Christ soul and body; they were not a person, before united unto the second person, but the soul and body of Christ, and the second person in trinity united together make one person, I say that it is a personal union; all making up but one person, but now a believer he is a person before his union with Christ by the spirit, he is a person, though a wicked person, yet he is a person. (3) the union that is between Christ and a believer it is, in respect of the other union an accidental union, Christ united unto the soul by faith, by the intervening of grace, an accident; but now the second person was united unto our nature, and unto our flesh, not by the intervening of any grace, or any accident, but their substance was united unto substance by the second person; I say it was not an union by the intervening of any grace; for though all grace were in Christ, yet the union of the second person to our flesh.
by the intervening of any grace, faith or the like, but now our
on to christ is by the intervening of grace, of faith, and so by this,
on is but an accidental union in regard of that (1) though
be united unto all believers by his spirit, yet he is so far united unto a belie-
av as to make him a member of his body only; but the second person was united
unto our nature, and unto our flesh, to make christ the mediator; indeed if
were united to man so far, as to make him mediator between God and man
he might say, I am God, and I am christ; but I say this union being volun-
tary, he doth so far unite himself unto the soul of a believer, as to make him
member of the body only, and not a mediator; but when the second person
is united unto our nature, that union was to make the person a medi-
a; and thus you see there is a great deal of difference between the hypora-
call union, and the mystical union of a believer. And whereas it is
d in the 17th of John, that christ prays that we might be one with
us, as he is with the father, that they all may be one, as thou fathers aut in
i, and we in thee; that they all see may be one. I answer, that this is an
of similitude, and not of equality; christ prays unto the father that
believers may be one with him, not by way of equality; that a believer
uld be equally one with christ, as christ is with the father, for then
should pray that a believer might he worshipped too, which he never
d, and if that christ here should pray, that a believer might be one with
us, as he was with the father, in regard of equality; then christ should
pray that a believer might be one with him from eternity; for faith
unto his father in the beginning of the chapter, glorify me with thy
self, with the same glory which I had with thee before the world was;
rist was one with the father before the world was; therefore if he
should pray that a believer might be one with him in regard of equali-
y; he should pray that a believer might be one with him in that respect
which were impossible; but he doth not pray that a believer might be
one with him by way of equality, but similitude, and yet divers:
earned and venenod men think the meaning of that place rather to
see this, that they may be one among themselves; christ prays that they
shall be all one; that is, lord I pray, that they may love and agree to
one another, he prays for union among themselves; but suppose it be taken
other way; that the lord says, christ here doth pray, that believers =
might be one with him, as he is with the father, that is not to re-
round of equality, but in regard of similitude; that as christ is one
with the father in a way suitable to him, so believers may be one with
him, in a way suitable unto them.
Quest, but suppose then you will say, that a believer is not one with
Christ in His height of oneness, how may it appear by way of scripture reason, that Christ is really united unto each believer, and that he is really in the soul of a believer by the Spirit; not only in regard of infused habits; habits of grace, inherent; but that Christ himself is really in a believer by his Spirit. Answer: (1) you know that we are united unto Christ by faith and look what faith lays hold upon that it brings into the soul; but now faith doth not lay hold upon the graces of Christ, but upon Christ himself; and therefore Christ himself by faith is brought into the soul; and is there really in the soul of a believer by his Spirit. (2) Christ is in a believer, as a believer is in Christ, now a believer is not in Christ, that is in his graces; when we say we are in Christ, we do not mean that we are in the graces of Christ, but a believer is in Christ himself, as in the common head a believer is not in the graces of Christ only, but he is in Christ himself. So Christ is not only in a believer by his grace, but he is really there in the soul of a believer by his Spirit. (3) As the Lord Christ were not really in the soul of a believer by his Spirit, beside these habits of grace, actings, and operations of the Spirit, then how would there be three that have witness; and in our hearts, the Spirit and water and blood. John 5:8. water, what is, that, that is sanctification; a man's sanctification doth bear witness to him, that he is the child of God; that is water; but now sanctification consists either in the habits of grace, or in the actings of grace, if therefore the Spirit of Christ in a believer were nothing else but grace, inherent Grace; then it were all one with the testimony of water, but there are three that bear witness; there is the testimony of the Spirit, there is the testimony of the blood; and there is the testimony of the water, if by the Spirit we are to understand only the grace of Christ, the habit of grace in the soul, then there would be but two that have witness, namely water and blood; because the other would be all one with water; water being meant only sanctification, but now there are three that do bear witness unto a soul that is in Christ, the Spirit, and blood, and water; and therefore Christ is really in a believer; Christ is really united unto all believers by his Spirit.

Quest: what is the benefit of all this? For suppose that we grant this, that Christ in a believer is not only grace, and the habit of grace in the soul; but Christ himself is really in the soul of a believer by his Spirit, what profit profit or comfort will come unto a believer now this way then the other way. Answer: much every way (1) If he be united to each believer by his Spirit, and really in him...
his mystical and spiritual way, then a believer shall have more glorious and
med comuion with Christ than the other way: for union is the root of comu-
ion; and the nearer the union the greater the communion: now if Christ
should be only in a believer by the habit of grace, the union would not be
a great; but if thy be true that Christ is really in a believer by his spir-
it, Christ really united to each believer, have the union is nearer, and
therefore the comuion and fellow-ship that a believer shall have with Christ
and his blessed. (2) If Christ be really united to all believers by his spir-
it, then his love must needs be infinite towards believer;
this is a great privilege. (3) If Christ be really in a believer, and
united to him, then a believer knowing this may say, I have somewhat more
in any hypocrite can attain unto; whereas is any hypocrite of whom it
is said in all the Bible, that Christ is in him, united to him; nor is it by
a great privilege of a believer only. Col. 1: 27. (4) If Christ be really united
unto a believers by his spirit, then a believer shall never dye again;
spiritually dye again. (5) If Christ be really united unto all believers by
his spirit, then they may come with boldness unto the throne of grace,
and with unlimited expectations of mercy, from God the Father; even
application. (1) Stand and admire, and call upon all to admire, the con-
sidering glorious and unspeakable love of Jesus Christ. It was infinite
in Christ, to condescend so far as to come down into our nature—
then he was incarnate, but as if he were not near enough to us, then
he came down into the heart of a believer by his spirit. Col. 3: 17. (2)
His love, where, and what are those servants that go in and out in your sou-
ly; they the true and servants of Jesus Christ, then Jesus Christ is in
you, what thoughts come into your hearts, what word, goe out of your
1 mouths. (2) doe you finde your souls in some measure naturalized
in the work of Christ, to the thinges of Christ, as being in him a the-
root, and he being in us as unto his seed; his works are naturalized to
you. (3) what is your Love to Christ, and keeping of his comandements.
Eph. 14. 16. 20. 23. (4) what workings of grace doe you finde in you in
nely, according to the place room, and station you have in the world
or in the church of Christ.
Auest. If the Lord Jesus Christ be in my soule, what is my duty that flows from thence? Answer. (1) If Christ be in you of a truth, then let him not the world shew what man is. (2) Be in you its strength and power seeing you are the temple of the Holy Ghost. (3) Be you thankful for your condition, and contented what ever it bee. (3) Venture upon any work or service for God that he calls you too, though it lie beyond you, and beyond your strength and expect great and large things from him by way of exhortation; be exhort to get a have in this great mercy of salvation. Auest. In your soule. John. 17. 16. I in them, saith Christ where you have Christ (1) in every believer. (2) That God the Father doth love a believer, though not so much as Christ, yet with the same love that he loveth Christ. (3) That the way to have and procure thou love, and thy inbeing is to have the name of God declared; go to Christ, and study much thy in being.

A doctrine that Christ doth so live in a believer, that he hath a greater hand and strock in the spiritual acts of a believer, than a believer himself doth. (1) I shall shew you, that Christ liveth in every believer; (2) That he hath a greater hand in the acts and strock of his spirit, or he then a believer himself doth. For the first of these,

1. That Christ liveth in each believer, a man liveth where he worketh. "The spirit of man is the west and abideth. John. 7. 38. 14. a 3. ver. 3. b. Rom. 8. 10. 11. In this last scripture observe (1) that Christ is in you, and the spirit in you is all one; (2) That Christ in a believer is not Habitudinal grace only; for saith he to the spirit of him that raised up Jesus from the dead: dwell in you. It was not faith, or Habitudinal grace that raised up Christ from the dead, but the spirit of God himself; and saith he, this spirit dwelleth in you; so that Christ in a believer is not only the Habit of grace, but the spirit of Christ, and then (3) this spirit is a living spirit, and dwelleth on abideth in a believer; for it is said twice here; the spirit dwelleth in you; so that plainly you see from the words of Christ dwelleth in every believer, he liveth in him. And if it were not so, how should the absence of Jesus Christ be recompensed by the coming of the Spirit, or the comforter? John. 16. 7. now is that the spirit of Christ should not be in a believer, and live in him, how would the coming of the Holy Ghost make up the personal fruit of the presence of Jesus Christ, and with love to be near unto one another, and near as they are, the happier they account themselves; they love not to be asunder, the soul of the house, liveth where it liveth, rather than where it liveth, and thereupon therefore, even upon those terms of love and friendship, Christ by his spirit liveth in all believers.

Auest. If Christ liveth in all believers, by his Spirit; what need of ordinance; for Christ and the spirit in me can live without ordi...
Application, if these things be so, we may reason, (1) that the inbeing of Christ in the soul is not a mere fancy nor notion, but carries with it its greatest reality in the world, for it is a work of Almighty power (2) that there is a vast difference between a Godly and a wicked man, a wicked man though he be never so great, hath Satan living in him, but take a Godly man, though he be never so weak, Christ liveth in him (3) what desperate madness is it for any to oppose the Saints and children of God, especially for the matter of their Religion, and gracious actions seeing Christ liveth in them (4) we may infer what a great evil it is for any childe of God to say, that his duties are nothing but his poverty, seeing Christ liveth in them, he hath a greater work and hand in all their spiritual actions, then they themselves have (5) what great reason a believer hath to be thankful to God, for all those things that he doth too God, and for God, not only thankful for what he receiveth from God, but for what he offereth up to God (6) that every believer hath a mighty engagement to come to Duty although his heart be dead, dull, heavy, and indisposed unto it because it is not he, but Christ worketh in him in Duty (7) what Gracious holy and Heavenly lines should all those lead, that are true believers, and have Christ living in them (8) that all true believers should stand and admire at the infinite love of Christ, whose did not only come down to take our nature, and live in the world, but also to come down into their hearts by his spirit; yet more so to live and act and work there, and to have a break upon our spiritual actions, oh! what love is here, Christ living in you. Col. 1. 27. Christ in you the hope of glory. I live, yet not I but Christ liveth in me.


And Jesus went thence, and behold a woman of Canaan came out of the same coasts, and cried to Jesus.

A discourse of the woman of Canaan. And Jesus went thence not one more religious opposer of the Gospel of Jesus Christ then learned men; and such as goe for holy and precise men, being wedded to their own inventions, Jesus went thence, that is from the Jews which were such.

A woman of Canaan note; the Jews that Christ was sent too, they reject Christ, a Canaanite that is called a Dogge receivs Christ; the children turn Dogs. Phil. 3. 21. and the Dogs turn Children. Have mercy on mee oh Lord, thou son of David. Note; if faith be true and right it lyes, aside all me of my spirit, goes out so
In the page: "For mercy, Jesueth by all other helps and means, single, out Christ. The name and titles of Christ, that have most of the covenant & God's love in them, the coming, praying, and believing; for faith and prayer goe together; prayer is the issue of faith; faith is prayer in the soul, and prayer faith in the flame. And shee, come, with hope, and faith wrought of hope, here she answered her not a word: if it is noe new thing for believers to give present answers to their prayers, that are visible answers, but mark how they have noe visible answers of their prayers, yet they have invisible strength, now if this befall you at any time, doe as this woman (1) shee acknowledged that Christ was able to help her. (2) that it is his office to help her; (3) shee doth not rest upon her own Duty, nor righteousness, but shee come to meet mercy, and shee wait one that shee propounds her own misery, and leaves it at the foot of Christ, and doth not think nor limit him to this or that mean. (5) shee conveys yet praying. the disciple, said, send her away, for shee eth after us, what is Christ's answer. I am not sent but to the lost sheep of the house of Israel. Hae. 4. 1. note (6) an ungraceful, temptation, may rise and higher, even after prayer, and yet pray aright. (a) that dealings with a man may seem to run cross to his very promise; and yet a man condition right. (3) that it may bee the case of some God's children, to bee exercised about their election and predestination, and temptation concerning their election and predestination may bee thrown in upon them. (4) that the best way for poor believers in such cases is to lay the dispute by; and run to mercy, Christ, and prayer; and say loud help mee. (5) if our temptations increase, so our faith shall increase — And Jesus faith unto her, it is not meet to take the childrens bread, and cast it unto dogs, note, it is not new thing for true believers to see their unworthinesse objected to them — shee faith unto him truth lord, that the Dogs eat of the crumbs which fall from their masters table — note. (6) a true believer, you cannot speak or thinke but meanly of him, but he will say true, truth lord; (2) that a Gracious heart will speak and think honourably of Jesus Christ, even then when the Lord Jesus Christ shall suffer the greatest diet and reproach to be thrown upon him. (3) true faith, hinders out discouragement. (4) that the speak of Christ is highly prized with a true believer, though it be but crumbs. (5) all this saith by a woman — note, faith vijeth above our nature, and above our natural disposition; women are not usually of that boldness, but are more easily dashed out of countenance faith had
gotten into this woman heart. and shee forgot her owne disposition. shee came like any man with boldnesse unto Jesus Christ. — and Jesus said unto her one woman great is thy faith, be it to thee even as thou wilt. (1) Christ commends her faith. (2) the greatness of her faith. Que?: why doth Christ commend her faith above all other graces? Ans?: because faith doth commend Christ above all the other graces; and therefore Christ will commend faith above all other Duties, and graces, faith consists in the knowledge of Christ asseert unto the truth, relying a relying upon God in Christ in a time of temptation, it is a coming to Jesus Christ, an adherance unto him a relying on him, the greatness of her faith lay in this, that in the midst of all these temptations she did hang upon Christ, and will not away from Christ, and would not be beaten of by any discouragements, when then that the strength of faith, doth not lie in the assurance of our salvation or of God's love, or of the mercy that we desire in prayer, one may have strong faith, and yet noe assurance. Some think they have no faith, because they cannot say Christ is mine, mercy is mine, heaven is mine; but yet if in the time of great temptation yee can hang upon Christ, and will not away from Christ, but trust on him, you have not only faith, but a strong faith; a great faith, as this woman had — be it unto thee, even as thou wilt. — note. Christ can deny nothing to a true believer; a believer may have what he will of Christ at last; Christ cannot hold out, though he doe hide himselfe from his brethren, as Joseph did for a time; yet he will give up himselfe to a poor believer; be it to thee as thou wilt. — Use, learn this from all, to believe in the face of all discouragements, oppositions, and temptations, and still to hang upon Jesus Christ. do you fear that Christ and the promise doth not belong to you? yet believe in Christ, and hang on him; do you pray and hear nothing of your prayers yet, still believe; have you been great sinners, and thynke there is no hope, yet believe; doth thee necessity make thee goe to prayer; so did this woman; yet believe; dost thou thynke thou canst not goe to Christ; believe Christ will come to thee hast thou noe assurance of love and mercy; yet believe, hang on Christ in the face of all temptation, and discouragement.

A Discourse of the midnight cry. Matth. 25. 6.

And at midnight there was a cry made, the bridegroom commeth, doe ye see out to meet him.

In this chapter you have the state and posture of the church, a little before and at the coming of Christ; then shall the Kingdom of Heaven be like unto ten virgins...
out here, because in the Gospel, there are not ten virgins. (2) Sometime the late story above is called the kingdom of Heaven, that is not meant here, because there were foolish virgins. (3) Sometime, the church under the new testament is called the kingdom of Heaven, for there God appears, and manifests himself to heaven one earth, and this is that which is called the kingdom of Heaven, which kingdom is described, by the Governor, king, and head thereof, and the subjects of the kingdom, the subjects are described by their agreement and disagreement. (1) they agree in this, that they are all virgins, though some foolish, yet virgins. (2) they have all their lamps, good and bad, wise and foolish, are under ordinance, which are the lamps, where by the golden c of the sanctuary is emptied into our hearts. (3) they agree in this, that they are all expectants, wise and foolish wait the bridegroom coming; they think to receive good; and have a good day by the coming of Jesus Christ, they all agree in this, that they had oyle in their lamps; indeed o. 3d. is said, that the foolish took no oyle with them, but o. 8th., they say, our lamps are gone out; o. that oyle they had once, but they had not enough; and for some, pots and gifts, and common graces a man may have, not on his lamp, but some oyle in it for a time; yet be a foolish virgin. (4) they agree in this, that they keep company, have communion and fellowship togeth-er in the church; yea, for fear that the foolish virgins are not known till the Christ coming; see, smoothly may a foolish virgin carry it, yet remain foolish. (6) they agree in this, that they hold out their profession, with lamps and waiting, till the bridegroom comes; see, that possibly a man may be a professer of the Gospel, and have up his profession among the rest, even to the last; yet have an unsound heart, and be a foolish virgin, thus far they agree. — but (2) though these virgins agree in many things, yet they disagree in the points of wisdom; for the wise did get so much oyle as did serve till the last; the foolish not, for there was a defect of the oyle ever after.

2. you have here the description of the king, Governor, and head of this kingdom, who is described from and by the manner of his coming (1) he comes as a bridegroom. (2) he comes aparently, not as in the day of his flesh, when he came more hiddenly. (3) he comes, suddenly and unexpectedly, in the most dark time, he comes at midnight. — now Christ coming is either spiritual and invisible, John 1. 18. or visible, and that either at the day of judgment, or else at the calling and conversion of the Jews, when he will appear in the clouds, and come to set up his kingdom in this world, in a more glorious manner than ever, Rev. 1. 7. Zechar. 12. 10. 11. 12. which cannot be understood of the day of judgment, because — then the families of David, Nathan, Shimei, Levi, Shall not moron
and because all the victories and deliverances that Christ worketh for the churches in the mean time are so many steps unto this kingdom and coming of his; therefore in Scripture phrase, sometime they are called his coming; mat. 17. his transfiguration was called his coming in his kingdom. and mat. 16. 28. Christ saith, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom; and then, mat. 17. 1. it is said, after six days Jesus taketh with him Peter, James, and John his brother; and bringeth them up into an high mountain and was transfigured before them; and three Gospels the history of the transfiguration is linked to that speech, there are some standing here, which shall not taste of death till they see the Son of man coming in his kingdom with those words, and after six days Jesus took Peter, James, and John, &c. our Lord and Saviour Christ was then come, when he spoke those words, but he was to come in a more glorious way and manner to set up his kingdom and his transfiguration, being a taste of his glory and coming; it is here called his coming in his kingdom; for all these great deliverances and victories which Christ worketh for his church, being so many steps and fore-runners of his coming in his kingdom, they may be called his coming too; surely they are so many steps that he takes in the way of his coming to his kingdom.
at faith the text, he comes at midnight, though his coming bee most expected, yet he come on a time when he is least expected, suddenly and when we are most in the dark: and see the observation is, christ comes at midnight; though he can be most expected, yet he will come in a time when he is least expected. — he comes as a bride, though he come in the darkest time, a time when they are least expected, so will christ's coming bee for the opening and clearing of which truth shall labour to shew. (1) that Lord and Saviour will come again. (2) that he will come at midnight. (3) you some account why he cometh rather than to come at midnight, then in the day, and lastly shew it.

1. that our Lord and Saviour Christ will come again. (1) Take his coming for his spiritual coming; and though now absent from your souls, yet he will come again. v. 14. 23. (2) Take his coming for his person all visible coming at the day of judgment; so he will come again. 2 Thes. 1. 7. 8. 9. (3) Take his coming for his coming in the clouds, when he will come to set up his kingdom; for he will come again before the great day, so if you look into the Scripture, yea ye finde that his coming and his kingdom are knit together, doe synchonize. Dan. 7. 13. 14. — So in many scriptures you shall finde his coming and his kingdom doe goe together. Hes. 11. 18. 17. which cannot be understood of any judgment, nor then the nations are not angry, then the temple door not opened, as is here said v. 18. 19. I would not be mistaken here for. I doe not thinke that Christ shall come and reign upon earth a thousand years, I doe not see how the saints can have him out of Heaven, so long, neither doe I thinke that this his coming is only to be understood a spiritual coming into the souls of his people, doe filling their souls with his spirit, that they shall have need of ordinances no more; for in glorious times, though there shall be no temple, that is a Jewish temple, at the temple door that is the Gospel temple shall be opened; and in Zechariah he hast, which is plainly spoken of the latter times, yet to come, it is said expressly three times in that chapter; that men shall goe up to keep the feast of tabernacles, an allusion to the Jewish ordinance; but why not the feast of tabernacles, an allusion to the Jewish ordinance? but why not the feast of tabernacles? there is often a great sacrifice offered, and there it is said, they had not kept that feast from the time of Sina the son of Nun, to that day, which was almost a thousand years, now the holy Ghost seeing what degeneration there would bee in our latter times, and losings and neglecting of ordinances, he saith here that then they shall keep the feast of tabernacles, that is, in the expression.
of the Jews — observe, these ordinances, especially, which had been most devoutly and carefully observed, but keeps to the word, or scripture — Christ shall come in the clouds again, when the bow looks shall see him; and those which are called for taken, shall be called beloved, the kings bride; when the fulness of the Gentiles shall be come in, when Christ himself shall set up his kingdom in the world, when he shall rule from sea to sea; when he shall come not riding upon an ass, a colt; but in the clouds, with thousands of angels ministering to him; when foolish virgins shall be shut out from his glory; and the wise, professing to be taken in; and in a mean while, though our Lord and Saviour seem to shew the churches for the present, yet he will come again unto them, with delivering & conquering might; behold, I come quickly, hold fast that which thou hast. 3. read the 13th chapter of the second book of Esdras, which though it be apocrypha, and the lowest of Apocrypha, being written in Latin, yet of great antiquity, cited by Gregory, Jerome, Austin, Clemen, Felix, and divers others of the Antients.

2. to shew you how it doth appear that Christ will come at midnight. Now I shall give you a taste of it, in all his comings; there is the same spirit in one as in another. (1) For his spiritual coming, when Christ first comes with his converting grace, and causeth his converting mercy to pass upon a soul, then he doth come at midnight. Job. 33. 14, 15, 16. then when a man is fast asleep in his sins. (2) when Christ comes with his comforting mercy to pass upon a man's heart, then he doth come at midnight, in an hour and time when the soul doth least expect him; Cant. 3. 1, 2. Psal. 42. 6, 7. 8. 17. Job. 33. 10. Christ comes at midnight when he comes with comfort. (3) when Christ comes with outward delivering mercy to a person or people, then he doth come at midnight also; it is said of Israell, they went out of Egypt at midnight. Exod. 14. 6, 7. (4) for Christ coming at the last, yea know what he faileth, yea shall come in an hour when ye look not for me; & this is Christ's way & manner; he shall doth come at midnight.

3. to give you the reasons why Christ will come at midnight. (1) because Christ loves that his people should sit up for him, watch and wait for him; he waiteth to shew mercy on them that wait on him for mercy. (2) Christ loves to shew mercy to his people in such a way as he may hide his light from men; he would not have his people to be proud of mercy. Job. 33. 17. (3) Christ loves to come so as he may best welcome to his people; and least expected the most welcome coming many times, and when is he least expected then at midnight.

4. Application, see the Use of this Doctrine of Christ's coming at midnight. (1) thy looks mostly upon those foolish virgins, that Christ comes at midnight and takes them in their beds; when
are fast asleep in their sin, and most secure (2) this doctrine looks most upon such as trust in close (3) that some God's people be discouraged, or disheartened, now Christ is gone by thinking he will come no more, may he will come at midnight, (4) that he will come at midnight; (5) when the Lord's time is come, (6) I will trust in thee: (7) doth Christ come at midnight, then fear that you are employed for Christ, and be not taken unawares in your work of service, (8) doth Jesus Christ come at midnight, then let us all get ready to go forth and meet him with some present of thanksgiving. (2) If Christ come at midnight, then learn to know that his personal coming is not far off. (9) Motives to excite you to it. (1) If you look into the parable, you shall find (10) The motive is to come upon all professors immediately before the great company of Christ, (11) that those that are asleep immediately before the coming Christ, shall never awake again till Christ comes, (12) that there are two sorts of sleepers, and two sorts of their sleeping; some sleep a wise or (13) that had their oyle and kept it, others had their oyle but they left it, and spent it. (14) and these when the bridegroom comes are shut out of the gate. (15) Let all watch for the Son of man comes, (16) when he comes at midnight. (17) When he comes at midnight. (18) When the Son of man comes, (19) take the advice of the Psalmist here. (20) A discourse of the day of God's anger, and of seeking him, that so we may be hid in the day of it. (21) Zeph. 2.3.

Seek ye the Lord all ye meek of the earth, which have wrought his judgments. Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger.

God never lets his enemies sleep upon a nation or kingdom, but he that is the Lord's only, the Lord's people, he never strikes, but he doth threaten, 32: doth threaten and threaten. (1) That the matter of the exhortation, or of an exhortation and the matter of it, which is to seek the Lord to do righteousness and to seek meekness. (2) The subject of this, in whom an exhortation falls, the meek of the earth, further described, to have wrought his judgments. (3) The motive pressing hereunto, it may be ye may be hid in the day of the Lord's anger. — For excretion, seek the Lord, that is the Lord himself: his face, his favour, his honour: the word seek is used more largely in scripture, for the whole service of God, and indeed it is more strictly for prayer, here it is taken in the largest sense — the meek of the earth, the Hebrew word signifies, afflicted, or as meek, here it is meant of the grace or nature of meekness under afflictions in the day of the Lord's anger. — which have wrought his judgment, the word judgment is used in scripture, either for the ordinances, word, and statutes of the Lord, or for the evil which
God doth bring upon a people in a way of justice, in both these respects of meek may be said, to have wrought his judgments, or to work his judgments either as disobedient to the Lord's word, or as executioners of his justice, but I take it in the first sense— seeks righteousness, that is the righteousness of the Messiah, and justice and righteousness dealing between man and man and the truth of God, which is called the word of righteousness, none more fit to seek justice and righteousness, then those that are the meek of the earth; seek meekness though they were meek before; when God calls upon the wicked men to love and seek him, he will them to do that which they did not before; when he calls upon God's men to love and seek him; he will them to do that which they had done before, it is not enough to be habitually good, but what every grace we have in the habit must be drawn forth in exercise, and though we have wrought judgment, we must do it again; we must not think to exercise one grace alone; but there must be a harmony mixture and conjunction of all these graces; some are wise, but not zealous, some zealous but not wise, some mild, but not meek; some meek, and sweet dispositioned but not righteous in execution of justice, but these graces must be mixt to gether; and therefore saith the Lord, seek meekness; seek righteousness, it may be yee may see hidden in the day of the Lord's anger; that is, yee shall see surely hidden from the wrath to come and it may bee from the wrath Present. From all which observe.

Doctrine; that God hath days of anger, these is wrath and anger with God, which upon occasion breaks forth upon the children of men take anger for a passion, and doe there is none in God; fury is not in mee, saith the Lord, if yee take anger for the fruits of it and the effects of it; doe it is not with God as his mercy is, his mercy is over all his works, even over all the works of his anger; he is nowhere called an angry God, but a merciful God. often, Psalm 36:6, 7, the Lord is angry a little that hee may have for ever; hee by anger both end in love; he makes a way to his anger; but the way to mercy lyes always open; hee shows mercy that he may shew mercy; but he is not angry that hee may be angry; yet there is anger with him, he hath his days of anger; yea, there is not only wrath but great wrath with God, who knows the power of his anger, saith the Psalmist, Psalm 90:11, to great, is infinite, to unspeakable, he hath three Housethat hee puts men into, an house of (connection), instruction, a house of correction, a house of destruction, if men mend not in the first; they are put into the second removed to the second, if they mend not in the second; they are removed to the third.
(367) Application (1) therefore it is not lawfull in it selfe to be angry; for god in
my somtimes, only, wrath and anger must be in order to reformation, as
is, bee ye angry, but sin not, let not the sun goe down on your wrath
if there be wrath with God, and great wrath, how infinitely are our
soule bound to Jesus Christ, by whom wee are delivereed from the wrath to
be, by whom wee are reconciled to God the father, and made friends to
e, and being friends his very wrath and anger is our friend also; I have
read of a certain monke in a town, where there was a great fire; it divers
the houses and families; escaping, he ran up and down the town, saying.
delivereed persons, God be thanked for the, and God be thanked for mee
what is this to the five of Gods wrath, from which wee are delivereed
Jesus Christ; (2) if there be anger with God, and great anger, which as
forbearance breaks forth upon the children of men, what great need
there of Gospel preachers to warn the people of this wrath, to fly from
and be reconciled to God. 2 cov. 5. 19, 20.

a doctrine, that in times and days, of God, anger, he is willing for to hide
and defend his own people. Isa. 46. come my people enter into your cham-
unes. See luk. 19. 41. we! (1) behold a shelter in the time of a storm, whoe-
could not fly unto it. Shall God be willing to hide us, and shall not wee be
hiding by him? LXXX: whoe are those that shall be hidden:

1. those that hide the saints of God are sure to be hidden by God other-
wise hid the prophets, Ezechiel hid Jeremia, and they were hidden by
od (2) those that keep the word of God, patience have a promise to be
hidden. Rev. 3. 10. (3) those that fear not the floods of men, nor say a
condemnation with them, that say a confederacy against the lord. Isa. 8.
12. 13. 14. (4) those are sure to be hidden that remain green and low-
nothing their religion, notwithstanding all the scolding heat of
opposition that doe fall upon them; Deu. 49. (5) those that love the meek
the earth shall be hidden by God, that seek righteousness meekness, meek

3 doctrine, that though God be willing to hide his own people in eod
sometimes, yet he doth somtimes leave them at great uncertainty, that they
may not know what shall come of them, only with a may be of their
salvation; they may have more then a may bee for their eternal salvation
2 12. 19. 26. 1 John 9. 13.) but not for temporall and outward salvation
is it to that, God doth somtimes leave his people to a may be, see let Joell. 2
2 4. 1 so. 32. 30. the reasons of this are (1) God doth it that his people may
trust in the goodness of his nature and promise. (2) that men may
fear before the Lord, (3) that they may improve their afflictions un
.

o greater obedience (4) that wee may learn our Duty then with them.

4 Doctrine, when the tokens of Gods anger are abroad, and his people
now not what will become of them; but have only a may bee for their
salvation, then, and these especially, it is their Duty to seek unto God
to seek meekness and righteousness. Job 5:8. Prov 16:3. Luther hath a notable story: there was, faith he, a great contest, between a Duke of Saxony and a bishop of Germany, insomuch as the Duke intended war against him; but before the war he would send out a spie, to observe the bishop's acting and motions; and the spie being returned, came saith the Duke, what is the bishop doing? Sir, faith he, you may easily surmise him, he lives without fear, idle, doing nothing, making no preparation for war; noe, faith the Duke, but what said the bishop then, he faith, he will feed his flock, preach the word, visit the sick, and as for the war he will commit the whole bulke and weight of it unto God himselfe; aye, faith the Duke, then let the devil wage war against him. For it will not, thus faith turns away the fury of the sword, and committing our cause unto God, turns away anger and wrath of God. By this truth wee may know now what wee ought to doe to turn away the wrath of God—there be three reasons, why I conceive God is so angry with us. 

I cannot but thinke (1) God is angry with us, because we are angry one with another, Mic. 7:5. 6:9. Matt. 18. Lat. end. (2) Sedition and rebellion. (3) because those sins which God hath been punishing all this while, doe still remain amongst us; in their principles of them and the spirit of them, and the practices of them, and the names of them, and the notions of them, old sins walking up and down in new cloaths; great sins there are, which God hath been contending with us for divers years. (1) Idolatry and superstition, (2) opposition too, and oppression of the saints and the power of Godliness. (3) oppression and Injustice.

Now what shall wee doe in this case, the text points us unto these things: (1) seek ye the Lord himselfe, not his good, but his goodness, not his but him. Seek ye the Lord himselfe all ye meek of the earth that have wrought his judgments. (2) would you know what to doe in the day of the Lord, anger, and uncertain times. Seek righteousness. What righteousness? I the righteousness of Christ; Psal. 68:18. Isa 43:25. 55:1. 2. 3. (2) Seek righteousness in opposition to all insinuence and oppression. (3) Seek righteousness in seeking the truth. Heb. 5:6. Ps. 9:18. (1) In seeking the truth, do not dispute any truth because it is old, nor neglect any truth because it is called new. (2) In seeking the truth bee a plain sincere open hearted as ever you can, truth knows noe busines, noe house, noe relations, Christ whoe is truth, said, woman, not mother, as knowing noe relation in matters of religion. (3) In seeking truth, rest not upon
means be it never so great, nor dispise any means, be it never so small.


learning, then the vaundis; and yet the first blessed instruments of e

oration, yet not on means though they be never so learned, dispise e

mean, though they be never so unlearned. (4) in seeking truth, look e

to gather grapes on thorns, or figs on thistles; to finde the science e

truth upon a crab stock of error, or carnall principles. They wrote of e

a Partridge; that is one Hen lay the Egge, and another Hatch the bird e

will return to the true mother when it is well grown. Jer. 17. 11, but e

i we know certainly, that though an Hen sitt on a Hen's egg, e

'then the young Baneen is Hatcht, and the whings well grown, it e

'll fly away and leave the Hen in the Lurch; so will all carnall e

principles doe by spirituall truthes. oh therefoore, let not any Gospel e

truth be planted upon a Legeall principle, nor a spirituall truth upon e

small or mean philosophical principle, not a truth of Christ on an antichrist e

principle. (5) in seeking the truth, doe not doe hold the greater, as to e

reject the lesuer. doe not doe seek the lesuer, as to forget the greater e

indeed doe truth of the Gospel purchased by Christ's blood, is small or e

little; though comparativly with others it may bee called doe, and e

many times lose the power of Religion by seeking the Dug form, have e

cause of that, of losing Religion in seeking Religion, others loose the e

right form and circumstantialy, in seeking upon fundamentals. e

and take heed that you doe not look away and caste a proud look upon e

small truths; truth is a stranger at the first, what truth was e

received, but was first opposed. (6) would you know what to doe e

in the day of the Lord's anger, doe as to bee hidden, seek meekness, right e

hews and meeknes.

g. doctrine, that if any man can doe any good in the day of God's anger e

other for himselfe, or others; it is the meek of the earth, the text calls e

don them especially to seek the lords, the reasons of this are (1) the meek e

are all other men have the promise of the earth: math. 5. this Promise is spring e

able in the old testament, and it seems the entail was not cut off by the coming e

of Jesus Christ. (2) the meek of all other men doe moe Honour Christ e

and the Gospel of Christ, and the wayes of Christ: math. 11. 28. 29. (3) meek e

person leases his cause to God; and his revenge to him, is led by the hand of e

God; and when men doe and ave doe, God comes in quickly for their relief e

vice numb. 1. (4) the meek person above all others is fit for the service of e

God; a meek and sweet disposition is most ready to receive a reproof, a e

imprecation, a comfort, a consolation; God loves those that are like himselfe e

the Holy Ghost comparred to a Dove;Christ to a Lamb, God the Father e

one it selfe in the abstract

Aplication.
Application. (1) how little of the meek spirit is in this nation, and how few are they to those that are of a sordid harsh and perverse spirit, who do disturb their own souls, families, the place and kingdom where they live. (2) a meek person shall be hid in the day of the Lord's anger, where shall the sordid appear? (3) you that are meek, even by your meekness you walk as becometh the Gospel; so inherit the earth, are made like unto Jesus Christ; you have a great power and credit in Heaven; for your souls and others, shall be hidden in the evil day. (4) you that have been sordid and perverse, go to God and be him that he would forgive you this evil; (5) consider how contrary you are to Christ. (6) you are the meek of the earth let me exhort you to improve all your interest, seek the Lord this day, and all your days; seek righteousness, seek meekness, it may be you and others shall be hidden in the day of the Lord's anger. Melanathan, makes mention of two certain persons, in Austin's time, that were in a ship that was like to perish in a storm at sea, the one very Godly, yet not baptized; the other baptized; but yet excommunicated; these being noe other christian in the ship with them; and they hearing they should be both cast away, knew not what to doe in that condition; he that was not baptized, desired baptism by the hands of him that was excommunicate; and he that was excommunicate, desired absolution from the other; and so it was concluded, whereupon the question was moved, whether these acts were valid and good; Austin comments the actions; which I only mention to shew, what men of judgment think lawful in case of necessity. I plead not for such actions.

A vindication of Gospel ordinances.

Deut. 18:15.

Into him shall ye hearken.

These words are spoken concerning our Lord and Saviour Jesus Christ, who is our great prophet, whose word and office it is to reveal and make known the mind and will of God the Father unto us; our Duty therefore is to hearken unto him. Acts 3:22. Now we to hearken unto Christ is (1) to receive, acknowledge and submit to his appointments, and (2) to obey his voice, with the obedience of faith. Matt. 10:4. Luke 10:16. That which is to be done is 1. to shew you, what be those appointments of Christ; the great precept of ours, that we are to hearken unto him in. This (1) morally, the precepts of Christ are first moral; as for the moral precepts of the ten commandments, though our Lord and Saviour Jesus Christ hath added nothing unto them more than what.
before, yet as I may so say, he hath put them into another dress, formerly was put upon them. math. 5. 17. 21. 22. 33. (2) Positive, now evening. the positive precepts, and commandments of Christ, Jesus, hath given forth many, that were not given forth in the times of Moses, or of the Old Testament. as (1) the gathering of particular会长. Rev. 1. a. 3. chapters; 1 tim. 4. 1. - 6. 11. 13. 2 tim. 3. 17. (2) his ministry. 4. 11. 12. 13. (3) baptism. math. 28. 19. Mark. 16. 15. 16. - 24. 14. (4) the Lord's supper. 1 cor. 11. 23. (5) the censers of the church. math. 18. 1 cor. 6. (6) singing of Psalms. math. 26. 30. col. 3. 16. 17. (7) the Lord's day. (2) to shew you that these positive commandments of the Lord Jesus are to continue; the reasons are (1) if the words of the New Testament, commanding to believe, and promising to give the Holy Spirit do continue, then the ordinances of Christ are to continue. (2) if the doctrine of the ordinances be the foundation of religion, then certainly the ordinances are still to continue; for, without a foundation, no building. Heb. 6. 1. 2. 3. (3) if the ministration of Moses, in the Old Testament was not to continue; and the ministration of the Gospel to continue; then sure the ordinances of Christ are still to abide. 1 cor. 3. 11. (4) if there shall be ordinances, in the most glorious coming to come, when there shall be a full pouring out of the Spirit of God upon the children of men; then certainly they are to remain now. Isa. 66. Jer. 3. Zech. 14. Rev. 11. 15. 19. (5) you would not let the ordinances go; then keep them linked together. (2) you would keep close to ordinances; and heavin to Christ in them, see that you bee not dead, nor dull, nor small under them. (3) have a very watchfull eye upon those principles that go abroad in the world; for instance, (1) it is an ordinary principle that abroad in the world, that a Godly man doth not sin; a believer doth not sin; for the Apostle saith, he that is born of God sineth not. (2) it is an extraordinary principle, that the same Apostle saith, if any man saith he sineth not, he is a liar. (1) it is a common principle that now walketh abroad, that the spirit of God in mee is not to be tried by any thing without mee. (2) it hath a good sense; for the testimony of the Spirit hath sufficiency in it selfe, as to the matter of the testimony, yet notwithstanding it is not true, in regard of the scripture, for the Spirit of God in mee is to be tried by the scripture, without mee.
it is a common principle, that
walks now abroad; that the
coming in of a particular word
upon one's heart, is to be the
rule of action; a word came, and
therefore I must doe such a thing; the thing is true in a sense; for
if a man be in a strait be tween
two laws full things, and
a word come, and bee set upon
the heart; the impression is
enough for to caste the busines; but it is not true in all respects; for it is not the lawe coming in of the word; but the lords comand
that is to be the rule of my action. 4 It is a common principle
that walks now abroad; that the ordinances of christ are for the
enjoyment of God, this is true. when doe we enjoy God more;
when doth God let out himselfe more, then under ordinances,
but though it be true, yet it is not all the truth; for the ordi-
nances are not given only for the enjoyment of God; but for
us to give a visible testimonie, and to have witness of our oberte
ience before the world, that we ought to performe to God;
now many such principles, as these are abroad in the world;
but if you take them up and doe not understand them, I dare
boldly say, you will be caried thereby from all ordinances, presently.
As now suppose I be of an opinion, that I who am a believer
cannot sin; then it follows, If I goe to ordinances, well, If I do
not goe to ordinances, I doe not sin; thus ordinances will be
gone upon this principle. See again, If I be of an opinion that
the coming in of a particular word upon one's heart is to be
the rule of my action; I am in a doubt now, and a strait, whe-
ther I should attend upon ordinances or no; then come a word
it may be thane thou art in; or my own memory reacheth
that word, and that word tells me, I am to attend upon ordian-
ces no longer; then save well ordinances; Again suppose I be
of the opinion, that the spirit of God within mee is not to be
tried by any thing without mee; then I thinke the spirit and
word within mee faith, wait upon God noe longer in these-
nows dispensations; doe not attend upon ordinances noe long-
er, and that is to be tried by nothing without mee; not by
the scriptures; thus ordinances are gone thereby. Again is
I see of this judgment, that the ordinances, are only given
for the enjoyment of God, then thinke I. I can enjoy

in private; and ordinances are only for the enjoyment of God; and it need not to attend upon ordinances any longer; they do follow principles to the head; and you will certainly forsake ordinances ere you that are Godly look to your principles, doe not take a principle and not understand it; but look well into it.

3. to shew you, how you may harken to Christ, see a to hear him actually and savingly. (1) If you would doe see observe where he has the emphasis in giving the commandment; and there doe you see the emphasis of your obedience. math. 5: 20. 22. 28. 31. 39. 42. (2) see an eye to the grace of Christ assisting you to keep his commandments, as well as to the letter of the commandments. (3) See that you observe the exercise of faith in the observation of the instituted ordinances and appointments of Christ. and these. i. 9. 6. come if your exhortation soul, and hearken to this prophet, and thou shalt certainly have abundance of peace, grace, and abundance of grace, and thy righteousness shall be as the waves of the sea; and therefore not stay to one, I say to all; hearken, hearken, hear, & your souls shall live.

A discourse of Spiritual Gifts.


but court earnestly the best Gifts, and yet you shew unto you a more excellent way. 2.

Of all the churches of Christ we read of in the new testament, the church of Corinth seems to have abounded most with Spiritual Gifts, and as they did abound most in them, soe they did most abuse them. All had not those Spiritual Gifts; some had; those that had them despised those that had them not; and those that had them not, envied those that had them. The Apostle therefore that he might heal this discontent doth acquaint them with the excellency of those Gifts, and the end for which they were appointed; concerning the excellency of these Gifts hee tells them in the beginning of this chapter, that they are from the Spirit. cov. 4. 8. at the 7th verse he tells them concerning the end of these gifts, they were given to profit mutually; now both the excellency of the gifts, and the end for which they were appointed, he doth illustrate from a similitude drawn from the natural body; that as the natural body there are many members; and these having severall Gifts are helpful to one another, and the eye cannot say unto the hand I have no need of thee; soe in the body of Christ all members
with their several Gifts; are to be helpfull to one another; and one member of Christ cannot say I have no need of thee. c. xvi. 26, 27. but how doe these members come to attain to these Gifts? see c. xvi. 28. but have all men these Gifts noe. c. xvi. 29. but may wee not all desire Gifts then? yes, but counte not all the Gifts, and yet I shew unto you a more excellent way, what I say is this: if you look into the 12th chapter, it is the way of humility, grace and holiness; if you look into the 13th chapter, it is the way of love. see then take the words as they look upwards and downwards, relating unto all the former parts of the 12th chapter and the 13th chapter and you shall have this observation or point of doctrine.

Doctrine, though the way of spiritual Gifts, be an excellent way, and much to be desired; yet the way of Grace and love is a more excellent way, and most to be desired. For the opening of which truth, consider these things. (1) that there is a way of Gifts distinct from the way of grace and a way of grace distinct from the way of Gifts. (2) that there is much excellency in these spiritual Gifts, and the way of Gifts is a very excellent way, and much to be desired. (3) that the way of Grace and love, is yet a more excellent way, and more to be desired.

1. there is a way of Gifts distinct from the way of grace and holiness. all the saints and people of God have grace; but all have not these Gifts. grace is the excellency, whereby wee are made like to God in Christ. Gifts are the excellency, whereby wee are made able to doe service for God in the church of God, by grace wee doe work well; by Gifts wee doe att more facilily, easily, and expeditly; a man may have a Gift in prayer; and yet have noe grace in prayer; a man may have a Gift in preaching, and yet exercise noe grace under it. c. xvi. 13. 4. soe that plainly there is a way of Gifts distinct from the way of grace. (2) a way of grace and holiness distinct from the way of Gifts.

2. what excellency is there in Gifts, and in the way of Gifts? (1) much very much. c. xvi. 14. 1. desire Spiritual Gifts; in the 12th chapter they are said to be of the spirit; by the spirit, and from the spirit. acts 10. 44. see 2 take Heb. 6. that the Holy Ghost is called the Gift of the Holy Ghost, for in those times the Holy Ghost spake by sensible Gifts; now it argues there is great excellency in these Gifts that they are called the Holy Ghost. (2) they are the purchase of Christ; the fruits of his ascension, some of those talents which the great Lord left unto his servants when he went into a far country. eph. 4. 8. (3) they are excellent things for by them a man is able to doe good to others, they are given for others good; they are to profit withall. with the Apostle; the Sun is an excellent creature, why because he both good to others; see many by these spiritual Gifts are
led to doe good to others, eph. 4:12. (4) that must need be excellent that we doe add a further excellency unto that which is more excellent grace, a greater excellency in the world; yet add we gifts unto grace, and grace doth make the more excellent and beautiful; for as the temple did by the gift, so did the God beautify the temple; so though we doe sanctifie gifts, yet gifts doe beautifie grace; now grace being the greatest beauty under Heaven; and gifts putting a further beautifie upon that which is more beautifie, what sooth this argue, but that there is abundance of excellency and beauty in spiritual gifts.

3. where in liyse the excellency of grace and love, beyond the excellency, gifts, spiritual gifts! (1) Grace and love is not an emptying thing but a filling thing. 1 cor. 13. 2. s. math. 10. a mans heart may be full from grosser sins, and he may be garnished with partly gifts, and yet his soul left empty for Sathan to return into it again the excellency of grace and love made. 1 cor. 13. s. cor. 5. 15. (2) grace and Holiness is the proper and natural effect of the Spirit inwardly. (3) though a man have such great parts and gifts, yet if you have not grace with gift, he may goe to Hell, and perish to all eternity; for by his gift, he is not united to Jesus Christ; by his gift, he is not made the child of God; now Instated in the covenant of grace. math. 7. 21. 22. but with the Apostle, concerning Grace and Love; I hope better things of you, and things that accompany salvation; for God is not unmindful of your work of faith and labour of love. Heb. 6. 11.

Application. (1) you that have parts and gifts, it calls upon you to use and praise God, hath the Lord led you in a excellent way, and hath made you able to doe good to others; to save another mans soul, to have hard to pull others out of everlasting burnings, herein man seems to goe beyond the Angels; for the Angels are ministering spirits, but men are called saviours; others save with Sear, pulling them out of the fire. Jude 1. 22. but yet there is a great difference between gift and grace; it is possible that a man that hath grace may think he hath nothing but gifts, and it is possible for a man that hath only gifts, to think that his gifts are Graces; but would you know the differences between gifts and Graces? are they in the subject, in a particular person, (for the difference between them as they are in themselves) I have shewd you in the beginning; then thou shalt know it is distinguished by the act, and the act by the object. (1) if man have gifts only, he is exercised much about a Gifting object; If grace, then about a Gracious object; and therefore if you look into ship, you shall finde that Grace and faith falls in with a crucified Jesus, I desire to know nothing but Christ and him crucified. Faith faith;
And Grace: but now Gifts coming in by the ascension of Jesus Christ, he hath ascended on high, he hath given Gifts to men, they are correspondent especially about ascensions and Glories, but a crucified Christ is a mean fleshly thing in their eyes. (2) they differ in their nature; for Gifts as I may so speak, are a dead Grace, and Grace is a living Gift: (3) they differ in their disposition; for Grace and holiness is contended with the simplicity of the Gospel; Gifts are not contended there withall, and therefore you shall observe, that the Corinthians who excelled in Gifts adulterated the Gospel with their swelling words, and the Galatians mingled the Doctrine of the Gospel, with justification by the works of the Law. (4) they differ in their effects; Grace hath a good hand at suffering; as well as at doing; Gifts have a very good hand at doing; but they have an ill hand at suffering; but now Grace hath as good a hand at Suffering as it hath at doing. (5) they differ in their abatement, and in their quenching; if a man have Grace & a fall into sin, that sin will hinder, and quench the former acting of his Grace; he cannot act now as he did before; therefore saith the Apostle quench not the Spirit, but if a man have Gifts only, and no Grace, and he fall into sin, that sin hinders not his acting, he can pray as he did, and converse as he did; his acting are not so much hindered, or quenched thereby.

2. to those that either have noe Gifts at all, or have very weak Gifts, this calleth upon you to be of good comfort under the want of the Gift of prayer, utterance, memory, now hath not the Lord led you in this excellent way, you have no cause to complain, if you have the Grace of God, that is a more excellent way; the way of Grace and Love, certainly you have noe cause to complain (1) will you complain for want of that which if you had in abundance, you would have left time to tend your own soul? Gifts are given for the good of others and the more Gifts you have, the more you are to tend upon others and doe good to others; (2) will you complain for want of that which if you had without Grace, would see your utter undoing. (3) will you complain for want of that, which if you had might averse your condemnation but if you want cannot hinder your salvation, hath not the Lord led you then in the way of Gifts but hath led you in the way of Grace, be of good comfort, only let me here lay before you some directions (1) either you have Gifts or you have not; if that you have Gifts, then you are called to the doing of good; if you have not Gifts, then you are called to the receaving of good, for all a mans life should be spent either in doing good, or receiving good (2) if you have Gifts...
heed you doe not envy those that have none; and if you have not a gift for gifts sake; as hypocrites doe, but rather desire gifts for sake, as the godly doe, as your gifts grow upon you, labour to increase them proportionably in grace; (3) but above all things take heed that you may not lay your gifts at the foundation of your religion, gifts good in the building, but they are not in the foundation; gifts good above, but naught beneath, what is the reason that many a professer is ruined in the whole building of his religion, but because he first began to look towards heaven; he laid his gifts at the foundation of his profession; whereas Christ only is our foundation, if any man build upon gifts and parts, his whole building will come to nothing; take heed therefore that gifts and parts do not come into the foundation of your religion.

2. This doctrine looks mightily upon us all, in this true, that though the way of gifts be an excellent way, and the way of love a more excellent way, and more to be desired, why then stand we so much on gifts and parts; and why look we so much upon love, love the great command, the most excellent way? 1 Cor. 13. 1 Cor. 3. what though I preach as other man preached, and want love, I am but a sounding brass and a tinkling cymbal; what though I pray as other man prayed, and want love, I am nothing. would you therefore repair, and recover your love that is declined set an evangelicall Gospell spirit or disposition; a legall disposition a flestfull Leonard fiery disposition; but a Gospell disposition is the Gospell, smooth gentle loving and sweet. (2) get a true reall of the name of God, and how greatly the name of Christ, and God the Father doth suffer by the divisions of professors, doe you therefore desire gifts, desire them still; yet count earnestly the best gifts; but yet shew if you saith the Apostle, a more excellent way, and you have heard what that way is, the way of grace holiness, and of the power of godlyness; in particular the way of love, now the God of peace that brought back again from the dead, our Lord Jesus, the great Shepherd of the sheep, the blood of the everlasting covenant, make you perfect in every good work, to doe his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. Amen. Finis, Finis, Finis.