

**SOME**  
**BEAMS OF LIGHT,**

**FOR**

**The further clearing up of the**

**WAY:**

**Wherein crooked things are made  
straight, and rough places made plain, by  
Direct Scriptures: And the way of the Lord's  
people in respect of their obedience to CHRIST'S  
Commands, is discovered and cleared.**

---

**by DANIEL KING.**

---

**John 1:23 - THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE  
STRAIGHT THE WAY OF THE LORD, AS SAID THE PROPHET.**

**Acts 24:14 - THIS I CONFESS UNTO THEE, AFTER THE WAY WHICH  
THEY CALL HERESY, SO WORSHIP I THE GOD OF MY FATHERS,  
BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW AND THE  
PROPHETS.**

**1 Cor. 11:18,19 - THERE ARE DIVISIONS AMONGST YOU,AND I  
PARTLY BELIEVE IT. FOR THERE MUST BE HERESIES ALSO AMONG  
YOU, THAT THEY WHICH ARE APPROVED, MAY BE MADE MANIFEST AMONG  
YOU.**

**Rev. 3:8 - THOU HAST A LITTLE STRENGTH, AND HAST KEPT MY  
WORD, AND HAST NOT DENIED MY NAME.**

---

Printed at LONDON (1650), and Re-Printed at EDINBURGH,  
by Christopher Higgins, Anno Dom.

1656.

©

## The Introduction

### *The Purpose*

The Third part of this **Treatise** is to vindicate the Truth, in regard of the *continuance of the Ordinances commanded in the New Testament*, to be practiced by the Saints of God: Which is denied by some, by reason of whom many of the Saints are drawn off from yielding that obedience to Jesus Christ as He requires in His Word.

### *The Design of The Seekers and Quakers*

It is the usual manner of some men, to draw their application, (whatsoever Text or Point they preach upon) still to the throwing down of outward Ordinances and Institutions. Tell people they must be now carried on by the Spirit, all in Spirit; and not matter any outward thing, which perishes with the using. And so some labor to beat down Baptism with water, and the Supper; as Mr. Saltmarsh in his Book entitled, (**Some Beams of That Bright Morning Star.**) And he that writes the **Doctrine of Baptism**, pleading mainly against Baptism with water; yet cry down in general all outwards (as usually they do) without distinction. And so cause many people to condemn (by such general crying down of all externals) that which some of them will allow of, as preaching, etc. Some again, cry down preaching, reading, hearing; among the rest, as Mr. George Hassall, a Member of the Army, in his little book called (**The Design of God in Man.**) Some again, saying, Prayer by word of mouth, is but an invention of man, and therefore despise both the thing, and the people that pray; and some taking liberty to all manner of looseness from this Tenet; yea, and many of them condemn the Scriptures, under the term Letter. Some calling them a piece of confusion, and scoff at them as directory. Others saying, they can write as good Epistles as Paul.

### *Some Say The Scriptures are for History Only and Not Our Rule of Faith*

Others (**E. E., W. E., D. P., W. L.**) saying, the Scriptures are but for information what was done, not a rule to us for our duties that we must do, saying, the Epistles of the Apostles were but to particular Churches for that time, or Age, but not reaching this Age: saying, they would not use Scripture but to stoop to the weakness of some.

### *Some Say The Outward Court Teaches There are No Ordinances*

Some (**W. S.**) other affirming, that the outward Court given to the Gentiles, Rev. 11:1, is all outward Profession, Wisdom, Art, Knowledge, Gifts, Churches, Ordinances, SCRIPTURES, Government, all these things are the outward Court, etc. I shall here go as briefly to work as I can. And I add this to my Treatise formerly written, because there are

many new objections made, which were not then come to light. And here I must of necessity deal with many things in Mr. Saltmarsh's book, because many that I hear plead, plead his Arguments, almost verbatim; and the Book is much admired with many people, taking the things therein as an Oracle of God; believing it, though there be no Scripture proof for many things affirmed, or many Scriptures cited impertinently: And so the **Doctrine of Baptisms**, the like.

*Not Against Any Person But False Doctrines and Hurtful Conclusions*

I profess I do not bear the least hatred to any man's person, but love to the TRUTH, and the Glory of God, causes me to deal with these Books, because there is the substance of what is pleaded against Ordinances, and the use of them. And I shall not deal with every thing in them, but only such places as have greatest show of strength in them against this thing. Let no man say, I deal with Mr. Saltmarsh's book because he is dead, and cannot answer. I say no: for I had gathered Answers to many things before he was dead, and made account, had I had opportunity, to have had them in the Press before I heard of his death. And although he is dead, his Book yet speaks, and that I deal with. And though he is dead, I make no question, but there are enough alive of his judgment in this thing to vindicate him, if I should do him wrong. But it is the Tenet written and affirmed, and not the man, that I speak to; though I sometimes name him. And I rather choose to pitch upon the objections made there principally, because I think he has said all that can be said to that point; as Mr. Tombs was moved by the same reasons to answer Mr. Marshal's **Sermon about Baptism**.

## Some Beams of Light for the Further Clearing up of the WAY.

The course I shall pitch upon in these Additional is,

1. *To discover what an Ordinance is, and so to prove the continuance of them.*
2. *To Answer some Objections made to the contrary.*

### 1. What an Ordinance of God is:

An Ordinance of God, is an Injunction, Statute, Law or Commandment, given by God unto man, for man to observe, and yield obedience unto.

#### *The Definition of an Ordinance of God, and the Continuance of Them Proved*

It is an appointment of God. For **to ordain**, is **to appoint** what shall be done; as 1 Tim. 2:7 with 2 Tim. 1:11; Exo. 12:14,43 and 13:10. They are ways, and works, wherein men must walk, and which they must do, Exo. 18:20; Lev. 18:4. The word is rendered to be Observations, Mal. 3:14. Therefore Statutes and Ordinances are put together, Exo. 15:25; Josh. 24:25. and that it is a law, or Command, see Num. 15:15,16 and 19:2; Isa. 24:5 and a Testimony, Psal. 99:7. That it is a Command, see plainly, 2 Chr. 33:8 - FOR THEY WILL TAKE HEED TO ALL THAT I COMMANDED THEM, ACCORDING TO THE WHOLE

LAW, AND THE STATUTES, AND THE ORDINANCES, BY THE HAND OF MOSES, 2 Kings 17:37.

***Zech. 3:7, Ordinance is called the Lord's charge.***

Now then, if God's Commands, and Christ's Commands continue, and are to be observed, then his Ordinances continue; for they are the same thing: If that which he appointed is to be observed, for it is the same. (I speak not of Legal Ordinances which were abolished by the death of Christ.) Therefore the Magistrate is called God's Ordinance, because he appointed Magistracy, Heb. 9:6 speaking of the Appointments of the Old Testament, he says, ***WHEN THESE THINGS WERE THUS ORDAINED***, etc.

Now then, seeing Christ's Ordinances are His Commandments, and His Commandments his Ordinances: I shall prove that His Commandments, or Ordinances, are to be observed by His people; and that there is no time wherein they are freed from obedience.

***Search The Scriptures***

1. See what Christ says to his Disciples, John 14:15. ***IF YE LOVE ME, KEEP MY COMMANDMENTS***. And tells them, if they do so, ***THEY SHALL ABIDE IN HIS LOVE***, John 15:10. And therefore in 2 John 6 He calls this love, to walk after His Commandments; and not to desert them.

2. He says, 1 John 2:4, ***HE THAT KEEPETH NOT HIS COMMANDMENTS, IS A LIAR. AND HE THAT KEEPETH THEM DWELLETH IN GOD, AND GOD IN HIM***, 1 John 3:24.

3. Christ charges the Disciples that he sends forth to preach, that they teach men to observe whatsoever he commanded them, Matt. 28:20.

4. It is sinful and dangerous not to observe his Commands and Ordinances, Lev. 22:9. ***SUCH A ONE SHALL BE THE LEAST IN THE KINGDOM OF HEAVEN***, Matt. 5:19. ***AND HE THAT TURNETH BACK FROM THE HOLY COMMANDMENTS, HAD BETTER NEVER HAVE KNOWN IT: HE IS LIKE A DOG RETURNING TO HIS VOMIT***, etc. 2 Pet. 2:21.

Yea, it is a commendable thing to be ready to hear and receive the Commandments from God, Acts 10:33. And a blessed thing to keep his Commandments, Rev. 22:14.

1. Now then, if Christ would have his people love him at all times; If he give no allowance for men to be liars; If he will inhabit in his people, and they in him, at all times, if he will have men taught; If some men's sins shall be taken off of them, and their state better at last, than at first, at all times; If there be some that shall be blessed at all times; Then the Commandments of Christ must be kept at all times: But the former is true, by all those Propositions and Scriptures: Therefore the latter.

2. Consider, If there were a time wherein men were freed from keeping the Commandments of Christ, then there would be a time wherein they need not believe, nor love the Saints, nor repent, nor children honor their Parents, nor men be tied to dwell with their wives; for all these are Commandments, 1 John 3:23; Acts 17:30; Matt. 15:4; 1 Cor. 7:10. But there is no time wherein men are freed from these things; therefore no time wherein they are freed from keeping Christ's Commandments.

3. If there be a time wherein the Lord Jesus will be revealed from heaven in flaming fire, rendering vengeance to all them that know not God, and that obey not the Gospel; Then the Commands of Christ are to be observed. But the former is true, 2 Thes. 1:7-9. Therefore the latter.

4. If there be no time wherein Christ shall cease to rule, and govern, and give Laws, and Commands, and to be King while this world continues; Then there is no time of the ceasing of his Laws, or Ordinances, or Commands. But there is no such time; for the Government shall be upon his shoulder, and increase thereon for ever, Isa. 9:6,7, with many other Scriptures. Therefore his Commandments are to be kept.

But the Apostle Paul, 1 Cor. 1:2, calls Ordinances Traditions; it seems to be the same word. And we plead not against the Commandments of Christ, but against outward external Traditions, which the Saints shall not trouble themselves to observe.

### **Objection 1, The Objection That Paul Called Ordinances Traditions Answered**

1. For answer to this consider, The Scripture speaks of Traditions of men, (i.e.) such things as men give from hand to hand, and have no Scripture proof for; things given out by the command of men, Matt. 15:3-6; 1 Pet. 1:18; Gal. 1:14.

2. There are Ordinances or Traditions of God, and such things Paul speaks of; and these were things which they had not in the Scriptures of the Old Testament, but were revealed by Christ to them, when he conferred with them forty days after his Resurrection, Acts 1. And these things Paul taught, before all the Scriptures of the New Testament were written; as you may see, 2 Thes. 2:15 and 3:6. And these were the mind of the Lord, but only they were given from hand to hand, till the Scriptures of the New Testament were written. And these Traditions he commended the Corinthians for keeping; so that these were Ordinances or Commands of God.

We allow the Commandments of God to be observed; but what are they? you may see, 1 John 3:23. His Commandment is to believe in Christ, and love one another; and that we do.

### **Objection 2, The Commands of Believing and Love, I John 3:23, Explained**

I answer, Does he mean believing on his Son Jesus Christ merely, without fruits of faith or works? Then it is a dead faith, Jam. 2:ult. But he means there, a lively faith, that works, Gal. 6. For if you mean by this Commandment a bare believing or assent, without fruits or works; Then that Command, **REJOICE IN THE LORD ALWAYS**, is no Command now. **DO ALL TO THE GLORY OF GOD**, is no Command now. (Phil. 4:4 and 2 Cor. 10:31.) And then you will make Paul in a great mistake, Tit. 3:8, that wills it to be constantly affirmed, That they which have believed in God, **BE CAREFUL TO MAINTAIN GOOD WORKS**. But if it reach to faith, with all its works, then we acknowledge it a Commandment after God's mind. We dare not curtail it, as some of them do, because believing takes in obeying too, Rom. 11:30,31. And so it takes in preaching; We believe, therefore speak (i.e.) from the Spirit of God, 2 Cor. 4:13. And so it takes in Baptism with water; **If thou believest with all thine heart, thou mayest**, Acts 8.

Again, for love commanded there; does he mean love only in word, or in deed? Does it not take in the whole Law of God, and every Precept under this one term? Did not the great Commandment, **THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART**, etc. take in the particular Precepts, the 1st, 2nd, 3rd, and 4th Commandments of the first Table. And did not the second Commandment, **LOVE THY NEIGHBOR, etc., take in the fifth, HONOR THY FATHER AND MOTHER**, and the sixth, **THOU SHALT NOT KILL**, etc. For love will not dishonor them that are to be honored; Love will not kill, nor abuse their bodies, nor rob them of their estates, nor slander them, nor desire their enjoyments from them. Did Christ mean to cut off the particular Precepts, when he said these were the Commandments? And all the Law is fulfilled in one word, **LOVE**; did he mean in speaking the word, and talking of it, as many of these men do, are doing it? Sure it takes in love, with all the appurtenances; It takes in as well relieving of a brother's wants, as to give him fine words, and a humble carriage, and to tell him I love him; for what does it profit else? So Faith takes in works, or else it is not perfect; for so says James, chap. 2:22. And so it takes in Baptism, and the Supper, and Preaching, and Reading, and Hearing, and Prayer, etc. Gal. 5:14; James 2:15, 16.

### **Objection 3**

But I find another Objection by a distinction in Mr. Saltmarsh's Book, page 245. "Some say outward Ordinances are Commands of Christ, and therefore to be done, because they are commanded, and that they are sanctified by God, and his spirit; and we are to wait on God in the use of means, and that Spiritual things are conveyed by Ordinances into the souls of Men."

Others say (whereof he was one, as his Book shows) "That outward Ordinances as in the Letter, are the Old Testament Ministration, or a legal Ministration of John's Ministry, or Christ's under the Law, or in flesh: And that such Ordinances as the Lord Jesus Christ commanded while he lived in the Ministry of the Law, made under the Law, a Minister of Circumcision, and not Commands of Christ, as in mere spirit and glory, and a Minister of his fulness in that more excellent condition. And the not distinguishing Christ in flesh, and so teaching and commanding; and as in Spirit and so Ministering in pure Spirit and Glory, is the ground of all such legal Doctrines, and use of Ordinances in bondage, as is this day in the letter; either of Baptism, Church-fellowship, etc.

### **Answer:**

#### **Mr. Saltmarsh, and his Objection by Distinguishing Christ's Commands as Christ in the Flesh, and Christ in the Spirit, Answered.**

1. Let the Reader consider well, whether God in Scripture make any such distinction as this, Christ commanding as in flesh, and as in Spirit? And if the Scripture makes no such distinction (as it does not) take heed how you believe things that are of mere man's distinguishing; mere consequences, which they (and this Author amongst the rest) confess are Traditions of men, will-worship, and justly to be condemned. And this is such a one.

2. Consider what he means by Christ in flesh here; not Christ in sin sure; for he calls flesh sin, or man sinning, page 140.

3. But he seems to mean as under the Law; for so he says. If he means, as Christ obeyed, or served the Law, so he gave no Commands; for he gave Commands as a Law-giver, and not as a Law observer; and as a King, not as a Subject; and as a Lord, not as a servant: for James says, **WE HAVE ONE LAW-GIVER THAT IS ABLE TO SAVE AND**

TO DESTROY. And that is the Lord, Isa. 33:22 who is called there, a Statute-maker, or Law-giver; now Christ as under the Law was a Servant, Phil. 2:7,8 and a Minister of Circumcision, and so He gave no commands; therefore this distinction is groundless. (Exception 2. Page 143). James 4:12.

4. If he means by under the Law, while he was in the human Nature, or Body; even then, and so, he was the Christ of God; as Peter confesses, Matt. 16:16. THOU ART CHRIST, etc. AND ALL JUDGEMENT WAS THEN COMMITTED TO HIM, John 5:22. AND ALL THINGS WERE DELIVERED TO HIM OF HIS FATHER, Matt. 11:27, and then was he anointed to his Offices, and so was a King, and had power to give Laws, and Commands, and therefore they must be observed. Consider well, Luke 4:18-21, HE HATH ANOINTED ME TO PREACH, etc. TO HEAL THE BROKEN-HEARTED, etc. And then verse 21, Christ says, THIS DAY IS THIS SCRIPTURE FULFILLED, he does not say, it shall be; I am yet under the Law, and not Christ in Spirit, I am yet in flesh; but he says, IT IS, and they all bear him witness it was so; yea even then does he tell his Disciples, THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND LIFE, John 6. He does not say, The words that I speak unto you after I am glorified, and more in Spirit, shall be Spirit, etc. but they ARE now; THE WORDS THAT I SPEAK AT THE PRESENT ARE SPIRIT, AND LIFE. Legal things now; It seems so be this objection. But the Scripture speaks otherwise; and if his words THEN were, SPIRIT and life, then it must needs follow, that the command for Baptizing with water, John 3 was so. For though Christ baptized not with his own hands, but his Disciples, they did it by his command and commission. For the people tell John, He that was with thee beyond Jordan baptizes; showing that he gave rules to them to do it. And that command for breaking bread among Disciples, Matt. 26, was Spirit, (i.e.) Spiritual, and not a legal command, but a command of Christ in Spirit; for I never read he was out of it, nor that the Holy Ghost went from him after it descended upon him at his Baptism. John 4:1, 2; John 3:16.

5. If he means by Christ in Spirit, after his Resurrection, then he gave the commission to baptize, Matt. 28, which I have proved to be Baptism with water. Page 113, & c.

And if he means after his Ascension, as in one place of his book he says, "Christ ascended out of Flesh into Spirit", page 105, then he gave command to Paul about the Supper, 1 Cor. 11 so that that will prove a command of Christ in Spirit also, or else he did not ascend out of Flesh into Spirit, as he says. And he gave commands concerning his Kingdom, which His Disciples should teach and practise, between His Resurrection and Ascension. And if he were Christ in Flesh then, as page 105 affirms, it may as well be said, his kingdom is fleshly. But we are to look for no other commands, but what we find recorded in the New Testament, and practised by the Disciples of Christ, to whom he revealed his will. For these commands are Spiritual, and to prove it, let that place be well considered, Acts 1:3, after he by the HOLY GHOST had given COMMANDMENTS to the Apostles whom he had chosen. That which is done by the Holy Ghost is Spiritual, but the commands of Christ to his Apostles, were given by the Holy Ghost before his Ascension, therefore they are Spiritual, and not legal, and of Christ in flesh. Acts 1:3.

And if all the commands that he gave in the Body, or before his Ascension be legal, then his sending them out to preach the GOSPEL was legal, for then he was in the Body; and so this must be laid down also.

If any say, he sent Paul to preach after his Ascension, and therefore that is Evangelical. I answer, he did not give Paul a new commission differing from the other, nor more Spiritual, but the same. Neither did Paul preach another Gospel, but the same; as

appears, Gal. 2:6-9, and then I hope they will grant the observation of the Supper to be a command from Christ in Spirit, for that was given to Paul. And the maintaining of order, and fellowship, and ordinances too, for he gave commands concerning these things, 1 Cor. 11:2, etc. and the 14th chapter throughout, and affirms the things that he wrote to them were the commandments of the Lord, 1 Cor. 14:37. Acts 22:14, 15 and 26:17, 18. 1 Cor. 11:23.

And if this be so, that all the commands that Christ gave in the flesh, or body, be legal, then it will follow, that the Scriptures of the New Testament will be found legal also. For the Apostles were to teach nothing to be observed, but what he had commanded them, Matt. 28. ult. and mark there, he does not say, what I SHALL command you; but, WHAT I HAVE COMMANDED YOU; which was, when he was Christ in flesh; for (says Mr. Saltmarsh) he went into Spirit when he ascended. So that you see this distinction leads to the destruction of the Scripture itself.

I have been the more large in answering of it, because it had almost deceived me one time, till God moved me to consider seriously of the weight and truth of it, and then I found it too light.

Mr. Saltmarsh says, about page 58, "The ministration of Christ in flesh was in gifts and ordinances, etc. for (he says) the flesh of Christ, in which he taught, and wrought Miracles, was Circumcised, and Baptized."

I answer, if he will allow us to walk as Christ did, in ordinances while we live in the body, the contention is ended. Did Christ lay them down before he died? 2. Christ was circumcised, and baptized, to fulfill all righteousness both of the Law, and Gospel, and to yield to obey God in all things. So must we use ordinances in obedience to Christ. 3. Hence we may conclude, that if gifts, and ordinances, and miracles cease, because it was a lower administration of Christ in flesh. Surely then teaching, or preaching in the flesh must cease also. For when he did the one, he did the other. And if they do but stick to these principles, and be against all preaching in the flesh, and prayer in the flesh, and conference in the flesh, (i.e.) in the body, for so he means here, I conceive, by the expression; then they would not confound themselves in one tense so often, crying out against ordinances, and yet practicing some as outward as others.

These obstructions being taken out of the way, I now proceed to prove the ordinances that some so much plead against, to be commands of Christ.

### **Baptism with Water Proved to be a Commandment of Christ.**

1. That Baptism with water is a command of Christ appears, Matt. 28:18. **ALL POWER IS GIVEN TO ME IN HEAVEN, AND EARTH; GO YE THEREFORE TEACH ALL NATIONS, BAPTIZING THEM, ETC.** That this is with water I have proved, and to this add that of the Apostle Peter, Acts 2:38. **REPENT, AND BE BAPTIZED, EVERY ONE OF YOU.** Here you see, it was Peter's direction, and injunction in case they would embrace the Gospel, to repent, and be baptized. That this was Baptism with water, appears, (page 113).

1. By Mr. Saltmarsh's own confession, in his first exception against the Anabaptists in (the **Smoke in the Temple**)

2. Because it is joined with repentance, with which it went; as Matt. 3 which Doctrine John preached to those he baptized.

3. Because it is said to be a Baptism into the name of the Lord Jesus, which is the baptism with water, as appears, Acts 3:16, **THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS**. That was water Baptism, for as yet the Holy Ghost was not fallen upon them. And so Acts 10:48 and 19:5 so that there is another command for baptizing with water. And let not any man think this was Peter's ignorance, for Peter did it by an infallible Spirit, even while he spoke in the gift of the Holy Ghost, spoken of in that Chapter. Therefore he spoke it as the mind of Christ, and as being the thing meant in the commission, Matt. 28, for if he understood not his commission, the Spirit had not taught them all things, and Christ promised it should. **THEREFORE LET GOD BE TRUE, AND EVERY MAN A LIAR**. John 14:26; Rom. 3:4.

But some may say, this is not Christ's command. I answer, Apostles' commands were Christ's commands. Therefore says the same man that gives these commands, 2 Pet. 3:2, **BE MINDFUL OF THE COMMANDMENTS OF US, THE APOSTLES OF OUR LORD AND SAVIOUR**. So that here is Apostolical command even of Christ in Spirit, and in that pure anointing; for Baptism with water.

If any object, Peter commanded them to be baptized, but that does not reach us now. I answer, Let them prove by Scripture that it was commanded upon any special reason that concerned them only, if they can, and then I shall further consider of it. I may as well say, But NOW he commands all men everywhere to repent, Acts 17.

**And that which confess a commandment of Christ, I0 John 3:23, to believe on Christ, and love one another, concernins them, only, not us now.**

That was then, but not now in after Ages, and so lay a ground for direct Atheism.

**But I will show some grounds of Baptism's continuance.**

1. Because Matt. 28:18, etc. is a standing commission for preaching, and baptizing to the end of the world, for so says Christ, **TEACHING THEM TO OBSERVE WHATSOEVER I HAVE COMMANDED YOU, AND LO, I AM WITH YOU ALWAYS, EVEN TO THE END OF THE WORLD**. Now this cannot be, I am with you only, for they lived not till the end of the world. But with you, and those that succeed you, teaching and baptizing as you do, till the end of the world.

**The Objection that Matt. 28, was for that Age, Answered.**

But Mr. Saltmarsh objects against this, page 134 and says, "To the end of the world, is, if more clearly translated, to the finishing of the age, or that age of Ministration." And on page 110 he says, "Those Gospel Institutions, and Ministrations were only for that age, as the Tabernacle for its age, and Sacrifices for their age, and the Flesh of Christ for its age."

1. Mark here, he calls them **GOSPEL** institutions, and administrations, whereas before he said, they were of the Law. So that he both denies and confesses the same thing. Therefore Reader bring things to trial, look before you leap.

2. Here is affirmation, but no Scripture to second this assertion, or to discover any such thing; the Reader must take his bare word.

3. The Tabernacle and Sacrifices, and Flesh of Christ, were put to an end by Christ himself. Let us see a Scripture proof where Christ has put an end to preaching, and

baptizing, and other Gospel ordinances. All things instituted formerly stood, till he that instituted them did abolish them. And so must these Gospel institutions, and administrations now do.

4. All the English Translations that I have seen (which are diverse) read it to the end of the world. And I am informed by some that understand the Greek (that since are of that judgement) it is plain World, and not Age. And some other Greek Scholars say, the Greek is word for word; Lo, I am with you all days to the completion of time, which is all one with the English.

5. Suppose the reading be so, it is nothing material whether we read it World, or Age, the owrd is all one in diverse Scriptures, as Heb. 11:3. The worlds were framed by the Word of God, or Ages, as Mr. Perkins writes. So Heb. 1:2 by whom he made the worlds, or ages, or times; for the Scripture has no such expression of Tabernacle age, and Sacrifice age, therefore it was but their time that they stood. Now from Christ's coming in the Flesh till the end of the world is called, the last time, or days, or age, Heb. 1:2, **IN THESE LAST DAYS GOD HATH SPOKEN TO US BY HIS SON. 1 John 2:8, LITTLE CHILDREN, IT IS THE LAST TIME, AND AS YE HAVE HEARD THAT ANTICHRIST SHOULD COME, EVEN NOW ARE THERE MANY ANTICHRISTS IN THE WORLD, WHEREBY WE KNOW IT IS THE LAST TIME.** So that there is no more ages, or times, for the Apostles lived in the last; therefore it may be age, or world. For read whether you will, it is till the last day. And if age does not signify world, as the age does, as I have shown, then it always means a man's life, a Generation; as Eph. 2:7 and 3:5; Col. 1:26. So that if it is not world, as it is translated in the English, but age; then it is Generation; and if so, then it should have been ages, because all the Apostles did not die at one time, and so must needs be several Ages.

Again, if Baptism lasted but in the time of those gifts, as he would have it; then preaching lasted no longer. For there is the Commission for preaching the Gospel. And then how it can be preached to every creature under Heaven, according to Mark 16, (which is the same Commission) I cannot see, unless every creature lived in that Age.

Again consider, the Apostles did not fulfill their Commission, if that were the meaning, GO TEACH ALL NATIONS. But there were diverse Nations that then were not known, as the Nations in America, a part of the world that the Scripture does not mention. Therefore the Commission reaches others in after-times as well as those men.

#### **There is a Difference Between a Command and a Gift, and Miracles are only a Gift.**

Again consider, Christ enjoined his Apostles or Disciples, to teach those that they had taught, to observe all things that he had commanded. That was to preach, and Baptize, etc. He had not commanded them gifts and miracles, but promised they should enjoy those gifts, and have power to do those miracles; so that we must distinguish betwixt a Command and a Promise, so that the Commands were to continue to after-Generations or Ages.

But some object, Christ did give a command to work Miracles, Matt. 10:8, heal the sick, etc. I answer, It was their gift at that time, therefore it is said, HE GAVE THEM POWER OVER UNCLEAN SPIRITS, etc. And the Text tells us plainly, Matt. 10:1, Mark 3:15, Luke 9:1, He gave POWER, and then commanded them to heal, etc. (Note: And it was but a command to use that power that he had given them.) But where he restrains that power, it cannot be done; but that hinders not, but the Saints may do that which God has

given them power to do, and which lies in the Commission, to Preach, and Baptize. Nay, it shows they ought.

But why then do they not go preach to all Nations, according to the Commission? I answer, because they have not power (i.e.) the gift of Tongues. For Christ bids them tarry at Jerusalem till they were endued with power from on high, Luke 24, which was speaking with Tongues, as it appears by Acts 2. But in the meantime, they sociated together, prayed to the Lord, instructed one another, made choice of an Apostle, as Acts 1. So may we meet together, seek the Lord, instruct one another, choose Church-Officers, carry on Ordinances in our own Country, though we have not the gift of Tongues to go to other Nations.

Again consider, He promises his presence with them upon their performance of this, in their preaching and baptizing, etc. But he has been with others in preaching the Gospel since the Age of gifts. If not, where is the promise that any man preaching may expect Christ's presence? If not, why do they preach till they have such a promise?

### **The Objection that Matt. 28 is, Baptize them into the Mystery of God, Answered.**

Page 134 he says, Matt. 28 is, "Baptize them into the name, or Mystery of God, because the word Baptize is a figure that Christ uses to express the depth of Spiritual mysteries; as in that, CAN YE BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH? AND HE SHALL BAPTIZE YOU WITH THE HOLY GHOST."

#### **I answer,**

1. To Baptize in this sense, into the Mystery of God, was never in the Apostles' power. For that is all one as to baptize with the Holy Ghost, which I have proved, was only in Christ's power, and never given to any ohter. But this Baptism they were to act, and were under a Command to do it. I Cor. 3:6, Page 139.

2. The Scriptures for proof, make but an empty sound, for they run in express contrariety to the Commission, CAN YE BE BAPTIZED, etc. There they are passive, in the Commission they are active. And so ye shall be baptized with the Holy Ghost. He says not, baptize yourselves, or others with the Holy Ghost. So that here is no congruity of speech at all, to prove his conclusion.

He says, "The Commission is, GO YE INTO ALL THE WORLD, I DISCIPLE THE NATIONS, AND BAPTIZE THEM. Showing that Christ did the work, for no Apostle could make Disciples, nor baptize them with the Spirit, etc."

1. Strange that all Translators, should be so blinded, that what Christ appropriates as his peculiar in plain terms, they should lay it upon men as their duty.

2. If that should be the meaning, then the Apostles should not have preached at all; but go, and stand for Cyphers. I disciple them, or teach them, hold your tongues; for there is no Command, but GO, by this Exposition; but it is presently disproved, that it is a false reading to read it so. For he says, TEACHING THEM TO OBSERVE WHATSOEVER I HAVE COMMANDED YOU. And if this be applied to Christ also, then there was just nothing for them to do. For there was nothing to teach, nor nothing to act, but only to go into all the world, a strange Commission! And if the second teaching was their act, then the first. And then the baptizing also. But Mark makes it plain, that it was their act; GO PREACH THE GOSPEL TO EVERY CREATURE. And they understood it so when the Holy Ghost was come upon them, for they fell a-preaching by word of mouth presently, Acts

2 and elsewhere. Therefore this Interpretation is contrary both to clear Scripture, and Apostolical example.

### **Objection**

In the **Doctrine of Baptisms**, page 14 is this saying, "In Matt. 28 Christ leads his Disciples from John's Baptism to his own; as if he should say, John indeed baptized with water, and ye have hitherto used his Baptism; but I shall now shortly baptize you with my own Baptism the Spirit; and from that time I would have you go teach all Nations, (here Mr. Saltmarsh, and he differ, I would have you go teach, And I teach, are two things) and by the ministration of the Spirit, not baptize them, or dip them into cold water (as John did in his own Baptism, and you in his) but baptize them, or dip them into the name of God, the Father, Son, and Holy Spirit; and note that he says not here in the Name, but into the Name, etc. And by the Name of God is meant the Power or Virtue of God, or God himself; as Mark 16 says Christ, **IN MY NAME THEY SHALL CAST OUT DEVILS**; that is in my Power and Virtue. So that the sense lies thus, Teach the Nations and baptize them into the Name, etc. That is, by your Ministry which shall be of the Spirit, and not of the letter; you shall baptize them, or dip them, or interest them, into the Name of God, who is Father, Son, and Spirit; as he has discovered himself in his last and most glorious discovery of himself in the Gospel; you shall I say, dip them into the Name, or sprinkle his Name upon them, that they may be Holy, Just, True, Merciful, Righteous, Good, etc. That is, your Ministration after you have received the Spirit, shall have such efficacy, and transform then into his very nature.

### **Answer**

#### **The Objection, Doctrine of Baptisms, p. 14, That Baptize them into the Name, c. is into God, or the nature of God, Answered.**

1. He would prove this Name of God to be God himself, because it is said INTO the Name of Father, etc. I answer, Sometimes it is, but not always.

2. Into the Name of God was used at water Baptism, 1 Cor. 1:13, which Baptism there, he confesses to be water, page 15. And he himself tells us on page 18 of his book, for he says concerning those in Acts 8 only they were baptized INTO the Name of the Lord Jesus. That is, he says, They had only been baptized with John's Baptism, who only baptized with water, saying, That they should believe on Christ, who was to come after. So that here, Name of Christ, is not Christ, but used at water Baptism, by his own confession. And in 1 Cor. 1 Paul labors to convince them of the evil of their Factions, I AM OF PAUL, etc. by diverse interrogations;

1. **IS CHRIST DIVIDED?** The meaning is, No; for these are strong negations. But he means there is a Christ, and this Christ is one. For else he should name a thing that was not.

2. **WAS PAUL CRUCIFIED FOR YOU?** It means no such matter; but he affirms in this, there was one crucified for them, which was Christ named before, and confirmed to be so, verse 23.

3. **WERE YOU BAPTIZED INTO THE NAME OF PAUL?** so the Geneva, and Erasmus read it. The meaning is, you were baptized, and it is as undeniably affirmed as the other, and that into some one's name, which was (not Paul's) but Christ's and that is all one, as Father, Son, and Holy Ghost; for all is carried on in the name of

Christ, as I have proved. **(Note: in answer to the 1st Exception.)** And this Scripture explains that of Matt. 28 to be meant of water Baptism, running in the same terms. But he has not brought any Scripture to second his Interpretation of it, to be God himself, to prove where any of the Apostles did baptize into God. Now whether men will believe Scripture Interpretation or man's Interpretation, I leave it to the reader. And he, and Mr. Saltmarsh, both confess this in the Corinthians to be water Baptism.

3. By the Name of God in the New Testament is meant very frequently the Gospel, and the profession thereof; profession of Faith in God and Christ, and obedience to God and Christ. This is proved at large in my Answer to the 6 Exceptions to Mr. Saltmarsh, to which I refer the Reader. So that notwithstanding all this, it stands good, that Matt. 28 is meant of Baptism by water, so that into his Name, is into the profession of faith in him, and obedience to him.

4. He says, Paul baptized but few with water. But many of those that believed, yea all those mentioned at Corinth, were baptized by some other Disciples, Acts 18:8, so that the thing was done. Besides, that Paul baptized none in the countries, kingdoms, villages, people, as he affirms, he cannot prove. All that was done was not written, but somuch as is necessary for faith and obedience. John 20:30.

But he says on page 15, Paul baptized them into the name of God. He means in his own sense sure, for if he means into the profession of the name of God, I say so too. If he means into God, or the virtue of God, I say, that was never in Paul's commission, nor any Man's. But he gives no Scripture proof for it at all, therefore I cannot believe it. I am not to think of man above what is written, 1 Cor. 4:8. And he says, Paul planted many Churches who never were washed at all with water baptism, but proves it not. For what if water baptism is not always named? Paul taught them, obedience and water baptism is commanded. But you see, these men that condemn others for using consequences, their strongest argument ordinances, are but mere consequences.

1. **Mark** makes it clear, it is to continue as long as preaching, and as long as believing. The one is of as large an extent as the other, Mark 16:15,16 now by the same reason they deny Baptism, they may deny preaching the Gospel. And so we shall have neither faith, nor Christ, nor life, nor holiness; down-right Atheism presently.

#### **It is Christ's Command to Use the Supper, or Break Bread.**

2. That the Saints should break Bread, or partake of the Supper, is an ordinance, or command of the Lord. And to continue, 1 Cor. 11, **I RECEIVED OF THE LORD (Paul says) THAT WHICH I DELIVERED UNTO YOU, to wit, THAT THE LORD JESUS IN THE NIGHT HE WAS BETRAYED, TOOK BREAD, etc.** I delivered it unto you, Paul says. And lest any should think he did it of his own brain, he tells them, he received it of the Lord. So that you see, it is the mind of Christ this ordinance should be practised by his Churches. Now **Paul** received it of the Lord, not while Christ was in the flesh upon the earth (for he was ascended before Paul was converted) but by revelation from Heaven, as he received the Gospel, this being part of it. Now if Christ would have outward ordinances to cease, and not to be used by His people, it is a wonder he would reveal such a carnal, external thing, such a shadow, a piece of flesh to Paul after His Ascension, and that such things were nailed to His Cross (as they say) and that Paul would so beat it upon them again in respect of the right use, when they abused it; and not rather tell them of the abolition of it. Which things considered, shows it is an ordinance of Christ to continue. But if you look to the 26th verse, it clears up the continuance of it. **AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP, YE DO SHEW FORTH** (or shew ye forth) **THE**

LORD'S DEATH TILL HE COME. Where you see, he would have them observe it, till the coming of Christ, or the Lord. Gal. 1:1; Eph. 3:3.

### **Objection**

But that means, till he comes in Spirit, in a greater measure of manifestation, and then they were to lay by that remembrance.

### **Answer: The Objection that the Coming of the Lord, I Cor. 11:26, is Meant in Spirit, Answered.**

I ask, How they will prove this interpretation? Does the Scripture say so, till he come in Spirit? I can prove that he was so come to the Corinthians. For:

1, They were believers, sanctified in Christ Jesus, a Church of God; and they could not be sanctified in Christ Jesus, and he not be come in Spirit to them, 1 Cor. 1,2. Yea, he was come in the manifestation of Spirit, verse 6.

The testimony of Christ was confirmed in them. Either this means the witness of Christ, for testimony and witness is the same, or as testimony of Jesus is, Rev. 19:10 the Spirit of Prophecy. Now take it which way you will, here was a revelation of Christ, or the mind of God manifested, and confirmed in them. and that he was come in the gifts of the Holy Ghost, is evident, verses 5,7; so that it could not be either of these comings.

Therefore it must mean his coming at the last day, to Judgement, as 1 Cor. 15:23; 1 Thes. 4:15, and such a coming they waited for, after he was come in Spirit, as appears by chapter 1:7.

### **Objection:**

Christ left this ordinance as a remembrance of him in his absence, as a man might leave his Wife a Picture, and say, look on it, and remember me till I come again. But if she should use it in remembrance of him when once he in come, he would think she was not wise in it. So this is the case, when Christ is come, then we are not to use this remembrance any more, neither need we.

### **Answer:**

### **How We Are To Remember Christ in The Supper.**

It is true, after his last coming to Judgement, but where is this Simily grounded upon Scripture, that this ordinance is compared to a Picture, etc? But mark, Christ says, DO THIS IN REMEMBRANCE OF ME. Not of me in Spirit, and therefore when I come in Spirit lay it by, for so he was come. But remember me as dying, as crucifying, and shedding my blood. Till I come, till that body come again that was dead, and buried, and rose, and ascended into heaven, till I so come as I went away, Acts 1, for we are not to remember there, a Christ within in Spirit, but a Christ once manifested, dying, and reconciling us to God by his death. Again consider, the Scripture does not say, Till he come to you Corinthians that believe, it may mean till he come to others that are in unbelief, if it should mean Spiritual coming. And therefore he says, Show ye forth the Lord's death, not to yourselves only, but to others that look on, that they may see Christ crucified in this ordinance, as well as hear of it in your preaching.

Again, till HE come. Who? Why, the Lord, intimating that he will come as Lord, when every knee shall bow to him, and every tongue shall confess to God, which is at the last day. Phil. 2:9, 10, 11; with Rom. 14:10, 11, 12.

Again, show ye forth the Lord's death, TILL he come. He does not say, and no longer. If it should be taken in their sense, it may mean till he come, and afterward too. For so the phrase imports often times in Scripture, 1 Tim. 4:13, TILL I COME GIVE ATTENDANCE TO READING, TO EXORTATION, TO DOCTRINE. Does Paul mean, when he was come he should read no more, nor exhort, nor preach doctrine? It cannot be. But when he was come he would instruct him more fully, that he might do it better, Psal. 123:2. Our eyes wait upon God, till he have mercy upon us; and no longer. Are the Saints ever freed from waiting upon him? But the meaning is, we will not give over waiting. So Isa. 22:24. This iniquity shall not be purged from ye till ye die, nor then either. Isa. 62:7. You that are the Lord's remembrancers give him no rest, till he establish, and till he make Jerusalem a praise in the earth. And must not the people of God pray then? Yea, at all times, continually. So the Scripture says. And Hosea 10:12, SEEK THE LORD TILL HE RAIN RIGHTEOUSNESS UPON YOU. And after too, for we are to seek the Lord continually, Psal. 105:4. So Matt. 12:20, 13:33, and 21:44. In all these places the meaning is, till the time spoken of, and after too. But only it is a phrase that presses the duty. So it may be here. I Thess 5:17, Luke 18:1, ect.

### **Preaching Is To Continue**

3. For preaching, that is a command, and to continue also. For, FAITH COMETH BY HEARING, AND HEARING BY THE WORD PREACHED, Rom. 10:14,17. And Paul gives order for preaching to continue, 2 Tim. 2:1,2 and 4:2. PREACH THE WORD, BE INSTANT IN SEASON, AND OUT OF SEASON. And gives order that Timothy should commit the things he had heard of him to faithful men, that might be able to teach others also.

**Objection:** But Preaching was before Christ, therefore that is to continue.

**I answer,**

1. That follows not, for diverse things that were before Christ are not to continue. Circumcision was before Christ, yet it is not to continue. And if this reason holds good, some of them say, Baptism was before Christ, for it is of the Law, they say. Now that which is of the Law, was before Christ. Therefore by their own argument that must continue also.

2. I say, preaching the Gospel to all Nations, to every creature under Heaven, was not before Christ, nor after Christ's revealing in the flesh for a time. And if they preach the Gospel from example, or command before Christ, then they must get them to the Family of Abraham, to that people, and not meddle here among the Gentiles.

### **Hearing is Commanded**

3. Hearing is commanded, and to continue, Christ says, HE THAT HATH EARS TO HEAR, LET HIM HEAR, oftentimes. And, HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH TO THE CHURCHES, 7 times in Revelation chapters 2 and 3. Now then, while ears continue upon mens' heads, men must continue hearing what the Spirit says, etc. Mark 13:9.

## Reading is Commanded

4. Reading is commanded, and to continue, 1 Tim. 4:13. GIVE ATTENDANCE TO READING, etc. Rev. 1:3, BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORD OF THIS PROPHECY, AND KEEP, etc.

## Prayer

5. Prayer is commanded, and to continue also, 1 Thes. 5:17, PRAY WITHOUT CEASING. Jam. 5:14-16, Luke 18:1, etc.

### That the Saints are to Pray by Words is Cleared

But some say, To use prayer in society by word, is but an invention of man. I answer, the Scripture commands prayer by word, when the Church meets, 1 Tim. 2:1. I exhort that first of all prayers, and supplications, etc. That this is in public assemblies appears, because he gives him order in the Epistle concerning their public meetings, and Officers, and Doctrine to be taught in the former Chapter. And shows, chapter 1:3 the cause why he left him at Ephesus was, to charge some that they teach no other doctrine; and therefore he speaks of their meeting. And did not Paul pray by word in an assembly? Acts 20:36, HE KNEELED DOWN AND PRAYED WITH THEM ALL, AND THEY ALL WEPT SORE, etc. It seems he spoke words that they understood. And Christ prayed by word, John 17:1, etc., and at his Passion, saying the same words; but David's prayers which he (**To wit, the Objecter**) calls forms, and that prayer Christ taught his Disciples, and Christ repeating the same words. Mr. Saltmarsh, on page 224 calls (this) weakness, and infancy, for he compares praying by a form to this. Well may Christians' prayers be said to be weak, and nothing, when Christ's strong crying and tears are said to be weakness and infancy, etc. Matt. 26:44.

### Saltmarsh's Words

He says, "speaking not by a form, in a conceived extempory way, is taken by Christians to be prayer in Spirit; when it is but the breathing of reason, and the strength of wit, and memory, and affection, etc. So that he says, prayer is nothing but the revelation of the mind or will of God, as to such and such particulars, either Spiritual, or Temporal; and is an immediate, proper, and spiritual act of the Spirit of God in the Saints. And all such speaking as are not from the manifestation of the Spirit of God in us, are but such prayers and petitions as natural reason, and memory, and affection may form and dictate. And this is nothing different from forms, though some can pray three or four hours upon this account, etc.

### No Prayer But Extempory in Spirit, Answered

1. I confess, he that prays not from the Spirit of God in him, it is but reason, etc., but there may be the Spirit, and yet the manifestation of the Spirit may be wanting. David wanted the manifestation of the Spirit, when he cried, I AM CAST OUT OF THY SIGHT, Psa. 31:22. Yet God heard his voice in mercy, and loving kindness, and he had the Spirit at that time. Therefore take heed of such distinctions as the Scripture will not bear out.

2. I would ask, whether he that has the Spirit of God within him, may not perform his duty, to pray when the Church meets, according to command? And pray in time of trouble? - Psa. 50:15, and expect the moving of the spirit, and manifestation thereof in performance of his duty? Christ seems to press it from this consideration, WATCH AND PRAY, LEST YE ENTER INTO TEMPTATION, Matt. 26:41. And Luke 18:1, he spoke a Parable to the end men should always pray (i.e.) his people, his elect, as the chapter shows. And yet they are not always in the manifestation of God, and of Spirit, Psa. 88:7-9, Job 23:1, 2. Mtt. 26:41.

3. I would ask, How the people of God know they shall be in the manifestation of Spirit when they meet together? And yet then first of all prayers and supplications, etc. are to be made, 1 Tim. 2:1.

4. That in Rom. 8, WE KNOW NOT WHAT TO ASK AS WE OUGHT, BUT THE SPIRIT ITSELF HELPETH OUR INFIRMITIES, etc., shows that we should do our duty, and wait upon the Spirit of God for assistance, and help of our infirmities, and not stay till we be in such clear manifestation of the Spirit.

#### **But Rather Seek the Manifestations Thereof.**

(Luke 11:13, John 16:24, Col. 1:9, 19, 11; and many other places, Acts 17:11, I John 4:1.)

5. As a man may pray three or four hours upon the account of reason, memory, affection, etc., so a man may preach as long upon the same account, and not be Spiritual preaching, nor according to truth, by the same reason. And yet all their preaching extempore they say is by the Spirit. But it is good for people to search the Scripture, like the Noble Bereans, to see if these things be so, and to try the Spirits, whether they be of God. And may not such preachings by wit, and reason, and knowledge, and memory, that are not by the pure Spirit, be as bad as study, and helps otherwise? And upon that account many of them preach, because they say, they are not infallible. Then it is not upon the account of the Spirit. For that is infallible so far as it works.

#### **That Outward Ordinances are Shadows**

**Objection:** But some say, all is to be carried on, and done in Spirit, and outward ordinances are nothing. They are but shadows, and when the substance is come, what should we do with the shadow?

**Answer:** I say, all is to be carried on in Spirit, (i.e.) according to the rule of the Spirit, and Scripture, which was given by Divine inspiration, and things done without the Spirit of God are nothing. These indeed are but shadows. But consider well, the Scripture never calls any ordinance a shadow, carnal, or flesh till they be ended, and abolished; that God has left them a Carcass without a Spirit. So the ordinances of the Law are called shadows being abolished, Heb. 8:5, 10:1. And Cant. 2:17, with reference to Gospel times. All which speak of the shadows of the Law, and nothing of any Gospel ordinance, as the places are clear. So Paul calls his Circumcision, and birth of Israel, and of the tribe of Benjamin, and zeal, and blameless legal walking, in Phil. 3, flesh. But it was when these were made nothing, by Christ's coming in the flesh; they are not called so in the Old Testament, while they remained institutions in force. And so the ordinances of the first Tabernacle are called, Carnal, Heb. 9, but never till they were abolished. And let any man show me by Scripture where these Ordinances that I plead for, are abolished, and then I will yield to them.

#### **The Consequences That Will Follow Upon Carrying On All in Spirit,**

## In Some Men's Sense

And if outward Ordinances are ceased, upon this ground, because all is to be carried on in Spirit, then why not all, as well as one or two? And indeed some cry them all down. And the writings of most that were, cry them generally down, by name of Externals, Carnal, Shadows, Outwards, Flesh, perishing things, etc. Then you must preach in the Spirit only, for your words are outwards. Externally, Carnal things, Shadows, Flesh, things that perish with the use. And prayer in Spirit only; but that is false, for Christ says, when you pray, SAY, OUR FATHER. And that men may pray by word, consider two things further.

1. Else the Romans could not have jointly prayed for Paul, Rom. 15:30.
2. Else the understanding could not say AMEN to it, 1 Cor. 14:15,16. Then all conference by word must cease, and be in the whisperings of the Spirit only, and all exhorting one another. But that is not so, Heb. 3:13.

Then our assembling together in outward society must cease also, it is communion in spirit, we need never see one another's faces. But that is false, Heb. 10:25, **NOT FORSAKING THE ASSEMBLING OF OUR SELVES TOGETHER AS THE MANNER OF SOME IS, BUT EXHORT ONE ANOTHER DAILY.** Then works of Mercy, distribution to the necessities of the Saints must be in Spirit, pity them in Spirit, mourn over them in Spirit. Nay let the Spirit supply their wants. To give them money, or victuals, or raiment, are but carnal, outward things, that perish with the thing. Distribution must be carried on only in Spirit. Then the written Scripture must cease; for writing is an outward Ordinance, Paper and Ink are but carnal things, shadows, flesh. It must be written in the heart by the Spirit; what should we do with writings seen to the eye? etc. And so some of them plead; some say the Scripture is nothing to them. Others say they would not make use of the Letter, but only to stoop to the weak. And so some of them say all these things are ceased.

### **The Love and Marriage Between a Man and A Woman is a Picture of the Love and Marriage Between Christ and His Church**

Nay consider, whether this Opinion, does not clearly take off Marriage with a woman, it being an outward external thing. The Marriage with Christ is the substance of it, and life of it. And the Scripture speaks more to take off from that, and deny that, then either Baptism, or the Supper, or preaching, etc. Eph. 5:25-30, when the Apostle has treated of Marriage love, and duties between Husband and Wife; he says, **THIS IS A GREAT MYSTERY, BUT I SPEAK CONCERNING CHRIST, AND THE CHURCH.**

**And see also if it take off from eating and drinking. What is Ordinary food, but outward carnal, etc. Does not Christ say, John 6:50, THIS IS THE BREAD THAT CAME DOWN FROM HEAVEN, speaking of Himself, etc. Mark how he seems to take his Disciples off from outward meat, John 4:32-34. When his Disciples pray him eat, he tells them, IT WAS HIS MEAT AND DRINK TO DO THE WILL OF HIS FATHER. Intimating that those that are spiritual as Christ is, they must eat spiritual meat, and not feed upon such outward carnal meat as the Disciples bought in the City.**

As if he should say, This outward Marriage is nothing. Neither is a man bound to his wife, when once he is married to Christ. Then he has the substance. And what shall he do with the shadow? I believe if any Scriptures had treated of water Baptism, and then had added, THIS IS A GREAT MYSTERY; But I speak of the Baptism of the Spirit, we should then hear of it to purpose. And yet this does not take off the use of outward marriage, nor marriage duties, 1 Cor. 7:10,11; Heb. 13:4. And yet some plead thus, There is only one Baptism, and that is the Baptism of the Spirit, Eph. 4. Therefore they say, there is none by water to be used. May not I with as much reason plead, there is one Covenant between God and the Soul, and therefore a marriage Covenant between Man and Woman, is not to be used? But I shall speak to that of the Ephesians more hereafter.

Nay, see if it does not clearly take off obedience to Magistrates, and throw down Magistracy. For Magistracy is an outward Ordinance, Obey Magistrates (i.e.) in Civil things, Rom. 13, for this cause pay we tribute. Why this is but outward, Christ is our King, and we ought to obey him in Spirit only. And so Mr. Saltmarsh pleads, on page 135, "The Magistrate is an Image of the power, and Judgement committed to Christ." Then by this Reason, when Christ shows his power, why should not the Magistrate cease, as well as any other Ordinance, which he says, are Figures and Images of Spiritual things? And yet the Scripture holds forth directly obedience to Magistrates; To the King as supreme, or those that are appointed by him, etc. 1 Pet. 2:13,14.

### **Some Gross Things Maintained By the Objectors**

Nay, Mr. Saltmarsh makes Christ himself a Figure. On page 13 he says "God manifest in Christ was a FIGURE of the mystery of godliness in us, or God becoming an Emmanuel, or God with us. Well may all other things be made Shadows and Figures, when Christ the substance and body, is made a Figure. That he is the substance, and no figure appears, Col. 2:17. The Scripture calls the first Adam a Figure, Rom. 5:14. But I never read that the second Adam was a Figure before. The Scripture owns no such thing. But this is as true as his affirmation, that Adam was not the first man in whom all stood and fell, page 201. And that the body of sin in the Saints, is the first Creation, page 36. Let a man mark these, they are directly and flatly against Scripture. The first is directly against Rom. 5:12, etc. And the second directly against Gen. 1.ult. God saw every thing that he had made, and lo it was very good. Was the body of sin in the Saints ever said to be VERY GOOD? Or did God ever create sin? I am sorry such eminent men should slip into such notorious gross things. Neither should I have noted these things, but because people take whatsoever he says for an Oracle, as it were. And so, that Christ was a figure, is of the same stamp. I find the Ordinances of the Law called figures, and that of Christ, Heb. 9:9. I find the Ark, and Baptism called figures, 1 Pet. 3:21. I find the holy places made with hands, are said to be figures of the true. But I find not the true holy place, IN WHICH IT PLEASSED THE FATHER ALL FULNESS SHOULD DWELL, called a figure. They that will believe the Revelations of men, without warrent from Scriptur<sup>3</sup>, may: But I believe it not. The Scripture calls not Christ any where a figure: It is a dishonor to Him to be pulled so low as a figure, who is the body and substance of all figures.

**Let No Man plead, Isa. 7:14, 15, 16, to prove Christ is a figurte or sign; for:**

- 1. This was in the dispensation of the Law, when figures and signes were in use.**
- 2. It was but Prophetical, before His manifestation in the flesh, but He was never really a sign.**

3. He that consideres the place, may see it is a Virgin's bringing forth a child, that is the sign, and not the child.

4. It was a sign thus only, That if God could make a Virgin conceive with child, and yet be a Virgin, He could deliver Israel out of any trouble. But I require a Proof of His being a Sign since His manifestation in the flesh.

And if all outward Ordinances are ceased, then there is no outward withdrawing from any man now, I may have communion with any; but that is false, 2 Thess. 3:6. Then there is no outward business to be done, for that is an Ordinance or Command, 2 Thess 3:12. Then the woman is to yield no outward obedience to the Husband, for that is a Command, I Cor. 14:34. Then there is no outward order to be kept in the Church at all: for Paul wrote about outward order, and Ordinances in the Church, and said he, I Cor. 14:37, The Things that I write unto you, are the Commandments of the Lord, among which, breaking of bread was one, for that he wrote to them, Chapter 11. Nay what shall I say, every sentence that speakes in absolute terms, do, or do not such a thing, is a command: you may see it by the Ten Commandments, Thou shalt not, &c. And this is an Ordinance you see. So that by this Tenet, all outward duties required of men in respect of their bodies, is carnal, flesh, and shadows, and not to be acted by the Saints. And yet the Scripture saith, Glorify God in your BODIES and in your spirits. And give up your BODIES a living sacrifice. And he unmarried Woman takes care for the things of the Lord, that she may be holy both in BODY and Spirit, I Cor. 6:20, Rom. 12:1; I Cor. 7:34.

I would fain know wherein these men differ from Heathens, if outward righteousness must cease; all outward Order, Ordinances, and Worships, are flesh, carnal, ect. Where do these men's works shine before men, to be seen of them? Do they do any more than the Heathens? Are not many of them temperate, kind, loving, meek, just, civil, fair in dealing with men? How shall I know a Saint from a Heathen, by this Tenet?

**Objection from Matt. 3:15. That Christ fulfilled all Righteousness, and so Abolished Baptism Answered.**

Jesus Christ fulfilled Baptism with water, Matt. 3:15. Therefore there is an end put to it.

**Answer**

I answer, Christ says, John 17:13, THAT THEY MAY HAVE MY JOY FULFILLED in themselves; Is Christ's joy not at an end, or to end in other believers? Acts 13:33? **The Promise that God made to the Father He has FULFILLED it to us their children.**

**START HERE TOP OF PAGE 160**

(This is the end of page 151 of book. Pages 152 and 153 are missing.) they were designed of God to that Office. So is a Disciple able to preach the Gospel to this, Matt. 28:19.

2. What extraordinary gift or spirit had Abraham, to enable him for Circumcision, that can be made out by Scripture? He is commended for his faith. So is the woman of Canaan, and the Centurion. Yea for great faith, and greater than any God found in Israel.

Then it will follow, that one that has the faith of Abraham, may baptize with water, because Abraham did circumcise.

3. If the Scripture does make record of none that did baptize with water, but some that had some extraordinary gift or spirit, how will it appear that others may not do it? Where does God use the Administration of Ordinances by any Scripture to men of extraordinary gifts, as he tied the administration of legal Ordinances to Priests and Levites? Did not God give plain directions who should administer? Show us such a direction in this kind, and it will satisfy. Beside I ask, what extraordinary gift or spirit had John Baptist? He did no miracle, John 10:41. "But he was more than a Prophet," he says. I, and the Scripture says, HE THAT IS LEAST IN THE KINGDOM OF HEAVEN, IS GREATER THAN HE. Therefore by that reason, has as proper and special a call to do that, as he.

4. Consider, if this does not hold in Preaching as well as Baptism, where did any preach under the Law, or in Christ's time, or the Apostles', but such as were properly and specially gifted or spirited for it? Therefore those that have no power to baptize, have none to preach. And how can Mr. Saltmarsh call himself a Preacher of the Gospel, without an extraordinary special gift? And if he had this, why did he not baptize with water? Was not preaching administered either by the Priests or Prophets, or men of more than ordinary gift or calling? And so were the Apostles, and Disciples of Christ, the twelve, the seventy, John Baptist, who preached and were sent forth to preach. I will only repeat his words, and where he puts baptizing, I will add preaching all along, entreating the Reader to read once for him, with the word Baptizing, and once for me, with the word preaching. And so leave him to judge whether his pleading is not as strong against the one, as the other. "Nor is there any extant in all the New Testament, who did (administer Baptism) (PREACH) but they were such as by a Power and gift more than ordinary, could make demonstration of their calling to the administrator of (water) (PREACHING) which was first in the way of Doctrine, performed by him, than whom a greater Prophet has not risen, even by John, who (Baptized) (PREACHED). And so Philip, and Ananias, the one working glorious Miracles in Samaria, the other had a vision, to warrant and glorify his call to the (Administration) (PREACHING) (upon) (UNTO) Paul. And so all the Apostles, and seventy Disciples, were men that went about doing Miracles, as men excellently gifted for (administration) (PREACHING)." (And mark it, he cannot prove that either the twelve or seventy, went about baptizing in their first sending out, and yet they worked miracles, which shows it rather gives them right to preach, than baptize. And indeed they were to confirm the word, and not to confirm administration of Baptism with water, Mark 16. ult., Heb. 2:4.) "And as the Scripture makes mention of some Disciples, as those with Peter, who did not appear to do any thing more than others, nor Philip, nor Ananias, at the time of their Administration of (water) (PREACHING) it ought to be sufficient to us, that the Scripture does set forth John Baptist." (Yet he did no miracle at all. And what extraordinary gift he had, Mr. Saltmarsh has not yet proved by Scripture.) "And the Apostles and Disciples, that were more than ordinarily gifted, and Philip and Ananias, who had sufficient warrant to themselves, by such glory upon them, for the Office, and Administration of (Water) (PREACHING) (upon) (UNTO) any. And for those other Disciples, surely we read enough to tell us in those that are so gifted. And in them, and their gifts, there is light enough to show us the glory of those (Baptists) (PREACHERS) that did undertake to (Administer) (PREACH) which in the Scripture method, is sufficient for all others, of whom the Scripture is silent." So that you see upon the same ground, and as firm ground we shall overthrow all preaching of the Gospel, because men want those extraordinary gifts. But he says indeed, "No man can teach now, or preach according to the Commission." I wonder then by what power, or authority, either he or any other man preached without Commission? Then they are false Prophets, ran, and he sent them not, and so never profit the people they preach to. For they cannot be Instruments to beget faith, except they be sent, Rom. 10:14. 5. By this manner of arguing, I would know how it will be proved that any believed but such as had

extraordinary gifts: According to that promise, Mark 16:17, These signs shall follow those that believe, etc. And repent and be baptized, etc. and ye shall receive the gift of the Holy Ghost, which were those gifts, Acts 2. So that we may as well reason against Faith as Baptism. For by this reason believing may as well be ceased, as Churches, and Ordinances. They say, if we will have a Visible Church, and outward Ordinances, where are those gifts that they had then? I say, If they will have believers, true believers, as was in the Apostles' times, where are the gifts that were promised, and they had then? John 7:37,38. To that, That John's Ministry was unto Christ, Matt. 3:11, I answer, The Scripture says not so, but unto Repentance. And Repentance is to be preached as universally as the Gospel, to every man, Acts 17:30. And it is a principle among the Doctrines of Christ, Heb. 6:1. So that John's Ministry was a Gospel Ministry, to continue in that respect, and so his Baptism. To that he says, "It was reckoned among things that are legal, Heb. 9." I answer, Though he says the word washing in the Greek, is Baptism, there in Heb. 9, yet John's Baptism is not meant there. For that is of the Gospel, as I have shown. And those washings were not such as were strange to the Priests and Pharisees, but used by them, as appears by that place. But John's was not so. Besides those washings were to continue till the time of Reformation, and that was till John, as well as until Christ. For John came in the Spirit, and power of Elias, to turn the hearts of the Children to the Parents, etc. Therefore John's Baptism cannot be meant there. To that, that John's Ministry was upon the account of the Law, Matt. 11:11, I answer, That Scripture proves no such thing. Though John could not tell the people, that Christ had suffered, and was risen, and ascended, etc., as those afterward could tell them; therefore greater than John. To that of the Doctrine of Baptism, page 16, I say, the Disciples of Christ did not baptize, because it was an honorable Ceremony, as some of them circumcised. None circumcised but Paul. And there is special reason given for it, Acts 16:2. Because of the Jews in those quarters, for they all knew that his Father was a Greek. So that Paul would not have circumcised Timothy if there had not been Jews in those parts, and if Timothy's Father had not been a Greek; not because it was an honorable Ceremony. Neither did he ever command Circumcision, but preached it down. But Peter commanded Baptism with water, and none of them ever preached it down. Therefore they did not use it upon that ground. To that which he says, Baptism with water was legal as Circumcision. I say, Then all that were baptized with water, or at least stood for it, had no profit by Christ. For Paul tells the Galatians, IF YE BE CIRCUMCISED, CHRIST SHALL PROFIT YOU NOTHING. But we never find them telling us any such danger of Baptism with water. To that which he says, they baptized on John's account, page 82. I answer,

1. Then they did it upon a Gospel account, for he was a Gospel Minister, Mark 1:1, etc.

2. He gives neither Scripture, nor reason for it, except these:

1. Because Christ baptized none, but his Disciples. I answer, what if Christ baptized none with his own hands, his Disciples did it in his presence, by his Commission, as it appears, John 3:22. And that is all one, as if he had done it himself, Acts 7:47. It is said, Solomon built God an House, yet he neither bare burden, nor laid stone. But he caused it to be done. So it was in this case. And John's Disciples make it clear, verse 26, for they say, MASTER, HE THAT WAS WITH THEE BEYOND JORDAN, TO WHOM THOU BEARS WITNESS, BAPTIZES, AND ALL MEN COME TO HIM. They did not say he helps you, but he baptizes and they flock after him. His second Reason, Because Paul tells the Corinthians, he was not sent to baptize, but to preach, he did it upon his spiritual liberty. TO THE JEW I BECAME A JEW, etc. Answer: Then it seems it was not his extraordinary gift that enlightened him to do it, but his Spiritual liberty. Diverse of the Saints had liberty to eat, or not to eat, etc. that had not extraordinary gifts. But Paul's meaning was, it was not the first or principal work that he was to do, as John 6:27, LABOR NOT FOR THE MEAT

THAT PERISHETH, BUT FOR THAT THAT ENDURETH. Shall I now say, that is their spiritual liberty, (and not their duty) to labor in their Calling? John 12:40, HE THAT BELIEVES ON ME, BELIEVES NOT ON ME, BUT ON HIM THAT SENT ME. Shall I say, if a man believe on Christ, that is his Spiritual liberty? or he believes not only on him? Jer. 7:22, For I spoke not unto your Fathers, nor commanded them---concerning burnt-offerings, and sacrifices, but I said, OBEY MY VOICE, etc. Shall I say now, burnt-offering, and sacrifice was their Spiritual liberty, and not their duty? But God means he spoke not of that only, or principally. But the other was chief, OBEDIENCE IS BETTER THAN SACRIFICE, etc. So it is here, you see, running directly as other Scriptures in a plain sense, Prov. 8:10. And if Paul did it upon his Spiritual liberty, TO THE JEW I BECAME A JEW, etc., then let any man prove where Paul had commission to do so, that he did well. I confess, such acts are related, Paul purified himself, and shaved his head, and circumcised Timothy, but where had Paul his warrant to do it? Where had Paul his warrant to stay in Sodom, when he should go out? To stay in the grave, when Christ was risen, having nailed ordinances to his Cross? To stay in the Temple when the veil was rent? (These are his phrases.) Does not this act of Paul's purifying himself, seem to be the same for which he reprov'd Peter, Gal. 2. And was he to be reprov'd, and had Paul liberty to do it? We must learn to distinguish between a Prophet's or Apostle's Doctrine, and actions. Jonah's Doctrine was truth, but his passion was not his Spiritual liberty. And he says, "Peter and the rest were under more bondage to these outward things, as washing, etc., Peter being the Apostle of the Circumcision, Gal. 2:8." It is strange, that because he was the Apostle of the Circumcision, or to Israel, therefore he was under more bondage to outward things than others. Does not Christ promise, that when the Spirit of truth is come, he shall teach you all things? Did Christ fail of his promise? or the Spirit of his work? Did he not teach them that these outward ordinances of the Law were abolished? If not, he did not teach them all things, for that was something. Where the Spirit of the Lord is, there is liberty, and Peter baptized not with water, till the Holy Ghost was come upon him. And yet was he under bondage? or had Paul more of the spirit? the Scripture does not say so. It says, THEY WERE ALL FILLED WITH THE HOLY GHOST, Acts 2. Therefore their liberty was alike, and their teaching by the Spirit alike. And Ananias a Jewish Disciple. And what of that? Had he not a Vision? And if it were not the mind of God, could he not have revealed it in the Vision? Did Ananias command Paul to be baptized by his own authority, or from God? If from his own authority (for he reprov'd him for his sickness, WHY TARRIES THOU? and calls upon him for his duty, ARISE, AND BE BAPTIZED) I find not the Scripture discommending and blaming him for it. And Paul obeyed, and he is not blamed for it either. Who can say, but Ananias' act of baptizing Paul was revealed from God to him, by the Vision, as well as what he should say to him? Therefore it appears from Scripture, that this was God's mind. And Master Saltmarsh's belief contrary to this, is contrary to Scripture. And he confesses here, and on page 80, that Ananias baptized Paul with water. He says on page 32, "Paul was less Jewish than Peter, or the others that baptized with water." I answer,

1. He baptized with water, 1 Cor. 1.

2. He was more Jewish before his Conversion, for he could boast more of his Jewish privileges than any, Phil. 3. And what I have said here may serve for a full answer to his second Proposition to Master Knollis, yet I shall touch at two things there, page 328.

1. That Christ's Disciples baptized with water in John's Ministry, partly in honor to John's Ministry, I answer, That Scripture, John 3 shows otherwise, for John (when some told him, Christ baptized, and all men came to him) said, I must decrease, and he must increase. YE YOURSELVES BEAR ME WITNESS, I SAID, I AM NOT THE CHRIST, etc. so that was in honor to Christ, and not to John.

2. He says, "They did it to stoop to the weak; TO THE JEW I BECAME A JEW, etc."

1. Then they would never have commanded it, before they knew whether they were weak or strong, as they did, Acts 2:38.

2. If it had not been the mind of Christ, one would have thought those immediately inspired should have refused it, Acts 10. Those that had received the Holy Ghost, those extraordinary gifts, sure these were not weak. And yet these are commanded to be baptized with water. Nay then had Philip sinned in preaching it to the Eunuch, Acts 8. But some may say, it may be he did not preach it to him. I answer, if he preached it to him, it shows it to be a truth. And if God revealed it to him by immediate revelation, it shows clearly it was the mind of God, and not a Jewish shadow.

3. We find they did circumcise, and observe things of the Law, always upon some special reason, Acts 16:3 and 21:20, but they never commanded any such thing, nor pressed men to it, as they did to Baptism with water. And the Apostles' commandments were Christ's commandments, 1 Cor. 14:37.

4. This is to tax the Spirit of God. For Christ says, THE COMFORTER WHEN HE IS COME SHALL TEACH YOU ALL THINGS. And if the Spirit should teach them to command that which Christ would have abolished, it should teach them falsely.

2. Paul was more Jewish after his conversion, as appears by his purifying himself, and circumcising, etc., which others did not. Objection: But baptism with water must needs be ceased, because none may baptize with water, but he that teaches the Gospel in pure spirit, infallibly, as the Oracles of God. He must be such a Disciple as they to whom the commission was given, which could teach infallibly, and work Miracles. to this purpose Mr. Saltmarsh to Mr. Knollis, page 328 and 174, "Men speak not Scripture, nor the word of truth originally, nor infallibly, as the Apostles did." 1. Then Mr. Saltmarsh had no more commission to preach than to baptize, for he says, "All men preach upon a lower account now, than they did then, and not in that pure anointing. By what commission did he preach then?"

2. I answer, He that may preach may baptize, Matt. 28 (i.e.) so preach, as by his Ministry to beget faith in Christ, as Philip, Acts 8, and many other examples. For if none may preach, and baptize, but infallible men, then see what will follow.

1. That he that affirms this tenet was no preacher of the Gospel, as he styles himself (in the title page), because not an infallible man, for he that may not baptize, may not preach. and this appears from Matt. 28. ult. teaching them to observe whatsoever I have commanded you. And he commanded them to preach, as well as baptize.

2. That Christ has promised his presence to none that preach, and baptize, except they were infallible men. For upon this, that they go and teach, and baptize, he promises. AND LO, I AM WITH YOU ALWAYS. And none can teach now, say some of them. None can preach infallibly, say all. Then there is no expectation of Christ's presence, and then it will follow, that none of these men have any of Christ's presence with them in their preaching. So that by their own doctrine, they do deliver Visions of their own hearts, and not the mind of Christ. Then how can they be believed when they say, it is of God?

3. Then none can now believe, because none can so preach as to beget faith, or not preach at all. For when preaching ceases, faith must cease. For faith comes by hearing the Word preached, Rom. 14:17. For there have been no preachers say some, no infallible

men that preach by commission says another, since the Apostles' age, but that is not so. For there have been believers in all ages, as I have proved at large before. Therefore there have been preachers in all ages, yet not infallible men.

4. It does not follow, that men speak not infallibly, because some men differ from them in Judgment. For if so, then Paul, and other Apostles might have been taxed for no infallible men, for diverse opposed them.

5. Every Believer that has a gift to preach, can preach some truths infallibly. Even such as are for the begetting of faith in Christ, and obedience to him. That there is one God. That Christ is the Son of God, the one Mediator betwixt God and man. That he came into the world to save sinners. That there is no name given by which men can be saved but by him. That he that believes shall be saved. That men are justified freely, by the Grace of God. These are infallible truths, and many other, which a Disciple may preach.

6. I shall prove, that fallible men may preach the Gospel, and have done it. What say you to Apollo, Acts 18 whom Aquila, and Priscilla took to them and expounded the way of God more perfectly to him? It seems he was too short, and might be taught more perfectly. Yet this man was a Gospel Preacher, by whom some of the Corinthians believed, as well as by Paul. So that rule, 1 Thes. 5, PROVE ALL THINGS, etc., shows that fallible men may preach, and the Saints may hear them. For he says, DESPISE NOT PROPHECYINGS. But he is a fallible man that I deny hearing. Why (he says) TRY ALL THINGS, AND HOLD FAST THAT WHICH IS GOOD. Infallible men must needs deliver that which is good. Therefore this shows that fallible men may Preach, or Prophecy. And he that can so preach as to make Disciples, may baptize, Matt. 28. Objection: But it is but declaring their Judgments (say some) declaring their experiences say others. And Mr. Saltmarsh, pages 246 and 247 says, "All conference, or discovery, in letter, or speech, is mere witnessing to the Lord, and the discovery of God, of what we are taught not any Ministry as formerly, for teaching." I answer, where has any fallible man more warrant to declare his judgment than he has to preach? Where does the Scripture mention any such thing? Paul in 1 Cor. 7:40 declared his judgment, but this man preached. And says John, THAT WHICH WE HAVE SEEN AND HEARD DECLARE WE UNTO YOU. And that man preached.

2. Declare their judgments, their experiences, witnessing to God, call it by what name you will, is preaching.

1. Consider, That preaching is teaching, Matt. 28:18 with Mark 16:15.

2. Publishing a thing, is preaching, Acts 10:36,37. That which he calls preaching peace by Jesus Christ, he calls verse 37 publishing. That word I say, which was published. So Rom. 10:15. HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, as it is written? And where is it written: Isa. 52:7. And there it is, that publishes peace. Again look to Psal. 40:9,10. I HAVE PREACHED RIGHTEOUSNESS IN THE GREAT CONGREGATION. And what then? I HAVE NOT REFRAINED MY LIPS, O LORD THOU KNOWS, I HAVE NOT HID, I HAVE DECLARED, I HAVE NOT CONCEALED, etc. 1 John 1:3, THAT WHICH WE HAVE SEEN AND HEARD, DECLARE WE UNTO YOU. So that we see by these Scriptures, Declaring, Not Refraining the Lips, Not hiding, Not concealing, is Preaching. And so speaking their experiences, is Preaching. See Acts 4:17-19. That which the Council calls speaking or teaching in the Name of Christ, they call chap. 5:28, teaching. And that Peter calls Speaking, chap. 4:20. And speaking their experiences; WE CANNOT BUT SPEAK THE THINGS WE HAVE HEARD AND SEEN. And witnessing to God, chap. 5:32, AND WE ARE HIS WITNESSES. Therefore he argues they must speak, or preach, seeing God had

commanded them to witness to Christ, etc. So that you see, it is one and the same thing to teach, preach, declare, witness to God, Speak the truth, etc. For can these men declare their experiences, or witness to God, and publish, or declare nothing? and Reveal nothing? and not speak? If not, they do preach. But that men are sick about words, as Paul speaks to Timothy, from which comes envy, railings, backbitings, evil surmisings, perverse disputings, etc. Objection: Another objection is grounded upon Heb. 8:11 and 1 John 2:20,27. THEY SHALL NOT TEACH EVERY MAN HIS BROTHER, AND EVERY MAN HIS NEIGHBOR, SAYING, KNOW THE LORD, FOR THEY SHALL ALL KNOW ME, SAITH THE LORD. AND YE HAVE AN UNCTION FROM THE HOLY ONE, AND YE KNOW ALL THINGS. AND YE NEED NOT THAT ANY MAN TEACH YOU, BUT AS THE SAME ANOINTING TEACHES YOU, etc. Whence some argue, all the teaching of man shall cease, and God alone shall teach by his Spirit. I answer first, to that in the Hebrews, It is in the New Covenant, which Covenant took place at the death of Christ, Heb. 8:6,7 and 10:14-20. Now then, if it mean, there shall be no teaching by man, as an instrument in God's hand, then it will follow, that all the time of the Apostles, who taught, and were but men, they disobeyed the Covenant, THEY SHALL NOT TEACH EVERY MAN, etc. Yea, and they gave exhortations to disobey and break the Covenant, 2 Tim. 4:2 and 2:2. But they obeyed God, as Peter maintains, Acts 4 and 5. Therefore it cannot mean, Man shall not teach as an instrument in God's hand. For the words are, YE SHALL ALL KNOW ME, AND THEY SHALL BE TAUGHT OF GOD. Now God teaches two ways, either immediately by himself alone, or mediately by means, Jer. 32:33 compared with 2 Chr. 36:15. Now the word does not say, Ye shall be taught of God immediately without means. And he that is taught by a Messenger of God's sending, is as truly taught of God, as he that is taught immediately.

2. It may mean, They shall not teach every man his Neighbor, and Brother, upon the old Testament terms, DO, AND LIVE, DO NOT, AND DIE. CURSED BE EVERY ONE THAT CONTINUES NOT IN ALL THINGS WRITTEN IN THE LAW. For here is the new Covenant opposed to the old. And the enjoyments of the one against the other. They shall not now fright them to duty by threatenings, but draw them to it by a way of Love.

3. Therefore the meaning is, The teaching of man shall not be the chief or principal teaching or only teaching; but GOD'S. As diverse Scriptures that run in the like phrases are to be taken, as I instanced before, John 6:27, LABOR NOT FOR THE MEAT THAT PERISHETH, BUT FOR THAT THAT ENDURETH (i.e.) as Matthew expounds it, chap. 6:33, SEEK FIRST THE KINGDOM OF GOD, etc. John 12:44, Joel 2:13. RENT YOUR HEARTS, AND NOT YOUR GARMENTS. Why but renting of the Garment was used then; But not only. But your hearts also, Jer. 49:12, THEY WHOSE JUDGMENT WAS NOT TO DRINK OF THE CUP, HAVE DRUNK, AND SHALL THOU ESCAPE? (i.e.) They for whom it was not principally prepared. For they were to drink of it, else God would have prevented it, 1 Tim. 2:14, THE MAN WAS NOT DECEIVED, BUT THE WOMAN BEING DECEIVED WAS IN THE TRANSGRESSION. No, why another Scripture says, BY ONE MAN SIN ENTERED INTO THE WORLD. But he means the MAN was not first deceived, but the woman. So it means here. God's teaching is the chief, or principal teaching. That is, with a Covenant knowledge experimentally. They shall not only know me by the instructions and teachings of men to the ear; but by sweet feelings in their hearts. For he says, proving that they shall know him. THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE. So that he means, they shall know my love, and goodness, and mercy, and pardon, and Covenant experimentally. For if he meant no man should teach as an Instrument, then he did ill to teach in this Epistle, but to have let them alone to God's teaching only. And so that in John is to be understood, for he writes to them, and says, verse 26, THESE THINGS HAVE I WRITTEN TO YOU, CONCERNING THEM THAT SEDUCE YOU. And then verse 27, YE NEED NOT THAT ANY MAN TEACH YOU, etc. Why then he did that which was needless. But he means, they having the Spirit, need not

rest only upon man. For they had that, that would try men and doctrines by. And yet he teaches them to try the Spirits by rule. 1 John 4:1-3. Objection out of Col. 2:20-22 WHEREFORE IF YE BE DEAD WITH CHRIST FROM THE RUDIMENTS OF THE WORLD, WHY AS THOUGH LIVING IN THE WORLD ARE YE SUBJECT TO ORDINANCES? etc. whereby you see (say some) he endeavors to take them off from Ordinances, and things perishing with the using, as Baptism with water, Breaking bread, etc. For answer to this, I shall positively affirm, that the Apostle here means Ordinances of the Law, and not of the Gospel. And I shall prove it thus:

1. By comparing this verse with the 14th verse of the same chapter. There he says, CHRIST TOOK AWAY THE HAND-WRITING OF ORDINANCES, AND NAILED THEM TO HIS CROSS. Here he says, IF YE BE DEAD WITH CHRIST FROM THEM, etc. which shows he speaks of the same thing. Now that in the 14th verse, is meant the ordinances of Moses' Law. 1. Because it is called, the Hand-writing of ordinances, that is, it which Moses wrote, Deut. 31:9; Exod. 34:27. This Hand-writing must needs be of man, as Circumcision made with hands, and buildings made with hands, etc. for that which God wrote is not called, Hand-writing, but written with the finger of God, Exod. 31. ult.; Deut. 9:10.

2. Because it is said to be against us, and contrary to us, because these writings gender to bondage, and burden, and threatenings, if they were not exactly done. Yea, and against us Gentiles also, which the Apostle means here. For we were all this while accounted Sinners, Dogs, Outcasts, etc. It is called, a yoke that we cannot bear, Acts 15. It is called Enmity, Eph. 2:15. It is called there, the Law of Commandments. And lest any should think he means the Ten Commandments that God wrote, he says, it is contained in ordinances, not in the Moral substance of obedience. And lest any should plead, it is Gospel ordinances, he says, it is the LAW of Commandments, or the Commandments of the Law. And this may serve for answer to the objection framed from thence also.

3. These were ordinances that were nailed to his Cross, Crucified with him. Therefore it must needs be those Legal ordinances of Moses, and not any Gospel ordinance, for all those were Crucified with him, as Eph. 2:15,16 he shows there, it was the ordinances of the Law, for he calls them, the middle wall of partition between Jew and Gentile, and says, he slew the enmity, (i.e.) the Law, in his flesh, or himself - meaning when he was crucified. So Heb. 9:10-12; there also he speaks of such ordinances that the coming of Christ in the flesh put an end to them. Ordinances of the first Tabernacle, as appears by the chapter.

2. It appears they were ordinances of the Law, because of the baseness of the title that he gives them. Rudiments of the world, like this world's goods, having nothing of God in them. The life of them was gone with Christ, and now they were but a Carcass left, as Rudiments, or Elements again. And this base title agrees with the ordinances of the Law, Gal. 4:9, they are called there Beggarly and weak rudiments. That this is ordinances of the Law appears clearly in the next words. YE OBSERVE DAYS, AND MONTHS, AND TIMES, AND YEARS. Days of Fasting and Feasting commanded in the Law. Months, New Moons, and months of uncleanness. Times, for diverse services, and abstaining from things now allowed you. And years, seven years Sabbath, and fifty years Jubilee, etc. So they are called carnal ordinances, Heb. 9. You may see from the beginning of the chapter what ordinances these are. And he says, They were imposed on THEM, not on any Saint in Gospel times, which lived after that time of reformation. And so Paul all over the Epistle to the Galatians, labors to draw them from the Laws observances throughout, Circumcision, etc. And these are called, Jewish fables, and commandments of men, that turn from the truth, Tit. 1:14. And that this is meant those ordinances appears, by comparing the 14th verse with the 9th. THERE ARE MANY UNRULY AND VAIN TALKERS, AND

DECEIVERS, SPECIALLY THEY OF THE CIRCUMCISION. And so he goes on. And now verse 14. NOT GIVING HEED TO JEWISH FABLES, THAT THE CIRCUMCISION TEACHERS WOULD HAVE BROUGHT IN. So that the title agreeing with other Scriptures that speak of legal ordinances, shows these ordinances to be of the Law. Objection: But he says, AFTER THE COMMANDMENTS, AND DOCTRINES OF MEN. Answer: This hinders not, but they may be of the Law, and be Jewish ordinances, for so Paul calls them in Tit. 1:14. And if he should mean there, the ordinances of man, as washing of Cups, and Plates, etc., these were Jewish also. But all the rest, when God's command ceased for the use of them, they were then but commands of men, as Acts 15. Some went and taught Circumcision, and keeping of the Law. Say the Apostles, verse 24, WE GAVE THEM NO SUCH COMMANDMENTS. So that though they taught the Law, it was but a commandment of man, God having abolished it by Christ, and they having no Apostolic commandment to do it. But the ordinances of the Gospel cannot be called the commandments of men, as I have proved.

3. The phrases in the Parenthesis, TOUCH NOT, TASTE NOT, HANDLE NOT, show them to be ordinances of the Law. Which words, are not in the words of Paul to the Colossians, (as if he should say, Touch not water in Baptism, taste not Bread and Wine in the Supper. Handle not such a portion of Scripture in preaching, or reading), but the words of the false Teachers according to the Law. Touch not such a dead Carcass, or unclean thing, it will defile you, Lev. 11:8. Taste not such and such meat, it is unclean. that is, eat not such Beasts, Fowls, Fishes, etc., Lev. 11. For God never spoke so, nor his Apostles; for God himself, Acts 10. RISE PETER, KILL AND EAT, etc. And Paul says, WHATSOEVER IS SET BEFORE YOU EAT, AND WHATSOEVER IS SOLD IN THE SHAMBLES EAT, etc. 3) Handle not, meddle not with the holy things of God, at such seasons as you are unclean, Lev. 12:4; Numb. 4:15. Touch not the Ark, as Uzzah did. To handle a thing, is sometimes to be experienced in a thing, to know it certainly, 1 John 1:1. Sometimes to make trial of a thing for satisfaction, Luke 24:39. Sometimes to be Active, and doing in a thing, Psal. 115:7; 2 Cor. 4:2; Jer. 2:8. Now the meaning cannot be, handle not. Have no experience of Preaching, Reading, Hearing, Baptism, the Supper, etc. for this is against the Apostles' practice and preachings, that taught people both to hear and obey, and call for audience oftentimes. Men and Brethren, and Fathers hearken, etc. Nor that he should mean, make no trial of what you hear of read. The Bereans are commended for it. Or be not active and doing in Baptism, or Supper, or preaching, reading, praying, hearing. When he taught, PREACH THE WORD, BE INSTANT IN SEASON, etc. Again, consider this, TOUCH NOT, etc., calls for abstinence. And this he says, is after the Commandments and Doctrines of men. This is just according to the false Teachers. Forbidding us to speak to the Gentiles, Paul says to the Thessalonians. FORBIDDING to marry, and to abstain from meats, he says to Timothy. So here, it is called, Neglecting of the Body, not to let the body have such food as is lawful, and convenient. And here they placed Religion where God had placed none. Neglecting, or punishing, or not sparing the body. Now a man does not punish the body, in not touching, tasting, handling of the ordinances of Baptism with water, bread, and wine, preaching, reading, hearing. But in forbearing flesh, and good meat, that he might freely eat of. as was among the Jews. Master Saltmarsh says, on page 40, "It is the Apostles drift in Colossians 2 to take us higher than Rudiments, which perish with the using." I answer, I would feign have him show me where any New Testament ordinance is called, a Rudiment? For there he labored to take them off from legal ordinances.

2. I would know, whether the Scriptures written with Paper and Ink, be not as mere a Rudiment, as the Word written in stone? And yet one is taken away in respect of the manner of writing. Does not this tend to the over-throw of all the Scripture?

3. Those Rudiments are, and are joined with traditions and commandments of men. And so are not the ordinances that Christ, and his Apostles instituted, or commanded.

On page 83 Mr. Saltmarsh says he believes, as the Jewish Ceremonies wore out by degrees, so did John's baptism by Christ's of the Spirit, (I must decrease, but he must increase.), which surely was spoken not according to the persons of John and Christ, but according to their ministration - which was the great thing the Scripture takes notice of." And **Doctrine of Baptisms**, page 17. "He must increase, but I must decrease; in which John intimates that the Spirit, or fire Baptism, would by degrees eat up water baptism. The truth must eat out the Ceremony, and the substance, the sign. And the more his Ministry and Baptism comes in, the more mine must go out, etc." And Mr. Saltmarsh says on page 60, "As in that figure of the Sacrifice, performed by Elijah the Prophet, when the fire came down, and sucked up the four Barrels of water, so does fire Baptism suck up water Baptism." This is another reason, to prove Baptism with water Jewish, it seems by Mr. Saltmarsh's book. But we shall find it no reason at all, for it is not so out of doubt (as he says) that John spoke of that part of his Ministry, that was his washing or baptism. The Scripture says not so, nor any circumstance that clearly holds out such a thing. And if the question was about Christ's and John's Ministration, why did not preaching Faith and Repentance, wear out as a Jewish Ceremony, as well as baptism with water? For that was John's Ministration as well the other. Why does not casting down Mountains, and raising up Valleys, to make the way of the Lord straight, wear out, for that was John's Ministration. And yet that continues, 2 Cor. 10:4, casting down imaginations. But I think if the Scripture be looked well into, the meaning will appear to be thus. There came some to John, that seemed to be troubled that so many flocked after Christ; inasmuch that (it should seem) John was not in the same estimation now, as he was formerly. (For all held John as a Prophet.) But now they flock after Christ, and neglect John, John 3:26. Wherefore they thought that John's reputation would go down, as Joshua did concerning Moses, when Eldad and Medad prophesied in the Camp. John's answer imports this, John 3:27, for he says, A MAN CAN RECEIVE NOTHING, EXCEPT IT BE GIVEN HIM FROM HEAVEN. As if he should say, He has received it from Heaven, to draw men after him, and not so much to flock to me. Ye yourselves bear me witness, I said, I am not the Christ. Ye think highly of me, and think none should be esteemed above me. But I ever denied that I was the Christ, and he that is Christ is to have the pre-eminence. He that has the Bride, is the Bride-groom. But the friend of the Bride-groom which stands and hears the Bride-groom's voice, rejoices. This my joy therefore is fulfilled. As if he should say, He is the Bride-groom, I am but his friend. And I rejoice that he has the Bride, that men gather to him. He must increase, but I must decrease. (i.e.) He must be more highly esteemed, and I must be less esteemed. Men have looked upon me as a Prophet, and questioned whether I was the Christ or no, John 1:19,20. It will appear now that he is the Christ, and so they shall gather to him more than to me. And they shall see, that he is more Excellent than I, which has scarce yet appeared. and so he goes on to set forth Christ's excellency, to persuade with them to follow Christ, in the latter end of the chapter, as he did with his two Disciples, John 1:36-38. BEHOLD THE LAMB OF GOD, to occasion his Disciples to go after him, and they did so. And yet not slight the Baptism of John either, in regard of the excellency of his person, and office, above John's.

3. I would feign have him prove, that the fire sucking up the Barrels of water, was a figure of the Baptism of fire, which was to lick up that of water. Where does the Scripture show it was a Figure of any such thing? If not, this is but Master Saltmarsh's consequence, which himself calls, a tradition of man, a false invention, Will-worship, etc., in his Exceptions. The Scripture is clear, it was for another end, to show who was God. Whether God or Baal.

4. As I said before, so I say again. If he mean by Decreasing of John's ministration, all John's ministration, and so consequently Baptism with water, then preaching by word of mouth was to decrease, and repentance, and bringing forth fruits.

Calling upon men to bring forth fruits to repentance, is now to decrease. For this was John's ministration, and so sucked or licked up by Christ. And then all men may see whether this will tend. But John means further his Message and Ministration as he was Christ's fore-runner was to decrease. He was not long to tell the people of one that came after him. But within a little while Christ must increase. (i.e.) Die, and be buried, and rise again, and ascend. So that his Ministry did increase, in that those after that time could say, All is finished and fulfilled that tends to the work of Redemption. He is not only come, but has done the work, and is gone into Heaven. But this does not prove that Baptism with water, nor preaching the word, nor calling men to repent, and bringing forth the fruits thereof, etc. does decrease.

Objections from John 4 But God will be worshipped in Spirit and Truth, and not in any outward Ordinance.

I answer, Our Savior there opposes Spirit and Truth, not to outward Ordinances, but to tying the worship of God to this or that place, which shows that God accepts a Spiritual worship now in any place, as well as at Jerusalem.

2. He does not say, within a Spirit only, neither does he tie them from worshipping at Jerusalem, for they did worship there after, Acts 2. And those that prayed for Peter, it was at Jerusalem. Much less does he here intend to tie them from Gospel Ordinances. For he says, THE HOUR COMES, AS NOW IS, WHEN THE TRUE WORSHIPPERS, SHALL WORSHIP THE FATHER IN SPIRIT, AND IN TRUTH. Now is, and yet he himself worshipped God afterward in Ordinances. For he preached afterward, and instituted the Supper with his Disciples. Did not he worship the Father in Spirit and Truth, now?

3. Then why do these men offer to speak any sound of words, to instruct, or pray, or preach, or declare, or deliver their judgments, or exhort, or confess God's goodness, or declare Christ's love, etc., by word? Is their word Spirit, and Truth? Then why may not another man's word be Spirit and Truth also? And so any outward Ordinance of the Gospel, by the same rule.

4. I would ask, what is meant by SPIRIT and TRUTH, whether a man's own spirit, or God's Spirit? If a man's own spirit, then this was a sin in time of Jerusalem's worship, to worship God in their own spirits, as well as now, 1 Kings 12. ult. If any say, the Spirit of God within a man, or that his spirit should be with God when he worships, I say, that was required then as well as now, 1 Sam. 12:24; Josh. 24:13. There is Spirit and Truth required, yet that took them not off from observing legal Ordinances then. No more does worshipping God in Spirit and Truth, take the Saints off from observing Gospel Ordinances now. As Paul says, Rom. 1:9. He served God in his Spirit, in the Gospel of his Son; and yet this man preached, and conferred, and prayed by word, and broke bread, Acts 20. And was baptized with water. If it be in Spirit, (i.e.) the Spirit of God, then I would ask, whether the Spirit of God does not speak in Scripture, as well as in these men's hearts, and tongues -seeing they say they are not infallible? DID NOT HOLY MEN OF GOD SPEAK AS THEY WERE MOVED BY THE HOLY GHOST?, 2 Pet. 1:21. Does not Christ say, THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE, John 6. And Stephen calls this the Holy Ghost, Acts 7:51,52. And Peter calls the word in the Ministry of Noah, the Spirit of Christ, 1 Pet. 3:19. Now then, those that worship God according to his word in the New Testament, in such Ordinances as the word holds forth. Worship God in Spirit, in regard of the matter of worship. And such the Father seeks to worship him. And so he worships God in Truth, that worships not only from true principles of Christ, who is Truth; in that Truth; But worships according to his word. For he says, Prov. 8, MY

MOUTH SHALL SPEAK TRUTH. Truth, in opposition to perverseness. But if they mean, by worshipping God in Spirit and Truth, to worship in heart, privately and secretly only.

1. I say, this is contrary to the tenor of the Scripture, which calls for glorifying God with our bodies, as well as with our spirits.

2. Then that which some of them cast upon us, may be retorted upon them, out of Matt. 24:26. Mr. Hassal, on page 27\*, says, "The Spiritual man cannot be seduced by false Prophets, that say, Lo Christ is in this form, or that form\*." Mr. Saltmarsh on page 294 says, "That to wait in any way of seeking or expectation, as the SEEKERS do, is Antichristian, because there is no Scripture to warrant any such restoration, or expectation of any such Administration, etc." And charges Matt. 24 upon them, or Independents, or Baptism. Lo here or lo there, in secret chambers, (i.e.) in single fellowships (he says) chambers signifying upper rooms. These professing to be in higher rooms as to Presbytery, Independency, Baptism, etc. But you must take these men's Expositions to be infallible. for they prove it not by any Scripture. (First \*: **God's Design in Man.** Second \*: **Some Beams,** etc.) But see how the whole sentence agrees to them.

1. He is in the Desert. The Church (they say) is in the wilderness, and not yet made visible. And we are to be fed from inspirations and spirit from Christ alone, and no Ordinance to be made use of. What is this, but to be in the Desert where Israel was, where was no outward fruits to sustain them in a way of ordinary providence, but extraordinary. Manna from Heaven, etc. God is not seen nor enjoyed in any Ordinance, but immediately from himself. His Church is in the Wilderness, or Desert. and he is in his Church, and there you must have him. But Christ says, GO NOT FORTH, Matt. 24:26 (i.e.) forth of your Order, and Ordinances, and Obedience. Neither to the Seekers, nor those others, to seek Christ in the Desert.

2. In the Secret Chambers; that is, says Mr. Saltmarsh, Single fellowships. See how contrary to Scripture this is, was not Christ in the Single fellowships of particular Churches in the Apostles' times? Did he not say he would dwell in the Corinthians, and yet a Single fellowship, called out from the world, and Idolaters? And was in the midst of the seven Churches of Asia, Single fellowships.

2) Apply this to others which say, Christ is in the Chamber. All within in heart and spirit secretly. He is not openly seen in Ordinances now, but privately enjoyed between God and a man's own soul, in spirit only. Is not this to have him in the Secret Chambers? But Christ says, Believe it not. And the next words, verse 27 show, that Christ's coming (if it be in Spirit) is made apparent, visible, like the lightning that shines; and is not kept close within, as they say. And so verse 28 makes for gathering together into Visible fellowships. And mark it, He brings no Scripture to prove that by Secret Chambers, are meant Single fellowships. But the Scripture calls the inward parts of man Chambers. The words of a Tale bearer are as wounds, and go down into the Chambers of the belly. So that, he is in the CHAMBERS (i.e.) he is all within in heart, and spirit. Believe it not, says Christ. To that, that he says, Chambers is an upper room, and the Seekers conceive their fellowship an upper room to Presbytery, etc. I answer, I am sure THEY themselves do so for the general, cry out, that those that use Ordinances, are low, and weak. They are not yet come to those high enjoyments as they are. So that by their own description, they are the men that cry, he is in the Secret Chambers private, as a Chamber in a Chamber, according to Scripture.

Objections from Rom. 14:17 THE KINGDOM OF GOD IS NOT MEAT AND DRINK, BUT RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST.

Whence some argue, The Kingdom of God stands not in outward Ordinances, but in inward enjoyments.

1. I would ask, whether the Apostle means there by meat and drink, Gospel Ordinances, or some other thing? The chapter speaks not a word of Ordinances. But by meat and drink is meant, either the difference of meats under the Law, as verse 2, HE THAT IS WEAK EATETH HERBS, which they eat not in the Supper. Or the meat sacrificed to Idols, which it was lawful for them to buy in the Shambles, and eat, and yet some forbear, as verses 24 and 25.

2. Whether by Righteousness is meant, our Righteousness, or Christ's? If Christ's, whether his Righteousness imputed to us only, or inherent in us also? Whether to be made righteous by him only, as Rom. 5:19 or to do Righteousness, and fruits of Sanctification also, as 1 John 2. ult.? If this Righteousness is meant, whether it is inward only, and no outward Righteousness at all to be acted by our bodies? If any outward, which is established, and which is abolished by Scripture?

3. I would ask, whether he that rejoices that the Word of God goes forward, and others walk in the Truth, do not rejoice in the Holy Ghost, as well as he that rejoices in his own feelings and assurances? According to 3 John 3,4.

4. I affirm, in some sense, The Kingdom of God does consist in meat and drink, in these outward things, 1 Cor. 10:32, WHETHER YE EAT OR DRINK, OR WHATSOEVER YOU DO, DO ALL TO THE GLORY OF GOD. Now, the glory of God is part of his Kingdom, and Paul says, IF MEAT MAKE MY BROTHER TO OFFEND, I WILL EAT NO MEAT WHILE THE WORLD STANDETH, RATHER THAN MY BROTHER SHALL OFFEND, 1 Cor. 8:31.

5. Consider, whether by this Argument, preaching, and conference, and instruction, and words of prayer, and praise, and confessing of God's goodness, and Christ's love, and witnessing to God, and declaring our Judgments, our Experiences, etc., be not as clearly taken off, as other ordinances, 1 Cor. 4:20. The Apostle says, THE KINGDOM OF GOD STANDETH NOT IN WORD, BUT IN POWER. You see, there is as little of the Kingdom of God in word, as in meat and drink. Why do they use any words at all, concerning God, or Christ, or the Gospel, seeing it stands not in word, but in power? And their word is not power upon men's hearts, as Mr. Saltmarsh confesses. And yet any man may see, the preaching of the Gospel is called the WORD of the KINGDOM, Matt. 13:19.

6. And therefore, the meaning must be, The Kingdom of God consists not only, or principally in these, either in word, or meat, and drink, etc., as John 12, HE THAT BELIEVES ON ME, BELIEVES NOT ON ME, etc. (i.e.) not only. And, LABOR NOT FOR THE MEAT THAT PERISHETH, (i.e.) only, or principally. So it is here. Doctrine of Baptism, page 11. "To bring signs or ceremonies into the Kingdom of God, if rightly understood is to act against Christ glorified." I answer, is not his preaching, or the writing this Book signs and ceremonies, and so no part of the Kingdom of Christ? Nay, does not this make directly against the Scripture? For what are the Letters, and Syllables, but signs of Spiritual things contained in them, or under them? So that by this tenet, the Scriptures themselves are no part of Righteousness, or of the Kingdom of Christ, if rightly understood. But that is false. For therein is the Law of Christ revealed contained, and the mind of God set down. And he says, on page 16, "Paul knew right well, that not any outward thing was of any account in the Kingdom of God." Then not these men's preaching, or testifying to God, for that is outward, and but outward. Nay, Paul's preaching was not of the Kingdom of God, it seems; for that was outward. This also makes for the overthrow of the Scriptures of the New Testament. For much of it was Paul's preachings. And he says, "If there be faith

and the Spirit, they are sufficient to the Kingdom of God, without any outward Ceremony whatsoever." I answer, a Ceremony is a command of God, to be observed in its time. So that Faith, without any work at all to appear before men. And the Spirit without any fruit to appear before men, is sufficient. See if here is not looseness maintained by this Doctrine, though I cannot say, it was this man's intention. On page 21 he says, "The Kingdom of God is only in spirit in the Saints. THE KINGDOM OF GOD IS WITHIN YOU, Luke 17. THE KINGDOM OF GOD IS RIGHTEOUSNESS, etc., Rom. 14." Here he acknowledges, that the Kingdom of Christ is the Kingdom of God, contrary to his pleading in his exceptions. And mark it, it is Righteousness, as well as peace. And that is, in conversation, as well as in affection. The Grace of God teaches that. TO DENY ALL UNGODLINESS AND WORLDLY LUSTS, AND TO LIVE RIGHTEOUSLY, etc., Tit. 2:12. And that within you, is among you also. For it was not within the Scribes and Pharisees that opposed Christ, no otherwise then among them. The Saints being among them, for it is spoken to them, Luke 17:20,21. On page 21 he says, "The Kingdom of God comes not without observation, as lo here, or lo there." If he means Churches, and Societies, as he seems to, he may as well exclude Saints, unless he will take in all the men of the world to his Kingdom. For if it be in the Saints, it must be here and there. But Christ means, it comes not with that outward pomp of the world, as the Pharisees imagined. He says, "The lightning is a glory without figure, so shall Christ's revelation, and coming in spirit be, Matt. 24. AS THE LIGHTNING, etc." I answer, The Lightning is visible. All the world may see it, and it carries the figure of fire. And withal, I wonder if Christ be not revealed in Spirit to some that walk in the use of ordinances. Objections from 1 Tim. 4:8 Bodily exercise profits little. But Godliness, etc., and all outward things are bodily exercise, as Baptism with water, the Supper, etc.

1. Does this Scripture say, that by bodily exercise is meant Gospel ordinances? I find no such word, nor anything to maintain it from the circumstances of the place.

2. You may plainly see, it is bodily exercise, opposed to godliness wherein there is nothing of God. Now there is something of God in his own appointments. God meets his people in his way, Isa. 64:5. You meet him that rejoices and works righteousness, to such as remember thee in thy ways. And will any man say, that no outward ordinance is called godliness? If they do, consider this place, 1 Tim. 3:16, and there you may see preaching to the Gentiles, is a part of the Mystery of Godliness. And so by bodily exercise here, may be meant, things that are merely of man, having no warrant from God, as appears by verse 7.

3. Consider, if in this place be not meant the exercise of men against the Gospel of Christ, in a backsliding Antichristian way, as verses 1-3.

4. Consider, if he does not mean here bodily exercise only of itself, the mere form without God, and the power, according to 2 Tim. 3:5. HAVING A FORM OF GODLINESS, DENYING THE POWER THEREOF, etc.

5. Take it in their sense, he does not say it profits nothing, but profits little. So that it makes nothing for them.

Objection from Heb. 12:26,27 WHOSE VOICE THEN SHOOK THE EARTH, BUT NOW HE HATH PROMISED, SAYING, YET ONCE MORE, I SHAKE NOT ONLY EARTH, BUT HEAVEN ALSO, etc. Whence they argue, that God shook the earth at the death of Christ, Matt. 27:51. And now afterward he shakes Heaven (i.e.) Ordinances, removes them, that so nothing may remain but spiritual things, that cannot be removed, etc. For answer to this, consider these few things:

1. What time it is the Scripture speaks of, in the word THEN, whose voice THEN shook, etc. We read of diverse Earthquakes. The Earth quaked at the giving of the Law, Exod. 19:18. There was an Earthquake at Johnathan and his Armor-bearers smiting the Philistines, 1 Sam. 14:15. An Earthquake at the destruction of old Babylon, Isa. 13:13. An Earthquake in the wilderness of Beersheba in Elijah's time, 1 Kings 19:11. Another in the days of Uzziah, Amos 1:1; Zech 14:5. Another at the destruction of Jerusalem, Isa. 29:6, and diverse others (Acts 16:26). An Earthquake at the death of Christ, Matt. 27:51...which of these is here meant by the word THEN?

They say, that at the death of Christ. I say at the giving of the Law. For mark it, WHOSE VOICE THEN SHOOK THE EARTH. And then the very voice of God shook the earth. See Exod. 19:18; Psal. 68:8 and 77:18. But I read of no voice from God at the death of Christ. But now he has promised, saying, YEA ONCE MORE I SHAKE NOT ONLY THE EARTH, BUT H E A V E N ALSO. What was that? And when was that? Heaven and Earth shook at the destruction of Babylon, Isa. 13:13. And Heaven and Earth shook at the death of Christ. The Earth quaked, and the veil of the Temple was rent. And so the Holy of Holies was discovered, which was a figure of Heaven, and so Heaven shook. And then he took away the things that might be moved, all the Jewish observations of Ordinances. And if any Ordinances be meant here, it is they. Consider what the Prophet says, 2 Sam. 22:4-9. And this shaking might hold till the utter destruction of Jerusalem, till one stone was not left upon another in the Temple -all these worships destroyed, for old Jerusalem was called Heaven, Isa. 65:17; Rev. 21:1. And consider, Joel 3:16 with Matt. 24:29. So the meaning is, He shook the earth at the giving of the Law, and at the death of Christ he shook Heaven and Earth too. And take one thing more, to prove the shaking of the earth at the time THEN was at the giving of the Law, and that is from Heb. 12 itself. Look to the former verses, and among the rest of the terrible things there spoken of, he speaks of a terrible voice of words, verse 19. And to the voice of words, which voice those that heard, entreated that the word should not be spoken to them any more. And there was the sound of a Trumpet and the fury of a Tempest, yea the sight made Moses quake. Whether should the time THEN be referred but to this time? Objection: But the Apostle says, Now he has promised saying, showing that this shaking was then for to come. I answer, the word Now, does not point out a time there, but a conclusive speech, like that in Heb. 11:1.

2. The Apostle relates to a promise made before, which was spoken by Haggai, chap. 2:6,7. YET ONCE MORE, SAITH THE LORD, I WILL SHAKE HEAVEN AND EARTH, AND SEA AND DRY LAND. And when was that shaking, but at the coming of Christ? The desire of Nations shall come, etc. at his coming, and the setting up of a spiritual House, which was typed out by the second Temple.

3. The Apostle speaks of things not to be shaken afterwards, but things that were shaken then, Heb. 12:27. THINGS THAT A R E SHAKEN, etc. And the Ordinances of the Law were then shaken, but not of the Gospel. I read of no such thing from God, and he was the shaker, and not man.

4. Consider, he speaks of things, that GOD will shake and remove, not man. If it should mean Ordinances, they must be removed by God and not by man. And I would feign see a Scripture for his removing them.

Objection from Rev. 21:23 THEY SHALL HAVE NO NEED OF THE SUN, NOR OF THE MOON, TO SHINE IN IT; FOR THE GLORY OF GOD DID LIGHTEN IT, etc. That is, some say, Ordinances and Administrations. And Mr. Saltmarsh, on page 118 says, "There shall be a glory without Sun or Moon, or Stars, or any such faint or weak, and

# HERE

Again, consider to run to and fro, signifies not the forsaking of the thing utterly. But rather a searching into all particulars of the thing. So it is said, The Prophet walked to and fro, 2 Kings 4:35, yet in the house still. It imports no forsaking either side of the House, but his frequenting both sides. Therefore the Hebrew is once hither, and once thither. So Gen. 8:7. A Raven went to and fro - (i.e.) in going in and returning. That fro, or going, was not an utter forsaking, but a returning again. Signifying also a motion in the thing. So 2 Chron. 16:9. THE EYES OF THE LORD RUN TO AND FRO, THROUGH THE EARTH, etc. Does it mean, his eyes run to his people, and from his people? No, but he is in every place watching over all his people. It shows his care and watchfulness over all. So Zech. 14:10; Jer. 5:1; Ezek. 27:19; Joel 2:9. If it should be Ordinances in their sense, it must needs mean the exercise of themselves in all Duties, Services, Word, Ordinances, and so knowledge is increased in all. But the sentence signifies only a Motion, as appears by John 1:7 and 2:2. A restless condition, John 7:4; Psalm 107:27. A thing in motion, John 13:25; Isa. 33:4 and 49:21; Jer. 49:3. The Sentence (run to and fro) holds out two things. 1) Motion. 2) Motion in the same thing named. So (if it be expounded ordinances) it signifies activity and motion in them. Objection from Daniel 12:7 The power of the holy people shall be scattered. Therefore there shall be no visible Church, nor ordinances. I answer, it is true the holy peoples' power is scattered, if they mean visible Churches, and they of all men have scattered it. But the Scripture does not say, The holy people shall be scattered from being Churches, or having ordinances. For they cannot plead, that is the power of the holy people, for they call them forms. But it says, their power shall be scattered. It seems by reason of oppositions, they shall not have that power to carry on the service of God, as else they might have. But what is this to ordinances?

Secondly, the Moon:

1. Something in man, as his Reason, which is changeable, and runs through many things, Eccl. 12:2. And man's own Reasonings, they shall have no need of, it shall be beaten down, 2 Cor. 10:14. And would many that profess themselves members of the City, would not leave God's light, as the Scriptures, and walk by this light of Reason only.

2. Jewish Ordinances, or Feasts. For at the new Moons they had Feasts, 1 Sam. 20:5; Psal. 81:3. Now they shall have no need of those things. But what is all this to Ordinances? And if this place means so, I would have any man to show me a Scripture to second it in this sense.

But Mr. Saltmarsh says, they shall have no need of Star-light either. He does not mean the Morning-Star, Christ, I suppose. Then by Stars are meant, either wandering Stars, as Jude speaks of, false Teachers. And indeed they shall have no need of them. Or Angels of Churches, Gospel-teachers. Or means that point out Christ, Rev. 1:20; Matt. 2. The Star went before them. Now if this is the meaning of all the faint appearances, that he speaks of, then I would ask, why he, or any man living undertakes to preach the Gospel? What is this but Star-light? If he were an Angel of a Church, he did that which was needless, it seems. Yea, and all his writings, and all their conferences, and bearing witness to God, are but faint appearances. Lights on this side Christ. And so there is no need of any of it. Nay he does ill to set up a light that the Church has no need of, he might have spared his pains in writing this Book. It is a light on this side Christ. It is but a faint appearance. It is but SOME BEAMS, etc. or SPARKLES, etc. And writing is an Ordinance too. Oftentimes he said to me, John says, WRITE THAT THOU SEEST. If this be any light, it is a faint one, it is not Christ. It is not the Lord God. And he is the light of the New

Jerusalem. And if it is not light, then he did ill to set out darkness, and call it, **Some Beams of that Bright Morning Star, or Sparkles of Glory.**

Again, consider the place says, They shall have no need, etc. (i.e.) they say, not of Baptism with water, etc. for they say, Men should live upo Christ, and not upon any Ordinance. It is true, he is our life. But consider, whether this may not take in the Scriptures, for they are a light on this side Christ. And part of the outward Court, as Mr. William Sedgwick says in his Sermon upon Rev. 11. His words are these, page 191. "The outward Court is all your outward Professions, Wisdom, Art, Knowledge, Gifts, Churches, Ordinances, and all that is without the Temple of God. All that is without the Spirit of God. It is given to the Gentiles, wordly Christians, etc. It is given to them, Ordinances, SCRIPTURES, Gifts, Churches, Government. All these things are the outward Court. They are given to the world, therefore leave them out, measure them not. They are the outward Court, therefore take no pains about it. Cast it off. Own it not. Acknowledge it not. Measure it not. For it is not worth the measuring." And on page 192, "But you will say these are holy things: Holy Ordinances, HOLY SCRIPTURES, Holy prayer, Holy FAITH. These are the HOLY CITY of God. TRUE, and yet all these things are given to the Gentiles, to be trampled upon. And trodden under foot." And on page 193, "And of all the Holy things of God that are outward HOLY ORDINANCES, SCRIPTURES, Churches, etc., they shall tread them under foot, and use them like Beasts and Swine. And so throw them away too, as some do. And not make use of them." Yet see, Isa. 8:20. TO THE LAW, TO THE TESTIMONY, etc. And the Bereans are commended for searching the Scriptures, for making full use of this light. (Acts 17:11).

Again, consider if it should mean Gospel Ordinances, he does not say, there shall be no Sun, nor Moon. But you shall have no need of them. (Margin note: Psal. 19:1 and Psal. 8. And the Scripture, Rev. 21 and 22 says God, shall be their light, but shall give them light - Rev. 22:5 - and the glory of God did lighten it, Rev. 21:23. And God's glory appears in outward things, as above is shown.) Sun and Moon declare the glory of God. When the Sun shines in the daytime, though we have no need of the Moon, yet we see the work of God in it, and he is glorified. So that if we have no need of Ordinances, yet God will have his glory in our walking in the use of such as he commands, before men. And if men have no need of Ordinances, to use them, being filled withthe Spirit, and enjoy more of God in themselves, yet they shall meet God in his ways, as Isa. 64:5. If not to receive, yet to return thanks and praise in the use of Ordinances.

Again, consider if this means Ordinances. The Scripture is so far from taking off from the use of them, that it shows they shall be more glorious, Isa. 30. THE LIGHT OF THE SUN, SHALL BE AS THE LIGHT OF SEVEN DAYS, etc.

Objection, Dan. 12:4 THEY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED, say some - They shall run to Ordinances, and from Ordinances, meaning Baptism, and the Supper. A very likely Exposition. They shall run to that which God commands, and from it, and knowledge shall be increased. This is the increase of knowledge in them, as it was in Adam. He obeyed the Command, and ran from the Command, and knowledge was increased. But mark, his running from, was Satan's persuasion. And knowledge was increased to his sorrow, Gen. 3:5. So it is here, this persuasion comes not of him that calls us to run forward, and then backward again. That which was a cursed design of Satan, to increase knowledge in running from God's Command, can never be the way of the Spirit now.

And therefore if we must take it in their sense of Ordinances, it must needs mean false Ordinances of Antichrist, and the world. And so the Saint's running to them, they know the vanity, the superstition, the emptiness, the nothingness of them. And so by running from them again, they cleave more to Christ, and partake more of Christ. Or else Ordinances of the Law, which many that were dead did run to, and yet in time were taken off from them again. But what is this to Ordinances of the Gospel. Objection from Daniel 9:27 He shall cause the Sacrifice and oblation of cease (i.e.) outward ordinances shall cease. For such were Sacrifices and oblations. I answer, 1) Consider what it is that is here Prophesied of to cease, Sacrifices and oblations. Such ordinances that were used of the Jews in the time of the Law. This speaks not a word of ordinances since the Law. When were ever any Gospel ordinances called, Sacrifices and oblations? And this is agreeable to what was fulfilled by Christ, for he caused the Sacrifice to cease, according to Col. 2:14 and the Book of the Hebrews, especially the 9th and 10th chapters, but especially the 10th. SACRIFICE AND OFFERING, AND BURNT OFFERING, AND OFFERING FOR SIN THOU Wouldest NOT; THEN SAID I, LO, I COME, etc. (i.e.) Christ. Or if it mean not the Messiah, but the Prince that shall come (verse 26) shall cause the Sacrifice to cease, as it may do. For the violence of War, and such violences as was used by Titus Vespasian's Army, might well cause the Sacrifice to cease for the present. But this proves not a period put the the Sacrifice, if it were Gospel ordinances. No more than Nebuchadnezzar's prevailing against the Jews only, proved a cessation of legal ordinances. Objection out of Eph. 4 Master Saltmarsh says on page 38, "The Baptism of Christ is, that one Baptism spoken of, Ephesians 4, ONE FAITH, ONE BAPTISM." Hence they argue, "This one Baptism is the Baptism of Christ, or of the Spirit, and there is only this. Therefore Baptism by water is ceased." I answer, all those ones, are with respect to the unity of the Spirit, which he exhorts them to keep. Now in keeping the nity of the Spirit, which is the bond of peace, there is,

1. ONE Body, yet this hindered not but in visible order of walking, there was at that time, many Bodies, 1 Cor. 12:27. Paul tells the Corinthians, they were the Body of Christ, Rom. 12:7 he says, WE BEING MANY ARE ONE BODY IN CHRIST, speaking of the Romans that were Saints. The Ephesians were a Body, Eph. 4:16 for the body was to be edified in love, by the members. Now, no one member could edify the universal Body (except an Apostle by his writings) but this Exhortation concerns every particular member. Therefore he means such a body, where the members had communion so as they might edify one another. The Scripture speaks of such Bodies which had administrations among them, which have in them, some to see, called, an Eye, some to hear, called, the Ear. Some to administer, called, the Hand. Some to support, called, the Foot. Which cannot be done in the general, but in a particular body walking together, and yet all these are but one body in Christ, in the unity of the Spirit. So there were several Bodies in Asia, Rev. 2 and 3, and Gal. 1:1 and he himself confesses particular Bodies, or Churches, page 306. Yea and visible Churches, pages 145 and 175. Yet all but one, in unity of the Spirit. So Paul calls Christ, THE APOSTLE OF OUR PROFESSION, Heb. 3:1. Yet this hindered not the being of twelve Apostles in those times. And they are to be acknowledged Apostles of our Profession too. So that this arguing is but a sound without substance.

2. ONE SPIRIT in the unity of the Spirit, and yet this hinders not, but there are seven Spirits also, Rev. 1:4. And seven Spirits of God too, Rev. 4:5. There is a spirit of Adoption, Rom. 8:15. A spirit of burning, Isa. 4:4. The Spirit of Christ, 1 Pet. 1:11. The spirit of Council, Isa. 11:1. The Spirit of God, the Spirit of Glory, 1 Pet. 4:14. The Spirit of Grace, and supplications, Zech. 12:10. The spirit of Judgement, Isa. 4:4. The spirit of knowledge, Isa. 11:2. The spirit of life, Rev. 11:11. The Spirit of the Lord, the spirit of meekness, 1 Cor. 4:21. The Spirit of promise, Eph. 1:13. The Spirit of Prophecy, Rev. 19:10. The spirit of truth, 1 John 4:6. The spirit of understanding, Isa. 11:2. The spirit of wisdom, Eph. 1:17. And there can be diverse operations and administrations, yet the same spirit, 1

Cor. 12:4, etc. There is the Spirit, and the manifestation of the Spirit in several gifts. The word of wisdom, the word of knowledge, faith, miracles, healings, etc. Yet all one in the unity of the Spirit. So this Baptism, though there be several Baptisms, as baptism with water, baptism with the Holy Ghost, baptism of sufferings -yet but one, because they flow all from Christ, as their Author, and maintainer. And thus the fruits of the Spirit, love joy, peace, etc., and the gifts of the Spirit, the word of wisdom, the word of knowledge, faith, miracles, healing, etc., are but one Spirit. And yet you see, a spirit of wisdom, a spirit of judgement, a spirit of promise, but in unity of Spirit but one.

3. There is ONE HOPE of your calling, yet the Scripture mentions more. Sometimes Christ is called our hope, 1 Tim. 1:1. Sometimes the expectation of the Saints, concerning any particular they look should be made good to them. So the expectation of the Resurrection of the dead, both just and unjust is called, their hope towards God. To wait for a thing we expect, is called, Hope (Rom. 8:24). And this is begotten by experience, Rom. 5:4, therefore it is the grace of waiting, and not Christ himself. Sometimes the Saints in the presence of the Lord at his coming, are said to be their brethren's hope, 1 Thes. 2:19,20. Yet all these three are one in unity of Spirit, and none of them ceased, because there is ONE hope of our calling.

4. ONE LORD. Why, says the Apostle, There are Lords many, yea and lawful Lords too. Kings, Magistrates, Governments. Yea the Husband is the Wife's Lord, 1 Pet. 3:6. Yet all these but one in unity of spirit. And none of them ceased because of this.

5. ONE FAITH. Faith is taken in several acceptations, as sometimes for the Gospel, the word of the Gospel, Acts 13:8; Gal. 1:23; 1 Tim. 1:19 and 5:8; Jam. 2:1. Sometimes the faith of God (i.e.) his Truth and Righteousness towards men, Rom. 3:3. Sometimes a fruit of the Spirit, whereby a man receives Christ, and believes on him, Gal. 5:22. THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN, Heb. 11:1. Sometimes to be convinced who is the Christ, is called, faith, or believing, John 2:23-25. Sometimes the profession of him is called faith, as that of Simon Magus, Acts 8 and John 6. There were many that did believe in profession, and did not believe in truth. The stony ground's profession is called, believing, Luke 8:13. And we are exhorted to hold fast the profession of our faith, Heb. 10:23. And there is faith, that is receiving of Christ, John 1:12. And yet there is but one faith in the unity of the Spirit. There is faith, and the profession of faith, yet all these flow into one in unity of spirit.

6. There is ONE GOD, the Apostle says, THERE ARE GODS MANY, and lawful gods too. I SAID, YE ARE GODS, speaking of Magistrates. Yet in unity of spirit but one God.

7. ONE FATHER, yet there be true real Fathers upon earth, that many of the Saints acknowledge, and honor. Fathers of our flesh - HONOR THY FATHER AND THY MOTHER. And those that beget them to the faith are called, their Fathers. So Paul calls himself, the Corinthians' father, 1 Cor. 4:15. And calls Timothy, his own Son, and Onesimus, whom he begot in his bonds. And yet but one father in unity of Spirit. But will all this, or any thing from this Scripture, prove that which Mr. Saltmarsh drives at: That because there is one Baptism, therefore baptism with water is ceased? Did it prove, that baptism of gifts was ceased, when Paul wrote this? For he says, there IS one Baptism. He says not, there shall be but one. And that of gifts was then in being, and that of water too. But they are all one in unity of spirit, being either administered by the Spirit, or revealed and Authorized, by the Spirit in Scripture. Again observe, he says, there is one (he does not say, there is BUT one) when he says, there is one Body, does he mean but one. There was the Body, the Church. There are the bodies of the Saints, which are the Temples of the Holy Ghost. He does not say which he means there. There were then several Bodies, or

Societies of the Saints. There is one body, he says. Does he mean the visible Church at Corinth, Ephesus, Galatia, the seven Churches of Asia were false Churches, or no Churches, or ceased now? Why then does the Spirit in Scripture call them Churches? And if they were all true Churches, and yet but one Body then. And the several Baptisms I named, all true. And yet but one Baptism then. What hinders that it may not be so now? And when he says there is one Spirit, does he mean, the several administrations, and operations, and gifts, and manifestations of the spirit were then ceased? Were not they the Spirit of Christ? Was the spirit of wisdom, and of a sound mind, and the spirit of promise, and spirit of Prophecy, etc., false spirits, or ceased now? Truly no such thing, the Scripture speaks contrary. And yet one Spirit. And when he says, There is one hope of your calling, (i.e.) Christ our hope. Were the waitings of the Saints, and their expectations, yea and the Saints themselves nothing now? Were they abolished, ceased, a shadow, etc.? No such matter. Why, but this will follow upon as good reason as the other. And because he says, THERE IS ONE LORD, were Magistrates ceased? And Husbands ceased? And because he says, THERE IS BUT ONE FAITH, was preaching of the Gospel ceased? Or conviction who is the Christ, or profession of him ceased? Or because there is one God, was Authority of Magistrates ceased? And because there is one Father of all, were men, fathers of their children, ceased? Or begetting men to the faith ceased? But if these follow not, as they do not, neither will it follow, that because there is one Baptism, that therefore the Apostle must needs mean here there is but one. And the baptism of water is ceased. Or that the Saints are to acknowledge no more, or practice no more. For all the other will follow upon as good consequences as this, and this is but a consequence. But that would be a manifest falsehood, if we should say it, and directly against Scripture. Therefore so must the other be. He says, on page 127, upon Eph. 4, That "where it is said for the perfecting of the Saints, etc., it has relation to the tenth verse, that speaks of Christ ascended, that he might fill all things. And this of the perfecting of the Saints is only an exposition, or interpretation of the tenth verse in the work of the Ministry, or the glorious and spiritual administration of himself upon his, and to bring them all into the unity of the faith, etc." I answer, that he perfects the Saints, it is true. But the means by which he perfects them, is by the gifts he gave. And therefore they are to continue till we come to the unity of the faith, and not to cease. I mean the ordinary Pastors and Teachers. And this to filial things, may as well be read to fulfill all things. And so it has relation to the fulfilling of the Scripture that Prophesied of his Ascension, and giving gifts, Psal. 68:18 and not only of his filling the Saints from himself. And therefore for the perfecting of the Saints, etc., depends upon the word fore-going more properly, than upon the tenth verse. And so Mr. Saltmarsh himself, is pleased to expound another Scripture, Matt. 28:18. He baptizes, he says, in their ministration, so I say, he fills in their ministry, etc. And he says again, pages 128 and 129, none can perfect the Saints but Christ, not Apostles, etc. I answer, as instruments others may, but not as the main workers. And so the Scriptures, are said to make the man of God perfect, 2 Tim. 3:16. And so the Apostles are said to be workers with God. And so Paul tells the Corinthians he had begotten them, meaning as an instrument in God's hand. And so they may as well perfect, as beget. But this by the way, because I was answering an Objection gounded upon that chapter. Some say, they wait for an Administrator, for a new command, as Joshua when he circumcised, after Circumcision had been neglected, Joshua 5. For a new institution to Baptize, and break bread, etc. Answer: Joshua did not wait for a new Institution to Circumcise, because Circumcision had been corrupted, and lost. For it was not lost. For though they had not Circumcised after they came into the Wilderness, yet there were Circumcised persons among them: Joshua, and Caleb.

2. This was no new Institution, but only a command, minding them of, and quickening them to their duty. And calling Joshua to do that which had been neglected. Not an Institution to that which was not before. For that is an institution, when that is commanded that was not done before the first Command. And we must look for no more new Commands, but what we find in Scripture. For so says the Lord, Rev. 22: IF ANY

MAN ADD TO THE WORDS OF THE PROPHECY OF THIS BOOK, GOD SHALL ADD TO HIM ALL THE PLAGUES WRITTEN THEREIN. But that Prophecy speaks of no new commands, which were not then in force.

3. Circumcision was not lost through the over-spreading of Idolatry, Anti-christianism, Corruption. For if so, then it had been more likely to have been lost in Egypt. But neglected for a time. Therefore here was no new institution.

4. Circumcision was omitted upon a special reason, as may appear: because they were in their travel, and journey. And while they were sore they were unfit to travel, as appears, verse 8. And in their journey, they were to wait upon the Lord's motion, when the cloud removed, whether by day or by night. Therefore till they were come to be settled in Canaan they omitted it, as being prejudicial to their journey. This reason is clearly given (though some deny it) in the fifth and sixth verses. They were not circumcised, for the Children of Israel walked forty years in the Wilderness, etc. The reason why Joshua Circumcised, is given, because they were not Circumcised, from the days of Egypt. The reason why they were not circumcised is given, their walking in the Wilderness, their travels and journey. So that when this special reason was taken away, that they were come into Canaan, then he Circumcised.

5. The case was not with them as it is with us. We have now a written Word, the Scripture to be our rule. They had none but by tradition, or extraordinary revelation, till the Law was given upon Mount Sinai. And when God minded Moses of ordering and eating the Passover, Exod. 12:44,48, etc. he intimates, that either the Passover was not eaten, after the first eating of it in the Wilderness, till they came into the Land of Canaan, for at the first eating thereof, they that came out of the Land of Egypt were circumcised. And he says, No uncircumcised person shall eat thereof. And besides, he speaks of Strangers joining themselves to them, and eating thereof, which was done in the Land, for I read not of any Stranger joining to them in the Wilderness. Or else, if it was eaten after the first time in the Wilderness, then it is more clear that Circumcision was neglected upon that special reason of their travels, which they could not do, and wait upon God's removes. And therefore it was let alone upon a special reason, as it should seem by special dispensation, till they came into the Land of Canaan. But we have a Law given by Christ to walk by, and need not walk by tradition. Which is ground for us, to use those ordinances that have been corrupted by Antichrist, though we have no new institution of special revelation from Heaven, but the movings of the Spirit of God, and the Scripture, to our duty. Objection from 2 Peter 3:10 BUT THE DAY OF THE LORD WILL COME AS A THIEF IN THE NIGHT, IN THE WHICH THE HEAVENS SHALL PASS AWAY WITH A GREAT NOISE, AND THE ELEMENTS SHALL MELT WITH FERVENT HEAT; THE EARTH ALSO, AND THE WORKS THAT ARE THEREIN SHALL BE BURNT UP. The objection is thus framed: The Heavens, and Elements, and Earth, they say, are the ordinances that men have made a Heaven of, and are Elements of this world. Water, Bread, Wine, etc. Now in the Day of the Lord (i.e.) when Christ reveals himself more fully to the Soul, the Heavens (i.e.) ordinances, shall pass away with a noise, with great stirs and combustions. and the Elements with heat, (i.e.) the fire of the Spirit shall burn up all these observances. Mr. Saltmarsh says on page 258, "The day of the Lord will come, etc. in the which the heavens shall pass away with a noise, etc. which is a Prophecy not only of the last Judgement, but of the particular Judgement upon former Administrations IN a Christian. Which is figured out in the Heavens, and Earth, and Elements. Which are those more less glorious Administrations. And the fire is the trial by the Spirit of God, which as fire burns and otherwise destroys." Others say, the Heavens were Ministrations (i.e.) of ordinances.

Answer:

1. I shall require a Scripture, where any Gospel ordinance is called either Heaven, or Element, or Earth. For I dare not take Scripture of a private interpretation.

2. Mr. Saltmarsh says, it is former Administrations IN a Christian, so that this crosses; both others that expound it of external ordinances, and himself also that drives at the same thing, for external ordinances are not IN a Christian.

3. Consider, the scope of the Scripture is to show that there is a day of perdition for ungodly man, as sure as ungodly men were destroyed in the old world, verses 6,7 and that was a general day. So is this, and Mr. Saltmarsh confesses as much. (Though he says not only, but proves not his exposition.) Therefore no such particular day as they speak of. But in these two verses, 6 and 7, consider:

1) The world that perished by water was not former ordinances, but people, wicked men. Yea, the form of Heaven and Earth was for the present quite marred, and nothing but ruin seen in either. So in the second, it shall not be the destruction of ordinances, but wicked men. Wherein the frame of Heaven and Earth shall be as much ruined by fire, as the other was by water.

2) Consider, in the former destruction there was material water at the Flood, and therefore what reason can be shown that here should not be meant also, material fire for the destruction of this? To that which some object that the earth shall continue after the general day, I answer,

1: Scripture says so.

2: Suppose it does, yet it hinders not, but the earth and the things therein shall be burnt up (i.e.) destroyed by fire, as the former was destroyed, with the works therein, by water, till it was anew replenished.

3: If I should grant them that this is meant Ordinances, I think all that understand themselves, will confess, we are not to lay them by, till God has put a period to them. Now the time of their Consummation, you see here, is the day of judgement, and perdition of ungodly men. Therefore unless they can prove the day of judgement, etc., is now, it is not the time of ceasing of Ordinances, if that should be the meaning. But after that day we read of nothing afterwards, but the godly going into everlasting life, and the wicked into everlasting condemnation, and perdition, Matt. 25:46.

4: It is said, The Heavens being on fire shall be dissolved, etc. Mark in the ordinances are never called Heavens. But if any say, men have made them their Heavens and thought they could not be saved without them. I answer, in that sense, Heaven may pass away, and Elements, and Earth, and all things. The Saints shall never rest upon them, to make them their foundation, nor trust, nor confidence, nor God. But this makes no more for the CEASING of them, than because man has made Gold his hope, therefore he shall use Gold no more. The making of it his hope shall cease, but he may use it still. So it is in this case. But for better understanding of this place, consider what in Scripture is called Heavens. 1. The Air. Therefore Fowls are called, Fowls of Heaven. Sometimes the Spheres where the Stars are -therefore called, the Stars of Heaven. Sometimes the holy place where God is, the high and holy place, Psal. 26:6. And so it is a state of happiness and glory, Matt. 5:16. Sometimes for a state of dignity, a high state, Amos 9:2; Isa. 14:20. Sometimes for the Church of God, Rev. 6:14 and 12:1. Sometimes heavenly spiritual things, Phil. 3:20. Sometimes God himself, Matt. 19:21; Dan. 4:26. I find no other acception of Heaven in Scripture. Now there is no reason can be shown that God himself, or Spiritual things, or the Church of God, or happiness and glory, or the high and holy places where God

is said to dwell shall be dissolved. Therefore it must needs mean either the Air or Starry Heaven, or the high and lofty state of man, either within them, or without them, exalted against Christ. But what is this to Institutions and Ordinances of Christ? But some plead for the ceasing of Ordinances, and of the whole ministration of the primitive times, as well preaching, as Baptism, and Supper, etc., thus. They (D.P.) say, "The Apostles did fore-see, and fore-tell, of a time of Apostacy, and God's withdrawing from that Ministration, and that the Man of Sin should set himself up in the Temple, and ordinances, and worships, where God did sit before, 2 Thes. 2:3,4. For therefore the man of sin got into them, because God had accomplished his pleasure in those Administrations."

I answer, I never read that the sinfulness of man, or his falling away, put an end to any ordinance of God, but by God himself. For if so, then Judah's corrupting God's ordinances so often as they did, under their idolatrous Kings, should have put an end to those ordinances. But that is false, for they continued till Christ came, notwithstanding the corrupting of them by men, and falling away of Judah so often, in respect of pure worship. Therefore says God, Mal. 3:7, FROM THE DAYS OF YOUR FATHERS YE ARE GONE AWAY FROM MINE ORDINANCES, AND HAVE NOT KEPT THEM; RETURN UNTO ME SAITH THE LORD, etc. And this was in tithes and offerings, and other ordinances wherein God says, he was robbed, as the following verses show. So that you see, man's falling away from God's ordinances, does not put an end to them. For God calls upon them to RETURN.

2. That place in the Thessalonians does not show an end put to the primitive Administrations, for then there must be an end put to preaching, and believing also. FOR FAITH COMES BY HEARING, AND HEARING BY THE WORD PREACHED. And that was a primitive Administration. And the Scripture says expressly, 1 Tim. 4:1, SOME SHALL DEPART FROM THE FAITH. And Doctrine was corrupted by the man of Sin, as well as other Administrations. Yea, and Paul tells Timothy, THE TIME WILL COME WHEN MEN WILL NOT ENDURE SOUND DOCTRINE, 2 Tim. 4:3. So that by this Argument, there is an end put to all sound Doctrine, preaching the Gospel, and faith, which is false. For the Gospel is to be preached to every creature under heaven. And every creature lived not before the falling away. So that you see this is deceitful arguing. The first Reason he shows, "That God had done his pleasure in that first Ministration, and so it was ceased, is, because if not so, then there is a power able to cross the power of God, which is Atheistical to imagine." I answer, the consequence is unsound, and follows not. For God suffered Israel to apostate from his Ordinances, and Administrations, in regard of the purity of them. And yet God had not done his pleasure in them, neither was there a power able to cross the power of God. It is prophesied, Matt. 24:29. After that tribulation there spoken of, the Stars shall fall from Heaven. If by Heaven there be meant the Church, and by Stars the Ministers or Angels, as in Rev. 1, then it will follow by this arguing, that there is now no ministration, no Stars or Angels to minister in the Churches. And if God's own people be the Angels, as Mr. Saltmarsh says, and the Angels be Stars, as Christ says, then their falling away puts not an end to their ministration, though it cloud it for a while.

3. Consider, that in those times of Antichrist, and the prevailing of the man of Sin, all did not fall away, as I have proved before. But God had his remnant still that stuck to him, and worshipped not the Beast, nor wandered not after him. And therefore that ministration was not terminated at that time. For, because some fell away, it will not prove that the Ministration is ended, and God's pleasure done in it, no more than because the Stony-ground-hearers fell away, it puts an end to the preaching of the Gospel, and hearing the Word. Nor because some shall depart from the Faith. Therefore it is put to an end, and

God has done his pleasure in the ministry of Faith. And because many follow the pernicious ways of false Teachers, therefore it puts an end to the way of truth.

4. God sometimes permits things to come to pass in his providence when there is no power able to cross the power of God either. He suffered Peter to deny, and forswear his Master. And yet no power able to cross the power of Christ in it. Neither had Christ done his work in Peter, nor his ministration. And all the Disciples forsake him, and fly. And yet God had not done his work in them, etc.

2. His second Reason, that God had done his works in them is, "because before he suffered them to be ruined, the Apostle says, the man of Sin did work in his days, but was hindered of his purpose, for that which hath let, will let, until it be taken out of the way, or removed, or withdrawn. And what is that? Why it was the glorious power and presence of God, which did accompany that Ministry against all that should oppose it, or seek to destroy it, till the Lord had accomplished his pleasure in it, 2 Thes. 2:7."

1) I answer, it is more likely that he that lets (though the power and hand of god is chief in all) was the Roman Emperors, that hindered the rising of the Popes, or showing of themselves in such a way of Authority as they do, till they were taken out of the way. For till then, the Popes had not got both powers, Ecclesiastical and Civil, for he says, He will let until H E be T A K E N out of the way. Now who shall take God out of the way, if it means him, and his power? It should rather have been, till he remove himself out of the way. But this word T A K E N shows some other Let, that God had appointed to hinder for a time.

2) In this revealing of the wicked one, or man of Sin, God put not an end to his Administrations, but made way for execution of vengeance upon the wicked, that they might be brought to destruction, and just recompence for their wickedness, as appears, 2 Thes. 2:10-12. HE SHALL COME WITH ALL DECEIVABLENESS OF UNRIGHTEOUSNESS IN THEM THAT PERISH, BECAUSE THEY RECEIVE NOT THE LOVE OF THE TRUTH, etc. THAT THEY ALLMIGHT BE DAMNED, WHO BELIEVED NOT THE TRUTH, BUT HAD PLEASURE IN UNRIGHTEOUSNESS. And mark it, here is the cause of his appearing (I mean Antichrist) AND FOR THIS CAUSE GOD SHALL SEND THEM STRONG DELUSIONS, THAT THEY SHOULD BELIEVE A LIE. Not to put an end to the ministrations of the primitive times, but as a just punishment of hypocritical, and false-hearted professors. Therefore he exhorts the Thessalonians, and in them all other believers, and Churches of Christ to stand fast, and hold the Traditions of Ordinances that they have been taught, either by word, or the Apostles' Epistles. And prays that God may stablish them in every good word and work, verses 15, 17. It seems he foresaw a time wherein the Saints should be staggered by some men. He says, "Nero, and the desperate Jews were resolved to destroy that ministration, and left no means unattempted to accomplish it, as the tearing and haling of the Apostles, the raising of uproars, and mutinies against it, and the casting of slanders upon it, saying, They denied their Laws. And all to destroy that Ministry. Yet they could not prevail until the time that God had done his work in them." I answer, the destroying of persons that carry on a Ministry, puts no end to the Ministry. Paul's being bound, did not bind the word of God, Saul's making havoc of the Church, put not an end to the Church.

2) If he takes this prevailing of the man of Sin, to put an end only to Baptism and the Supper, I would see his proofs for those particulars. If to all the Apostles' Ministry, that they ministered, then see what follows.

1: It puts an end to preaching the Gospel, for that was part of their Ministration. And so he says, "They could not prevail against Paul, 2 Tim. 4:16 and 17,

because the preaching was not then fully known. That is, that the fulness of the Ministry was not then brought to light, and nothing could prevail until that was done." But this is a false conclusion.

For

1. Paul charged Timothy, THAT THE THINGS HE HAD HEARD OF HIM, HE SHOULD ALSO COMMIT TO FAITHFUL MEN, THAT MIGHT BE ABLE TO TEACH OTHERS, ALSO, 2 Tim. 2:2. So that after Generations were to preach the word, as well as that wherein Paul lived.

2. The Scripture says, THAT BY ME THE PREACHING MIGHT BE FULLY KNOWN. It does not say the Ministry is ended, but that Paul might do all the work he was appointed of God to do, and then it was fully known by him, that H E might fulfill H I S Ministry, as he exhorts Timothy to do his. And the preaching was not fully known by Paul's mouth alone. Therefore it means either that which he was to do, or else that he might live till he had set things in order, and taken order that preaching the Gospel might be carried on after his death, 2 Tim. 4:5 and 6. He says to Timothy, MAKE FULL PROOF OF (of fulfill) THY MINISTRY. Why? FOR I AM READY TO BE OFFERED UP, etc. So that there was a Ministry of preaching after Paul's, and therefore that Ministry not ended by him, nor the preaching fully known. And the Geneva Translation read it, THAT THE PREACHING MIGHT BE FULLY B E L I E V E D. And I hope it will be granted there were believers both when the man of Sin prevailed, and since. If not, then the men that maintain this Text are no believers. Other Translations read it, THAT THE PREACHING MIGHT BE FULFILLED TO THE UTTERMOST. That was Paul's own preaching, and then Paul must die. But what is this to the ceasing of the preaching of the Gospel? Again, if God had done his work in the Apostles' Ministry, when the man of Sin was revealed according to the Thessalonians, and so it was to cease, then God had done his work in reconciling sinners to himself, for their Ministry was a Ministry of reconciliation, 2 Cor. 5:18. And prayer is ceased, and preaching of the word, for this was their Ministry, Acts 6:4. Then God has no work in converting of Souls, for this was their Ministry, Acts 21:19. Then God has done his work with the New Testament and the Spirit, for this was their Ministration, 2 Cor. 3:6 with 4:1. Then God has done His work of perfecting the Saints, and of edifying the body of Christ, for this was their Ministry, Eph. 4:11. Then Christ has done writing His Epistle in the heart of His people, for this was their Ministry, 2 Cor. 3:3. Then God has done his work in relieving of the Saints, for this was their Ministry, 2 Cor. 8:4. But all this is untrue, therefore the other is as untrue and groundless from that Scripture, or any other Scripture. But if he means in outward gifts or Miracles, I confess God had done his work in them, for confirming the word then spoken. So that Man of Sin prevailed against them, and they ceased for the present. But for other things, the Scripture has not so much as a shadow of proof. Paul must fulfill his Ministry, 2 Tim. 4:17. Timothy must fulfill his Ministry, verse 5. Tychicus must fulfill his Ministry, Col. 4:17. So other Spiritual men. But this proves nothing that that Ministry is ceased. But when they had done their work, others must carry it on. "So that," he says, "God's withdrawing his irresistible power from that Ministry, and so gave way to the man of Sin, was a clear testimony that God had done his work in it? and now the man of sin must bear sway in usurping, and corrupting that Ministry, etc."

1. I answer, God did not withdraw his irresistible power from that Ministry, unless it were from those Miracles and gifts that I spoke of before, because the reason of giving them was at an end.

2. The Man of Sin prevailing for a time, is no more testimony that that Ministry is ceased, than because the Babylonians prevailed against the Jews, and

Jerusalem, and destroyed it for a time, and burned the House of the Lord, that therefore that Ministry was ceased. Which notwithstanding did not cease, though Israel were Captives for a time, but was restored again so soon as they were delivered. Yea, and as much of that Ministry as God had not tied strictly to Jerusalem, they acted in Babylon. They circumcised in Babylon. (Margin note: It appears because they did beget children by appointment from God, Jer. 29:4-6. And when they came to build the Temple at Jerusalem they did eat the Passover, and we read not of any Circumcising them after their return, which shows it was done in Babylon, for no uncircumcised person is to eat of it.) They prayed, and fasted, Zech 7. (Though he says, they fast still, and acted no ordinance.) But for Sacrifice, God had tied them to H I S Altar, to Jerusalem, where he (Lev. 17:3,4; 1 Kings 8:29) placed his name, where his presence was. But now his presence is wheresoever two or three are gathered together in his name (Matt. 18), therefore there they may carry on ordinances.

2. He says, "It appears further, that ordinances were to cease, by the bringing in of a more excellent and glorious Ministry. Which was Christ coming in the glory of His God-head, spoken of in Rev. 19, and seen by John in a Vision, as of a time to come. And therefore John was taken up into a higher condition, when he saw that Ministry on foot, which does intimate to us, that the Saints shall be enabled in the days of that Ministry, not in their own vain glory, but in the clearer knowledge of the glory of Christ. Hence it was that the Apostle does plead for a further growth." I answer, this Argument, with the proofs, makes but an empty sound without substance. There is not a word spoken in Rev. 19 of the ceasing of any Ministry, except the ministry of the Whore, in the beginning. The rest of the chapter treats of the Marriage of the Lamb, and the trimming of his Wife, and his conquering of his enemies. But not a word of any ministry ceasing. And all this was in its measure then, in the Apostles' days. He might have done well to have shown the verse, or words, for the ground of his Argument. That that ministration was then on foot is clear. The Apostle says, **THEY KNOW CHRIST NO MORE AFTER THE FLESH**. Then it seems was the ministry of his God-head, and that is always glorious. For God and glory cannot be separated. Therefore those that see him are said to be changed into the same Image from glory to glory. And they that believe in him, are said to rejoice with glorious joy. Yea, and the glory of the God-head of Christ did appear very glorious in the days of his Flesh, John 1:14. The ministry of his God-head was seen in his people then, so it is now. And he was married then, to those he took into Covenant. And then opposed, and took vengeance upon his enemies (though ther be several seasons in which he does things more fully, and clearly than at some other times) so that the same Ministry was afoot in its measure in John's time. Therefore we are said to be changed into the same Image from glory to glory, 2 Cor. 3. To that, that the Apostle pleads for further growth. That he does in many places. But what is this to the ceasing of an outward ministration? When Job says, Job 17:9, **HE THAT HATH CLEAN HANDS SHALL GROW STRONGER AND STRONGER**, does he mean, that the former strength shall cease, and a new strength possess that man? Or does he mean, there shall still be an addition of strength to that which he had? He does not mean, the former strength must be laid by, and another strength taken, but more added. Neither does he mean that his sacrificing should cease because he grows stronger and stronger. When a child grows towards man's stature, and strength, he does not first lose that small stature or strength, which he had. But finds an addition of more to that which he had. So when Paul exhorts the Thessalonians to abound in love more, he does not mean he should lay by love in that measure or kind they had it, but add more to it. So that this will not prove the laying by a ministration, but an addition of more glorious discoveries of God, to that which the Saints have formerly. He says, "I may see the truth of this in 1 Cor. 13:8-12 compared with Phil. 3:13,14. In which places the Apostle does acknowledge the shortness of the ministry then present, to what should be. And tells us that, that ministry was but in part, or imperfect. But he looked for one to come, that should be perfect, etc. And then by the appearing of that, the other should be extinguished." I answer, the Scriptures cited, prove

no such thing as they are cited for. For the thing to be proved is, that the Apostles' Ministry, or that in the primitive times, in regard of Baptism with water, the Supper, Preaching, etc. are extinguished, or ceased by the bringing in of a better Ministry. Which Ministry is now, as the Author of this plea intimates. For else why does he plead they A R E ceased? We shall examine the Scriptures.

1: For that in the Corinthians, it says indeed, HERE WE KNOW BUT IN PART, AND PROPHECY IN PART. BUT WHEN THAT WHICH IS PERFECT IS COME, THEN THAT WHICH IS IN PART SHALL BE DONE AWAY. But the Question is, when the time is, that that which is perfect is come? I say, it is after this mortal life is ended, when we live with God in immortal glory for ever. And I shall prove it thus: 1. That which is imperfect remains while we know in part, and see through a glass darkly. And that is while we continue in this life, for all this while we know but in part. There is a flesh lusting against the Spirit. A law in our members rebelling against the law of our mind. There is such opposition that we cannot do the things that we would. Yea, and these will never be perfectly cured while we continue here, as Rom. 7:25. He concludes these corruptions he speaks of, were irremediate, SO THEN WITH MY MIND I SERVE THE LAW OF GOD, BUT WITH MY FLESH THE LAW OF SIN. AND IF WE SAY (says John) WE HAVE NO SIN, WE DECEIVE OUR SELVES, AND THE TRUTH IS NOT IN US, 1 John 1:8. Now Sin is darkness, and so far as we have sin, so far we are darkened. And so far we know but in part. And the flesh hangs upon us while we live here. Therefore while we live here we know but in part, and in the life to come, we know as we are known. I never yet saw that man, that could make it manifest, that he knows God, as God knows him, with absolute perfection, without the least imperfection at all. And now he says, WE SEE THROUGH A GLASS DARKLY, (i.e.) we see God through something else, as a man that sees another through a Glass, or in a Glass afar off, in a prospective Glass, etc., he sees him darkly. What is the Glass? Let Master Saltmarsh tell us, page 281. "The graces or appearances of the Spirit, as Faith, Repentance, Love, Self-denial, Humility, etc., which was the ministration of the first Gospel times under the Old Testament, before Christ came in the flesh. And now in the New Testament, since his coming, and this is said to be as in a Glass." And on page 278, he says, Ordinances is the Glass." On page 294 he says, "The Administration and gifts in the primitive times, was but a Ministry in part, and darkly as in a glass." And on page 297, "All that pure administration of Ordinances and Gifts, wherein God is seen, as in a glass." Page 264, He calls graces and gifts a Glass. Where you see, he makes Graces and Gifts, and Ordinances, Baptism, the Supper, Preaching, Prayer, Conference, etc, Faith, Love, Humility, Repentance, Self-denial, all that is the Glass, and the one to continue while the other continues. But here in this life, we must live by faith, have need of repentance in regard of our failings. Every follower of Christ is called upon to deny self, to be clothed with Humility, etc. Therefore the ORDINANCES also, by the same man's confession (if the Glass continue, which is, he says, these things) are to continue. And that we see in a Glass while we live in this life, appears, 2 Cor. 3:18, WE ALL WITH OPEN FACE BEHOLDING AS IN A GLASS, THE GLORY OF THE LORD, etc. All that are believers, and profess the Gospel (for of such he speaks) in opposition to such as live under Moses' dispensation, of such as turn to the Lord, and have the veil taken off of their hearts, as the place shows. Therefore that PERFECT is not come while we live here. 2. Consider he says, N O W WE KNOW BUT IN PART, AND N O W WE SEE THROUGH A GLASS, AND N O W ABIDETH FAITH, HOPE, CHARITY. All these three are of one, and the same time. But faith, hope, charity abide, and we have need of them while we live in this life. Therefore here in this life we know but in part, and so through a Glass, which is through Graces and Ordinances, as Mr. Saltmarsh, and others confess. For faith and hope, when we have the end of our faith, and the thing hoped for, then they cease, which is when we are perfectly glorified after this life. BUT LOVE (Paul says) NEVER FALLETH AWAY, 1 Cor. 13:8. But while faith and hope abide, this Glass is of use. Objection: If any say, that which is perfect is Christ, and when he is come in Spirit, then we see face to face. I answer,

Christ was come in Spirit to Paul. For God had revealed his Son in him, and to the Corinthians also, 1 Cor. 2:9 ?:

1. Then they should not have seen God through Faith, Love, Humility, Self-denial, etc. But that is not so, therefore that is not the meaning. For so Christ was come to Abraham, Moses, and all believers of old, so that they should not then have used any Ordinance. To that place of Phil. 3:13,14 I say, the apostle speaks not one word or syllable, of any Ordinance under the Gospel, as if those should be the things he did forget, which are behind, but of his legal privileges, duties, zeal, blameless walkings, etc., whereby he thought to be justified, and made them his gain, as appears in the former part of the chapter. Other Scriptures are cited, and many more words added to this, but they are such empty things, that I will spend no more paper, and time upon them.

2: Another argument to prove the primitive ministrations ceased, in respect of external practice (meaning Baptism, the Supper, Preaching, Reading, Hearing, Conference, etc., for all these are external practices, and more too) is, "By our own experience finding of it so, which is a sufficient testimony to us. For where has the Apostles' Ministry been put in practice this many hundred years? As first, where, or when has their doctrine been taught? For their Ministry was a Ministry of full Salvation by Christ. But the Ministry that has been, and yet is, is whorish, of salvation upon conditions and qualifications of the creature, before Christ." I answer, if this objection speaks true, it is woeful experience indeed. That since Doctrine was corrupted by Antichrist, the preaching of the Apostles' Doctrine, which was free and full salvation by Jesus Christ, is ceased. and God has done his work in it, and laid it by, as the Objector says. But it is Atheistical to say, that God has done his work in this Ministry, of preaching full and free salvation by Christ. For this is preached in the Everlasting Gospel, which is to give glory to God. And he is glorified by receiving Salvation fully and freely at his hands through Christ. Ye are saved by grace. And however this has been corrupted, yet it is known many of God's servants preach up this Doctrine without mixing it with conditions and qualifications on the creature's part. But if this Doctrine might not be preached, because it was corrupted by Antichrist, then there can be no believing, that God has revealed. FOR FAITH COMETH BY HEARING, AND HEARING BY THE GOSPEL PREACHED, Rom. 10. But the Doctrine of the Gospel has been preached in all Ages, as I have proved before. By the rottenness of this part of the Objection, the Reader may see the rottenness of the rest.

"Then for Baptism, instead of Believers being baptized, they have set up a whorish Baptism of Infants. And then for the end of it too, Christ appointed Baptism to manifest believers, and it is used to make Believers." And what is this to prove Baptism ceased, because a false Subject, and a false end have been thrust upon it by some or most, when it is administered upon a true Subject, and to a true end again?

"And for the Lord's Supper, it was appointed for communion of Saints in his death, and it is a communion for all the Liars, Whores, Swearers, and all the filthy rabble of the earth. And so has been this many hundred years." But does this make the use of it cease, without some special appointment of God, and now have the Saints no communion in such an Ordinance, because it has been abused? Where does the Lord say, if a Liar, a Whore, etc., partake of this Ordinance then it ceases, and the Saints are never to use it again? If God says not so, why will man say so? Must the children never taste the bread more, because the servant that should have given them their portion in due season, has eaten and drunken with the drunken, and smitten them a while? I see no such rule, that when the purity of an Ordinance is corrupted, the Ordinance ceases. Did not Israel lose the purity of her Ordinances when she had corrupted them, and changed God's judgements more than the Nations, Ezek. 5. And yet they ceased not because of this, till Christ put an end to them.

3: He pleads, "The primitive ministry is ceased, because we have lost the power of them, and the glory that was in them, together with the offices, qualifications of the persons and ministers thereof. As first, they were endued with power from on high, commanding and authorizing them. 2nd, there was a glorious power and spirit always going before them, leading them into the infallibility of truth. 3rd, A mighty and miraculous power testifying that they were in the truth, to the conviction of others. And then for qualifications, they were infallible in their Judgements. They had a spirit of discerning, to discern truth from error. They were filled with such wisdom and power, as that they were able to confound all that ever opposed them. And then for offices, they had Apostles, Prophets, Evangelists, all which are ceased. So that we have neither the same power, nor the same qualifications, nor the same offices, nor the true and exact infallible form of it. Then what ground is there for us to revive those things?", etc. I answer, that the Church is to have the same offices, qualifications, and ministry of that first Age, in all respects and particulars, I see no ground nor need. They were then to lay the foundation, and none other foundation can be laid, as 1 Cor. 3, we are to build upon it. But there were offices, qualifications, and ministers in the first times, which are to continue till the coming of Christ to judge quick and dead. As appears in the first Epistle to Timothy, and those we are to have still, as I have proved before. And those qualifications men may have, and such a ministry. And that is it that we stand for, not for that which was to cease, but for that which is to remain. And to answer to the particulars,

1. We are indued with the same power Authorizing us, as they had then. For Christ was he that did authorize them, Matt. 28:18, because all power was given him in heaven, and in earth. Therefore he bids them go preach, etc. And the same Christ authorizes us. For that command did not concern the Apostles only, but Philip, and other Disciples that preached, Acts 8, and baptized by that Commission, as well as the Apostles. And the same Commission reaches to Disciples still, as I proved. We have the word of Christ for our authority, as they had then.

2. For the Spirit's going before them to lead them into the infallibility of truth, I answer, Others administered, that did what they did from study, and Scriptures, and the teaching of the Apostles, as well as of the infallible Spirit. As I have proved before of Timothy, and Titus, and others, so do we now. Besides, we are to speak, no new Scripture, nor erect new ordinances. And therefore need not that infallible spirit which they had. Beside, though we have not that infallible Spirit, or rather not that measure, as we confess. Yet it is like these men have it, for they say, that which is perfect is come. And if they are not infallible, then they are not perfect, for that which errs is not perfect. But if they are infallible, then they may administer ordinances, as they did in the primitive times. And so they do ill to neglect their duty.

3. To the miraculous power testifying, etc., I answer,