





*Harvard College
Library*

TRUTHS
In a true LIGHT.
OR,
A Pastoral LETTER, to the
Reformed Protestants,
IN
BARBADOS

Vindicating the *Non-Conformists*, from the
Misrepresentations, commonly made of
them, in that Island, and in other places:
AND,
Demonstrating, That they are indeed the
truest and soundest part of the Church of
ENGLAND.

From, *Francis Mackemie*, Minister
of the Gospel.

2 Pet. 3. 17.
*Beloved, Seeing ye know these things before, beware...
Lest ye fall from your own steadfastness.*

EDINBURGH.

Printed by the Successors of *Andrew Anderson*,
1699.

Truths in a true Light.

An Epistle,

To the Reformed PROTESTANTS
of Barbados.

Gentlemen ;

IT has been too notorious, what Diabolical Designs, and base Plots the Emiffaries of Rome, have contrived, promoted, and attempted, to over-throw that Glorious work, and cause of Reformation, or to lead or cajole us back into our anti-christian Slavery, Idolatry, and Superstition ; and for Effectuating thereof, they have not been wanting, neither have stuck at any thing, to widen our breaches, augment our Differences, hinder our mutual Condescentions, and our endeavoured Accommodations, raising implacable heats, and keeping us asunder by Distinguishing Characters, and Discriminating Names ; setting up contrary Interests ; and often raising violent Storms of bitter Persecutions, instigating the Ascendent Party, still to trample upon the Non-Con's, and by all means to render them black, and odious ; and all this, and much more, to ruin Protestants, and weaken the Protestant Interest. And it deserves to be bewailed, that in all their Je-

Suitical Intrigues and evil designs, they soon found too many *Protestant Tools*, unadvisedly to concur with such sworn Enemies of the *Reformation*; too much whereof appeared in the late Reigns; & I wish there may not be found among us still, too many *Incendiaries*, to raise Dissentions, and stir up unchristian Heats, among *Reformed Protestants*, that we may become a prey still to the *Common Enemy*.

But blessed be God, for our seasonable, and happy *Revolution*, that has in a great measure broke the deep projects, of that *Jesuitical Party*; and by an *Established Liberty*, to all *Dissenting Protestants*, has bound the Hands of former Persecutors. I wish the *Persecuting Spirit*, and Inclination, were gone too; and that many unawares were not promoting, and encouraging again, the old Malice, and grand Designs of the common Enemy, by their Tongues, in railing, reproaching, and decrying, a great part of the *purest Reformation*, under the Discriminating names of *Presbyterian, Puritan, Fanatick, Calvinist*, and what not? And how many are simply led away, by a hot, violent party, and suffer themselves to be imposed upon, who know not the matters of our lesser Differences, and say little against *Intolerable Popery*, and the most dangerous *Hæreticks*, but all their *Industrious Venom*, is spewed out and levelled against their *Protestant Brethren*, of the *same Reformation*, and of the same Kingdom; and yet seem to be in Charity with the *same particular Profession* in other parts of the World.

All who study Histories of the *Protestant Reformation*, may be assured, that the *Reformed Church of England*, consisted all along of *two sorts* of men;
first

first, many Sober, Moderate, Sound, and Tender
 men, who never were for Persecution of Protestants,
 and would willingly have parted with many *unscriptural*
Ceremonies for the Churches Peace, and gaining
Dissenters; and the Seed or Root of these have been
 from the *Original* of the Reformation, and abounded
 in the Reigns of Q. Eliz. and K. J. I. of England;
 and were *Anti-arminian*, and faithful to the *first*
Doctrine, and *Protestant Articles* of the Church of
 England, and continued the *prevailing party*, until the
 Reign of Ch. the I. There was also another, hot,
 and *Violent party*, who were ready to brand the
 Sober, and Serious of their own Church, as *Puritans*,
Precisians, and *Fanaticks*, betrayed their own *Articles*,
 embraced *Arminianism*, and grew more zealous for
Rites, and *Ceremonies*, than for the *Essentials*, and *Sub-*
stantials of Religion; crying up *Uniformity* and
Conformity, more than true *Christianity*; acting *Su-*
pra-Canon, and instead of coming farther from Rome,
 by a further Reformation, which our *first Reformers*
 designed, and the *moderate party* desired; they both
 in *Doctrine*, *Practice* and *Ceremonies*, made several
advances towards Rome, as Dr. Du Moulin, sometimes
History-Professor of Oxford, relates in his *Short*
History thereof; which *advances* gave Popes and
Papists no small hopes of Englands return to Rome,
 as a Jesuit affirms, shewing the changes in the Church
 of England, and its affinity to Rome, for, he saith,
The Doctrine is altered in many things; *The Pope*
is no longer Anti christ: *Images* are tollerated: *Præ-*
destination on fore seen works: *Universal Grace*: *In-*
herent Righteousness, are all granted: *Free Will* is
Preached up: they have given to the 39 *Articles*

a *Catholick sence* : they acknowledge the Authority of the Church in deciding *Controversies*, about matters of *Faith*, and interpretation of Scripture : they make frequent use of the more venerable Names of *Priests* and *Altars* ; and to be a *Calvinist* in England, is to be a *Traitor*, and a *Heretick*, or worse ; to which may be added, bowing to the *East*, and *Altar* ; and setting up *unlighted Candles* in Churches, which Dr *Warmestry*, one of their own spoke against, and said, That they were a fit *Emblem* of our ignorant, and unprofitable Clergy, which filled up the *Candlesticks* of the Churches, but gave no *Light*. And this party was Rampant in *Lauds* time, who had a party of Monstrous tools, as *Montague*, *Heilin*, *Pocklington*, *Dow*, *Couzins*, *Shelford*, *Beel*, *Stafford*, *Watts*, and *Fedder*, of no small figures ; with many more, who under their own hands, Publish'd *Arminian*, and down-right *Popish* Doctrines, and Tyrannical and enslaving *Maxims of State*, and were so countenanced, and protected by the *King*, and some of the *Court*, that they carried all before them, and it was no small Crime for any to speak against their *Romish Innovations*, and Intollerable *Usurpations*, both in Church and State, as in the Cruel unchristian, and Illegal punishments inflicted on some of their own Communion, until their Designs were seasonably opposed & checked, by such of their Church who were sincere, and uncorrupted, when backt by *Lords* and *Commons* Assembled in *Parliament*, in the year 1640 complaining in bold speeches of those that went after the *Romish Way* : and though *Laud* had justly meted to him what he measured out to others, which gave a considerable blow to his party,

party, and by that Revolution of Affairs, greatly frustrated the hopes of *Rome*, who were filled with great Expectations of *Changes*, by their Agents and Deputies in *England*; and though many suffered almost Twenty years abduca^{tion} from the Pulpits, during the *Civil Wars*; yet it is to be feared the Seed and Spawn of this *faction*, has been growing since in the Church, and so prevailing a party, as were able to obstruct that Union, accommodation and *Comprehension*, designed between the Church of *England* and *Disenters*, first by a *Commission* from our most Gracious KING, and late Gracious QUEEN, and next by a *Convocation*, who had but very small regard to their Majesties *Supremacy* in Ecclesiasticks, and who so vigorously opposed what they had so lately addressed their Majesties for:

I should gladly embrace an opportunity to inform such of you, as have never been in *Europe*, what *Presbyterians* and *Disenters* are; who suffer your selves to be strangely imposed on, & know little more of them, but misrepresentations & calumnies thrown upon them, by malicious Ignorant and ill-minded men, as if they were *Monsters*, and most insufferable in Church and State; though they are a considerable part of the *Protestant Reformation*, agreeing in all points of Faith, and Divine Ordinances, or parts of Worship, with the *Establisht Church of England*; and the likest to them of any Protestants, differing only in *Ceremonies, Government and Discipline*, of which I shall hint a little in this Epistle. Therefore in *Scotland*, they were the *first Reformers* of that Kingdom from Popery, though originally by mean and inconsiderable men, and in opposition to a
strong

strong Court party, and not only *without*; but *against* the Authority of the State, which demonstrated the more of the hand of Divine Providence therein. And notwithstanding all their strugglings with *Popery* and *Prelacy*; which in the late Reigns have been obtruded upon them, contrary to *Oaths, Laws, and repeated Establishments* of that Kingdom; yet they went a greater length in Reformation, than their Neighbours in *England*, who upon prudential Considerations retained some *Ceremonies*, lest it should be dangerous to Reform all at once, as *Scotland* did. And in that Kingdom *Presbyterians* are now the *Established Church*, and those of the Church of *England* there, are the *Dissenters*, and have far less Reason for it, than we in *England*.

As to those of *England*, they were from the beginning a part of the *Englisk Reformation*; for the best Histories inform us, those who chiefly had the first managment of the *Reformation*, were divided into *two Classes*, much what equal in number, and quality of Interest. Some of them, as *Bishop Hooper, Coverdale, John Fox, John Rogers, and Peter Martyr* appeared vigorously for an *absolute and thorough Reformation*, according to the Model *Calvin* had given of it, and so it would have been a *Presbyterian Reformation*; but others, as *Cranmer, Ridley, Cox, and others* were peremptorily of the Judgment, that a *Reformation in all points at first*, would be of dangerous consequence, and that at once to reform all, would be to reform none at all; and though the Judgment of the latter prevailed, yet all approved of the former as best, tho' some approved not the *judgment* as *seasonable*, until the People who were almost
all

all *Papists*, were better instructed and disposed to receive the impressions of this intire, and *perfect Reformation*; therefore they were left not without hopes of a *further Reformation*, from their Posterity and Successors, which we were assured of by a sentence in the Preface to *old Common Prayer Books*, but left out of the *new*. And so it was for that time agreed on, that for the better gaining of *Papists*, some *Ceremonies*, and a great part of the *Roman Service*, were to be kept. Thus both parties concurred and united in hopes of a *further Reformation*, until the bloody *Marian Persecution* under which some of both Classes fell and dyed *Martyrs*, others became Refugees abroad; and upon their return, instead of a *further Reformation*, *Uniformity Acts* were promoted, and passed in the first of *Eliz*. Yet during the Lives of some good Bishops, and for several years, no *Subscription*, nor use of all the *Common Prayer*, nor an exact observance of the *Ceremonies* was urged; until *Whitgift* ascended the Chair, whose zeal for *Ceremonies* was boldly impugned by *Learned Cartwright*. And now, *Subscription* and *Conformity* was required, under penalty of *Suspension* and *Deprivation*, and *John Fox* the *Martyrologer*, required to *Subscribe*, who refused, pulling out of his Pocket his *Greek Testament*, and told the *Arch-Bishop*, *He would subscribe nothing but That*: Yet his gravity and good Service to the Church protected him, that he dyed quietly in a low Station in the Church. But when he perceived the retaining the *Ceremonies* did not attain the first Design of the *Reformers*, in gaining *Papists*, and saw the mischief, the imposing of them on *Protestants*, was like to do,

he afterwards said of them, *God take them from us, or us from them!* Harder things were soon contrived and imposed, to the casting out of many able and godly Ministers, followed by multitudes of People; and these being cast out, and kept out to this day, are *Non conformists* and *Dissenters*, and the most considerable part *Presbyterians*; and those of *Ireland* are partly from *England*, partly from *Scotland*, who since the *Conquest* joyned with others in *Settling* that Kingdom.

And as to the *Protestant* and *forreign Churches*, they are either *Calvinists* or *Lutherans*: But all the *Calvinist Churches* as lately of *France, Geneva, Holland, Piedmont*, and many other places of high and low *Germany*, are *Presbyterians*: The *Lutherans* differ from us both in many things, and indeed are much degenerated from *Luthers* primitive though imperfect *Reformation*: So that by all computation, *Presbyterians* and *Calvinists*, with such as are in full *Communion* with them, are the greater part, and from the *Judgment* of our first *Reformers*, are the better part of the *Reformation*; the *Church of England* not excepted, whose *Reformation* is not yet *intire* and *perfect*, as you may learn from the *Preface* to the *Common Prayer*, and from the *K. and Qs. Commission* for a further *Reformation*.

But that you may more fully and distinctly know them, and not suffer your selves for the future to be imposed upon; I shall as one of the meanest of them, shew what at this day they believe & do; or wherein they agree, and are the same, with the *Established Church of England*; and next what they dissent from,
and

and neither will nor dare do, without Sin ; and all this only for your Information, without the least design or intention, of raising any *new debate*, or beginning any Controversy on those differences, sufficiently Controverted by many hands on both sides.

And first, I shall inform you, what they *believe* and *do*, in *Unity* with the Church of England, whereby every serious and intelligent Reader, may readily perceive two things 1. That we are *Protestant Brethren*, and in *Unity* with them in the main, great and *Substantial* points of the Christian and Protestant Religion ; and therefore deserve not to be treated, as many ignorantly do, and particularly in this Island. 2. That of all *Protestants* that differ from them, we differ in the *least* and *smallest* matters. Therefore,

1. They receive and believe the *Bible*, the *Holy Scriptures* to be the Word of God, from the immediate inspiration of Heaven, and in its original, and its *Orthodox Translations*, they universally embrace it, as the compleat and full *Rule* of their *Faith* and *Manners*, and the *only Directory* in all matters of Religion.

2. They believe and receive, as agreeable to their *Confession of Faith*, the *39 Articles*, in all the *Doctrinal Articles*, except such as relate to *Ceremonies* and *Government*, which the Establishment of that Kingdom obliges them not to *Subscribe*, receiving the *3d Article* in a Protestant sense ; and this so qualified *most*, if not *all* their Ministers, have *Subscribed* as a condition of their *Established Liberties* and *Tolleration*.

3. They believe, own, maintain and perform all *Ordinances*, and *parts* of Gods *Instituted Service* and *Worship* in Publick. Private and Secret, that are maintained & professed by any *Reformed Protestants*, as *Preaching*, *Praying*, *Reading*, *Hearing*, *Meditation*, *Singing of Psalms*, *Baptism*, and the *Lords Supper*, &c.

4. They firmly believe, and strenuously hold, a fixed and standing *Ministry* to be always in the *Church*, *to the End of the World*; and *Churches* to be furnished with all *Officers* warranted in the *Scriptures*, duly *qualified* and *orderly set apart*, according to the *Word of God*; and after a long and most strict *Examination* and *tryal*, some are allowed first to *Preach* only as *Probationers*, or *Expectants* for a proof of their *Preaching* gifts, and *Praying* abilities, and of a *Holy Conversation*; and when called to the *Pastoral Charge*, submitting to a second *Examination*, they are *orderly set apart* or *Ordained* to the *whole Work of the Ministry*; according to the *Apostles phrase*, by the *Imposition of the hands of the Presbytery*.

5. They abhor, renounce and abjure *Popery*, *Idolatry*, *Superstition* and *Hæresy*, with every *Error*, they are convinced and perswaded is contrary to the *Word of God*; universally believing the *Popes of Rome*, to be the *Grand Antichrist*.

6. They hold and maintain an *Authoritative Government*, *Order*, *Discipline* and *Censure*, committed by *Jesus Christ* the *Head of the Universal Church*, unto *Church Officers* appointed by him, consisting in *Admonition*, *Suspension* & *Excommunication*; and this *Government* specifically distinct from all *Civil Government*.

7. They

7. They *Baptise* both *Adult* Persons, & *Children* of believing Parents, professing the Truth of the Gospel.

8. They believe, and always maintain the morality of the *Fourth Commandment*, and perpetuity of a *Sabbath*, with the strict observation of the *Lords Day*, wholly to be employed and spent in the Publick, Private and Secret Service, and Worship of God, allowing works of absolute necessity, and necessary *Mercy*.

9. They conscientiously and faithfully keep and observe, all *Solemn Days*, and occasional Times, set apart upon extraordinary, and emergent Providences of God, for Humiliation, *Fasting* & *Prayer*.

10. Though they abhor as much as any, all vain *Swearing* and *Cursing*, yet they maintain and allow the Lawfulness, of Witnessing to Truth, or Conviction of Falshood by a *Solemn Oath*, when called thereunto by a *Lawful Magistrate*, in matters of moment; tho' they rather like to do it, after the Scripture Pattern, with a *Solemn lifting up of the Hand to Heaven*.

11. They hold and maintain *Magistracy* and *Civil Government*, to be an Ordinance of God; and many of them highly Zealous for *Monarchy*, as in *Scotland*, *England*, *France* & *Ireland*, though others in *Geneva*, *Holland* and *Germany*, are for *Aristocracy*, as the Government of those places.

12. They are highly for *School Education* and Learning, and *Academical* accomplishments, for fitting and preparing men in an ordinary way, for *Ministerial Offices* in the Church; not excluding, but including *particular Gifts*, and Qualifications, and a *Call* from God to that great Work.

Reader,

Reader, They are the same in these, and most things material, with the *Established Church of England*; therefore beware of *Reproaching Presbyterians* as the worst; as *bad* if not worse than *Papists*; least ye wound & reflect upon your selves; unto whom they are likest of any other *Dissenters*, that are *Protestants*. Now though we agree in all these things and more, yet we differ or dissent in three or four Things, to all which I shall speak, branching out the particulars, as far as an *Epistolary Dedication* will allow of. 1. In *Common Prayer and Ceremonies*. 2. In your *Canons*. 3. In your *Government or Prælacy*. 4. In your *Discipline and Censures*.

1. I shall begin with *Common Prayer and Ceremonies*; and concerning them, we differ in these particulars, waving many of our *Reasons*, to avoid *Offence*.

1. We dare not receive nor comply with stinted *Composed and Imposed Forms*, or *Lyturgies* of *Worship*, because not *Commanded* nor *Warranted* by the *Word of God*, nor known in the purest and *Original Centuries* of the *Gospel Churches*, but composed without *Divine Commission*, and required merely by *Men*, in the *Degenerate* and *latter Ages* of the *Gospel*.

2. Though we deny not altogether, but allow many *Forms of Prayer* on many *Cases*, as *studied Forms* for ones self, and *Composed easy and plain Forms* for the *Ignorant* and *Unskillful*, as young ones, early *Converts*, as *Crutches* for the *Weak and Lame*; yet we cannot nor dare not, *Ordain* and call any man to be a *Minister* of the *Gospel*, and to take
Charge

Charge of Souls, that hath not given sufficient proof, and demonstration of their *Praying* and *Preaching* Gifts and Abilities at all Times, and suitably or pertinently for all occasions and conditions, without *prescribed Forms* read in a Book; and we never denied the Lawfulness of joyning with the sound Words of others in Prayer.

3. Such Ministers as have received of God, and have given sufficient *Proof* to many, of their *Praying* Gifts and Abilities, dare not ordinarily, and in their ordinary Administrations, tye themselves to, and only use these prescribed and *Book Forms*, least they should be guilty of not using and improving, but hiding or burying their *Gifts* and *Talents*, and so incur the Character of *Unlawful Servants*.

4. We dare not read as a part of Publick Worship, the *Aphocrypha* Books, which are enjoined and read, seeing they are acknowledged by all, not to be *Canonical* Scripture, and owned by many, and in many things false and fabulous; especially, while we have the *Scripture* by us, that *Perfect Rule* of Faith and manners.

5. We cannot nor dare not allow in Publick Worship, which (should be for the Edification of all) that *inarticulate*, and *unintelligible* way and noise, of the People, all or most *confusedly speak together*, one mans voice drowning the accent of another, which seems to be so far from Order, that it appears *confusion*, as *Service in an unknown Tongue*. *Hickeringill* tells us, he suffers no such babling in his Church at *All Saints in Colchester*, as is made by *alternate Responses*.

6. We cannot allow *Women* to speak in the Church,

as many of yours, in your whole Services, talk more in a Day, than some Quaker-Women, condemned by most for that practice.

7. We dare not add to the Sacrament of *Baptism*, an airy Sign of the Cross that perishes with the using, more than Spittle, Oyl and Salt; nor allow the *Spiritual Signification* imposed by men, and explained in the 30th. Canon; Seeing *Baptism* signifies all that and more; and you own in the Form for private *Baptism*, that it is valid and sufficient without it. And further it is abused at this Day to *Idolatry* in *Romish Churches*; *Cranmers* great Argument for abolishing *Images* out of the Churches, though some are got in again; and most of them into their *Book of Devotion*.

8. We cannot comply with that *Popish posture* (not our *Saviours posture*) of *Kneeling at the Lords Supper*, which cannot be more Reverent, nor so suitable to a *Table Feast*, as *his* was; and notwithstanding the *Rubrick*, was originally a consequence of *Transubstantiation*, and came in with it 1200. years after our *Saviour*, and was a *stumbling block* to many *Reformed Protestants*, highly resented by *Beza*, and many more, and proved so grateful to *Papists*, that *Bonner* having learned that *Cranmer* and *Ridley* had kept this, (and other Ceremonies) said, that he doubted not, since their *Broth* went down with them so well, that er'e long they should eat of their *Beef* too.

9. We cannot, we dare not in *Baptism*, exclude the *Parents* from engaging and promising in behalf of their own *Children*, and take in other *Sureties*, whom all know, and none expect, they will endeavour to perform what they promise and undertake; which indeed

indeed is impossible for any to perform, especially when more *Ignorant*, and more *Irreligious Sureties* are called in than the *excluded Parents*, as *Papists*, ignorant and prophane Persons, *Strangers*, and sometimes *Young Children*, which we apprehend to be a willful promoting of known perfidiousness, and a down-right *mocking of God*.

10. Because we find the *Common Prayer Book* in its several parts translated out of several *Popish Books*; the *Prayers* are taken out of the *Breviary*, the Administration of *Sacraments*, *Burial*, *Matrimonies*, and *Visiting of the Sick*, are taken out of the *Romish Ritual*; the *Consecration of the Lords Supper*, *Collects*, *Epistles and Gospels*, are taken out of the *Mass Book*; (though some things are left out, as *Prayers to the Virgin Mary*, *Saints and Angels*;) This is to us, one just prejudice against the use of it.

11. We cannot away with, nor dare we assent to, nor believe, many things and sayings in the *Common Prayer*, nor use that *Corrupt Translation* of the *Psalms*, while God has provided us with a better, we dare not pretend the imitation of our Saviours *Miraculous Fast* by that *Popish and Mock-Feast of Lent*, consisting not in *abstinence* but in *choosing of Meats*. In, *Te Deum*, we dare not say, *all the Earth worship thee*, while we are assured the greatest part are *Infidels* to this Day, and neither *Worship* nor know the true God; we dare not assent to the *Damning Sentence* of *Athenasius's Creed* which many of the *Elders* of your Church wished it never had been in *Common Prayer*. We dare not say, *Every person Baptised is immediately Regenerated*; for so all *Baptised should be Saved*. We dare not alter, add to,

and *diminish from* the Scriptures, the Word of God, as the *Common Prayer*, and the *corrupt Translation* of the *Psalms* does ; particularly, we cannot consent to the taking away of the *Scripture Titles* of the *Psalms*, given from *Immediate Inspiration*, and putting *Popish and Latine Titles* in their Room ; In the *Burial of the Dead*, we dare not call every one, whether we know them or not, *our dear Sister or Brother*, and as a part of *Publick Worship* say, *We have a sure and certain Hope of their Resurrection, unto eternal Life* ; and to make no difference between the *Wicked and Godly* ; a *Protestant and a Papist* ; an *Atheist once Baptized*, and a *serious Christian* ; allowing them the *same Charity and Character*, seems an encouragement to *ungodliness*, and a discouragement to *Holiness*.

12 Though we are for *Visiting*, *Instructing*, *convincing*, *admonishing*, *praying for*, and *comforting the Sick*, according as we find their state and condition, (various and different, Yet we apprehend the *Burial Service* to be *Symbolizing with Rome*, and no part of *God's Publick Worship*, or any *Commanded part of a Ministers Work*, and though it is said, It has no relation to the *dead* at all, but only for the *Edification of the Living*, why was it denied to the *Living* at the *Funeral* of the *Reverend Mr. Henry Vaughan* ? why is it deny'd to the *Living* at the *Funeral* of *Unbaptized*, and *Excommunicated* persons ? Why is it read oft times when the *People* are gone, except two that remain to cover the *Corps* ? Why do the *deceased persons* pay for it ? and lately there was a *poor man*, to whom it was denied, because *unbaptized* ? *Actions* with *vulgar People*, are
more

more demonstrative, than *Words*. And what Edification does that afford to the *Living*, that is read at the entry of the *Church yard*, of which few or none hear one *Word*? and why is not all either read in the *Desk*, or at the *Grave*?

II. The *Second* thing wherein we dissent from you is, your *Canons*, which few of your selves obey and observe, no, not such as have *Sworn Obedience* to them. They are most *Arbitrary Decrees*, (when not ratified by *Authority*;) not at all suitable to the state of the *Church*; neither dare we take the *Oath of Assent and Consent*, that they contain *nothing contrary to the Word of God*, while both you and we are otherwise persuaded.

III. A *Third* thing wherein we dissent, is concerning the *Government* of the *Church* by *Arch-Bishops, Bishops, Chauncellors, Commissaries, Deans, Deans and Chapters, Arch-Deacons, &c.* as not having foundation in the *Scriptures*, nor the *Government* of the *Gospel-Churches*, nor agreeable to the *Government* of the *first Centuries* after our *Saviour*. And though we are for *Scripture Bishops* both name and office, and wish with *Dr. Wild* in his poetical flight, *Where there is one, there were ten*; neither would refuse the *Government* of the first two or three hundred years after our *Saviour*; and it is known most of the *Presbyterians* in *England* offered to embrace *Dr. Usher*, his model of *Church Government*; yet there are several things in which we differ, and which many of yours dislike in *English* or *Diocesan Bishops*, or *Prælaty*; as,

1. Creating & Erecting new Offices & Officers, besides what Christ gave to and Instituted in his Church, the Names whereof are not so much as known or mentioned in the Scriptures.

2. Promoting *Præeminence*, and destroying that *Ministerial Parity*, our Saviour Commanded, and Industriously maintained in his days, forbidding all *Mastery and Dominion* over one another.

3. Their assuming high and *Lordly Titles*, and *Temporal Dignities*, and *Civil places*, being advanced above most Peers and States men: This was offensive to good Old *Latimer*, who in a Sermon advised King *Ed. 6.* to *unlord* all the *Lordly Bishops*, and remove them from all their *Temporal Offices and Employments*, that they might follow their *Spiritual Plough-Tail*.

4. Their frequenting the *Court*, attending the *Council Table*, and sitting in *Parliaments*, to the great neglect of their *Charge and Work*, being above *Preaching, Praying* and *Administring of Sacraments*, and *Church Government* too; therefore a *Non Preaching Bishop*, called a *Preaching Bishop*, a *Preaching Coxcomb*. And what prejudice would it be to the *State*, but what a great advantage to the *Church*, if the *Government* saw it meet to revive again, that old vote of a *Church of England Parliament*, recorded in *Bakers Chronicles*, That no *Bishop* should have any *Vote in Parliament*, nor any *Judicial power*, in the *Star Chamber*, nor bear any *sway in Temporal Affairs*, and that no *Clergy-man* should be in the *Commission of the Peace*.

5. Their Grasping at a larger Charge over many great *Congregations* of a *Vast Diocess*, whereby an
Episcopal

Episcopal Charge, and care can no more be performed, or Discharged in the sight of God, (As over the Diocess of London, and all *Englifo Plantations*; while so much Time is spent at Court, and in secular affairs,) than the *Italian Bishop* can be *Metropolitan* of the *Christian World*.

6 Though they have *Forms* prescribed for many things, yet no *Forms* nor *Directions*, for tryal and examination of *Candidates* or *Expectants*, for *Ordination* to the *Ministry*; For turning one of the 39 *Artticles* into *Latin*, and proving it from *Scripture*, is already done to their hands; so that any *Grammarian* or *School-Boy* may do it.

IV. Lastly, We dissent from the *Discipline* and *Censures* of the *Church of England*; and though they are without all *Church Discipline* and *Censure* in every *Plantation of America*; yet as it is managed in *England*, many of your own *Sons* dislike it, as well as we; especially in these particulars.

1. Its *absoluteness*; being exercised by a sole *Authority* in the breast of a *particular Diocesan*, acting all in *his own name*, without *Commission* or *Warrant* from any other; and *Sir Francis Bacon* who was highly for the *Church of England*, tells us, the *Bishop* gives orders *alone*, excommunicates *alone*, and affirms it to be without *Example* in all good *Government*; for *Kings* and *Monarchs* have their *Councellours*, the *Courts of Kings bench*, *Common Pleas*, and *Exchequer*, have many *Judges*; and the *Chancellor* hath the assistance of 12 *Masters of Chauncery*. And I am assured, the *Scripture warrant* is directed to a *number*, *Dic Ecclesia, tell the Church*,

2. The

2. The Authority & Power of *Discipline* is generally managed by *Delegation*, or *Deputation* of *Lay Persons*, as *Chauncellours*, *Officials*, *Registers*, *Sumners*, *Canonists* &c. choosing such as *helps in Government*, rather than the *Clergy*, which the *Lord Verulam* affirms to be *contrary to all rules of good Government*; for Offices of confidence and skill, cannot be exercised by *Deputies*; the confidence and trust being *Personal* and *Inherent*, cannot be transposed to an ignorant, and unqualified *Lay-Person*, more than such can be *deputed*, to *Preach the Word*, and *Administer the Sacraments*.

3. The *English Church-Discipline* is turned into a meer *Money matter*, and the use of *Christs* *Keyes* is made *Mercenary*, punishing the *Purses*, and not afflicting the *Consciencs* of the *Delinquents*; as a great man of the *Church*, in a *Sermon* *Preached* at one of the *Universities*, told them, *Claves Christi pulsant crumenas, non verberant Conscientias*. And *Hickringale* assures us from his certain knowledge, that *Guinea's* will procure *Absolutions* from *Drs Commons*, without any *Confession* or shew of *Repentance*; yea, without a sight of the *guilty party*; a more bare-faced practice than of the *Romish Churches*, who always use *Confession*, and *Penance* for a *Cloak*.

I hope these things will engage you to be more favourable and charitable to *Dissenters*, until you more rationally weigh and consider the grounds and reasons of their *Dissent*, for they may sometimes and in some cases be the *purser & better part of a Nation*; as the *Church of Israel* in *Egypt*, and in all their other *Captivities* were *Dissenters*: The three
worthies

worthies in *Daniel* were *Dissenters* in *Babylon*; and *Daniel* under *Darius*, was a *Dissenter*. Our Saviour, all his *Disciples* and *Apostles*, with their *Christian* followers, were *Dissenters*, until *Constantines* Reign; and all *Christians* in *Mahometan* Dominions, and *Pagan* Countries all *Protestants* in *Popish* Countries; and your selves in *Scotland*, and all forreign parts, are *Dissenters*; and it were hard and uncharitable to condemn all these as *Traitors* and *Schismaticks*. In favour of some *Dissenters*, I shall only lay down one saying from your *Hale* of *Schism*, *All pious assemblies in times of persecution and corruption, are the only lawful Congregations, and the publick Assemblies, though according to form of Law, are indeed nothing but Riots and Conventicles, if stained with Corruption and Superstition*

Therefore let us still value and esteem *unity* in *Doctrines*, and *Worship*, and the greater and more weighty matters, preferring it before an exact and accurate *Uniformity*, in every *Punctilio* of *Circumstance*, and *Ceremony*, which *no Nation* hath hitherto attained, the *Church of England* not excepted; for what *uniformity* is between your *Cathedral* and *Parochial* *Worship*? between such *Churches* as have *Organs*, and those that want them? between such as *Sing*, or *Chant* the *Service*, and such as do not? between such as read the *whole Service*, and others that *Mince* it, and read but a part? between those that begin with a *free Prayer*, and such as do not? And in the same *Congregations*, what *Uniformity* is between such as use *Responses*, and such as do not? between such as *Bow* to the *East*, or the *Altar*, and such as do not? between such as bow the
knee,

knee, and those that only *bow the head*, at the Name or Word, *Jesus*. What *uniformity* between such as *Sing Psalms*, and most that *do not* ? And I find many of the Sons of the Church, break *uniformity*, and *Canons*, as well as their Neighbours : what *uniformity-act*, or *Common Prayer*, allows any to begin with a *Prayer of their own*, as the greatest and best have done, though others call it a *Geneva trick* ? What *uniformity-act* enjoins *Organs*, and *Singing Boyes* : and where is bowing to the *East* and *Altar*, with all other *Church Honours*, commanded ? What warrants the use of the *publick Form* for *private Baptism* ? why is the *burial Service* read over any *Dissenters*, that are all *excommunicated* by your *Canons* ?

Let me humbly and earnestly, with all Submission address the *conformable Clergy*, in this Island, to instruct their People, that *they* and we profess the same *Christian and Protestant Religion*, only with some alterations in *external Ceremonies* and *circumstances* ; that we may unite in affection and strength, against the *common Enemy* of our Reformation, and concur in the great work of the *Gospel*, for the manifestation of *Gods Glory*, and the *Conviction*, *Conversion* and *Salvation* of Souls in this Island, instructing such as are *Ignorant*, in the principal & great things of Religion, promoting *vertue* and true holiness, and *Preaching down* and *reproving* all *Atheism*, *irreligion*, and *profanity*, sealing and confirming all by an universal *Copy*, pattern and example, of a *holy*, and *Ministerial Life* and *Conversation*.

I have often done it, and I continue to Pray for the zealous concurrence of the *Secular power*, and
Civil

Civil Magistrate, to whom the *Sword of Justice* is committed, for the *terror of the Evil doers*, and *praise of those that do well*, that for promoting a *visible Reformation* in this *Island*, from the *Evils* that have long exposed us to the heavy *Judgments* of a *Righteous God*, they would *first reform their own Lives*, and impartially execute these *Good Laws*, according to their *Oaths*, against all *Blaspheming*, *Cursing*, *Swearing*, *Whoredom*, *Sabbath breaking*, all *Prophanity*, *Impiety* and *Irreligion*, that our *Land* may be exalted by *Righteousness*, and *Sin* may no longer be our *Reproach*.

Candid Reader, They frequently charge *Dissenters* that when *others* are the *Ascendent*, they cry out against *Persecution*, and for *Moderation*; but when they are *uppermost*, they are as severe as any; The *former* is natural for all men, that when they are mastered, or like to be conquered, they cry out for *Quarter*, and plead *moderation*, as we find the *Church of England*, shewed as much of it as any, when there was occasion, and ground for it. What *condescensions* and *fair promises* did they allow *K. Charles II.* to make, yea, and to take the *Coronation Oath of Scotland*, to maintain *Presbyterian Government* there, and also to give *Solemn Protestations at Breda*, to *Dissenters of England*, confirmed by a *Declaration for Liberty to all tender Consciences*? but soon after the *Restoration*, all was violated and soon forgot. The next time they were under any fears, was at the *Discovery of the Grand Popish Plot*, and fresh pretences for *moderation* were then *Published*; but continued not long, ending in a *Skam plot*, and

a new Persecution And the next trouble the Church of England was in, was when the Seven Bishops were in the Tower, only for refusing to engage upon their Honours to answer at the K Bench, to what should be objected against them; and then in their Petition to the late K they professed a great deal of *tenderness to Dissenters*; and about the time of the Prince of O. his landing, all their Discourse was of *Union, and Comprehension*; and afterwards confirmed it by an *Address*, and their Majesties promised to endeavour an Agreement, between the *Church of England and Protestant Dissenters*; and in adhering to his Royal Promise and design, first secured to Dissenters an *established Liberty*, and soon after issued forth a *Commission*, founded on the *Preface to the Common Prayer*; which the Convocation, after they were secured and safe from their late fears and troubles, took no further notice of, but in opposition to all their lately professed *tenderness*, refused to part with *one indifferent Ceremony*, in obedience to their Majesties Authority, or for *Union with Dissenters*.

That the God of all Grace, would bless the World with a better Spirit, is the Prayer of,

Sirs,

Your devoted Servant
in all Civility,

Barbados,
December 28.
1697.

FRANCIS MACKEMIE.

Postscript.

POSTSCRIPT.

AMong the misrepresentations of the principles and practices of the *Presbyterians* in this Island, I cannot forbear taking special notice of one; because it strikes so very deep into the Vitals of Religion: 'Tis, that the Doctrine of *Election* and *Reprobation*, as taught by the rigid *Presbyterians* of the Kirk of *Scotland*, is contrary to the Word of God, and a great discouragement to Piety. Tho' I owe not my *birth*, but a part of my *Education* only to that Kingdom, yet having read many of their *Books*, heard several of their *Ministers*, for several years, on all *Doctrines* of the *Christian Religion*, and having alwayes with me, their *Confession of Faith*, their *Catechisms*, with many sound and excellent *Treatises*; I do profess my self fully of *their Sentiments* in *this*, and all other *Doctrines* of Faith, and in Gods strength shall never swerve nor prevaricate: And in their behalf do profess and declare, they hold no *Predestination*, but what is maintained in all the *Calvinist, Reformed Churches* abroad, and by all the *Presbyterians* in *England* and *Ireland*; and further, the same which is held and maintained by the *Established Church of England*. If I prove this, I hope you will own they have been palpably misrepresented; And that I may effectually and undenyably do it, I shall first lay down the *Doctrine* of the Church of *Scotland*, both from their *Catechisms*, and *Confession of Faith*. In their *Shorter Catechism*, learned & taught by many in the Church of *England*, they

D 2

teach,

teach, That the Decrees of God, are the eternal Counsel of his will, whereby for his own Glory he hath foreordained whatsoever comes to pass. In their larger Catechism, they are some-what fuller, and teach, that the Decrees of God are the wise, free and holy acts of the Counsel of his Will, whereby from all Eternity, he hath for his own Glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning Angels and Men : And in the following Q they further teach, That God by an eternal and immutable Decree, out of his meer Love, for the Praise of his Glorious Grace, to be manifested in due time, hath Elected some Angels to Glory, and in Christ hath chosen some men unto Eternal Life, and the means thereof, and according to his Sovereign power, and the unsearchable Counsel of his Will, whereby he extendeth or withholdeth favour as he pleaseth, hath passed by and fore-ordained the rest to dishonour and wrath, to be for their Sin inflicted, to the praise of his Justice. And what is for our purpose in their Confession of Faith, is this : 3d Parag. By the Decrees of God, for the manifestation of his Glory, some Men and Angels are Predestinated unto everlasting Life, and others fore-ordained to everlasting Death. 4. Those Angels and Men thus predestinated & fore-ordained to everlasting Life, are particularly and unchangeably designed, and their number so certain, and definite, that it cannot be either increased or diminished. 5. Those of mankind that are predestinated unto Life, God before the Foundation of the World was laid, according to his eternal and im-

' immutable purpose, and the secret Counsel and
 ' good pleasure of his Will, hath chosen in Christ
 ' unto everlasting Glory, out of his meer free grace
 ' and love, without any fore-sight of Faith or good
 ' Works, or perseverance in either of them, or any
 ' other thing in the Creature, as Causes or Condi-
 ' tions moving him thereunto, and all to the praise of
 ' his glorious Grace. 6 As God hath appointed
 ' the Elect unto Glory, so hath he by the Eternal
 ' and most free purpose of his Will, fore-ordained
 ' all the means thereunto; wherefore they who are
 ' Elected, being fallen in *Adam*, are redeemed by
 ' Christ, are effectually called unto Faith in Christ
 ' by his Spirit working in due season, are Justified,
 ' Adopted and Sanctified, and kept by his power
 ' through Faith unto Salvation: neither are any o-
 ' ther redeemed by Christ, Effectually, Justified,
 ' Adopted, Sanctified & Saved, but the Elect only.
 ' 7 The rest of mankind God was pleased accor-
 ' ding to the unsearchable Counsel of his own Will,
 ' whereby he extendeth or withholdeth mercy as
 ' he pleaseth, for the glory of his Sovereign power
 ' over his Creatures, to pass by and ordain them to
 ' Dishonour and Wrath for their Sin, to the praise
 ' of his glorious Justice. 8. The Doctrine of this
 ' high Myltery of Predestination, is to be handled
 ' with special prudence and care, that men attending
 ' the will of God revealed in his Word, and yield-
 ' ing obedience thereunto, may from the certainty
 ' of their Effectual Vocation, be assured of their
 ' Eternal Election. So shall this Doctrine afford
 ' matter of Praise, Reverence and Admiration, and
 ' of humility, diligence, and abundance of consolation

‘to all that sincerely obey the Gospel. Let any man make it appear that this is not the unanimous Doctrine of the Church of Scotland, and that they teach any other Doctrine disagreeing hereunto, *Et erit mihi magnus Apollo.*

I must confess I have oft heard, how some upon all occasions, have bitterly run at *the Doctrine of Predestination*, as if none maintained such a Doctrine but we; And a Minister of your Island, called it, *A damnable Doctrine*: and I now justly wonder to receive such a Character of *Predestination* from some, that it is *contrary to the word of God*, and a great discouragement to *Piety*. Therefore I am now to produce the received and approved Doctrine of the Church of England, concerning *Predestination*, since the Reformation to this Day; and shall begin with the 39 Articles agreed upon in a Convocation held at London 1552. in the Reign of *Edw. 6* and frequently renewed & ratified in the following Reigns, and continued the *established Doctrine* of the Church to this day, which *Dissenters* with some allowed exceptions subscribe as their *own Doctrine*, as a legal qualification for our Liberty. I wish you would read and consider again the 17th. Article, *Viz* “*Pre-*
“*destination to life is the everlasting purpose of God,*
“*whereby before the foundations of the World were*
“*laid, he hath constantly decreed by his Counsel,*
“*secret to us, to deliver from curse & damnation,*
“*those, whom he hath chosen in Christ Jesus out of*
“*man kind, and to bring them by Christ to everlast-*
“*ing Salvation, as vessels made to honour; where-*
“*fore they that be endued with so Excellent a be-*
“*nefit of God, be called according to Gods purpose,*
“*by*

“ by his Spirit working in due season, they through
 “ Grace obey the calling, they be Justified freely,
 “ they be made Sons of God by Adoption, they
 “ be made like the Image of his only begotten Son
 “ Jesus Christ, they walk religiously in good works,
 “ and at length by Gods mercy they attain to ever-
 “ lasting felicity. As the Godly consideration of
 “ *Predestination*, and our Election in Christ, is full
 “ of sweet, pleasant and unspeakable comfort to
 “ Godly persons, and such as feel in themselves the
 “ workings of the Spirit of Christ, mortifying the
 “ works of the flesh, and their earthly members, and
 “ drawing up their mind to high & heavenly things,
 “ as well because it doth establish and confirm their
 “ Faith of eternal Salvation, to be enjoyed through
 “ Christ, as because it doth frequently kindle their
 “ Love towards God, so for curious and carnal per-
 “ sons, lacking the Spirit of Christ, to have continua-
 “ ally before their eyes, the sentence of Gods *Predesti-*
 “ *nation*, is a most dangerous downfall, whereby the
 “ Devil doth thrust them either to desperation, or in-
 “ to wretchedness of most unclean living, no less
 “ perilous than desperation. Furthermore we must
 “ receive Gods promises in such wise, as they be ge-
 “ nerally set forth to us in the holy Scriptures, and
 “ and in our doings that will of God is to be fol-
 “ lowed, which we have expressly declared to us in
 “ the word of God And as to the sense of this Ar-
 ticle, take it from the Learned of the Church of Eng-
 land, Dr. *Whitaker*, in his *Cyanea Cantio*, pag. 16, 17.
 (Dr. *Bridges* styles this, *The chiefest Article of the Church*
in Doctrine.) Mr *Thomas Rogers* in his *Analysis*, bound
 up formerly with the Articles. Dr. *Thysins* in his
 Com.

Commentary on *Lambeth-Articles*, fully explain this Article, & raise these conclusions from it. 1. That there is a *Predestination* of certain men to eternal Life; a preterition, predestination, or *Reprobation* of certain men unto Death. 2. That this *Predestination* is no manifest, no open Decree, into the grounds & causes of which every man capacity may dive, but a hidden purpose, counsel or decree of God, which is kept *secret* from us. 3. That this *Predestination* to life is from *Eternity*. 4. That it is altogether *immutable* and unchangeable as God himself. This is the established Doctrine which all the Clergy of the Church of *England*, subscribe or assent unto at Ordination.

The next demonstration and discovery of the Doctrine of the Church in this point, is from the *Lambeth Articles*, agreed upon at *Lambeth House*, by *John Arch-bishop of Canterbury*, *Richard Bishop of London*, *Richard Bishop of Bangor*, *Dr. Tindall*, *Dean of Elie*, *Dr. Whitaker* professor of Divinity at *Cambridge*, with several learned Divines of the Church; with the approbation of *Matthew Arch-Bishop of York*, composed at first in Latin and sent to the University of *Cambridge*, to prevent and crush some *Arminian* Conroversies that were beginning to be raised there; yet I shall give you in English Four of Nine, that relate to *Predestination*, never yet impeached or rejected by the Church, as inconsistent with the 39 Articles, but inserted in the *Ireland Articles*, and allowed of in the conference at *Hampton Court*. 1. God from eternity hath *Predestinated*, certain men unto Life, certain men he hath *Predestinated*, or *reprobated* unto Death. 2. The moving and efficient cause of *Predestination* unto
 Life,

Life, is not the fore-sight of Faith or Perseverance,
 or good works, or of any thing in the persons Pre-
 destined, but only in the good will and pleasure
 of God. 3. There is a *Predestinate number* of
 Predestinate, which can neither be augmented nor
 diminished. 4. *Those who are not Predestinated un-
 to Salvation are necessarily damned for their Sins.*
 This is more plain and particular, than any thing I
 have heard taught by *Presbyterians*, and yet it is the
Doctrine of the Church of England.

The next Testimony from that Church for *Pre-
 destination*, is the *Articles of Ireland*, agreed upon by
 the Arch-Bishops, Bishops, and the Clergy of that
 Kingdom in a Convocation, held at *Dublin*, 1615.
 & seeing they were *English Divines*, and a part of the
English Church, under one King, they were received,
 approved and licensed by the Government, as
 agreeable to the 39. Articles, and also those of *Lam-
 beth*; therefore I shall record out of them what con-
 cerns *Predestination*, or the *Decrees of God*.

Art. 11. God from all eternity did by his un-
 changeable Counsel, ordain whatsoever in time
 should come to pass, yet so as thereby no violence
 is offered to the wills of the reasonable Creatures,
 and neither the *Liberty* nor *Contingency* of *Second
 causes* is taken away, but established rather.

12. By the same eternal Counsel, God hath
 Predestinated some unto Life, and Reprobated some
 unto Death, of both which there is a certain num-
 ber, known only to God, which can neither be in-
 creased nor diminished.

13. *Predestination unto Life*, is the everlasting
 purpose of God, whereby before the foundations of

the World were laid, he hath constantly decreed in his Secret Counsel, to deliver from curse and damnation, those whom he hath chosen in Christ, out of mankind, and to bring them by Christ to everlasting Salvation, as vessels made unto honour.

14. The cause moving God to *Predestinate*, is not the fore-seeing of Faith, or Perseverance, or Good Works, or of any thing in the persons *Predestinated*, but only the good pleasure of God himself, for all things being ordained for the manifestation of his Glory, and his Glory being to appear, both in the works of his Mercy & Justice, it seemed good unto his heavenly wisdom, to choose out a certain number toward whom he would extend his undeserved Mercy, leaving the rest to be Spectacles of his Justice.

15. Such as are *Predestinated* unto Life, be called according to Gods purpose, his Spirit working in due season, and through Grace they obey the calling, they be Justified freely, they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus Christ, they walk religiously in good Works, and at length by Gods Mercy they attain to everlasting felicity; but such as are not *Predestinated* to Salvation, shall finally be condemned for their Sins.

16. The Godly consideration of *Predestination*, and our *Election* in Christ, is full of sweet, pleasant, & unspeakable comfort to Godly persons, & such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh & their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly con-

firm

'firm & establish their faith, of eternal Salvation, to
 'be enjoyed thro' Christ, as because it doth fervently
 'kindle heir Love towards God ; and on the con-
 'trary side for curious & carnal persons, lacking the
 'Spirit of Christ, to have continually before their
 'Eyes, the Sentence of Gods *Predestination*, is very
 'dangerous. This is the Doctrine of the Church of
Ireland, & so exactly agreeable to the 39 Articles, &
 those of *Lambeth*, that I need say no more of them.

And her discovery of the Doctrine of *Predestination*
 is from the Suffrages of the five Representatives of the
Church of England, at the Synod of Dort, Dr. Carleton
 Bishop of *Chichester*, Dr. Samuel Ward publick Divi-
 nity professor at *Cambridge*, Dr. Davenant Bishop of
Salisbury, Dr. Balcanquet Dean of *Recheester*, and Dr.
Thomas Goad, who were called and assembled to nip
Arminianism in the bud : and they being Commission-
 nated & sent by the Supream Authority in the Nati-
 on ; their Suffrages as recorded in the publick Acts
 of that Synod, and by Dr. Ward, in his *Suffragium*
Britannorum, are to be found & were then received
 & approved, as the Doctrine of the *Church of England*.

And should it not appear a wonder and be a sur-
 prise to the bearers, tho' the Preachers cannot be Ig-
 norant of it, that the *Common Prayer Book*, the ordi-
 nary & universal Book of their Devotion should give
 its Suffrage and bear its testimony for *Predestination*,
 or *Election*, which upon a more strict observation all
 shall find ? In the Collect for *All Saints Day*, it begins,
Almighty God, who hast knit together thine Elect in one
communion, and fellowship in the mystical Body of Christ
Jesus our Lord It God has an *Elected* people, there
 must some be left out and passed by, otherwise there

can be no *Election* or *Choice*. In the *Catechism* generally taught unto Children, in Answer to Q. 6. It is replied in the third place, *In God the Holy Ghost, who Sanctified me, and all the Elect people of God; which plainly instructs us, that God chooseth to Sanctification, and holiness as well as to Salvation, and that all Elect ones shall be Sanctified & consequently Saved.* In the *burial of the Dead*, in the first prayer after the *Lords Prayer*; *Beseeching thee, that it may please thee of thy gracious Goodness, shortly to accomplish the number of thine Elect.* Here is not only an *Elect*, but a definite and certain *Number* determined with God, which are not yet accomplished, and the number of such as are left out and passed by, is also certain and determined. In a *Godly prayer at all times*, which is added to some old Bibles, here is this passage; *In that it hath pleased thee freely and of thine own accord, to Elect and choose us to Salvation before the beginning of the World.* This is plain language, and in the *Books of Devotion*, and even those who little thought *Common Prayer* favoured *Predestination*, which they oft called a *Damnable Doctrine*, and is so particular, for a *Doctrine*, some of your *Neighbours* have asserted, *contrary to the word of God, and a great discouragement to Piety*; So that I wonder how the *Oxford Oath of Assent & Consent* shall relish for the future, wherein men Swear, *That nothing is contained in the Book of Cannons, Ordination of Bishops, and Common Prayer, contrary to the word of God, seeing Predestination is found in one of them.*

We call in also to witness for us, the *Homilies* of the Church, which appear to be principally the established *Doctrine* thereof, for the most part composed by the *Arch-bishop Cranmer*, who sealed among ma-
ny

ny more, this and other truths, with his Blood. It were too tedious to transcribe all here, but I shall give a passage or two, to engage Readers to be more attentive and observant for the future. Therefore in the 2d part about p. 160. 'God of his mercy & special favour, towards them whom he hath appointed to everlasting Salvation, hath so offered his Grace especially, and they have so received it fruitfully, that altho' by reason of their sinful living outwardly, they seemed before to have been the Children of wrath & perdition, yet now the Spirit of God mightily working in them unto the obedience of Gods will, that they are the undoubted Children of God, appointed unto everlasting Life: for the Good fruit is not the cause the tree is good: but the tree must first be good, before it can bring forth good fruit. This & much more may be found in both parts for confirmation of this Doctrine of *Predestination*.

I refer you also to a *Church of England Catechism*, enjoyned by K. Edw. 6. to all Schoolmasters, for instruction of Children throughout the Kingdom, wherein it is asserted, 'That the faithful were fore-chosen, *Predestinated*, and appointed to everlasting life, before the world was made, & that the cause of our Justification & Salvation, is the goodness & love of God, whereby he chose us, before he made the world.

I cannot omit certain Questions & Answers concerning *Predestination*, published by Robert Parker, & continued to be bound in with your Bibles, until the year 1615. I shall give you a hint thereof in two or three Questions, relating to *Predestination*. 'Q Are not all ordained to eternal Life? A. Some are *Vessels of Wrath*, ordained to Destruction, as others are
' *Vessels*

Vessels of Mercy, prepared for Glory. Q How
 standeth it with Gods Justice, that some are appointed
 to Damnation? A. Very well, because all men have
 in themselves Sin, which deserveth no less, & there-
 fore the mercy of God is wonderful, in that he
 Vouched to save some of that sinful race, and to
 bring them to the knowledge of the Truth. Q. But
 how shall I know I am ordained to eternal life?
 A. By the motions of Spiritual Life, which belong-
 eth only to the Children of God. I might enlarge
 with variety of Testimonies in favour of this Doctrine,
 from the Learned and Godly in all the past Reigns,
 from the Reformation down ward; and shall con-
 clude with that honourable, and venerable Suffrage
 of Primate Usher, in his *Sum and substance of Christi-
 an Religion*, which for the Satisfaction of all, I shall
 deliver in his own words. Q. What are the parts
 of Predestination? A. Election & Reprobation. Q.
 What is Election? A. Tis the everlasting Predesti-
 nation or fore-appointment of certain Angels and
 men unto everlasting life and blessedness, for the
 praise of Gods glorious Grace and Goodness. Q.
 What is Reprobation? A. It is the eternal fore-
 appointment of certain Angels & men unto everlast-
 ing Dishonour and Destruction, God of his own
 free will determining to pass them by, refuse, & cast
 them off, and for sin condemn and punish them,
 with eternal Death. And to these you may add
 most *Church of England* Books common among us;
 as also that common Book almost in every Family,
The Practice of Piety, So it is to be hoped you will
 not adventure to say, the *Church of Scotland* holds any
 other Predestination, than what is the Doctrine of the
 Church

Church of England; or that it is contrary to the word of God, and a great discouragement to Piety.

I am very unwilling to engage in a further controversy about this *Doctrine*, so fully handled, and sufficiently vindicated already, lest I should engage some of your *Island* in a most *unnatural War*, against their own *Mother Church*: and should it not be a Paradox to *Barbados*, to hear of a *Presbyterian* taking up the Cudgels, in defence of a *fundamental established Doctrine*, against a *Son*, a *Member*, and a *Minister* of the *English Church*? And seeing one hath been pleased to run upon *Quæries* on this occasion, I am obliged to entertain you with a *few*, concerning the controverted *Doctrine*, in behalf both of *Dissenters* and the *Church of England*. The *Quæries* are these.

1. Whether God be not an absolute & Sovereign power & being, having infinitely a greater & more illimited and boundless Authority, over the highest and best of his creatures, without being controuled by, or accountable to them; I say, more than the *Potter* has over the *clay*, he frames at his pleasure, for honourable & dishonourable uses & services?

2. Whether God from an infinite and eternal knowledge *knows infallibly*, the certain & determined number of them that shall be *Saved*, and shall be *Damned*, which number shall never be encreased, neither can be diminished?

3. Whether it is God, of *his own will*, *free grace* and goodness, that makes the difference between *Believers* and *Unbelievers*?

4. Whether the immutable and *unchangeable Decrees* of God, in the execution of them, rob the creature of its *liberty*, in *acting* or *doing*?

5. Whether

5. Whether a Sinner without the *special and entire Grace* of God, can repent, believe, regenerate, and save himself?

6. Whether God can be accounted *unjust* for *damning a part*, while he might justly have *damned the whole World* for their Sin?

7. Whether God designed the *Salvation* of any without *holiness, faith and repentance*, or the *damnation* of any without *fore-running Sin, final unbelief, and impenitency*?

8. Whether God absolutely and unchangeably determined with himself the *period and end* of our *dayes in this life*?

9. Whether God the *Father* determined from all eternity, to *send his own Son* our Saviour, into the *World*, & all his particular *Sufferings in the World*?

10. Whether we should *deery or disown*, those *great & transcending Mysteries of God's Counsel*, because we cannot reach, nor comprehend them with our *shallow and narrow Capacities*, or *carnal apprehensions*?

If any intend to give any resolution to these ten *Quæries*, I hope I need not caution them against such things, as *infringe*, and may tend to *impeach* the *absolute Sovereignty*, and *Prerogative of Heaven*, or *condemn* their own *Church*. And I assure my self, they will not revive again those *groundless, silly and inconsequential Allegations*, vulgarly heaped up against this *Doctrine*; which have been long since *answered, confuted, and overthrown*.

FINIS.

*AC6.M2896.699t

THE HOUGHTON LIBRARY

