

# AN EXHORTATION TO PEACE AND UNITY

## ADVERTISEMENT BY THE EDITOR

This treatise was first published in 1688, after Bunyan's death, at the end of the second edition of the *Barren Fig Tree*, with a black border round the title. It was continued in the third edition 1692, but was subsequently omitted, although the *Barren Fig Tree* was printed for the same publisher. It has been printed in every edition of Bunyan's Works. Respect for the judgment of others leads me to allow it a place in the first complete edition, although I have serious doubts whether it was written by him, for these reasons:—

1. It appears to have been totally unknown to his personal friends, Charles Doe and others, who very carefully gathered up, not only all his published works, but his manuscripts also. An interesting list of these was given in the 'Struggler,' 1691. Nor is it found in any publisher's list of Bunyan's Works.

2. The style is not that of Bunyan, nor is it even Bunyanish. It has none of those striking remarks that render all his treatises so deeply interesting.

3. The author introduces scraps of Latin references to 'Machiavel,' to the '*learned Stillingfleet*,' and to ancient heathen writers. The frequent recurrence of the words, 'as a certain learned man observes,' is very foreign to Bunyan's manner of confirming his sentiments. 'Thus saith the Lord,' is the seal of his testimony.

4. Misapplication of Scripture (Acts 9:31) as if the 'rest' was from internal dissensions, when in fact it was from external persecution.

5. The terms 'infallible,' 'excommunication,' and 'reason,' are used in a way not at all Bunyanish.

6. How would his spirit have been grieved at a sentence which occurs: 'Would a heathen god refuse to answer such prayers in which the supplicants were not agreed; and shall we think

the true God will answer them?' Do stocks or stones answer prayers?

7. Bunyan's peculiar practice of admitting all the Lord's children to the Lord's table; all such as he hoped were spiritually baptized, without reference to water-baptism, is here directly opposed. The author refers to 1 Corinthians 12:13 on which text he says— 'I need not go about to confute that notion that *some of late* have had of this text, viz., that the baptism here spoken of is the baptism of the Spirit, because you have not owned and declared that notion as your judgment, but on the contrary.' The fact is, that Bunyan is one of those here noticed as '*some of late*,' and his church did hold that judgment. His comment on this text is, 'not of water, for by one SPIRIT are we all baptized into one body.'—*Reason of my Practice*. And in his 'Differences about Water-Baptism no Bar to Communion,' he thus argues upon that text, 'Here is a baptism mentioned by which they are initiated into one body; now that this is the baptism of water is utterly against the words of the text; for by one SPIRIT we are all baptized into one body.'— 'It is the unity of the Spirit, not water, that is intended.' Bunyan was the great champion for the practice of receiving all to church-communion whom God had received in Christ, without respect to water-baptism; and had he changed his sentiments upon a subject which occasioned him so much hostility, even from his Baptist brethren, it would have been heralded forth as a triumph.

In 1684, four years prior to his death, he republished these sentiments in the first edition of '*A Holy Life the Beauty of Christianity*'; his words are— 'Men are wedded to their opinions more than the law of grace and love will permit. Here is a Presbyterian, here an Independent, a Baptist, so joined each man to his own opinions, that they cannot have that communion one with another, as by the

# Exhortation To Unity And Peace

**SJ Ball**



**Exhortation To Unity And Peace:**

## The Enigmatic Realm of **Exhortation To Unity And Peace**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing lacking extraordinary. Within the captivating pages of **Exhortation To Unity And Peace** a literary masterpiece penned by a renowned author, readers attempt a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting effect on the hearts and minds of those that partake in its reading experience.

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