AN

Orthodox Catechiſm:

Being the Sum of

Chriſtian Religion,

Contained in the Law and Goſpel.

Publiſhed

For preventing the Canker and Poiſon of Hereſy and Error.

By H. COLLINS.

Search the Scriptures. John 14. 39.

The Words that I have ſpoken, the ſame ſhall judge you in the laſt day. John 12.48.

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The Preface.

Unto the Church of Chriſt, who upon Confeſſion of Faith have bin Baptiſed, Meeting in *Old-Gravil-Lane London*, Grace Mercy and Peace be multiplied unto you, and the good will of him which dwelt in the Buſh be with your Spirits, *Amen.*

Dearly Beloved,

FOrasmuch as there is but a ſmall time allotted unto any of us in this World, and not knowing but my Staff ſtandeth next the Door ready to depart, I am deſirous in this reſpect ſo to beſtow my precious and preſent time in my Lords buſineſs, as I may not return to him with my Talent wrapt up in a Napkin, but may leave behind me ſame poor token and teſtimony of my Love and Duty towards him, and his bleſſed Spouſe the Church.

And foraſmuch as the day we live in is

very gloomy and dark, full of Error and Hereſie, which ſpreads more and more (through the indefatigable indeavours of the maintainers of it) like an overflowing Leproſie, and eateth as doth a Canker.

Alſo conſidering it is a day of great declenſion in love to God and one to another alſo, from thoſe Goſpel Truths, the leaſt of which is more worth then our lives: all which may give God juſt cauſe to ſay to England's *Profeſſors, as once to* Iſrael, What iniquity have your Fathers found in mè that they are gone away far from me? *As if God ſhould ſay, Am I not the ſame as ever in Power, Goodneſs, Faithfulneſs? is not my Word and Ordinances the ſame, yea my Promiſes and Heaven the ſame now as ever?*

Now that you may not be ſhaken, ſhattered and carried away with every wind and blaſt, every puff and breath of Error, and Hereſie; alſo that you may be the better eſtabliſhed, ſtrengthened, and ſettled on that ſure Rock and Foundation of Salvation, Chriſt's Merits, in oppoſition to the poor imperfect works of an impotent Creature; alſo ſettled on the foundation of Church-conſtitution, on which you are already built, through the Grace of God which ſtirred you up to ſearch the divine Oracle, and Rule of Divine Service, as Ezra *and* Nehe-

Nehemiah *ſearched into the particular parts of Gods Worſhip, by which means they came to the practice of that almoſt loſt Ordinance of God, the Feaſt of* Tabernacles, *which for many years was not practiſed after the due order, though a general notion was retained about it; I ſay, under theſe Conſiderations, I have in charitable regard to your Souls, preſented you with this ſmall (but I am bold to ſay) ſound piece of Divinity, which may not unfitly be ſtiled an Abridgment, or* Epitome *of Law and Goſpel, ſuited to every ones capacity in God's Houſe: here is Milk for Babes, and Meat for ſtrong Men. It may not unfitly be compared to the Waters of the Sanctuary, where ſome may go up to the Ancles, others to the Knees, others to the Loins, and they are deep enough for others to ſwim in. Here you are not only taught to be* good Chriſtians, *but* good Moraliſts; *the want of which among them that have the* Leaves *and* Lamps *of Profeſſion (as 'tis to be feared ſuch have little more) is of a heart-breaking Conſideration to many that deſire to walk with God.*

Now albeit here may be many things which ſome of you may know already, yet unto ſuch thoſe things I hope will be as acceptable as St. Peter's *Epiſtles were to the ſcattered*

Saints, though they knew much of the matter before; yet I dare say here is some things which may be for information as well as establishment to the most knowing among you.

I have not undertaken to present you with new Notions or Principles, hoping an Athenian *Spirit is in none of you, but do believe that an old Gospel (to you that have tasted the sweetness of it) will be more acceptable than a new, though published by an Angel from Heaven.*

In what I have written you will see I concenter with the most Orthodox Divines in the Fundamental Principles and Articles of the Christian Faith, and also have industriously expressed them in the same words, which have on the like occasion bin spoken, only differing in some things about Church-constitution, wherein I have taken a little pains to shew you the true form of God's House, with the coming in thereof, and the going out thereof: but I hope my Zeal in this will not be misinterpreted by any that truly fear God. That God whom we serve is very jealous of his Worship; and forasmuch as by his Providence the Law of his House hath bin preserved and continued to us, we look upon it as our Duty in our generation to be searching out the mind of God in his holy Oracle, as Ezra *and* Nehemiah

miah *did the Feast of* Tabernacles, *and to reform what is amiss;* *As* Hezekiah, *who took a great deal of pains to cleanse the House of God, and set all things in order, that were out of order, particularly caused the People to keep the Passover according to the Institution: for it had not, saith the Text, bin of a long time kept in such sort as it was written; and albeit the pure Institutions of Christ were not for some hundred of years practised according to the due order, or very little, through the Innovasions of* Antichrist; *And as Circumcision for about forty years was unpractised in the Wilderness, yet as* Josuah *puts this duty in practice as soon as God signified his mind in that particular; so we having our Judgments informed about the true way of Worship, do not dare to stifle the Light God hath given us.*

Now albeit there are some differences between many Godly Divines and us in Church-Constitution, yet inasmuch as those things are not the Essence of Christianity, *but that we do agree in the fundamental Doctrine thereof, there is sufficient ground to lay aside all bitterness and prejudice, and labour to maintain a spirit of Love each to other, knowing we shall never see all alike here. We find in the primitive times that the Baptism of Christ was not universally known, witness the*

ignorance of Apollos *that eminent Diſciple and Miniſter, which knew only the Baptiſm of* John. *And if God ſhall enlighten any into any Truth, which they ſhall ſtifle for baſe and unwarrantable ends, know that 'tis God muſt judg, and not Man. And wherein we cannot concur, let us leave that to the comming of Chriſt Jeſus, as they did their difficult caſes in the Church of old until there did ariſe a Prieſt with* Urim *and* Thummim, *that might certainly inform them of the mind of God there-about.*

I have propoſed three Creeds *to your conſideration, which ought throughly to be believed and embraced by all thoſe that would be accounted Chriſtians,* viz. *the* Nicene Creed, Athanaſius his Creed, *and the* Creed *commonly called the* Apoſtles; *The laſt of which contains the ſum of the Goſpel, which is induſtriouſly opened and explained; and I beſeech you do not ſlight it becauſe of its Form, nor Antiquity, nor becauſe ſuppoſed to be compoſed by Men; neither becauſe ſome that hold it, maintain ſame Errors, or whoſe Converſation may not be correſpondent to ſuch fundamental Principles of Salvation; but take this for a perpetual Rule, That whatever is good in any, owned by any, whatever Error or Vice it may be mixed withal, the Good muſt not be re-*

rejected for the Error or Vice ſake, but owned, commended, and accepted. Here is alſo in the cloſe of the Book a brief, but full Expoſition of that Prayer Chriſt taught his Diſciples. Alſo the Decalogue, or ten Commandments unfolded.

Now foraſmuch as I have taken a great deal of pains in gathering theſe broken fragments together for your utility and profit, I hope you will take a little pains o reade it, and more to live it; and I pray do it ſeriouſly and obſervingly. Reade it humbly and frequently, reade it with prayer and meditation, then am I ſure thou who art a true Chriſtian wilt love it more & more. And as you love your own Souls, love your Childrens, and declare it in praying for them, as Job *did for his, and inſtructing them as* Abraham *did his; alſo winning them to good by a good Example. And that this Book may be of advantage to Youth as well as others, it is catechiſtically handled for their more eaſie learning the Principles of* Chriſtian Religion, *that ſo they being ſeaſoned with the true Articles of Chriſtian Faith, may not ſo eaſily be tainted with the ſentiments of Men of corrupt minds in time of Temptation. And it is heartily deſired that Parents, eſpecially profeſſing ones, were more concerned for the everlaſting wel-*

fare of their Children, as David *was for* Solomon, *when he charged him near his death to keep the Commandments and Judgments of God above all. And if Parents would but conſciencioufly read thoſe Divine Oracles which hold forth their Duty to their Children, it would doubtleſs be to them of great advantage.*

As for this that I have preſented to publick view, I beg the Readers kind indulgence as to the faults eſcaped therein: And for thoſe whom the Lord hath committed to my Charge, that the Eternal God may be your Refuge, and underneath you everlaſting Arms; that Grace may be opened to your Hearts, and your Hearts to Grace; that the bleſſing of the God of Abraham, Iſaac *and* Jacob *may be upon you, and the eternal Spirit may be with you, ſhall be the Prayer of your unworthy Brother, but more unworthy Paſtor,*

H. C.

A Catechiſm containing the ſum of Chriſtian Religion.

Queſt. WHat is thy only comfort in Life and Death?

Anſw. That both in Soul and (*a*) Body, whether I live or dye (*b*), I am not mine own, but (*c*) belong wholly unto my moſt faithful Lord and Saviour Jeſus Chriſt: who by his moſt precious Blood (*d*) fully ſatisfying for all my Sins, hath (*e*) delivered me from all the power of the Devil, and ſo (*f*) preſerveth me, that without the will of my Heavenly Father not ſo much as an Hair may (*g*) fall from my Head; yea all things (*h*) muſt ſerve for my ſafety: wherefore by his Spirit alſo he (*i*) aſſureth me of everlaſting Life, and (*k*) maketh me ready and prepared, that henceforth I may live to him.

(*a*) 1 Cor. 6. 19. 1 Theſſ. 5. 10. (*b*) Rom. 14. 8. (*c*) 1 Cor. 3. 23 (*d*) 1 Pet. 1. 18, 19. 1 Joh. 1. 7. & 2. 2. (*e*) 1 Joh. 3. 8. Heb. 2. 14, 15. (*f*) Joh. 6. 39 (*g*) Mat. 10. 30. Luk. 21. 18. (*h*) Rom. 8. 28 (*i*) 2 Cor. 1. 12. & 5. 5. Epheſ. 13. 14. (*k*) Rom. 8. 24, 25.

Q. *How*

Q. *How many things are neceſſary for thee to know, that thou injoying this comfort mayſt live and dye happily?*

A. (*l*) Three. The firſt, what is the (*m*) greatneſs of my ſin and miſery. The ſecond, how I am (*n*) delivered from all Sin and Miſery. The third, what thanks I (*o*) owe unto God for this delivery.

(*l*) Luk. 24. 47. 1 Cor. 6 11. Rom. 8. 15. Tit. 3 3, 4, 5, 6, 7, 8. (*m*) Joh. 4. 41. Rom. 3. (*n*) Joh. 17. 3. (*o*) Epheſ. 5 10. 1 Pet. 2. 9. & 3. 10, 11, 12. Rom. 6. 11, 12, 13. Mat. 5. 16. Tit. 2. 11, 12.

Q. *Whence knoweſt thou thy miſery?*

A. Out of the Law of (*a*) God.

(*a*) Rom. 3. 20. & 7. 5, 13 & 5. 20.

Q. *What doth the Law of God require of us?*

A. That which Chriſt doth ſummarily teach us, *Mat.* 22. 37, 38, 39, 40. Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy (*b*) Strength. This is the firſt and the great Commandment; and the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf. On theſe two Commandments hang the whole Law and the Prophets.

(*b*) Luke 10 27.

Q. *Art thou able to keep all theſe things perfectly?*

A.

A. No (*c*) truely: for by nature I am prone to the hatred of God, and of my (*d*) Neighbours.

(*c*) Rom. 3. 10, 23. 1 *Joh.* 1. 8. (*d*) Rom. 8. 7. Eph. 2. 3. Tit. 3. 3.

Q. *Did God then make man ſo wicked and perverſe?*

A. Not (*e*) ſo, but rather he made him good, and to his own (*f*) Image; that is, indued with true Righteouſneſs and Holineſs, that he might rightly know God his Creator, and heartily love him, and live with him bleſſed for ever, and that to laud and magnify (*g*) him.

(*e*) Gen. 1. 31. (*f*) Gen. 1. 26, 27. (*g*) 2 Cor. 3. 18. Col. 3. 10. Eph. 4. 24.

Q. *Whence then ariſeth the wickedneſs of Mans nature?*

A. From the fall and diſobedience of our firſt Parents *Adam* and (*h*) *Eve:* hence is our nature ſo corrupt that we are all conceived and born in (*i*) Sin.

(*h*) Rom. 5. 12. 18, 19. (*i*) Pſal. 51. 5. Gen. 5. 3.

Q. *Are we ſo corrupt that we are not at all apt to do well, and are prone to all vice?*

A. Indeed we are, except we are regenerated by the Holy (*k*) Ghoſt.

(*k*) John 3. 5. Gen. 6. 5. Job. 14. 4. and 15. 16. Iſa. 53. 6.

Q. *Doth not God then Injury to Man who*

in the Law requireth that of him which he is not able to perform?

A. No; For God had made Man such a one as (*l*) he might perform it: but Man by the impulsion of the (*m*) Devil, and his own sturbbornness bereaved himself and all his posterity of those Divine Graces.

(*l*) John 3.5. Eph.4. 24. (*m*) Luk. 10. 30.

Q. *Doth God leave this stubbornneſs and falling away of Man unpuniſhed?*

A. No: but is angry in most dreadful (*n*) manner, as well for the sins wherein we are born, as also for those which our selves commit, and in most just Judgment punisheth them with present and everlasting Punishments, as himself pronounceth: Curſed be he that confirmeth not all the words of this Law to do (*o*) them.

(*n*) Rom. 5.12. (*o*) Deut. 27. 26. Gal. 3. 10.

Q. *Is not God therefore merciful?*

A. Yea, Verily he is (*p*) merciful; but so, that he is also (*q*) just: wherefore his Justice requireth that the same which is committed against the divine Majesty of God, should also be recompenced with extream, that is, everlasting Punishment both in Body and Soul.

(*p*) Exod. 34. 6. Psal. 5. 4, 5, 6. (*q*) Exod 20. 5. 2 Cor. 6. 14.

Q. *Seeing then by the just Judgment of God*

God we are ſubject both to temporal and eternal Puniſhments, is there yet any way or means remaining whereby we may be delivered from theſe Puniſhments, and be reconciled to God?

A. God will have his (*a*) Juſtice ſatisfied: wherefore it is neceſſary (*b*) that we ſatisfy either by our ſelves, or by another.

(*a*) Exod. 20. 5,7. and 23. 7. (*b*) Rom. 8. 3.

Q. *Are we able to ſatisfy by our ſelves?*

A. Not a whit. Nay rather we do every day (*c*) increaſe our debt.

(*c*) Job. 9. 2, 3. and 15. 15. Mat. 6. 12.

Q. *Is there any creature in Heaven or in Earth, which is only a creature, able to ſatisfy for us?*

A. None. For firſt God will (*d*) not puniſh that Sin in any other creature which man hath committed: and further, neither can that which is nothing but a creature ſuſtain the wrath of God againſt ſin, (*e*) and deliver others from it.

(*e*) Plal. 130. 3. Job 4. 18. and 25. 5.

Q. *What manner of Mediator then, and Deliverer muſt we ſeek for?*

A. Such a one verily as is very Man, and perfectly juſt, and yet in Power above all creatures, that is, one who alſo is very (*f*) God.

(*f*) 1 Cor. 15. 25. Jer. 23. 6. Iſa. 53. 11. 2 Cor. 5. 14. Heb. 7. 16. Iſa. 7. 14. Rom. 8. 3.

Q. *Where-*

Q. *Wherefore is it neceſſary that he be very Man, and that perfectly juſt too?*

A. Becauſe that the Juſtice of God requireth that the ſame humane nature which hath ſinned, do it ſelf likewiſe make recompence for ſin: but (*g*) he that is himſelf a (*h*) ſinner, cannot make recompence for others.

(*g*) Rom. 5. 12, 17. (*h*) 1 Pet. 3. 18. Heb. 7. 26.

Q. *Why muſt he alſo be very God?*

A. That he might by the Power of his (*i*) Godhead ſuſtain in his fleſh the burthen of God's wrath, (*k*) and might recover and reſtore unto us that Righteouſneſs and Life which we loſt.

(*i*) Iſa. 55. 3, 8. Acts. 2. 24. 1 Pet. 3. 18. (*k*) 1 John. 1. 2. and 4. 9, 10. Acts 20. 28. John. 3. 16.

Q. *And who is that Mediator which is together both very God, and a very perfectly juſt Man?*

A. Even our Lord Jeſus (*l*) Chriſt, who is made to us of God's Wiſdom, Righteouſneſs, Sanctification (*m*) & Redemption.

(*l*) Mat. 1. 23. 1 Tim. 3. 16. John. 14. 16. 1 Tim. 2, 5. Luk. 2. 11. (*m*) 1 Cor. 1. 30.

Q. *Whence knoweſt thou this?*

A. Out of the Goſpel which God firſt made known (*n*) in Paradiſe, and (*o*) afterwards did ſpread it a broad by the Patriarks and (*p*) Prophets; ſhadowed it by Sacrifices

Sacrifices and other Cereomomies of the Law; and (q) laſtly accmpliſhed it by his only begotten Son Chriſt our Lord.

(n) Gen. 3.15. (o) Gen.22.18. and 49.10,11. Rom. 1.2. Heb. 1. 1. Acts 3. 22. and 10.43. (p) John 5.46. Heb. 10. 7. (q) Rom. 10.4. Gal. 4. 4. and 3.24. Heb. 13. 8.

Q. *Is then Salvation reſtored by Chriſt to all men who periſhed in* Adam?

A. Not to all: but to thoſe only who by a true Faith are ingrafted into him (r), and receive his benefits.

(r) John. 1.12. and 3.36. Iſa. 53.11. Pſal. 2.12. Rom. 11 20. Heb. 4.2. and 10. 39.

Q. *What is Faith?*

A. It is not only a knowledg, whereby I ſurely aſſent to all things which God (ſ) hath revealed unto us in his Word, but alſo an (t) aſſured truſt kindled in (v) my heart by the Holy Ghoſt, through the Goſpel, whereby I make my repoſe in God, being aſſuredly reſolved that Remiſſion of Sins, everlaſting (a) Righteouſneſs, and life is given not to others only, but to me alſo, and that freely through the Mercy of God, for (b) the Merits of Chriſt alone.

(ſ) Heb.11. 13. Jam. 2.19. Gal. 2. 20. (t) *Rom.* 4. 16. and 5. 1. and 10. 10. (u) *Rom.* 1. 16. and 10. 17. 1 Cor. 1. 21. Mar. 16. 16. Acts. 16. 14 (a) *Mat.* 16. 17. John. 3. 5. Gal. 5. 22. Phil. 1. 19. (b) *Rom.* 3. 24, 25. Acts. 10. 45.

Q. *What*

Q. *What are thoſe things which are neceſſary for a Chriſtian man to believe?*

A. All things which are promiſed us in the Goſpel: the ſum whereof is briefly compriſed in the Articles of the Catholick and undoubted Faith of all true Chriſtians, commonly called the Creed.

I believe in God the Father Almighty, maker of Heaven and Earth; and in Jeſus Chriſt his only Son, our Lord; which was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead & buried, he deſcended into * Hell; the third day he aroſe again from the dead, and aſcended into Heaven, frō whence he ſhall come to judge both the quick and the dead. I believe in the Holy Ghoſt, the Holy † Catholick Church, the Communion of Saints, the forgiveneſs of ſins, the Reſurrection of the Body, and the life everlaſting. *Amen.*

* Not that he, (to wit, Chriſt) went into the place of the damned, but that he went abſolutely into the ſtate of the dead. See Dr. *Uſher* of Chriſt, in his body of Divinity, pag. 174. and Mr. *Perkins* on the Creed.

† Not that we are to beleive in, but that there is a Catholick Church, and by Catholick, we mean no more then the univerſal Church, which is a company choſen out of whole mankind unto everlaſting life, by the Word & Spirit of God.

Q. *Into how many parts is this Creed divided?*

A. Into three: the firſt of the eternal Father, and our Creation: the ſecond of the Son and our Redemption: the third of the Holy Ghoſt, and our Sanctification.

Q. *Seing (d) there is but one only ſubſtance of God, why nameſt thou thoſe three, the Father, the Son, and the Holy Ghoſt?*

A. Becauſe God (e) hath ſo manifeſted himſelf in his Word, that theſe three diſtinct Perſons are that one true everlaſting God.

(*d*) Deut. 6. 4. Eph. 4. 6. Iſa. 44. 6. and 45. 5. 1 Cor. 8. 4. (*e*) Iſa. 61. 1. Luk. 4. 18. Pſal. 110. 1. *Mat.* 3. 16, 17. and 28. 19. John. 14. 26. and 15. 26. Tit. 3. 5,6. Epheſ. 2. 18. 2 Cor. 13. 14. Gal. 4. 6. 1 John 5. 7.

Q. *What believeſt thou when thou ſayeſt, I believe in God the Father Almighty, maker of Heaven and Earth?*

A. I believe the everlaſting Father of our Lord Jeſus Chriſt (*a*), who made of nothing Heaven and Earth, with all that are in them; who likewiſe upholdeth (*b*) and governeth the ſame by his eternal Counſel and (*c*) Providence. This God I believe to be my God and Father for Chriſt ſake; and therefore ſo truſt in him, and rely on him, that I make no doubt but he will

will provide all (*d*) things neceſſary both for my ſoul and body; and further, whatſoever evils he ſendeth on me in this troubleſome life, he (*e*) will turn them to my ſafety; ſeing both he is able to do it, as being (*f*) God Almighty, and willing to do it, as (*g*) being a bountiful Father.

(*a*) Gen. 1. 1, 2. Pſal. 33. 6. Job. 33. 4. Acts. 4. 24. and 14. 15, &c. Iſa. 45. 7. (*b*) Pſal. 104. 3. and 115. 3. *Mat.* 10. 29. Heb. 1. 3. *Rom.* 11. 36. (*c*) John 1. 12. *Rom.* 8. 15. Gal. 4 5,6. Epheſ. 1. 5. (*d*) Pſal. 55. 23. *Mat.* 6. 26. Luk. 12. 22. (*e*) *Rom.* 8. 28. (*f*) Iſa. 46. 4. *Rom.* 10. 12. and 8. 38.

Q. *What is the Providence of God?*

A. The almighty Power of God, every where (*h*) preſent, whereby he doth as it were by his hand uphold (*i*) and govern Heaven and Earth, with all the Creatures therein, ſo that thoſe things which grow in the Earth, as likewiſe rain and drowth, fruitfulneſs and barenneſs, meat (*k*) and (*l*) drink, health and (*m*) ſickneſs, riches and poverty; in a word, all things come not raſhly and by chance, but by his fatherly Counſel and Will.

(*h*) Act. 17. 25. Pſal. 94. 9. Iſa. 29. 15. Ezek. 8. 12. (*i*) Heb. 1. 2, 3. (*k*) Jer. 5. 24. Act. 14. 17. (*l*) John. 9. 3. (*m*) Prov. 22. 2.

Q. *What doth this knowledg of the Creation and Providence of God profit us?*

A. That

A. That in (*n*) adverſity we may be patient(*o*),and thankful in proſperity(*p*), and have hereafter our chiefeſt hope repoſed in God our moſt faithful Father;being ſure that there is nothing which (*q*) may withdraw us from his love;foraſmuch as all creatures are ſo in his Power, that without his Will they are (*r*) not able not only to do any thing, but not ſo much as once to move.

(*n*) *Rom.* 5. 3. Job 1. 21. (*o*) Deut. 8. 10. 1 Theſſ. 5. 18. (*p*) *Rom.* 5. 4. 5. (*q*) *Rom.* 8. 38, 19. (*r*) Job 1. 12. and 2. 6. Pro. 21. 1. Act. 17. 27, &c.

Q. *Why is the Son of God called Jeſus, that is, a Saviour?*

A. Becauſe he ſaveth us from our (*s*) ſins;neither ought any ſafety to be ſought for from any other (*t*), nor can elſewhere be found.

(*s*) *Mat.* 1. 21. [*t*] Heb. 7. 25. Acts. 4. 12.

Q. *Do they then believe in the only Saviour Jeſus, who ſeek for happineſs and ſafety of the Saints, or of themſelves, or elſe where?*

A. No: for although in word they boaſt themſelves of him as their only Saviour, yet indeed they deny the only (*a*)Saviour Jeſus:for it muſt needs be that either Jeſus is not a perfect Saviour,or that thoſe who imbrace him as their Saviour with a true faith

faith, poſſeſs all things in him (*b*) which are required unto Salvation.

(*a*) 1 Cor. 1. 13. and 30. &c. (*b*) Heb. 12. 2. Iſa. 9. 6. Col. 1. 19, 20. and 2. 10. Iſa. 43. 11. and 25. John. 1. 16..

Q. *Why is he called Chriſt, that is, anointed?*

A. Becauſe he was ordained of the Father, and anointed of the holy Ghoſt (*c*) the chief Prophet (*d*) and Teacher, who (*e*) hath opened unto us the ſecret Counſel, & all the will of his Father concerning our Redemtion, and the high Preiſt, who with that one only Sacrifice of his Body (*f*) hath redeemed us, and doth (*g*) continually make Interceſſion to his Father for us; and a King, who ruleth us by his Word and Spirit, and defendeth (*h*) and maintaineth that Salvation which he hath purchaſed for us.

(*c*) Pſal. 45. 7. Heb. 1. 9 Deut. 18. 15. Act. 3. 22. (*d*) John. 1. 18. and 15. 15. *Mat.* 11. 27. (*e*) Heb. 7. 21. and 10. 12. (*f*) *Rom.* 3. 24. and 5. 9, 10. (*g*) Pſal. 2. 6. Luk. 1. 33. (*h*) *Mat.* 28. 18.

Q. *But why art thou called a Chriſtian?*

A. Becauſe through Faith I am a member of (*i*) Jeſus Chriſt, (*k*) and partaker of his anointing, that both I (*l*) may confeſs his name, and preſent my ſelf unto him (*m*) a lively Sacrifice of thankfulneſs, and alſo may in this life fight againſt Sin and Satan

Satan with free and good conſcience, and (*n*) afterwards enjoy an everlaſting Kingdom with Chriſt.

(*i*) Act. 11. 26 1 Cor. 6. 15. (*k*) 1 John 2. 27. Iſa. 59. 2. 1 John. 2. 28. (*l*) *Mat.* 10. 33. (*m*) *Rom.* 12. 1. Apoc. 5. 8. 1 Pet. 2. 5. 2 Tim. 2. 12. *Rom.* 6. 12. 13. Apoc. 1. 6. 1 Tim. 1. 18 19.

Q. *For what cauſe is Chriſt called the only begotten Son of God, when we alſo are the Sons of God?*

A. Becauſe Chriſt alone is the eternal and natural Son of the (*o*) eternal Father, and (*p*) we are but Sons adopted of the Father by Grace for his ſake.

(*o*) Heb. 1. 2, 3. John. 3. 16. (*p*) *Rom.* 8. 3. Eph. 1. 6. John. 1. 12. 1 John. 1. 3.

Q. *Wherefore calleſt thou him our Lord?*

A. Becauſe he redeeming and ranſoming both our Body and Soul from Sin, not with Gold nor Silver, but with his precious Blood, and delivering us from all the Power of the Devil, hath ſet (*a*) us free to ſerve him.

(*a*) 1 Pet. 1. 18. 1 Cor. 6. 20. Epheſ. 1. 7. 1 Tim. 2. 5, 6. *Rom.* 14. 9.

Q. *What believeſt thou when thou ſayeſt, He was conceived by the Holy Ghoſt, and born of the Virgin Mary?*

A. That the Son of God, who (*b*) is and continueth true and (*c*) everlaſting

(*d*) God

(*d*) God, took the (*e*) very Nature of man, of the fleſh and blood of the Virgin *Mary*, through the working of the (*f*) Holy-Ghoſt, that withal he might be the true Seed of (*g*) *David*, like unto his Brethren in all things (*h*) Sin excepted.

(*c*) Rom. 9. 5. Iſa. 7. 14. & 9. 6. 1 Joh. 5. 20. Joh. 20 28. (*d*) Joh. 1. 14. Gal. 4. 4. (*e*) Rom. 1 3. (*g*) Phil. 2. 7. Heb. 4. 15. & 7. 26.

Q. *What profit takeſt thou by Chriſt's holy Conception and Nativity?*

A. That he is our Mediator, and doth cover with his Innocency and perfect Holineſs my Sins, in which I was conceived, that they may not come in the Sight of (*k*) God.

(*i*) Heb. 2. 16, 17. (*k*) Pſal. 32. 1. 1 Cor. 1. 30. Rom. 8. 3, 4. Gal. 4. 4, 5.

Q. *What believeſt thou when thou ſayeſt he ſuffered.*

A. That he all the time of his life which he lead in the Earth, but eſpecially at the end (*l*) thereof, ſuſtained the wrath of God, both in body and ſoul, againſt the ſin of mankind, that he might by his paſſion, as the (*m*) only propitiatory ſacrifice, deliver our body and ſoul from everlaſting damnation, and purchaſe us the favour of God, righteouſneſs, and everlaſting life.

(*l*) 1 Pet. 2. 4. and 3. 18. Iſa. 53. 12. (*m*) 1 John. 2. 2. and 4. 10.

Q. *For*

Q. *For what cauſe ſhould he ſuffer under Pilate, as being his Judg?*

A. That he being innocent (*n*) and condemned before a civil Judg (*o*), might deliver us from the ſevere Judgment of God which remained for all men.

(*n*) Luk. 23. 14. John 19. 4. (*o*) Pſal. 69. 4. Iſa. 53. 4, 5. 2 Cor. 5. 21. Gal. 3. 13.

Q. *But is there any more in it, that he was faſtened to the Croſs, than if he had ſuffered any other kind of death?*

A. There is more: for by this I am aſſured that he took upon himſelf the curſe which did ly on me; for the death of the Croſs (*p*) was accurſed of God.

(*p*) Deut. 21. 23. Gal. 3. 13.

Q. *Why was it neceſſary for Chriſt to humble himſelf unto death?*

A. Becauſe the Juſtice and Truth of God could by (*a*) no other means be ſatisfied for our ſins, but by the very death of the (*b*) Son of God.

(*a*) Gen. 2. 17. (*b*) Heb. 2. 9, 14, 15. Phil. 2. 8.

Q. *To what end was he buried alſo?*

A. That thereby he might manifeſt that he (*c*) was dead indeed.

(*c*) Act. 13. 29. Mat. 27. 60. Luk. 23. 53. John. 19 38.

Q. *But ſince that Chriſt died for us, why muſt we alſo die?*

A. Our

A. Our death is not a ſatisfaction for our Sins, but the aboliſhing of Sin, and our paſſage (*d*) into everlaſting Life.

(*d*) John 5. 24. 1 Phil. 23. Rom. 7. 24.

Q. *What other commodity receive we by the Death of Chriſt?*

A. That by the virtue of his Death our old man is crucified, ſlain, and (*e*) buried together with him, (figured out in holy Baptiſm) that henceforth evil luſts and deſires may (*f*) not reign in us, but we (*g*) may offer our ſelves unto him a Sacrifice of thanksgiving.

(*e*) Rom. 6. 6 (*f*) Rom. 6. 12. (*g*) Rom. 12. 1.

Q. *Why is there added, he deſcended into Hell?*

A. That in my greateſt pains and moſt grevious temptations I may ſupport my ſelf with this comfort, that my Lord Jeſus Chriſt (*h*) hath delivered me (by the unſpeakable diſtreſſes, torments and terrors of his Soul, into which he was plunged both before, and then eſpecially when he hanged on the Croſs) from the ſtraits and torments of Hell.

(*h*) Iſa. 53. 10. Mat. 27. 46. Not that he (to wit, Chriſt) went into the Place of the damned, but that he went abſolutely into the ſtate of the dead. See Dr. *Uſher* in his Body of Divinity, pag. 174. and Mr. *Perkins*, on the Creed.

Q. *What*

Q. *What doth the Reſurrection of Chriſt profit us?*

A. Firſt, by his Reſurrection he vanquiſhed death, that he (*i*) might make us partakers of that Righteouſneſs which he had gotten us by his death. Again, we are now (*k*) alſo ſtirred up by his Power to a new Life. Laſtly, the Reſurrection of our head, Chriſt, is a (*l*) Pledg unto us of our glorious Reſurrection.

(*i*) 1 Cor. 15. 6. and 5. 4, 5, 6. Rom. 4. 25. 1 Pet. 1. 3, &c. and 21. (*k*) Rom. 6. 4. Col. 3. 1, &c. Eph. 2. 5. (*l*) 1 Cor. 15. 12, &c. Rom. 8. 11.

Q. *How underſtand you that he aſcended into Heaven?*

A. That Chriſt, his Diſciples looking on, was (*a*) taken up from the Earth into Heaven, and yet (*b*) ſtill is there for our ſakes, and will be until he come again to judge the quick and (*c*) the dead.

(*a*) Act. 1. 9. Mark 16 19. Luke. 24. 51. (*b*) Heb. 4. 14. and 7. 25. and 9. 11. Rom. 8. 34. Eph. 4. 10. Col. 3. 1. (*c*) Act. 1. 11. Mat. 24. 30.

Q. *Is not Chriſt with us then until the end of the World, as he (d) hath promiſed?*

A. Chriſt is true God, and true Man, and ſo according to his Manhood is not now on Earth, but according to his Godhead, his Majeſty, his Grace, and (*e*) Spi-

rit is at no time from us.

(*d*) Mat. 28. 20. Mat. 26. 11. John. 16. 18. and 17. 11. Acts 3. 21. (*e*) John. 14. 17, &c. 16. 13. and Eph. 4. 8.

Q. *Are not by this means the two natures in Christ pulled asunder, if his Humanity be not whereſoever his Divinity is?*

A. No; for ſeeing his Divinity is incomprehenſible, and (*f*) every where preſent, it followeth neceſſarily that the ſame is without the bounds of his humane Nature which he took unto him, and yet is nevertheleſs in it, (*g*) and abideth perſonally united to it.

(*f*) Act. 7. 38, 44. and 17 27, &c Jer 23.24. (*g*) Col. 2. 9. Mat. 28. 6.

Q. *What Fruit doth the Aſcenſion of Chriſt into Heaven bring unto us?*

A. Firſt that (*h*) he maketh Interceſſion to his Father in Heaven for us; next that we have our Fleſh in Heaven, that we may be confirmed thereby, as by a ſure Pledge, that it ſhall come to paſſe that he who is our Head (*i*) will lift us up, his Members, unto him: thirdly, that (*k*) he ſendeth us his Spirit inſtead of a Pledge between him and us, by whoſe forcible working we ſeek after not earthly but heavenly things, where he himſelf (*l*) is ſitting at the Right-Hand of God.

(*h*) 1 John

(*h*) 1 John 2. 1, 2. *Rom.* 8. 34. (*i*) John 14. 2. and 20. 17. Eph. 2. 6. (*k*) John 14 16. and 16. 7. 2 Cor. 5. 5 (*l*) Col. 3. 1. Phil. 3. 20, &c.

Q. *Why is it further ſaid, he ſitteth at the Right-Hand of God?*

A. Becauſe Chriſt therefore is aſcended into Heaven, to (*m*) ſhew there that he is the Head of his Church, by whom the Father (*n*) governeth all things.

(*m*) Eph. 1. 20. and 5. 23. Col. 1. 18. (*n*) Mat. 28. 18. John 5. 22.

Q. *What profit is this Glory of our Head Chriſt unto us?*

A. Firſt, that through his Holy Spirit (*a*) he poureth upon us his Members heavenly Graces, then that he ſhieldeth and (*b*) defendeth us by his Power againſt all our Enemies.

(*a*) Eph. 4. 16. (*b*) Pſal. 2. 9. and 110. 2. John 10. 28. Eph. 4. 8.

Q. *What Comfort haſt thou by the coming of Chriſt again to judge the quick and the dead?*

A. That in all my Miſeries and Perſecutions, I look with my (*c*) Head lifted up, for the very ſame who before yielded himſelf unto the Judgment of God for (*d*) me, and took away all Malediction from me, to come Judge from Heaven to throw all his and my Enemies into e-

verlaſting Pains; but to (*e*) tranſlate me with all his choſen unto himſelf, into Celeſtiall Joys, and everlaſting Glory.

(*c*) Luk. 21. 28. *Rom.* 8. 23. Phil. 3. 20 Tit. 2. 13. (*d*) 2 Theſſ. 1. 6, 7. 1 Theſſ. 4. 16. Mat. 25. 41. [*e*] Mat. 25. 34.

Of the Holy Ghoſt.

Q. *What believeſt thou concerning the Holy Ghoſt?*

A. Firſt, that He is true and Coeternal God, with the (*f*) eternal Father, and the Son; ſecondly, that he is (*g*) alſo given unto me, to make (*h*) me, through a true Faith, Partaker of Chriſt and all his Benefits, to (*i*) comfort me, and to (*k*) abide with me for ever.

[*f*] Gen. 1. 2. Iſa. 48. 16. 1 Cor. 3. 16. 1 Cor. 6 19. Acts 5 3,4. [*g*] *Mat.* 28. 19. 2 Cor. 1. 2. [*h*] Gal. 3. 14. 1 Pet. 1. 2. 1 Cor. 6. 17. [*i*] Acts 9. 31. [*k*] John 14. 16. 1 Pet. 4. 14.

Q. *What believeſt thou concerning the Holy and Catholick Church of Chriſt?*

A. I believe that the Son (*l*) of God doth from (*m*) the beginning of the (*u*) World to the End thereof, gather, (*o*) defend, and preſerve unto himſelf by his Spirit (*p*) and Word, out of (*q*) whole Mankind, a (*r*) Company choſen to everlaſting

laſting Life, and agreeing in true Faith; and that I am a lively Member of that Company, and ſo ſhal (*f*) remain for ever.

[*o*] Iſa. 59. 21. Eph. 5. 26. [*p*] Acts 2. 4, 41. Eph. 4. 3, 4, 5, 6. [*q*] *Mat.* 16. 18. [*r*] 1 John 3. 21. 2 Cor. 13. 5.

Q. *What mean thoſe words, The Communion of Saints?*

A. Firſt, that all and every one who believeth, are in (*a*) common Partakers of Chriſt and all his Graces, as being his Members; and then that every one ought (*b*) readily and chearfully to beſtow the Gifts and Graces which they have received to the common Commodity and Safety of all.

(*a*) 1 John 1. 3. Rom. 8. 32. 1 Cor. 1. 2. and 13. 21. 1 Cor. 6. 17. (*b*) 1 Cor. 12. 21. Phil. 2. 4, 5, 6.

Q. *What believeſt thou concerning Remiſſion of Sins?*

A. That God, for the Satisfaction made by Chriſt, (*c*) hath put out all the (*d*) Remembrance of my Sins, and alſo of that Corruption within me wherewith I muſt fight all my life time, and doth freely indow me with the Righteouſneſs of Chriſt, that I come not at any (*e*) time into Judgment.

(*c*) 1 John 2. 2. 2 Cor. 5. 19, 21. (*d*) Jer. 31. 34. Pſal. 103. 3, 4 & 10. 11. Rom. 7. 24, 25. Rom. 8. 1, 2, 3. (*e*) John 3. 18.

Q. *What Comfort haſt thou by the Reſurrection of the Fleſh?*

A. That not only my Soul, after it ſhall depart out of my Body, ſhall (*f*) preſently be taken up to Chriſt, but that this my Fleſh alſo, being raiſed up by the Power of Chriſt, ſhall be again united to my Soul, and (*g*) ſhall be made like to the glorious Body of Chriſt.

(*f*) Luk. 23. 43. Phil. 1. 23. (*g*) 1 Cor. 15. 53. Job. 19. 25, 26. 1 John 3. 2. Phil. 3. 21.

Q. *What Comfort takeſt thou of the Article of everlaſting Life?*

A. That foraſmuch (*h*) as I feel already in my Heart the beginning of everlaſting Life, (*i*) it ſhall at length come to paſs that after this Life I ſhall enjoy full and perfect Bliſs, wherein I may magnify God for ever, which Bleſſedneſs verily neither Eye hath ſeen, nor Ear heard, neither hath any Man in thought conceived it. (*h*) 2 Cor. 5. 1, 2, 3. (*i*) 1 Cor. 2 9. Joh. 17. 3.

Q. *But when thou believeſt all theſe things, what profit redoundeth thence unto thee?*

A. That I am righteous in Chriſt before God, and an Heir (*k*) of eternal Life.

(*k*) Rom. 1. 17. John 3. 36. Rom. 3. 4. and 22. 24, 25, 28. Rom. 5. 1. Gal. 2. 16. Eph. 2. 8, 9.

Q. *How art thou righteous before God?*

A. Only

A. Only by Faith in Chriſt Jeſus. So that although my Concience accuſe me that I have grievouſly treſpaſſed againſt all the Commandments of God, and have not (*a*) kept one of them, and further am as yet (*b*) prone to all Evil, yet notwithſtanding if (*c*) I embrace theſe Benefits of Chriſt with a true Confidence and Perſwaſion of mind, the full and (*d*) perfect Satisfaction, Righteouſneſs and Holineſs of Chriſt, without any (*e*) Merit of Mine, of the (*f*) meer Mercy (*g*) of God is (*h*) imputed and given unto me, and that ſo, as if neither I had committed any Sin, neither any Corruption did ſtick unto me; yea as if I my (*i*) ſelf had perfectly accompliſhed that Obedience which Chriſt accompliſhed for me.

(*a*) Rom. 3. 9, &c. (*b*) Rom. 7. 23. (*c*) Rom. 3. 22. Joh. 3. 18. (*d*) Tit. 3. 5. Eph. 2. 8, 9. (*e*) 1 John 2. 2. (*f*) Rom. 3. 24. Deut. 9. 5, 6. Ezek. 36. 22. (*g*) 1 John 2. 1, &c. (*h*) Rom. 4. 4, 5. 2 Cor. 5. 19. (*i*) 1 Cor. 5. 21.

Q. *Why affirmeſt thou that thou art made Righteous by Faith only?*

A. Not for that I pleaſe God through the Worthineſs of meer Faith, but becauſe only the Satisfaction, Righteouſneſs and Holineſs of Chriſt is my Righteouſneſs (*k*) before God, and (*l*) I cannot take hold of

it, or apply it unto my ſelf any other way than by Faith.

(k) 1 Cor. 1. 30, &c. 1 Cor. 2. 2. (l) 1 John 5. 1.

Q. *Why cannot our good Works be Righteouſneſs, or ſome part of Righteouſneſs before God?*

A. Becauſe that Righteouſneſs which muſt ſtand faſt before the Judgment of God, muſt be in all Points perfect (m) and agreeable to the Law of God. Now our Works, even the beſt of them, are imperfect in this Life, and (n) defiled with Sin.

(m) Gal. 3. 10. Deut. 27. 26. (n) Iſa. 64. 6.

Q. *How is it that our good Works merit nothing, ſeeing God promiſeth that he will give a Reward for them both in this Life, and in the Life to come?*

A. That Reward is not given of merit (o), but of Grace.

(o) Luk. 17. 10.

Q. *But doth not this Doctrine make Men careleſs and profain?*

A. No, For neither can it be but they who are incorporated into Chriſt through Faith, ſhould bring forth the (p) Fruits of Thankfulneſs.

(p) Mat. 7. 18. John 15. 5.

Of

Of the Sacraments.

Q. *SEeing then that only Faith maketh us Partakers of Christ and his Benefits, whence doth it proceed?*

A. From the Holy Ghoſt (*a*), who kindleth it in our Hearts by the preaching of the Goſpel, and other Ordinances, and (*b*) confirmeth it by the uſe of the Sacraments.

(*a*) Eph. 2 8. and 6. 23. John 3. 5. Phil. 1. 29.
(*b*) Mat. 28. 19,20. 1 Pet. 1. 22,23.

Q. *What are the Sacraments?*

A. They are ſacred Signes, and Seals, ſet before our Eyes, and ordained of God for this cauſe, that he may declare and ſeal by them the Promiſe of his Goſpel unto us, to wit, that he giveth freely Remiſſion of Sins, and (*c*) Life everlaſting, not only to his all in general, but to every one in particular that believeth, for that only Sacrifice of Chriſt which he accompliſhed upon the Croſs.

(*c*) Gen. 17. 11. *Rom.* 4. 11. Deut. 30. 6. Lev. 6. 25. Heb. 9. 8, 9. Ezek. 20. 12. Iſa. 6. 6,7. and 54. 9, 10.

Q. *Do not then both the Word and Sacraments*

craments tend to that End, as to lead our Faith unto the Sacrifice of Chriſt finiſhed on the Croſs as to the only ground of our Salvation?

A. It is even ſo; for the Holy Ghoſt teacheth us by the Goſpel, and aſſureth us by the Sacraments, that the Salvation of all of us ſtandeth in the only Sacrifice (*d*) of Chriſt offered for us upon the Croſs.

(*d*) *Rom.* 6. 3. Gal. 3. 17.

Q. *How many Sacraments hath Chriſt ordained in the new Teſtament?*

A. Two; Baptiſm, and the Lord's Supper.

Q. *What is Baptiſm?*

A. Immerſion or dipping of the Perſon in Water in the Name of the Father, Son, and Holy Ghoſt, by ſuch who are duly qualified by Chriſt.

Mat. 3. 16. John 3. 23. Acts 8. 38, 39. *Rom.* 6. 4.

Q. *Who are the proper Subjects of this Ordinance?*

A. Thoſe who do actually profeſs Repentance towards God, Faith in, and Obedience to our Lord Jeſus Chriſt.

Acts 2. 38. Acts 8. 36, 37.

Q. *Are no Infants to be baptized?*

A. None by no means; for we have neither Precept nor Example for that Practice.

Practice in all the Book of God.

Q. *Doth the Scripture any where expreſly forbid the Baptizing of Infants?*

A. It is ſufficient that the Divine Oracle commands the baptizing of Believers, unleſs we will make our ſelves wiſer than what is written. *Nadab* and *Abihu* were not forbidden to offer ſtrange Fire, yet for ſo doing they incurred God's Wrath, becauſe they were commanded to take Fire from the Altar.

Mat. 28. 18,19. Mark 16.16. Lev. 9. 24. 10.16.

Q. *May not the Infant Seed of Believers under the Goſpel be baptized as well as the Infant Seed of* Abraham *under the Law was circumciſed?*

A. No; For *Abraham* had a Command then from God to circumciſe his Infant Seed, but Believers have no Command to baptiſe their Infants Seed under the Goſpel. Gen. 17. 9,10,11,12.

Q. *Seeing the Infants of Believers are in the Covenant of Grace with their Parents, as ſome ſay, why may not they be baptized under the Goſpel, as well as* Abrahams *Infant Seed was circumciſed under the Law?*

A. By the Infants of Believers being in the Covenant of Grace, it muſt either be meant of the Covenant of Grace abſolute-

ly

ly conſidered, and if ſo, then there is no total and final Apoſtacy of any Infant ſeed of Believers from the Covenant, but all muſt be ſaved then.

(*a*) Jer. 32 38, 39, 40. Joh. 10. 28.

Or, 2. They muſt mean conditionally, on conſideration that when they come to years of maturity, they by true Faith, Love, and Holineſs of life, taking hold of God's Covenant of Grace, ſhall have the Priviledges of it. This being their ſence, I then demand what real ſpiritual priviledg the Infant-Seed of Believers, as ſuch, have more than the Infant Seed of Unbelievers, if they live alſo to years of maturity, and by true Faith and Love take hold of God's Covenant (*b*)? I further demand, whether the Seal of the Covenant do not under thoſe conſiderations belong as much to the Children of Unbelievers as to the Children of Believers? yea, and more too, under conſideration the Infant Seed of the Unbeliever ſhould take hold of God's Covenant, and the Believers Infant-Seed do not (*c*); as often this is ſeen to the ſorrow of many Godly Parents.

(*b*)(*c*) Iſa. 56. 3,4,5,6,7,8. Acts 10. 34,35. John 3.16.

3. Suppoſe all the Infant Seed of Believers

lievers abſolutely in the Covenant of Grace; yet Believers under the Goſpel ought no more to Baptiſe their Infant-Seed, than *Lot* to circumciſe himſelf or his Infant-Seed, if he had had Males as well as Females, albeit nearly related to *Abraham*, yea, a Believer, and in the Covenant of Grace too: foraſmuch as Circumciſion was limited to *Abraham* and to his Family. Alſo by the ſame rule we may bring Infants to the Lord's Table, foraſmuch as the ſame qualifications are (*d*) required to the due performance of Baptiſm, as there is to the Lord's Supper.

(*d*) Acts 2. 41, 42.

4. We muſt know the Covenant made with *Abraham* had two parts: firſt, a ſpiritual, which conſiſted in God's promiſing to be a God to (*e*) *Abraham*, and (*f*) all his Spiritual-Seed in a peculiar manner, whether they were circumciſed or uncircumciſed, which believed as *Abraham* the Father of the Faithful did. And this was ſignified in God's accepting ſuch as his People which were not of (*g*) *Abrahams* Seed, but bought with his Mony, and this Promiſe was ſealed to *Abraham* by Circumciſion, that through *Jeſus Chriſt* (whom *Iſaac* typified out) the Gentiles, the Uncir-

cum-

cumciſion which believed, ſhould have their Faith counted for Righteouſneſs, as *Abrahams* was before he was circumciſed.

(e) Gen. 17. 19, 21. Gen. 21. 10. Gal. 4. 30. (f) Acts 2. 39. Rom. 9. 7, 8, &c. (g) Gal. 3. 16, 28, 29. (h) Rom. 4. 9, 10, 11, 12, 13, 14.

2. This Promiſe conſiſted of temporal good: ſo God promiſed *Abrahams* Seed ſhould injoy the (i) Land of *Canaan*, and have plenty of outward bleſſings, ſo ſealled this Promiſe by Circumciſion. It was alſo a diſtinguiſhing character of the *Jews* being God's People from all the Nations of the Gentiles, which as yet were not the Seed of *Abraham*: but when the Gentiles came to believe, and by Faith become the People of God as well as the *Jews*, then (k) Circumciſion, that diſtinguiſhing Mark, ceaſed; and the character of being the Children of God now, is Faith in Chriſt, and Circumciſion of the Heart. So that whatever pretence there may be for the Infants of Believers to be Baptiſed firſt, as their being the Seed of Believers; or 2dly, their being in the Covenant; or 3dly, that the Infant-Seed of *Abraham* a Believer, was circumciſed; all this you ſee avails nothing: for Circumciſion was limited to ſuch a Family, the Family of *Abraham*, all others, though

Believers

Beleivers, were excluded; alſo limited to ſuch a day, the eighth day, and what ever pretence might be made, it was not to be done before nor after; limited alſo to ſuch a Sex, the Male, not the Female; which if Baptiſm came in the room of Circumciſion, and is the Seal of the Covenant under the Goſpel, as Circumciſion was under the Law, none but the Males muſt be Baptiſed, becauſe none but the Males were Circumciſed; but as under the Law reſpecting Circumciſion, ſo now under the Goſpel reſpecting Baptiſm, it depends purely upon the will of the Law-giver, at what ſeaſon, upon what Perſons and terms Baptiſm is to be adminiſtred; unto which Prophet we ſhall all do well to hearken, *Act.* 3. 22.

(*i*) Gen. 15. 18. Gen 17. 8, 9, 10, 11. Gen. 12. 6, 7. Gen. 13. 15, 16, 17. Gen. 15. 16. (*k*) John 1. 12. Rom. 2. 28, 29. Phil. 3. 3. Gal. 3. 26, 27, 28.

Q. *How art thou admoniſhed and aſſured in Baptiſm, that thou art Partaker of the only Sacrifice of Chriſt?*

A. (*e*) Becauſe Chriſt commanded the outward waſhing of Water, adjoyning (*f*) this Promiſe thereunto, that I am no leſs aſſuredly waſhed by his Blood and Spirit from the uncleanneſs of my Soul, that is, from

from all my Sins, than I am (*a*) washed outwardly with Water, whereby all the Filthiness of the Body useth to be purged.

(*e*) Mar. 28. 19. Act. 2. 38. (*f*) Mar. 16. 16. Mat. 3. 11. *Rom.* 6. 3. (*a*) Mar. 1. 4. Luk. 3. 3.

Q. *What is it to be washed with the Blood and Spirit of Christ?*

A. It is to receive of God Forgiveness of Sins freely, for the Blood of Christ which (*b*) he shed for us in his Sacrifice upon the Cross; and also to be renewed by the Holy Ghost, and through his sanctifying of us to become Members of Christ, that we may more and more dy to Sin, and (*c*) live holily and without blame.

(*b*) Heb. 12. 24. 1 Pet. 1. 2. Apoc. 1. 5. Zech. 13. 1. Ezek. 36. 25, &c. (*c*) John 1. 33. and 3. 5. 1 Cor. 5. 11. and 12. 13. *Rom.* 6. 4. Col. 2. 12.

Q. *Where doth Christ promise us that he will as certainly wash us with his Blood and Spirit, as we are washed with the Water of Baptism?*

A. In the Institution of Baptism, the words whereof are these, (*d*) *Go, teach all Nations, baptising them in the Name of the Father, the Son, and the Holy Ghost: (e) he that shall believe, and be baptised, shall be saved; but he that will not believe, shall be damned.* This Promise is repeated again when

when as the Scripture calleth Baptiſm the (*f*) waſhing of the New-birth, and (*g*) forgiveneſs of Sins.

(*d*) *Mat.* 28. 19. (*e*) Mar. 16. 16. (*f*) Tit 3. 5. (*g*) Acts 22. 16.

Q. *Is then the outward Baptiſm of Water the waſhing away of Sins?*

A. It is not; for the (*h*) Blood of Chriſt alone cleanſeth us from (*i*) all Sin.

(*h*) 1 Per. 3. 21. Eph. 5. 25, 26. (*i*) 1 Joh. 1. 7. 1 Cor. 6. 11.

Q. *Why then doth the Holy Ghoſt call Baptiſm the waſhing of the New-birth, and forgiveneſs of Sins?*

A. God ſpeaketh ſo not without great cauſe, to wit, not only to teach us that as the filth of our Body is purged by Water, ſo our Sins alſo are (*k*) purged by the Blood and Spirit of Chriſt, but much more to aſſure us by this divine Token and Pledg, that we are as verily waſhed from our Sins with the inward waſhing, as we are (*l*) waſhed by the outward and viſible Water.

[*k*] Apoc. 1. 5. and 7. 14. 1 Cor. 6. 11. [*l*] *Mark* 16. 16. Gal. 3. 17.

Q. *What Principle of Chriſt's Doctrine in the holy Scripture followeth Baptiſm in order?*

A. Laying on of Hands, as in *Heb.* 6. 1, 2.

Q. *What*

Q. *What is the form and end of this Ordinance?*

A. Chriſt's Miniſters laying their hands ſolemnly upon the Head of the Baptiſed, with Prayer to Almighty God for an increaſe of the Graces (*r*) and Gifts of the (*s*) Holy Ghoſt, to inable us to hold faſt the Faith which we now viſibly own, having entred into the Church by Holy Baptiſm, and alſo be helped thereby to maintain a conſtant War againſt the (*t*) World, Fleſh, and the Devil.

[*r*] 2 Tim. 1. 6. Act. 2. 38, 39. [*s*] John 14. 16, 17, 18, 26. and 16. 7. [*t*] Eph. 1. 13, 14.

Q. *Is it the Duty of every Chriſtian to be under this Practice?*

A. It is ſo: And appeareth plainly, if we do firſt conſider the Practice of the Primitive Saints, we may read in *Acts* 8. 12, 13, 14, 15, 16, 17, 18, 19, of Men and Women that were baptized by *Philip* in *Samaria*, which when the Church at *Jeruſalem* heard thereof, they ſent down St. *Peter* and St. *John* (two Apoſtles) to them, who when they came thither, laid their Hands on them, and they received the Holy Ghoſt (*u*). What, *them*! ſome may ſay? were theſe they that were baptized which were Men and Women? So likewiſe in *Acts* 19. 6, 7. When *Paul* came

came to *Epheſus* he found certain Diſciples there who were baptiſed, but had not heard whether there was any Holy Ghoſt, nor I conceive of the Promiſe of the Holy Ghoſt mentioned in *Acts* 1. 4. then the Apoſtle layeth his Hands on them, and they received the Holy Ghoſt; and it is ſaid the number of them was about twelve; and Reaſon ſheweth us from this place, and *Acts* 8. where St. *Peter* and St. *John* laid hands on Men and Women, that had here bin twelve ſcore, he would have laid his Hands on them all. And whereas 'tis objected, we do not find the three thouſand in *Acts* 2. under this Ordinance, nor many others which were baptiſed. As to the three thouſand 'tis plain enough they had bin taught it, and doutleſs ſo practiſed this Ordinance, if we conſider the Apoſtle writing to the Jews, in *Heb.* 5. telleth them they had need be taught again the firſt Principles of the Oracles of God, of which Oracles, Laying on of Hands was one. And as for others which were baptiſed, where mention is not made of their being under this Ordinance, we may alſo ſay many hundreds were baptiſed which we have no mention of. Shall we conclude many of

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the Apoſtles were not baptiſed, becauſe it is not particularly mentioned? ſo we muſt conclude the primitive Saints were not ſhort in this point, although it be not always ſpecified; foraſmuch as it is called one of God's Oracles, as we all know the Moral Law was, w^ch is perpetually binding, and univerſally obliging; alſo called a (*u*) *Principle of Chriſts Doctrine*, yea one of the *firſt Principles*; and that is not all, but called *a foundation Principle*, this with the other five muſt be laid firſt in that foundation, on which the Superſtructure of Chriſtianity muſt be built. And would it not have bin very unbecoming the *Jews* when God gave them ten Commandments, for them to have excluded the fourth? is it not alſo as unbecoming for any to exclude the fourth Principle of *Laying on of Hands*, a practical Principle of the Doctrine of Chriſt, and ſo practiſed by the Primitive Chriſtians?

(*u*) Heb. 5.1,2. Acts 7.38. Heb. 1.2.

Q. *Did not the extraordinary Gifts of the Spirit follow upon laying on of Hands in the Apoſtles time?*

A. It did ſo: But not ſimply as the end of that Ordinance. For that Ordinance was appointed for the Ordinary Gifts

Gifts of the Spirit to the Worlds end; though it is true, God honoured and crowned that Ordinance with Signes and Wonders in the primitive time, as he did others of his Appointment: as for inſtance, *Acts* 4. the Place was ſhaken, as the effect of the Churches Prayer; ſo Preaching was extraordinarily crowned when St. *Peter* converted three thouſand at one Sermon; and in God's giving the Holy Ghoſt to the Houſe of *Cornelius* while *Peter* was preaching, ſo that they ſpake with Tongues, *Acts* 10. Alſo God crowned the holy Ordinance of Baptiſm extraordinarily, when the Spirit came in the likeneſs of a Dove, and ſate upon our Saviour Chriſt as he came out of the Water, *Mat.* 3. and a Voice heard from Heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.* Alſo the Eunuch's Baptiſm was wonderfully confirmed to him in God's taking away *Philip* as ſoon as he came up out of the Water, inſomuch that he went away rejoycing. Now, Beloved, as Prayer, Baptiſme, Preaching, doth not ceaſe, though it be not ſo miraculouſly owned as in the Primitive times; neither doth laying on of Hands ceaſe, from the ſame Parity of Reaſon, though it be

not

not ſo crowned now, as in the Apoſtles Days. Moreover our Brethren generally do hold, that five of thoſe Principles in *Heb.* 6. are the Duty of every individual Member to believe and practiſe, namely, every Member (ſay they) ought to repent, believe, be baptized, believe the Reſurrection of the dead, and eternal Judgment; and why this of laying on of Hands ſhould be excluded from being the Practice of every Chriſtian, being a practical Ordinance, the bare belief of it not being enough, it being among the univerſal Principles of Chriſt's Doctrine, I never yet did, nor cannot ſee any good Reaſon.

Of the Lord's Supper.

Q. *How art thou in the Lords Supper admoniſhed and warranted that thou art Partaker of that only Sacrifice of Chriſt offered on the Croſs, and of all his Benefits?*

A. Becauſe Chriſt hath commanded me and all the Faithful to eat of this Bread broken, and to drink of this Cup, diſtributed in Remembrance of him, with this Promiſe (g) adjoyned, firſt, that his Body was as certainly broken and offered for me upon the Croſs, and his Blood ſhed for me, as I behold with my Eyes

Eyes the Bread of the Lord broken unto me, and the Cup communicated unto me: and further, that my Soul is no leſs aſſuredly fed to everlaſting life with his Body, which was crucified for me, and his Blood which was ſhed for me, than I receive and taſte by the Mouth of my Body, the Bread and Wine, the Signs of the Body and Blood of our Lord, received at the Hand of the Miniſter.

(*g*) Mat. 26. 27,28. Mark 14. 22,23,24. Luk. 22. 16,20. 1 Cor. 10. 16,17. and 11. 23,24,25. and 12. 13.

Q. *What is it to eat the Body of Chriſt?*

A. It is not only to imbrace, by an aſſured Confidence of Mind, the whole Paſſion and Death of Chriſt, and thereby (*h*) to obtain Forgiveneſs of Sins, and everlaſting Life, but alſo by the Holy Ghoſt, who dwelleth both in Chriſt, and us, ſo more and more to (*a*) be united to his ſacred Body, that though he be (*b*) in Heaven, and we on Earth, yet nevertheleſs we are Fleſh of his Fleſh, and Bone of his (*c*) Bones: and as all the Members of the Body are quickned by one Soul, ſo are we alſo quickned and (*d*) guided by one and the ſame Spirit.

(*h*) Joh. 6. 35,40,47,48,50,51,53,54. (*a*) John 6. 56. (*b*) Acts 3. 21. Acts. 1. 9, &c. 1 Cor. 11.

26. (c) Eph. 5. 29, 30, 32. 1 Cor. 6. 15, 17, 19. 1 John 3. 24. and 4. 13. John 14. 23. (d) John 6. 56, 57, 58. John 15. 1, 2, 3, 4, 5, 6. Eph. 4. 15, 16.

Q. *Where hath Chriſt promiſed that he will as certainly give his Body and Blood ſo to be eaten and drunken, as they eat this Bread broken, and drink this Cup?*

A. In the Inſtitution of the Supper, the Words whereof are theſe.

(e) Our Lord Jeſus Chriſt in the Night that he was betrayed, took Bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you: this do in Remembrance of me. Likewiſe alſo he took the Cup, when he had ſupped, and (f) ſaid, This Cup, is the new Teſtament in my (g) Blood; this do as often as ye ſhall drink it in Remembrance of me: for as often as ye ſhall eat this Bread, and drink this Cup, ye ſhew the Lords Death till he come.

(e) 1 Cor. 11. 23, &c. Mat. 26. 26, &c. Mark 14. 22, &c. Luk. 22. 19. (f) Exod. 24. 8. Heb. 9. 20. (g) Exod. 13. 9.

This Promiſe, is repeated by St. *Paul* where he ſaith, The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body

Body of (*h*) Chriſt? for we that are many, are one Bread, and one Body, becauſe we are all Partakers of one Bread.

(*h*) 1 Cor. 10. 16, 17.

Q. *Are then the Bread and Wine made the very Body and Blood of Chriſt?*

A. No, verily; but as the Water of Baptiſm is (*i*) not turned into the Blood of Chriſt, but is only a Signe and Pledge of thoſe things that are ſealed to us in Baptiſm; ſo neither is the Bread of the Lords Supper the very Body (*k*) of Chriſt, although according to the manner of Sacraments, and (*l*) that Form of ſpeaking of them which is uſual unto the Holy Ghoſt, the Bread is called the Body of Chriſt.

(*i*) 1 Cor. 10. 16, 17. *Mat.* 26. 28. *Mark* 14. 24. (*k*) 1 Cor. 10. 16, &c. and 11. 26, &c. [*l*] Gen. 17. 10, &c. Exod. 12. 26, 27, 43, 48. and 13. 9. Acts 7. 8. Exod. 24. 8. Lev. 16. 10. and 17. 11 Iſa. 6. 6, 7. Tit. 3. 5. Acts 22. 16. 1 Pet. 3. 21. 1 Cor. 10. 4.

Q. *Why then doth Chriſt call Bread his Body, and the Cup his Blood, or the new Teſtament in his Blood; and St.* Paul *calleth Bread and Wine the Communion of the Body and Blood of Chriſt?*

A. Chriſt not without great Conſideration ſpeaketh ſo, to wit, not only for to teach us that as the Bread and Wine

26. (c) Eph. 5. 29, 30, 32. 1 Cor. 6. 15, 17, 19. 1 John 3. 24. and 4. 13. John 14. 23. (d) John 6. 56, 57, 58. John 15. 1, 2, 3, 4, 5, 6. Eph. 4. 15, 16.

Q. *Where hath Chriſt promiſed that he will as certainly give his Body and Blood ſo to be eaten and drunken, as they eat this Bread broken, and drink this Cup?*

A. In the Inſtitution of the Supper, the Words whereof are theſe.

(e) Our Lord Jeſus Chriſt in the Night that he was betrayed, took Bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you: this do in Remembrance of me. Likewiſe alſo he took the Cup, when he had ſupped, and (f) ſaid, This Cup, is the new Teſtament in my (g) Blood; this do as often as ye ſhall drink it in Remembrance of me: for as often as ye ſhall eat this Bread, and drink this Cup, ye ſhew the Lords Death till he come.

(e) 1 Cor. 11. 23, &c. Mat. 26. 26, &c. Mark 14. 22, &c. Luk. 22. 19. (f) Exod. 24. 8. Heb. 9. 20. (g) Exod. 13. 9.

This Promiſe, is repeated by St. *Paul* where he ſaith, The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body

Body of (*h*) Christ? for we that are many, are one Bread, and one Body, because we are all Partakers of one Bread.

(*h*) 1 Cor. 10. 16, 17.

Q. *Are then the Bread and Wine made the very Body and Blood of Christ?*

A. No, verily; but as the Water of Baptism is (*i*) not turned into the Blood of Christ, but is only a Signe and Pledge of those things that are sealed to us in Baptism; so neither is the Bread of the Lords Supper the very Body (*k*) of Christ, although according to the manner of Sacraments, and (*l*) that Form of speaking of them which is usual unto the Holy Ghost, the Bread is called the Body of Christ.

(*i*) 1 Cor. 10. 16, 17. *Mat.* 26. 28. *Mark* 14. 24. (*k*) 1 Cor. 10. 16, &c. and 11. 26, &c. [*l*] Gen. 17. 10, &c. Exod. 12. 26, 27, 43, 48. and 13. 9. Acts 7. 8. Exod. 24. 8. Lev. 16. 10. and 17. 11 Isa. 6. 6, 7. Tit. 3. 5. Acts 22. 16. 1 Pet. 3. 21. 1 Cor. 10. 4.

Q. *Why then doth Christ call Bread his Body, and the Cup his Blood, or the new Testament in his Blood; and St.* Paul *calleth Bread and Wine the Communion of the Body and Blood of Christ?*

A. Christ not without great Consideration speaketh so, to wit, not only for to teach us that as the Bread and Wine

ſuſtain the Life of the Body, ſo alſo his crucified Body, and Blood ſhed, are indeed the Meat and Drink of our Souls, whereby they (*a*) are nouriſhed to eternal Life; but much more that by this viſible Signe and Pledg, he may aſſure us that we are as verily Partakers of his Body and Blood, through the working of the (*b*) Holy Ghoſt, as we do perceive by the Mouth of our Body, theſe holy Signes in Remembrance of him; and further alſo, that his Sufferings and Obedience is ſo certainly ours, as though we our ſelves had ſuffered Puniſhments for our Sins, and had ſatisfied God.

(*a*) Joh. 6. 51, 55, 56. (*b*) 1 Cor. 10. 16, 17.

Q. *What Difference is there between the Supper of the Lord, and the Popiſh Maſs?*

A. The Supper of the Lord teſtifieth unto us, that we have perfect Forgiveneſs of all our Sins, for that only Sacrifice of Chriſt, which himſelf once (*c*) fully wrought on the Croſs; then alſo that we by Faith are grafted into (*d*) Chriſt, who now according to his human Nature is only in Heaven at the Right Hand of (*e*) his Father, and there will be (*f*) worſhipped of us. But in the Maſs it is denyed that the quick and the dead have Remiſ-

ſion

ſion of Sins, for the only Paſſion of Chriſt, except Chriſt alſo be daily offered for them by their Sacrificers: Further, alſo it is taught that Chriſt is bodily under the Forms of Bread and Wine, and therefore is to be worſhipped in them: and ſo the very Foundation of the Maſs is nothing elſe but an utter denial of that only Sacrifice and Paſſion of Chriſt Jeſus, and an accurſed Idolatry.

(*c*) Heb. 7. 27. and 9. 12, 26, 28. and 10. 10, 12, 14. John 19. 30. Mat. 26. 28. Luk. 22. 19, 20. (*d*) 1 Cor. 6. 17. and 10. 16. and 11. 13. (*e*) Heb. 1. 3, 6, 8, &c. (*f*) John. 4. 21, 22, 23. and 20. 17. Luk. 24. 5. Acts 7. 55, 56. Col. 3. 1. Phil. 3. 20 1 Theſ 1. 9, 10.

Q. *Who are to come unto the Table of the Lord?*

A. They only, who are truly ſorrowful they have offended God by their Sins, and yet truſt that thoſe Sins are pardoned them for Chriſt's ſake; and what other Infirmities they have, that thoſe are covered by his Paſſion and Death; who alſo deſire more and more to go forward in Faith and Integrity of life: but Hypocrites, and them which do not truly repent, do eat (*b*) and drink Damnation to themſelves.

(*b*) 1 Cor. 10. 21. and 11. 28, &c.

Q. *Are they alſo to be admitted to the*

Lords Supper who in Confeſſion and Life declare themſelves to be Infidels, profane, and ungodly?

A. No; For by that means the Ordinance of God is profaned, and the Wrath of God is (*c*) ſtirred up againſt the whole Aſſembly, wherefore the Church by the Commandment of Chriſt and his Apoſtles, inſpired by the Holy Ghoſt, uſing the Keys of the Kingdom of Heaven, ought to drive them from this Supper till they ſhall repent and change their Manners.

(*c*) 1 Cor. 11. 20, 34. Iſa. 1. 11, &c. and 66. 3. Jer. 7. 21, &c. Pſal. 50. 16, &c.

Q. *How ought this Ordinance of the Lords Supper to be cloſed?*

A. In ſinging Praiſes to God vocally and audibly for his great Benefits and Bleſſings to his Church in the ſhedding of the moſt precious Blood of his Son to take away their Sin; which Bleſſings are pointed out in this Sacrament. Alſo we find our Lord and his Diſciples did cloſe up this Ordinance in ſinging an Hymn or Pſalm; and if Chriſt did ſing, who was going to dy, what cauſe have we to ſing for whom he died, that we might not eternally dy, but live a ſpiritual and eternal life with Father, Son,

Son, and Spirit, in unexpreſſible Glory. Mat. 26. 30.

Q. You told us but now, that thoſe who in Confeſſion and Life declare themſelves to be Infidels, profane and ungodly, ſhould by the Keys of the Kingdom of Heaven be driven from this Supper: what are the Keys of the Kingdom of Heaven?

A. Preaching of the Goſpel and Eccleſiaſtical Diſcipline, by which Heaven is opened to the Believers, and (*d*) is ſhut againſt the Unbelievers.

(*d*) Mat. 16. 19. and 18. 18.

Q. How is the Kingdom of Heaven opened and ſhut by preaching of the Goſpel?

A. When by the Commandment of Chriſt it is publickly declared to all and every one of the Faithful, that all their Sins are pardoned them of God for the Merit of Chriſt, ſo often as they imbrace by a lively Faith the Promiſe of the Goſpel: but contrarily is denounced to all Infidels and Hypocrites, that ſo long the Wrath of God doth ly on them, as they (*e*) perſiſt in their Wickedneſs, according to which Teſtimony of the Goſpel God will judge them, as well in this life as in the life to come. (*e*) *Joh.* 20. 21, 22, 23. *Mat.* 16. 19. *John* 12. 48.

Q. How is the Kingdom of Heaven open-

ed and ſhut by Eccleſiaſtical Diſcipline?

A. When according to the Commandments of Chriſt, they who in Name are Chriſtians, but in their Doctrine and life ſhew (*f*) themſelves Aliens from Chriſt, after they have been ſome time admoniſhed, will not depart from their Error, Hereſies, or Wickedneſs, are made known unto the Church; and if neither then they obey the Churches Admonition, are by the ſame Church kept from the Sacrament, and ſhut out by Authority received from Chriſt, from the Congregation (*g*) or Church, and by God himſelf out of the Kingdom of Heaven.

(*f*) *Rom.* 12. 7, 8, 9. 1 *Cor.* 12. 28. (*g*) *Mat.* 18. 15, 16, 17. 1 *Cor.* 5. 3, 4, 5. 2 *Theſ.* 3. 14, 15.

And again, if they profeſs and declare an amendment of life, nothing to the contrary being to be proved upon ſtrict ſcrutiny and ſearch, are again to (*h*) be received in Love & Tenderneſs as Members of Chriſt and his Church. (*h*) 2 Cor. 2. 6, 7, 10, 11.

The third Part is of Mans Thankfulneſs.

Q. *Whereas we are delivered from all our Sins and Miſeries without any Merit of ours, by the Mercy of God, only for Chriſts ſake;*

for

for what cauſe are we to do good Works?

A. Becauſe, after that Chriſt hath redeemed us with his Blood, he reneweth us alſo by his Spirit to the Image of himſelf, that we receiving ſo great Benefits, (*a*) ſhould ſhew our ſelves all our life time thankfull to (*b*) God, and honour him; ſecondly that every one of us be (*c*) aſſured of his Faith by his Fruit; and laſtly, that by our good Converſation we may (*d*) win others to Chriſt. (*a*) *Rom.* 6.1,3. & 12.1,2. 1 *Pet.*2.5,9. 1 *Cor.* 6.20. (*b*) 1 *Pet.*2.12. (*c*) 2 *Pet.* 1.10. *Mat.*7. 17,18, *Gal.* 5. 22. (*d*) 1 *Pet.* 3. 1, 2. *Mat.* 5.16

Q. *Cannot they then be ſaved which be unthankful, and remain ſtill careleſs in their Sins, and are not converted from their Wickedneſs to God?*

A. By no means; for as the Scripture beareth Witneſs, neither unchaſt Perſons, nor Idolaters, nor Adulterers, nor Thievs, nor Covetous nor Drunkards, nor Slanderers, nor Robbers, (*e*) ſhall enter in to the Kingdom of God. (*e*) 1 *Cor.* 6. 9, 10. *Eph.* 5. 5,6. 1 *John* 3. 14, 15.

Q. *Of what Parts conſiſteth the Converſion of Man unto God?*

A. It conſiſteth of the (*a*) mortifying of the old Man, and a quickning of the

new Man. (a) *Rom.* 6. 4,5,6. *Eph.* 4 22, 23, 24. *Col.* 3. 5, 8, 9, 10. 1 *Cor.* 5. 7. 2 *Cor.* 7. 11.

Q. *What is the mortifying of the old Man?*

A. To be truly and heartily ſorry that thou haſt offended God by thy Sins, and daily more and more hate (b) and eſchew them. (b) *Rom.* 8. 13. *Joel* 2. 13. *Hoſea* 5. 5.

Q. *What is the quickning of the new Man?*

A. True Joy in God (c) through Chriſt, and an earneſt Deſire to order thy Life according to God's Will and to (d) do all good Works. (c) *Rom.* 5. 1. & 14. 17. *Iſa.* 57. 15. (d) *Rom.* 6. 10, 11. *Gal.* 2. 20.

Q. *What are good Works?*

A. Thoſe only which are done by a (e) true Faith, according (f) to God's Law, and are (g) referred only to his Glory, and not thoſe which are imagined by us as ſeeming to us to be right and good, or which (h) are delivered and commanded by Men. (e) *Rom.* 14. 23. (f) 1 *Sam.* 15. 22. *Eph.* 2. 10. (g) 1 *Cor.* 10. 31. (h) *Deut.* 11. 32. *Ez.* 20. 18, 19. *Iſa.* 29. 13. *Mat.* 15. 9.

Q. *Which*

Q. *Which is the Law of God?*

A. The Decalogue, or (*i*) ten Commandments. (*i*) *Exod.* 20. *Deut.* 5.

Q. *How are theſe Commandments divided?*

A. Into (*a*) two Tables, whereof the former delivereth in four Commandments, how we ought to behave our ſelves towards God: the latter delivereth in ſix Commandments, what duties we (*b*) owe unto our Neighbours. (*a*) *Exod.* 34. 28. *Deut.* 4. 13. & 10. 3, 4. (*b*) *Mat.* 22. 37, 38, 39.

Q. *What is the Preface to the ten Commandments?*

A. I am JEHOVAH, the Lord thy God, which brought thee out of the Land of *Egypt*, out of the Houſe of Bondage.

Q. *What learn we from this Preface?*

A. Three things: firſt he ſheweth to whom the right of all Rule belongs, that is, to God himſelf. for I am (ſaith he) JEHOVAH. Secondly, he ſaith, he is the God of his People, that through the Promiſe of his Bountifulneſs he might allure them to obey him. Thirdly, he ſaith, which brought thee out of the Land of *Egypt*; as if he ſhould ſay, I am he who have manifeſted my ſelf unto thee and

beſtowed all thoſe Bleſſings upon thee, therefore thou art bound to ſhew Thankfulneſs and Obedience unto me. *Exod.* 20. 2.

Q. *Do theſe things belong unto us?*

A. They do ſo, becauſe they do figuratively comprehend and imply all the Deliverances of the Church; and further, alſo this was a Type of our wonderful Deliverance atcheived by Chriſt.

Q. *What is the firſt Commandment?*

A. Thou ſhalt have no other Gods before me.

Q. *What doth God require in the firſt Commandment?*

A. That as dearly as I tender the Salvation of my own Soul, ſo earneſtly ſhould I ſhun and fly (*c*) all Idolatry, Sorcery, (*d*) Inchantments, Superſtition, praying to Saints, or any (*e*) other Creatures, and ſhould (*f*) rightly acknowledg the only and true God (*g*), truſt in him (*h*) alone, ſubmit and ſubject my ſelf unto him with all (*i*) Humility, and (*k*) Patience, look for all good things from him alone, and laſtly with the intire Affection of my Heart (*l*) love, (*m*) reverence, and (*n*) worſhip him, ſo that I am ready to renounce and forſake all Creatures

tures rather (o) than to commit the leaſt thing that may be againſt his Will. (c) 1 *Cor.* 6. 9, 10. & 10. 7, 14. (d) *Lev.* 19. 31. *Deut.* 18. 11. (e) *Mat.* 4. 10. *Apoc.* 19. 10. & 22. 8, 9. (f) *Joh.* 17. 3. (g) *Jer.* 17. 5. (h) *Heb.* 10. 36. *Col.* 1. 11. *Rom.* 5. 3, 4. 1 *Cor.* 10. 10. *Phil.* 2. 14. (i) 1 *Pet.* 5. 5, 6. (k) *Pſal.* 10. 4. *Iſa.* 45. 7. *John* 1. 17. (l) *Deut.* 6. 5. *Mat.* 22. 37. (m) *Deut.* 6. 2. *Pſal.* 111. 10. (n) *Mat.* 4. 20. (o) *Mat.* 5. 29. & 10. 37, 38.

Q. *What is Idolatry?*

A. It is in Place of that one God, or beſides that one true God who hath manifeſted himſelf in his Word and Works, to make or imagin, and account any other thing wherein thou repoſeſt thy (a) Hope and Confidence. (a) *Phil.* 3. 19. *Eph.* 5. 5. *Gal.* 4. 8. *Eph.* 2. 12. 1 *John* 2. 23. *John* 5. 23.

Q. *What is the ſecond Commandment?*

A. Thou ſhalt make to thee no graven Image, nor the Likeneſs of any thing which is in Heaven above, or in the Earth beneath, nor in the Waters under the Earth: thou ſhalt not bow down to them, nor worſhip them, for I the Lord thy God am a jealous God, and viſit the ſins of

of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and ſhew Mercy to thouſands of them which love me, and keep my Commandments.

Q. *What doth this ſecond Commandment require?*

A. That we ſhould not (*b*) expreſs or repreſent God by any Image or Shape and figure, or worſhip him any otherwiſe then he hath commanded himſelf in (*c*) his Word to be worſhipped.

(*b*) *Deut.* 4.15, *&c Iſa.* 40.18, *&c. Rom.* 1. 23, *&c. Acts* 17.29. (*c*) 1 *Sam.* 15. 23. *Deut.* 12. 30, *&c. Mat.* 15. 9.

Q. *May there then at all any Images or Reſemblances of things be made?*

A. God neither ought, nor can be repreſented by any means: and for the Creatures, although it be lawful to expreſs them, yet God forbiddeth notwithſtanding their Images to be made or had, as thereby to worſhip or honour either them, or God by them: *Exod.* 23.24. & 34. 13, 14, 17. *Numb.* 33.52. *Deut.* 7. 5. & 12. 13. &. 16. 22. 2 *King.* 18. 4.

Q. *But may not Images be tolerated in Churches, which may ſerve for Books unto the common People?*

A No.

A. No; for 'tis not ſeemly that we ſhould be wiſer then God, who will have his Church to (*e*) be taught by the lively preaching of his Word, and not with (*f*) dumb Images. (*e*) 2 *Tim.* 3. 16, 17. 2 *Pet.* 1. 19. (*f*) *Jer.* 10. 8. *&c. Hab.* 2. 18, 19.

Q. *What is the third Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

Q. *What doth God decree in the third Commandment?*

A. That not only by curſing (*g*) or forſwearing, but alſo by (*h*) raſh ſwearing we ſhould not uſe his Name deſpitefully, or unreverently, neither ſhould by ſilence nor connivance be Partakers of theſe horrible Sins in others, but that (*i*) we uſe the ſacred and holy Name of God ever with great Devotion (*k*) and Reverence, that he may be worſhipped and honoured by us with a true and (*l*) ſteadfaſt Confeſſion (*m*) and Invocation of his Name; and laſtly, in all our Words and Actions whatſoever. (*g*) *Lev.* 24. 11, *&c. Lev.* 19. 12. (*h*) *Mat.* 5. 37. *Jam.* 5. 12. (*k*) 1 *Tim.* 2. 8. (*l*) *Rom.* 2. 24. 1 *Tim.* 6. 1. *Col.* 3. 16, 17. (*m*) *Mat.* 10. 32.

Q. *Is*

Q. *Is it then ſo grievous a Sin by ſwearing, or banning, to take the Name of God in vain, as that God is alſo angry with them who in as much as in them lieth do not forbid or hinder it?*

A. Surely (*a*) moſt grievous: for neither is there any Sin greater, or more offending God, than the deſpiting of his ſacred Name; wherefore alſo he would have this Sin to be puniſhed with Death.

(*a*) *Lev.* 5. 1. (*b*) *Lev.* 24. 15, 16.

Q. *May a Man ſwear religiouſly and lawfully, by the Name of God?*

A. He may when as either the lawful Magiſtrate exacteth it, or otherwiſe neceſſity requireth it: by this means the Faith and Truth of any Man, or thing to be ratified and eſtabliſhed, whereby both the Glory of God may be advanced, and the ſafety of others procured: for this kind of Swearing is (*c*) ordained by God's Word, and therefore was well (*d*) uſed of the Fathers both in the old and new Teſtament. (*c*) *Deut.* 6. 13. & 10. 20. *Iſa.* 48. 1. *Heb.* 6. 16. (*d*) *Gen.* 21. 24. 31. *Joſ.* 9. 15, 19. 2 *Sam.* 3. 35. 1 *King.* 1. 29. *Rom.* 1. 9.

Q. *Is it lawful to ſwear by Saints, or other Creatures?*

A. No,

A. No. For a lawful Oath is an Invocation of God, whererby we deiire that he, as the only ſearcher of Hearts, bear Witneſs unto the Truth, and puniſh the Swearer if he (*e*) wittingly ſwear falſely: but this Honour (*f*) agreeth to no Creature. (*e*) 2 *Cor.* 1. 23. (*f*) *Mat.* 5. 3, 4 35, 36. *Jam.* 5. 12.

Q. *What is the fourth Commandment?*

A. Remember that thou keep holy the Sabbath Day: ſix Days ſhalt thou labor, and do all that thou haſt to do, but the ſeventh Day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of Work, Thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor the Stranger that is within thy Gates: for in ſix Days the Lord made Heaven, and Earth, the Sea, and all that in them is, and reſted the ſeventh day, and hallowed it.

Q. *What are we taught by the fourth Commandment?*

A. That one Day in ſeven be kept in the Worſhip of God, which under the old Teſtament was the laſt Day of the Week, but under the Goſpel changed to the firſt Day of the Week, and this Lord's

Day

Day to be ſpent in private and publique Devotion, as hearing the Word diligently, practiſing the Goſpel-Sacraments zealouſly, and doing Deeds of Charity conſcionably, and reſting from ſervil Works, caſes of neceſſity excepted, this being the laudable Practice of the holy Apoſtles, who beſt knew the Mind of Chriſt as to the time of Worſhip; neither do we find in all the new Teſtament, that any Goſpel Church in the Apoſtles times did ſet any other Day apart ſolemnly to worſhip God, ſave the firſt Day: and well might they ſo do, for if *Iſrael*, the natural Seed of *Abraham*, was to keep the ſeventh Day, to keep up the Remembrance of their Deliverance out of temporal Bondage, how much more are we bound to keep the firſt Day in Remembrance of Chriſt's Deliverance of us from eternal Bondage?

Pſalm 40. 9, 10. *Acts* 2. 42, 46. 1 *Cor.* 14. 19, 29, 31. *Acts* 20. 7. 1 *Cor.* 11. 33. 1 *Tim.* 2. 1, 2, 3, 8, 9. 1 *Cor.* 14. 16. 1 *Cor.* 16. 1, 2. *Iſa.* 66. 23. *John* 20. 19, 26. *Apoc.* 1. 10. *Deut.* 5. 15.

Q. *What is the fifth Commandment?*

A. Honour thy Father and Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

Q. *What*

Q. *What doth God enjoin us in the fifth Commandment?*

A. That we yeild due honour, love, and faithfulneſs to our Parents, and ſo to all who bear Rule over us, and (*a*) ſubmit our ſelves with ſuch obedience as is meet to their faithful Commandments and chaſtiſements; and further alſo by that our patience (*b*) we bear and ſuffer their manners, ever thinking with our ſelves that God (*c*) will govern and guide us by their hand. (*a*) *Epheſ.* 6. 1, 2, 5, &c. *Col.* 3. 20, 22, 23, 24. *Epheſ.* 5. 22. *Prov.* 1. 8. & 4. 1. & 15. 20, & 20. 20. *Exod.* 21. 17. *Rom.* 13. 1. (*b*) *Prov.* 23. 22. *Gen.* 9. 25. 1 *Pet.* 2. 18. (*c*) *Epheſ.* 6. 4, 9. *Col.* 3. 19. 21, *Rom.* 13. 1. *Mat.* 22. 21.

Q. *What is the ſixth Commandment?*

A. Thou ſhalt do no Murder.

Q. *What doth God exact in the ſixth Commandment?*

A. That neither in thought nor in geſture, much leſs in deed, I reproach, or hate, or harm, or (*d*) kill my Neighbour, either by my ſelf, or by another, but caſt away (*e*) all deſire of revenge; furthermore, that I hurt not my ſelf, nor caſt my ſelf (*f*) wittingly into any Danger. Wherefore alſo that Murther might not be

be committed, he (g) hath armed the Magiſtrate with the Sword. (d) *Mat.* 5. 21, 22. *Gen.* 9. 6. *Mat.* 26. 52. (e) *Eph.* 4. 26. *Rom.* 12. 19. *Mat.* 18. 35. (f) *Rom.* 13. 14. *Col.* 2. 23. *Mat.* 4. 7. (g) *Gen.* 9. 6. *Exod.* 21. 14. *Mat.* 26. 52. *Rom.* 13. 4.

Q. *But this Commandment ſeems to forbid Murther only?*

A. But in forbidding Murther, God doth further teach, that he hateth the Root, to wit, (h) Anger, (i) Envy, (k) Hatred, and Deſire of Revenge, and (l) doth account them all for Murther.

(h) *Jam.* 1. 20. *Gal.* 5. 20, 21. (i) *Rom.* 1. 29. (k) 1 *John* 2. 9, 11. (l) 1 *John* 3. 15.

Q. *Is it enough then that we kill no Man, in ſuch ſort as hath been ſaid?*

A. It is not enough; for when God condemneth Anger, Envy, Hatred, he requireth that (m) we love our Neighbour as our ſelves and that we (n) uſe Humanity, Lenity, (o) Courteſie, Patience, (p) and Mercy towards him, and (q) turn away from him as much as we may whatſoever may be hurtful unto him; in a word, that we be ſo affected in Mind as that we (r) ſtick not to do good alſo unto our Enemies. (m) *Mat.* 22. 39. & 7. 12. (n) *Rom.* 12. 10. (o) *Eph.* 4. 2. *Gal.* 6. 1, 2

6. 1, 2. *Mat.* 5. 5. *Rom.* 12. 18. *Mat.* 5. 7. *Luk.* 6. 36. (*p*) *Exo.* 23. 5. (*q*) *Mat.* 5. 45. (*r*) *Rom.* 12. 20.

Q. *What is the ſeventh Commandment?*

A. Thou ſhalt not commit Adultery.

Q. *What is the meaning of the ſeventh Commandment?*

A. That God hath (*s*) in Execration all Turpitude and Filthineſs, and therefore we alſo (*t*) muſt utterly hate, and deteſt it, and contrary-wiſe, live temperately, modeſtly, and (*a*) chaſtly, whether we (*b*) live in holy Wedlock, or in ſingle life. (*s*) *Lev.* 18. 27, 28. (*t*) *Jude* 22, 23. (*a*) 1 *Theſ.* 4. 3, 4. (*b*) *Heb.* 13. 4. 1 *Cor.* 7. 4.

Q. *Forbiddeth God nothing elſe in this Commandment but actual Adultery, and ſuch kinds of uncleanneſs?*

A. Yea, for ſeeing both our Body and Soul are the Temples of the Holy Ghoſt, God will have us to poſſeſs both in Purity and Holineſs, and therefore Deeds, (*c*) Geſtures, Words, (*d*) Thoughts, filthy Luſts, and whatſoever inticeth a Man unto theſe, all theſe God (*e*) wholly forbiddeth. (*c*) *Eph.* 5. 31. 1 *Cor.* 6. 18, 20. (*d*) *Mat.* 5. 27, 28. (*e*) *Eph.* 5. 18. *Job* 31. 1. *Pſalm* 39. 1.

Q. *What*

Q. *What is the eighth Commandment?*

A. Thou ſhalt not ſteal.

Q. *What doth God forbid in the eighth Commandment?*

A. Not only thoſe (*f*) Thefts and (*g*) Robberies, which the Magiſtrate puniſheth, but by the name of Theft he comprehendeth whatſoever Evil, Crafts, Fetches, and Devices, whereby we ſeek after other Mens Goods, and indeavour with force, or with ſome ſhew of Right, to (*h*) convey them over unto our ſelves; of which ſort are (*i*) falſe Weights, falſe Ells (*k*), uneven Meaſures, deceitful Marchandize, counterfeit Coin, (*l*) Uſury, or any other way or means of furthering our Eſtate, which God hath forbidden: to theſe we may add all (*m*) Covetouſneſs, and the manifold waſt and (*n*) abuſing of Gods Gifts. (*f*) 1 *Cor.* 6. 10. (*g*) 1 *Cor.* 5. 10. (*h*) *Luk.* 3. 14. 1 *Theſ.* 4. 6. (*i*) *Pro.* 11. 1. & 16. 11. (*k*) *Ezek.* 45. 9, &c. *Deut.* 25. 13, &c. (*l*) *Pſalm.* 15. 5. *Luk.* 6. 35. (*m*) 1 *Cor.* 6. 10. (*n*) *Pro.* 5. 15.

Q. *What are thoſe things which God here commandeth?*

A. That to my Power, I help and further the Commodities and Profit of my Neighbour, and that I ſo deal with him

as

as I would desire to be dealt with my self, and that I do my own Work plainly and faithfully, that I may thereby help others who are distressed with any need or Calamity. (o) *Mat.* 7.12. (p) *Eph.* 4. 28.

Q. *What is the ninth Commandment?*

A. Thou shalt not bear false Witness against thy Neighbour.

Q. *What doth the ninth Commandment exact?*

A. That I bear no (q) false Witness against any Man, (r) neither falsifie any Man's words, neither backbite (s) nor reproach any Man, nor (t) condemn any rashly, or unheard, but avoid, and (v) shun with all carefulness all kind of Lies, and Deceipts, as the proper Works of the Devil, except I mean to stir (a) up against me the most grievous Wrath of God; and that in Judgments and other Affairs, I follow the Truth, and freely and constantly (b) profess the matter as it indeed is, and moreover defend and increase as much as in me lieth, the good Name and Estimation of others.

(q) *Pro.* 19.5,9. & 21.28. *Psalm* 15.3. (s) *Rom.* 1.29, 30. (t) *Mat.* 7.1, &c. *Luk.* 6. 37. (v) *John* 8.44. (a) *Pro.* 12.22. & 13. 5. (b)

5. (b) *Eph.* 4. 24. (c) 1 *Pet.* 4. 8.

Q. *What is the tenth Commandment?*

A. Thou ſhalt not covet thy Neighbours Houſe, nor his Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his. *Exo.* 20. 17.

Q. *What doth the tenth Commandment forbid?*

A. That our Hearts be not at any time moved by the leaſt Deſire or Cogitation againſt any Commandment of God, but (d) that continually and from our Heart we deteſt all Sin, and contrarily delight in all Righteouſneſs. (d) *Rom.* 7. 7, *&c.*

Q. *But can they who are converted to God, perfectly obſerve, and keep theſe Commandments?*

A. No, but even the holieſt Men as long they live, have only ſmall Beginnings of (e) this Obedience, yet ſo that they (f) begin with an unfained and earneſt deſire and endeavour to live not according to ſome only, but according to all the Commandments of God.

(e) *Rom.* 7. 14, 15. *Eccleſ.* 7. 22. (f) *Rom.* 7. 22. *Jam.* 2. 10.

Q. *Why will God then have his Law*

to be so exactly and severely preached seeing there is no Man in this life able to keep it?

A. First, That all our life time we more & more (*g*) acknowledg the great proneness of our Nature to Sin, and so much the more (*h*) greedily desire remission of Sins, and Righteousness in Christ. Secondly, That we be doing of this always, and always thinking of it, and so implore and crave of the Father the (*i*) Grace of his Holy Spirit, whereby we may daily more and more be renewed to the Image and likeness of God, until at length after we are departed out of this life we may joyfully attain unto that Perfection which is promised unto us. (*g*) 1 *John* 1. 9. *Psal.* 22.5. (*h*) *Rom.* 7. 24. (*i*) 1 *Cor.* 9. 24, &c. *Phil.* 3. 12, 13, 14.

Of Prayer.

Q. *Wherefore is Prayer necessary for Christians?*

A. Because it is the chief part of that (*a*) thankfulness which God requireth of us, and also because God giveth them only his Grace and Holy Spirit, who with unfeigned gronings beg them continually of him and (*b*) yeild him thanks for them.

them. *Mat.* 7. 7, 8. *Luk.* 11. 9, 13. *Mat.* 13. 12. *Pſal.* 50. 15.

Q. *What is required unto that Prayer which ſhall pleaſe God, and be heard of him?*

A. That we ask of the only true God, who hath (*c*) manifeſted himſelf in his Word, all things which he hath commanded to be (*d*) asked of him with a true affection and deſire of our Heart, and through an inward (*e*) feeling of our need and (*f*) miſery caſt our ſelves down proſtrate in the preſence of his Divine Majeſty, and (*g*) build our ſelves on this ſure foundation, that we though unworthy, yet for Chriſt's ſake are (*h*) certainly heard of God, even as he hath (*i*) promiſed us in his Word. (*c*) *John* 4. 22, &c. (*d*) *Rom.* 8. 26. 1 *John* 5. 14. (*e*) *John* 4. 23, 24. *Pſalm* 145. 18. (*g*) *Pſalm* 2. 11. & 34. 19. *Iſa.* 66. 2. (*h*) *Rom.* 10. 14. & 8. 15, 16. *Jam.* 1. 6, &c. (*i*) *John* 14. 13. & 15, 16. & 16. 23. *Dan.* 9. 17, 18, 19. & 7. 7, 8. *Pſalm.* 143. 1.

Q. *What are thoſe things which he commandeth us to ask of him?*

A. All things (*k*) neceſſary both for Soul and Body, which our Lord Jeſus Chriſt hath compriſed in that Prayer, which

which himſelf hath taught us.

(k) *Mat.* 6. 13. *Jam.* 1. 17.

Q. *What Prayer is that?*

A. Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, the Power, and the Glory, for ever and ever, *Amen.*

Q. *Are Chriſtians tied to this very Form of Prayer?*

A. We are not; our Lord here delivereth to his Church a brief Sum of thoſe things which we are to ask of God, but yet Chriſt will have us alſo to deſcend unto ſpecials, and to ask particular Benefits: for this Form preſcribed is nothing elſe but a Set or Courſe of certain Heads or Generals, whereunto all Benefits both corporal and ſpiritual may be referred; but yet all particulars of Prayer muſt agree & correſpond with this general Form, although we are not tied to this Form, as appeareth from *Jam.* 1. 5. where the Apoſtle exhorts the Saints, if any did lack

Wiſdom, they ſhould ask of God, which giveth to all liberally, but theſe as touching the Words, are not in the Form of Prayer particularly expreſſed, though they are included. Beſides, we have Examples of Prayer both in the old and new Teſtament, which are not the very Form here expreſſed, albeit, all they asked was comprehended in this Prayer, wherefore the Form of Prayer delivered unto us by Chriſt, is wholly a thing indifferent.

Q. *Why doth Chriſt teach us to call God our Father?*

A. That preſently in the very Entrance and Beginning of the Prayer, he might ſtir up in us ſuch a Reverence, and Confidence of God as is meet for the Sons of God, which muſt be the ground and foundation of our Prayer, to wit, that God through Chriſt is made our (*a*) Father, and will much leſs deny us theſe things which we ask of him with a true Faith, than our earthly Parents deny unto us earthly things. (*a*) *Mat.* 7. 9. 10. *Luke* 11. 11.

Q. *Why is that added, which art in Heaven?*

A. That we (*b*) conceive not baſely nor

nor terrenely of God's Heavenly Majesty; and also that we (c) look for, and expect from his Omnipotency whatsoever things are necessary for our Soul and Body.

(b) *Jer.* 23. 24. *Acts* 17. 24, 25, 27. (c) *Rom.* 10. 12.

Q. *What is the first Petition?*

A. Hallowed be thy Name; that is, grant us, first to (d) know thee right, and worship, praise, (e) and magnifie thy Almightiness, Goodness, Justice, Mercy and Truth, shining in all thy Works; and further also to direct our whole Life, Thoughts, Words, and Works to this end, that thy most Holy Name be not reproach'd by us, but rather be (f) renowned with Honour, and Praises. (d) *John* 17. 3. *Jer.* 9. 23, 24. & 31. 33, 34. *Mat.* 16. 17. *Jam.* 1. 5. *Psalm.* 119. 105. (e) *Psalm* 119. 137, 138. *Luk.* 1. 45, 46, &c. 68, &c. *Psal.* 145. 8, 9, 17. *Exo.* 34. 5, 6, 7. *Psalm.* 143. 1, 2, 5, 10, 11, 12. *Jer.* 31. 3. & 32. 18, 19, 40, 41. & 33. 11, 20. *Mat.* 19. 17. *Rom.* 3. 3, 4. & 11. 22. 23. 2 *Tim.* 2. 19. (f) *Psalm.* 115. 1. & 71. 8.

Q. *What is the second Petition?*

A. Thy Kingdom come; that is, rule for us so by thy Word and Spirit, that we

may (g) humble and Submit our ſelves more and more unto thee. Alſo preſerve and increaſe thy (b) Church, deſtroy the Works of the Devil, and all Power that lifteth up it ſelf againſt thy Majeſty; make all thoſe Councils fruſtrate, and void, which are (i) taken againſt thy Word, until at length thou (k) raign fully and perfectly, when thou ſhalt be all (l) in all.

(g) *Mat.* 6. 33. *Pſalm* 119. 5. & 143. 10. (b) *Pſalm* 122. 6, 7. (i) *Pſal.* 51. 18. 1 *John* 3. 8. *Rom.* 16. 20. (k) *Apoc.* 22. 17, 20. *Rom.* 8. 22, 23. (l) 1 *Cor.* 15. 28.

Q. *What is the third Petition?*

A. Thy Will be done in Earth, as it is in Heaven. That is, grant that we, and all Men, renouncing (m) and forſaking our own Will, may readily, and without any (n) grudging, obey thy Will, which is only holy; and that ſo every one of us may (a) faithfully perform that Duty and Charge which thou haſt committed unto us, even as the bleſſed Angels do (b) in Heaven. (m) *Mat.* 16. 24. *Tit.* 2. 12. (n) *Luk.* 22. 42. (a) 1 *Cor.* 7. 24. (b) *Pſalm* 103. 20, 21.

Q. *What is the fourth Petition?*

A. Give us this Day our daily bread; that is, give unto us all things which (a) are

are needful for this Life, that by them we may acknowledg and confeſs thee to be the only Fountain from whence all good things flow; and all our Care and Induſtry, and even thine own Gifts to be unfortunate (e) and noiſom unto us except thou bleſs them; wherefore grant that turning our Truſt away from all Creatures, we (f) place and repoſe it in thee alone. (c) *Pſalm.* 145. 15, 16. & 10. 4. *Mat.* 6. 25, &c. (d) *Acts* 17. 27, 28. & 14. 16, 17. (e) 1 *Cor.* 15. 58. *Deut.* 8. 3. *Pſalm* 27. 13. (f) *Pſalm* 62. 11.

Q. *What is the fifth Petition?*

A. Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. That is, even for the Blood of Chriſt do not (g) impute unto us moſt miſerable and wretched ſinners all our Offences, neither that Corruption which ſtill cleaveth unto us, even as we alſo feel this Teſtimony of thy Grace in our Hearts, that we ſtedfaſtly purpoſe unfeignedly from (h) our Hearts, to pardon and forgive all thoſe who have offended us.

(g) *Pſalm* 51. 1. & 143. 2. (h) *Mat.* 6. 14.

Q. *What is the ſixth Petition?*

A. Lead us not into Temptation, but

deliver us from Evil. That is, becauſe we our ſelves, are ſo feeble and weak by Nature, that (*i*) we cannot ſtand ſo much as one Moment or Inſtant; and our moſt deadly Enemies (*k*) Satan, the (*l*) World, and our own (*m*) Fleſh do inceſſantly oppugne and aſſault us, uphold thou us, and eſtabliſh and ſtrengthen us by the might of thy Spirit, that we may not in this ſpiritual (*n*) Combate yield as vanquiſhed, but may ſo long ſtoutly withſtand them, until at length (*o*) we get the full and perfect Victory.

(*i*) *John* 15. 5. *Pſalm* 103. 14. (*k*) 1 *Pet.* 5. 8. *Eph.* 6. 12. (*l*) *John* 15. 19. (*m*) *Rom.* 7. 23. *Gal.* 5. 17. (*n*) *Mat.* 26. 41. *Mark* 13. 33. (*o*) 1 *Theſ.* 3. 13. & 5. 23.

Q. *How concludeſt thou this Prayer?*

A. For thine is the Kingdom, the Power, and the Glory for ever. That is, we ask and crave all theſe things of thee, becauſe ſeeing both thou art our King, and art Almighty, thou art both willing and able (*p*) to give them all unto us; and theſe things we therefore ask, that out of them, not unto us, but unto thy holy Name all Glory (*q*) may redound.

(*q*) *Rom.* 10. 11, 12. 2 *Pet.* 2. 9. (*q*) *Pſalm* 115. 1. *Jer.* 33. 8, 9.

Q. *What*

Q. *What meaneth this Particle, Amen?*

A. That the thing is ſure, and out of doubt: for my Prayer is much more certainly heard of God, than I feel in my Heart that I unfeignedly (*r*) deſire the ſame. (*r*) 2 *Cor.* 1. 20. 2 *Tim.* 2. 13.

The Nicene Creed.

We believe in one God, the Father Almighty maker of all things, viſible and inviſible, and in one Lord Jeſus Chriſt, the Son of God, the only begotten Son of the Father, that is, of the Subſtance of the Father, God of God, Light of Light, very God of very God, begotten, not made being of one Subſtance with the Father, by whom all things were made, both the things in Heaven, and the things in Earth; who for us Men, and for our Salvation, came down and was incarnate, he was made Man, he ſuffered and aroſe the third Day, he aſcended into the Heaven, he ſhall come to judg both the quick and the dead; And we believe in the Holy Ghoſt. Therefore they which ſay there was a time when he was not, before he was begotten; or that he had his Beginning of nothing; or that he is of another Subſtance,

or Effence, or that affirm the Son of God to be made, or to be convertible or mutable, theſe the Catholick and Apoſtolick Churches of God doth pronounce for accurſed.

Athanaſius his Creed.

WHoſoever will be ſaved before all things, it is neceſſary that he hold the Catholick Faith, which Faith unleſs every one do keep undefiled, without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this, That we worſhip one God in Trinity, and Trinity in Unity, neither confounding the Perſons, nor dividing the Subſtance.

For there is one Perſon of the Father, another of the Son, another of the Holy Ghoſt, but the Godhead of the Father, of the Son, of the Holy Ghoſt is all one, the Glory equal, the Majeſty coeternal.

Such as the Father is, ſuch is the Son, ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate, the Holy Ghoſt uncreate. The Father incomprehenſible, the Son incomprehenſible, the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal, the Holy Ghoſt eternal; yet are they not

three

three eternals, but one eternal.

Alſo there is not three incomprehenſibles, nor three uncreated, but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son is Almighty, the Holy Ghoſt is Almighty, yet they are not three Almighties, but one Almighty.

So likewiſe the Father is Lord, the Son is Lord, the Holy Ghoſt is Lord; yet are they not three Lords, but one Lord.

For like as we are compelled by the Chriſtian Verity to acknowledg every Perſon by himſelf to be God and Lord, ſo are we forbidden by the Catholick Religion to ſay there be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Ghoſt is of the Father, and the Son, neither made nor created, nor begotten but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none are afore nor after another, none is greater or leſs then another, but the whole three Per-

ſons be coeternal and coequal. So that in all things as is aforeſaid, the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved, muſt thus think of the Trinity.

Furthermore 'tis neceſſary to everlaſting Life, that we alſo rightly believe the Incarnation of our Lord Jeſus Chriſt.

For the Right Faith is, that we believe and confeſs, that our Lord Jeſus Chriſt the Son of God is God and Man, God of the Subſtance of the Father, begotten before the World, and Man of the Subſtance of his Mother born in the World; perfect God, and perfect Man, of a reaſonable Soul and Humane Fleſh ſubſiſting; equal to the Father as touching his Godhead, Inferior to the Father as touching his Manhood; who although he be God and Man, yet is not two, but one Chriſt; one, not by converſion of the Godhead into Fleſh, but by taking of the Manhood into God; one altogether not by confuſion of Subſtance, but by Unity of Perſon. For as the reaſonable Soul, and Fleſh is one Man, ſo God and Man is one Chriſt, who ſuffered for our Salvation, deſcended into Hell, roſe again the third Day from the dead, he aſcended into Heaven, ſitteth on the Right-Hand of God the Father Almighty, from whence he ſhall come to judg the quick and the dead. At whoſe coming all Men ſhall riſe again with their Bodies, and give an Account for their own Works: and them that have done good, ſhall go into Life everlaſting; and them that have done Evil, into everlaſting Fire. This is the Catholick Faith &c. Which every one ſhould believe faithfully.

An

An Appendix *concerning the Ordinance of Singing.*

MY dearly Beloved, whether Churches in general, or Christians in particular, wherever this *Appendix* may come: Forasmuch as Singing is generally owned to be a Gospel-Ordinance; but the great doubt is with many, what ought to be the matter of the Song; and what manner and mode we ought to sing in? also knowing, that it is heartily desired by many Officers, and other particular Members of some Churches of Christ, that they could agree together to perform this Ordinance of God, especially at the Lord's Table, & Supper of the Lord, as Christ himself, and his Apostles, did; and that the Churches may come to the practice of this Ordinance, which for many years hath been lost in many Churches, (as the Feast of Tabernacles was for a long time) I mean, Singing after the Lord's Supper: This is my great design to them that do not practise it, altho it is very clear that this Ordinance was practised at other times by the Church in general, and Saints in particular, which I hope all Churches will further practise, as God shall enlighten them into it upon their diligent search.

That Singing vocally and audibly, hath been and still is God's Ordinance, is proved:

I. From the Command of God, in *Eph.* 5. 19. *Speaking to your selves in Psalms, Hymns, and Spiritual.*

Spiritual Songs; ſinging, and making Melody in your Hearts to the Lord. Col. 3. 16. *Teaching and admoniſhing one another in Pſalms, and Hymns, and ſpiritual Songs, ſinging with Grace in your Hearts to the Lord.*

That the Apoſtle preſſeth this as an Ordinance, is clear:

1. Becauſe he ſpeaketh to the whole Church, and as a publick Duty, not appropriated to any Office, but as a Command univerſally on all.

2. The Apoſtle diſtinguiſheth this Ordinance from that of preaching, or teaching doctrinally, which belongeth to the Officers, or occaſionally, to a gifted Brother: For he doth not ſay, as in other places, *Teach and admoniſh*; but gives us the modification of this Admonition, in Pſalms, and Hymns, and ſpiritual Songs.

Arg. II. As praiſing God is a Moral Duty, ſo Singing is often link'd with that Moral Duty, which is univerſally obliging and perpetually binding, namely, Prayer: *Jam.* 5. 13. *Is any among you afflicted? let him pray; Is any merry? let him ſing Pſalms.* That this Duty may particularly be done, this proves; that it muſt be generally done, the former proveth. So *Acts* 16. 25. *Paul* and *Silas* join them together; they *hymned God*, or *celebrated his Praiſes with an Hymn*, or, as *Beza* ſaith, *with ſinging*; and *Juſtin Martyr* tells us, *In hymning they ſang, and ſent up Praiſes to God.* See alſo *Pſal.* 95. 1, 2, 6.

Prayer, we all grant, is a Moral Duty, and is always obliging. We ought to acknowledg God the Giver of all good things, in praying unto him for them; and ſurely to praiſe God for the Mercies received, is as great a Duty; and to ſing praiſe to God with the Heart, is one of the beſt ways of praiſing

praising God, altho we do grant, God may be praised after another manner.

Arg. III. This is further confirmed by Scripture-Pattern.

1. Christ and his Apostles sung an Hymn together, *Mat.* 26. 30.

2. Godly Princes have honoured God this way, as *Hezekiah*, 2 Chron. 29. 30. So *Jehoshaphat*, 2 *Chron.* 20. 21, 22.

3. Worthy Governors, as *Nehemiah*, took care to bless God this way, *Neh.* 7. 1. So *Moses*, *Exo.* 15.

4. The holy Apostles and Churches in the New Testament have honoured God thus, 1 *Cor.* 14. 15. *Eph.* 5. 19. *Col.* 3. 16.

5. Godly Prophets were much in this Practice. 2 *Sam.* 22. is a Song of holy *David*, a little before his death, to bless God for many Mercies; so *Moses*, *Deut.* 32. closeth up his Life with a Song.

6. As Singing hath not been too low for Kings and Princes, so not too choice for Subjects. The Body of the People sang, *Numb.* 21. 17. *Then* Israel *sang this Song, Spring up, O Well, sing ye unto it*, Psal. 149. 1, 2.

7. All Sexes have practised this Work, Women as well as Men. *Miriam*, the Sister of *Moses* and *Aaron*, sings a Song to God, *Exod.* 15. 21. So *Deborah*, as well as *Barak*, *Judg.* 5. 1.

8. Primitive Christians were much in this Work. *Tertullian* saith, *When we come to a Feast, we sit not down before there is Prayer; and after Meal is past, one cometh forth with a Psalm, either from the holy Scriptures, or else some spiritual Song of his own composure.*

9. Eminent Fathers practised it. *Basil* calleth Singing, sweet Incense. *Augustin* was highly in commendation of this, and assures us, that *Ambrose* and *Athanasius* were coincident with him in this thing.

10. This

10. This Duty is further confirmed by Scripture-Prophecy. Divines observe the 100 Psalm is prophetical of Christ's Kingdom, wherein there will be great cause of rejoycing. So *Isa.* 52.7,8. *Musculus* saith, Those Watchmen shall jubilee, when they consider the great Joy approaching by Christ's Redemption.

Arg. IV. Let us further consider,

1. That Singing is the Musick of Nature, and shall not the Saints sing? The Vallies sing, *Psal.* 65. 13. The Mountains and Trees are said to sing, 1 *Chron.* 16. 32, 33.

2. Singing is the Musick of Ordinances. *Augustin* reports of himself, that when he came to *Millain*, and heard the People sing, he wept for Joy. *Beza* confesses, that when he entred into the Congregation, and heard the People sing the 19*th* Psalm, he was greatly comforted. The *Rabbins* tell us, that the *Jews*, after the Feast of the Passeover was celebrated, they sung the 111*th* Psalm, and the five following. And Christ and his Apostles sung an Hymn after Supper.

3. This is the Musick of Angels, *Job* 38. 7. The heavenly Host, when they proclaimed the Birth of Christ, declared it in this raised way of Singing, *Luke* 2. 13. *Rev.* 5. 11.

4. This is the Musick of Saints, in there triumphant State, in the Bride-Chamber, where will be eternal *Hallelujahs*, Rev. 15. 3. & 19. 7,8,9. & 5. 9,10,11,12, &c. *Psal.* 30. 5. Shall we not begin that Work on Earth, which will be continued in Glory?

Arg. V. Also it is worth our consideration:

1. That this Duty hath been performed in the greatest Numbers. *Numb.* 21. 17. *Psal.* 149. 132. *Exod.* 15.

2. In

2. In the greateſt Straits, *Acts* 16. 25. *Paul* and *Silas* ſang in Priſon. This may ſerve to rectify the Judgment of ſome, which ask the queſtion, How they can ſing, when in trouble? When ſome perſuaded *Luther* of the Dangers of the Church, and what a black Cloud did hang over the Church's head, he then called for the 46*th* Pſalm to be ſung, as a Charm againſt ſlaviſh Fear, ſince called *Luther*'s Pſalm.

3. In the greateſt Deliverances this Duty hath alſo been performed, *Exod.* 15. when *Iſrael* was delivered from *Pharaoh*'s Hoſt, *Pſal.* 126. So 2 *Sam.* 22. is a Song for Mercies, and great Deliverances. So ſhall the Goſpel-Church ſing after a better manner, when it is out of the Wilderneſs, and led into the Celeſtial *Canaan*, *Rev.* 5. 9, 10, 11, 12.

VI. Such hath been the conſtant Obſervation of this Duty, that it hath been performed in all places.

1. *Moſes* praiſes God by ſinging in the Wilderneſs, *Exod.* 15.

2. *David* praiſes God in the Tabernacle, *Pſal.* 27. 4, 6.

3. *Solomon* and *Hezekiah* in the Temple, extoll *Jehovah*, 2 *Chron.* 29. 30.

4. *Jehoſhaphat*, in the Camp, 2 *Chron.* 20. 20, 21.

5. Chriſt and his Apoſtles, in a private Room, *Mat.* 26. 30.

6. *Paul* and *Silas*, in a Priſon, *Acts* 16. 25.

7. The Primitive Saints, in publick Aſſemblies, 1 *Cor.* 14. 5. *Eph.* 5. *Col* 3.

Arg. VII. Conſider how this Ordinance hath been crowned:

1. With his own glorious Appearance, 2 *Chron.* 20. 17, 20, 21.

2. Crown-

2. Crowned with eminent Miracles, *Acts* 16. 25, 26. *As they were praiſing God, there was a great Earthquake, the Foundation of the Priſon was ſhaken, all the Doors opened, and every Mans Bands looſed.*

3. Honoured with eminent Victories, 2 *Chron.* 20. 21, 22.

Conſider alſo:

1. This Ordinance is of great Benefit to the Church: It is for Admonition, *Col.* 3. 16. and Teaching.

2. It can ſweeten a Priſon; ſo it did to *Paul* and *Silas*, *Acts* 16.

3. It can prepare the Soul for ſuffering; ſo Chriſt ſings before he dies, *Mat.* 26. 30.

4. It enlivens and exhilarates the Soul in trouble.

Object. How can a ſerious Chriſtian ſing, where there is a mixt Multitude?

Anſw. By the ſame Rule as we may pray and hear with them; for we ought to be as pure in praying as ſinging. Beſides, Singing may be ſanctified to the Conviction of Sinners, as well as Praying and Preaching is, tho Singing and Praying properly belongs to the Saints, and is beſt done by them; yet foraſmuch as Prayer and Praiſes are natural Duties, as well as a part of inſtituted Worſhip; and all Men are bound by the Law of their Creation, to ſeek unto God for what they want, and praiſe him for what they have: we dare not, when we are about that Work, to ſhut them out, and ſay, *Stand by your ſelves*, Iſa. 65. 5. For Praiſe is the natural Duty of all, the proper Duty of Saints, the perfect Act of Angels.

Queſt. But what may be the right Mode and Way of Singing?

Anſ. To ſing, is not only meant the inward Frame

Frame of the Heart, but alſo of the Voice, is apparent:

1. Becauſe the Word ſaith, *Eph.*5.14. *Col.*3.16. They ſhould be *ſpeaking to one another, and admoniſhing one another in Pſalms, Hymns, and ſpiritual Songs:* But we cannot admoniſh one another by ſilent ſpeakings, and inward rejoicings.

2. As the Apoſtle ſaith, there muſt be Melody in the Heart; ſo he ſaith as well, we muſt ſing: one contains the inward Frame, the other, the outward Act. Sing with the Voice, as well as with the Heart.

3. Singing in Scripture is ever put in diſtinction from reading, praying, & ſpeaking, and commonly ſignifies a modulation of the Tongue, or expreſſing any thing muſically; and ſo 'tis a muſical ſpeaking. None will ſay, when they hear a Man ſpeak or pray, that that Man is ſinging. This would make the greateſt confuſion in Ordinances imaginable. Hence 'tis ſaid, Chriſt and his Diſciples ſung an Hymn, or praiſed God by ſinging. And that *Paul* and *Silas* ſung vocally and audibly, is plain; for 'tis ſaid, the Priſoners heard them, *Act.* 16.

Ob. If Singing be with the Voice, why not with Lute, Harp, Organs, and other Inſtruments?

A. In the New Teſtament the Voice and Heart are only God's Inſtruments. The Voice is ſtill required, becauſe 'tis the immediate Interpreter of the Heart; and tho artificial Inſtruments are laid aſide from God's Worſhip, yet not natural ones.

2. The Union of Heart, Tongue, and Voice, make the ſpiritnal way of Worſhip under the Goſpel compleat. We have not any thing as typical now to look at, as the Lute and Harp were in the Law, as alſo thoſe Ceremonies which typed out Chriſt's Sacrifice; but when the Subſtance came, the Shadow ceaſed. So the Spirit being more abun-

abundantly poured out, we have no need of those Instruments; but there needs Soul and Body always to sing forth the high Praises of God.

Obj. If any hath a special spiritual Gift of singing in the Church, it may be lawful, but we cannot allow of set Forms.

Ans. Every Man that preaches profitably, hath a set Form in his Head and Heart, how he will deliver his message; & yet that Man may be said to preach by the assistance of the Spirit. Also 'tis lawful for a Man to consider what he wants, before he goes to God by Prayer. For Order is necessary in Prayer, as well as in Preaching, as Christ hath directed us, *Mat.* 6. in that Form of Prayer; and yet, notwithstanding this Consideration and Order in his mind, he may be said to pray with the Spirit's assistance. So in like manner it is as lawful to compose a Hymn, grounded on the Word of God, in a set Form, and deliver it to the People, either by strength of memory, or as written, as well as deliver a Sermon in a set Form, by Notes, or strength of memory, which is alike grounded on the Word of God.

2. Moreover, to speak of an extraordinary Gift to sing in the Church, is the ready way to weaken the Authority of the Scripture; for how came so many so much to slight the Scriptures, but by pretending to extraordinary Gifts, and new Revelations?

3 It is the ready way to make Hypocrites, and impose a Deceit upon the whole Church: For how easy is it for a Man to compose by strength of parts an excellent Hymn, and deliver it by strength of memory, and pretend he is immediatly inspired? How many such Cheats have been in our days?

4. God never made any such Promise of giving an extraordinary Gift of Singing: of Prayer, Supplii-

plication, Preaching he hath. If there had been ſuch a Gift promiſed, it would have been made by Chriſt, as the Gift of Tongues and Miracles was; and then no doubt but the Saints would have been inſtructed to ſeek for it, and ſuch as had it, would have been commanded to wait on it, as God doth exhort his to wait on Teaching & Ruling, *Rom.* 12.

5. To be ſure Chriſt would not ordain an Ordinance of that conſequence as Singing is of, which moſt of the Churches in the World muſt want the uſe of, for the want of a pretended Gift. That Chriſt hath appointed this Ordinance in his Church, we have ſhewed; that he never promiſed any extraordinary Gift of Singing, is clear: therefore we may conclude, as God ordinarily giveth every Chriſtian a Spirit of Prayer, ſo he alſo hath ordinarily given them a Gift to ſing Praiſes to God: And as many might pray better, if they uſed it more; ſo many may want a Gift of Singing for want of uſe.

6. As for that in 1 *Cor.* 14. 26. *One hath a Pſalm, and another a Doctrine*, &c. It doth not concern us to expect that Gift as they had, becauſe they had a Doctrine, a Tongue, a Revelation, an Interpretation, a Pſalm after an extraordinary manner. Yet we ſay, tho we have not the Spirit of Prayer, as the Church had, *Act.* 4. to make the place ſhake, as the effect of it; nor cannot preach extraordinarily, as *Peter* did to the 3000, & to the Houſe of *Cornelius*; yet we ſay not, Preaching and Prayer is ceaſed. So tho none ſhould have an extraordinary Gift to ſing now, as they might have in the Church of *Corinth*, yet the Duty remains ſtill in the Church, as a ſtanding Ordinance, as well as Prayer and Preaching.

Obj. But what Pſalms muſt we ſing? *David's*, or a Compoſure of our own from the holy Scriptures?

Anſ.

A. As for ſinging the holy Pſalms of holy *David*, as they are in Meeter; as long as they retain the ſence and meaning of the reading Pſalms, which I think they generally do, I have nothing againſt the thing, or thoſe which ſhall do it.

But yet alſo I do think, that we are at our liberty to compoſe other parts or portions of God's Word to that end; provided our Hymns are founded directly on God's Word, theſe very Hymns may be called the Word of God, or ſpiritual Hymns. For, as a learned Man ſaith, 'tis the ſence and meaning is the Word of God, whether in Proſe, or in Meeter; and further ſaith, We may as well be ſaid to ſing God's Word, as to read it; it is only orderly compoſed and diſpoſed for that action. Every Duty muſt be performed according to the Analogy of Faith, and founded on God's VVord. All Prayer or Preaching, that doth not correſpond with ſacred VVrit, notwithſtanding any pretence of an extraordinary Inſpiration, I am to explode out of God's VVorſhip. And as Prayer and Preaching muſt correſpond with the ſacred Record, ſo muſt Singing; And as we count them the beſt Prayers and Sermons, that are fulleſt of Scripture, ſo thoſe Hyms that are founded on the ſacred Scriptures, can no more be denied to be of the Spirit, than a Man's Preaching or Prayer, which is full of the VVord of God.

But how muſt we ſing?

1. VVith Underſtanding, 1 *Cor.* 14. 15. As we muſt pray, ſo we muſt ſing. VVe muſt not only be guided by the Tune, but VVords of the Pſalm, the matter more than the manner; elſe this would be more the work of a Choriſter than a Chriſtian. Upon this *Davenant* cries out, Adieu to the bellowing of the Papiſts, who ſing in an unknown Tongue. God will not underſtand us in this Service, which we underſtand not our ſelves. 2. We

2. We muſt ſing with zeal and affection. Love is the fulfilling of the Law. 'Tis a notable ſaying of *Auguſtin*, 'Tis not Crying, but Loving ſounds in the Ears of God, that makes the Muſick. *Iſa.* 5. 1.

3. We muſt ſing with Grace, *Col.* 3. 16. 'Tis Grace, not Nature, ſweetens the Muſick. One well notes, that Grace is the root of true Devotion. God will not hear Sinners when they pray, no, nor when they ſing, they make a noiſe like a crack'd String of a Lute or Viol. The Raven only crokes, 'tis the Nightingale ſings. The ſinging of wicked Men is but diſturbance, not obedience. The Saints above ſing their *Hallelujahs* in Glory, the Saints below muſt ſing their Pſalms with Grace.

4. We muſt ſing with ſpiritual Joy. Singing is the only triumphant Gladneſs of a gracious Heart. We muſt ſing, as *David* danced before the Ark, with Shouting and Rejoycing, 2 *Sam.* 6. 13.

5. We muſt ſing with Faith. This Grace only puts a pleaſantneſs upon every Duty, *Heb.* 4. 2. We muſt bring Faith always to Chriſt's Table, or elſe, as *Auguſtin* ſaith, if Faith be aſleep, Chriſt is aſleep. Faith carrieth on this Ordinance of Singing, ſo as it may be accepted of God.

6. We muſt ſing with excited Grace, not only with Grace habitual, but excited and actual; we muſt ſtir up the Grace in us, 1 *Tim.* 4. 14. And cry out as *David*, Pſalm 57. 8. Awake Love, awake Delight. The Clock muſt be pull'd up before it can guide our time. God loveth active Grace in Duty, that the Soul ſhould be ready trimm'd when it preſents it ſelf to Chriſt in any Worſhip.

7. We muſt ſing in the Spirit, as well as pray in the Spirit, 1 *Cor.* 14. 15, 16. *Jude ver.* 20. The Spitit muſt breath as well as Grace acts. *Davenant*

ſaith

ſaith, they are called ſpiritual Songs, in point of their Original. The Spirit excits and compleats the Soul to this holy Service. Thus *Eph.* 5. 18. He exhorts to be filled with the Spirit, and ſo calls us to ſing ſpiritual Songs as the effect of this Fulneſs. This Wind muſt fill our Organs before we can make any muſick; 'tis ſo called, *John* 3. 8.

8. We muſt take great care to keep our Hearts while about this Work. One obſerves, Without this we may pleaſe Men with the artificial ſuavity of the Voice, and diſpleaſe God with the odious impurity of the Heart.

9. Neglect not preparatory Prayer for Singing, as well as other Duties. 'Tis *Jehovah* is the great Harmoniſt, who muſt put every Heart in Tune, ſcrue up every Peg of Affection, and ſtrain every String of Meditation. *Prov.* 16. 1.

10. Labour to ſee thy Intereſt in Chriſt clear, when thou goeſt about this VVork. If we are not in Chriſt, we are certainly out of tune. It is Chriſt muſt put acceptation upon this Service as well as all others. Here the Altar muſt ſanctifie the Gift. Chriſt perfumes the Prayers of Saints, *Rev.* 5. 8. And he muſt articulate their Singing. Though we have *Eſau*'s Garments, he can give us *Jacob*'s Voice: if we are in him, he can raiſe our Hearts to a pleaſing Elevation.

11. Let us ſometimes raiſe our Hearts into holy Contemplations, let us think of the muſick of the Bride-Chamber, there ſhall be no crackt Strings, diſpleaſing Sounds, harſh Voices, nothing to abate our Melody; there ſhall be no Willows to hang our Harps upon, *Pſalm* 137. 2. In the Bride-Chamber, there ſhall be no ſorrow to interfere. When we ſing the Song of the Lamb, there ſhall be no Grief to jar our Harmony: for which Day let us all pray.

FINIS.

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