

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 Baptized, 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 Lord's business, as I may not return to him with my Talent wrapt up in a Napkin, but may leave behind me some 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 endeavours 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 Me 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 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 wit 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 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 innovations of Antichrist; And as Circumcision for about forty years was unpractised in the Wilderness, yet as Joshua 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 coming of Christ Jesus, as they did their difficult cases in the Church of old until there did arise a Priest with Urim and Thummin, that might certainly inform them of the mind of God thereabout.

I have proposed three Creeds to your consideration, which ought thoroughly 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 some 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 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 [t]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 welfare 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 conscientiously 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 Eernal 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 Savior 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 in heaven not so much as an Hair may (g) fall from my Head; yea all things (h) must serve for mt 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. [1.] 13, 14 (k) Rom. 8. 24, 25.

Q. *How many things: are necessary for thee to know, that thou injoying his 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 (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. 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. Co1. 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 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 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) Psal. 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, a 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. 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 (b) 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 abroad by the Patriarks and (p) Prophets: shadowed it by Sacrifices and other Cereomomies of the Law; and (q) lastly accomplished 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. 13.¹ Jam. 2. 19. Gal. 2. 20. (t) Rom. 4. 16. and 5. 1. and 10. 10. (v) 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.

¹ Should be Heb. 11:1-3 (Ed.).

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 a rose again from the dead, and ascended into Heaven, fró 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.*

Q Into how many parts k 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 to 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 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?

*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 believe 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.

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 barrenness, 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 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 elsewhere?

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 a their Saviour with a true 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 Redemption, 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. 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 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. 1Tim. 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 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 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 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. Luke 23. 53. John. 19 38.

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

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 greivous 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 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 oi our glorious Resurrection.

(*i*) 1 Cor. 15. 6. and 5. 4, 5, 6. Rom. 4. 25. 1 Pet. 1. 3, &c and 2I. (*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) Spirit 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 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 everlasting 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 Life, and agreeing in the true Faith; and that I am a lively Member of that Company, and so shal (f) remain for ever.

[o] Isa. 59. 21. Ephes. 5. 26. [p] Acts 2. 4, 41. Eph. 4. 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 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, shalt (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 taken 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 forever, 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 by Faith in Christ Jesus. So that although my Conscience 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 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. 10.

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) Luke 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 the Sacraments.

Q. SEing 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 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 tend to that End, as to lead our Faith unto the Sacrifice of Christ finished on the Cross as 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 in all the Book of God.

Q. Doeth 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 *Abraham's* 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 absolutely 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 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) *Abraham's* 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 Uncircumcision which believed, should have their Faith counted for Righteousness, as *Abraham's* 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 *Abraham's* Seed should enjoy the (i) Land of *Canaan*, and have plenty of outward blessings, so sealed 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 became the People of God as well as the *Jews*, then (k) Circumcision, that distinguishing Marks, 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, 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 harken. 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 all my Sins, than I am (a) washed outwardly with Water, whereby all the Filthiness of the Body useth to be purged.

(e) Mat. 28. 19. Acts 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. 11.² 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 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 Pet. 3. 21. Ephes. 5. 25, 26. (i) 1 Joh. 1. 7. 1 Cor. 6. 11.

2 1 Cor 6:11 (Ed).

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. 17.³

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 is the form and end of the 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. Acts 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 to Ephesus he found certain Disciples there 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 doubtless 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 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 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 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.

3 Gal. 3:27 (Ed.).

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 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 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*) adjoynd, 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 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*) *Mar. 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 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 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 of (b) 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 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 denied that the quick and the dead have Remission 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 12. 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 Mannes.

(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 Sins; 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 the Father, 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) *Job.* 20. 21, 22, 23. *Mat.* 16. 19. *John* 12. 48.

Q. How is the Kingdom of Heaven opened 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) *2Cor.* 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 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 Thieves, 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 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 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 other-wise 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; 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. Take 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 it then so grievous a Sin by swearing, or banning, to take be 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 exaceth 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) 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. For a lawful Oath is an Invocation of God, whereby we desire 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, 36.⁴ *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 Cattle, 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 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, 20. *Apoc.* 1. 10. *Deut.* 5. 15.

4 More likely Mat 5:34-36 (Ed.).

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 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 not 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 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 maybe 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. *Mat.* 5. 5. *Rom.* 12. 18. *Mat.* 5. 7. *Luk.* 6. 36. (p) *Exo.* 23. 5. (q) *Mat.* 5. 45. (r) *Rom.* 12. 2.

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 the 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 Temples of the Holy Ghost, God will have us 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. *Psalms* 39. 1.

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 endeavour 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) *Psalms* 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 further the Commodities and Profit of my Neighbour, and that I so deal with him 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 Deceits, 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. *Psalms* 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) *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 of 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. 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 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 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 Trespases, 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, forever 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, ar 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 terrenely of God's Heavenly Majesty; and also that we (*c*) look for, and expect from his Onipotency 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 Almightyness, 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*) be renowned with Honour, and Praises. (*d*) *John* 17. 3. *Jer.* 9. 23, 24. & 31. 33, 34. *Mat.* 16. 17. *Jam.* 1. 5. *Psal.* 119. 105 (*e*) *Psal.* 119. 137, 138. *Luk.* 1. 45, 46, &c. 68, &c. *Psal.* 145. 8, 9, 17. *Exo.* 34. 5, 6, 7. *Psal.* 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*) *Psal.* 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 (*h*) Church, destroy the Works of the Devil, and all Power that lifieth 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. (*h*) *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 (*c*) are needful for this Life, that by them we may acknowledge 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 unfortunat (*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 Trespases, 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*) *Psalms* 115. 1. *Jer.* 33. 8, 9.

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 Cod, than I feel in my Heart that I unfeignedly (*r*) desire the same. (*r*) *1 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 Essence , 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 eternal, 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 Almightyes, 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 Persons 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 hath done Evil, into everlasting Fire. This is the Catholick Faith &c. Which everyone should believe faithfully.

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 Gods Ordinance, is proved:

I. From the Command of God, in *Eph. 5. 19. Speaking to your selves in Psalms, Hymns, and 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 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. 9. 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 to 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 Work. *Tertullian* saith, *When we come to a Feast, we sit not down before there 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 owne 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 Duty is further confirmed by Scripture-Prophecy. Divines observe the 100 Psalm is propheticall of Christ's Kingdom, wherein there will be great cause of rejoycing. So *Isa.* 52. 7, 8. *Musculus* saith, Those Watchmen shalt jubilee, when they consider the great Joy approaching by Christ's Redemption.

Arg. IV. Let us further consider,

1. That Singing is 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 19th Psalm, he was greatly comforted. The *Rabbins*, tell us, that the *Jews*, after the Feast of the Passover was celebrated, they sung the 111th 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. 1, 2. *Exod.* 15.

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 46th 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* 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. 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; for 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?

Answ. To sing, is not only meant the inward 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 Psalm, 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, *Acts* 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 Gods 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 spiritual way of Worship under the Gospel compleat. We have not anything 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 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 by strength of memory, which is alike grounded on the Word of God.

2. Moreover, to speak of an extraordinary Gift to singing 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 Prayers, Supplication, 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?
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,⁵ 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 Hymns 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 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,

⁵ The "analogy of faith" is a reformed hermeneutical principle which states that, since all scriptures are harmoniously united with no essential contradictions, therefore, every proposed interpretation of any passage must be compared with what the other parts of the bible teach. In other words, the "faith," or body of doctrine, which the scriptures as a whole proclaim will not be contradicted in any way by any passage. Therefore, if two or three different interpretations of a verse are equally possible, any interpretation that contradicts the clear teaching of any other scriptures must be ruled out from the beginning. Monergism Copyright © 2008 at <https://www.monergism.com/thethreshold/articles/onsite/qna/analogyfaith.html>

'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. 3. 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*, *Psalms* 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 Spirit must breath as well as Grace acts. *Davenant* saith, they are called spiritual Songs, in point of their Original. The Spirit excites 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, *Psalms* 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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