





Men men doth move to quarrel, riches are
treasures of ill and ^{by men} ~~bring~~ ^{bring} to ~~draw~~
The mid er goe great dangers, them t'oblai
They are of head of vice and found a in main
They make themselves of Kings, and they fly
Wealth got by night, is as sent, gone, by day!
But virtue famous always doth remain
The gift and praise of good men, which to gain
Will cost away their riches, while he are
Their too sweet, sweet smelling ~~tree~~
Virtue vertic fine, sweet smelling to nose,
With moderation it ruleth things,
Doth exceed wealth of noble Kings.

THE

Burnham

Catechizing

Matthew OF *Green.*

FAMILIES:

His A *Booke.*

TEACHER

Anno OF *Domini.*

HOUSHOLDERS

HOW 70

To Teach their Housholds.

Useful also to 2.

SCHOOL-MASTERS and Tutors of Youth.

For those that are past the common small Chatechisms, and would grow to a more rooted *Faith*, and to the fuller *understanding* of all that is commonly needful to a safe, holy, comfortable and profitable Life.

Written by *RICHARD BAXTER*, in hope that Family and School-diligence, may do much to keep up True Religion.

LONDON,

Printed for *T. Parkhurst* at the *Bible* and *Three Crowns* at the lower end of *Cheapside* near *Mercers-Chappel*, and *B. Simmons* at the *Three Golden Cocks* at the West end of *St. Pauls*, 1683.

Catechizing

FAMILIES

TEACHER

HOMESCHOOLERS

To Teach the Household

1840

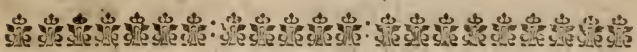
SCHOOL MASTERS and TEACHERS

For the purpose of teaching the householders to read the Bible and to understand the principles of the Christian religion, the following is a list of the questions and answers which should be put to them by the teacher.

1. What is the name of the Father, the Son, and the Holy Spirit?
The Father, the Son, and the Holy Spirit.

2. How many persons are there in the Godhead?
Three persons, the Father, the Son, and the Holy Spirit.

3. How do you know that there are three persons in the Godhead?
From the Scriptures.



The Reasons and Use of this BOOK.



AN is born without Knowledge, but not without a Capacity and faculty of Knowing; this is his Excellency and Essence: Nature, Experience, and Gods Word tell us the great necessity of Knowledge.

As the Souls essential form is the virtue of vital Action, Understanding and Will conjunct, so Holiness is Holy Life, Light and Love conjunct. The wisest men are the best, and the best the wisest, but a Counterfeit of Knowledge is the great deceiver of the World. Millions take the Knowledge of bare Words, with the Gramatical and Logical sence, instead of the Knowledge of the things themselves which by these are signified; as if the Glass would nourish without the Wine, or the Dish without the Meat, or the Cloathing or Skin were all the man; God and Holiness and Heaven are better known by many serious unlearned Christians that cannot accurately dispute about them, than by many Learned men, who can excellently speak of that which their Souls are unacquainted with: The Hipocrites Religion is but an Art, the true Christians is a Habit, which is a Divine Nature.

But yet the Words are signs, by which we are helpt to know the things, and must diligently be learned to that end; and though men cannot reach the Heart,

The Reasons and Use

God hath appointed Parents and Masters, and Teachers to Instruct their Inferiours by words, and hath written the Scripture to that use, that by them his Spirit may teach or illuminate the Mind, and renew the Heart: God worketh on man as man, and we must know by Signs, till we know by intuition.

It is a thing well known, that the Church aboundeth with Catechisms, and Systemes of Divinity, and doth there yet need more? their scope and Substance is the same; they differ most, 1. In Choice of matter, that there be nothing left out that is needful, nor needless uncertainties and disputes put in. 2. That the Method or Order of them be True, agreeable to the matter and Sacred Scripture. 3. And that they be not blotted with any drops of disgraceful Error. These are the requisites to desirable Catechisms.

No doubt but they should be sorted into three degrees, suited to the Childhood, Youth and maturer Age of Christians. I. The Essentials of Christianity are all contained generally in Baptism; this must be understood, and therefore expounded; the Creed, Lords Prayer, and Decalogue, the Summaries of things to to be Beleived, Desired, (in Hope) and Practised, were from the beginning taken for a good Exposition to those that were to be Baptized: These three as Expounding Baptism, are themselves a good Catechism, the understanding of the Lords Supper being added for Communicants. II. But here also Children will be childish, and learn the words while they are mindless of the sence; therefore an Explication of these in other words, hath ever been thought a great part of the work of a Teaching Ministry; whence the Ancients have left us their Expositions of the Creed, &c.

But

But here the difficulty is made insuperable by the Learners indisposition; if such a Catechism be short, and much put in few words, the vulgar cannot understand it; if it be long and in many words, they cannot learn and remember it. III. For Remedy of this, a Larger Catechism yet is needful; not to be learnt without Book, but to be a full Exposition of the Shorter which they learn; that they may have recourse to this for a more full and particular understanding of a Shorter, whose general words they can remember.

Accordingly having in my Poor Mans Family Book, written two Catechisms of the former rank, I here adde the third, for those that have learned the two first: Far am I from thinking that I have done any one of these to perfection; I never yet saw a Catechism without some notable imperfection: And no doubt mine are not free from such. But while I avoid what I see amiss in others, I hope God will illuminate some to do yet beter, and to avoid what is amiss in mine. The degree which yet pretendeth to greater accurateness in Method, I have given in a Latine Methodus Theologiæ.

The Uses for which I have written this, are these. I. For Masters of Families, who should endeavour to raise their Children and Servants to a good degree of Knowledge: I have divided it into short Chapters, that on the Lords dayes, or at nights when they have leisure, the Master may read to them one Chapter at a time, that is, the Exposition of one Article of the Creed, one Petition of the Lords Prayer, and one Commandement Expounded:

II. For School-masters to cause their riper rank of Scholars to learn: I am past doubt that it is a

The Reasons and Use

heinous Crime in the School-masters of England, that they devote but one hour or two in a week to the learning of the Catechism, while all the rest of the week is devoted to the learning of Lilly, Ovid, Virgil, Horace, Cicero, Livy, Terence, and such like; besides the loss and sinful omission, it seduceth Youth to think that common Knowledge (which is only Subsidiary and Ornamental) is more excellent or necessary than to know God, Christ, the Gospel, Duty, and Salvation; besides which, all Knowledge (further than it helpeth or serveth this) is but fooling and doting, and as dangerous diversion and perversion of the mind, as grosser sensual delights. He is not worthy the name of a Christian School-master, who maketh it not his chief work to teach his Scholars the Knowledge of Christ, and Life Everlasting.

III. But if they goe from the Countrey Schools before they are capable of the Larger Catechisms, (as to their great loss most make too much hast away,) why may not their next Tutors make it their chief work to train up their Pupils as the Disciples of Jesus? (and yet not neglect either Aristotle, or any natural light;) To our present Universities I am not so vain as to offer such Instructions, (though to some small part of them I directed my Methodus Theologiæ;) I learnt not of them, and I presume not to make my self their Teacher: Their late GUIDES, their WORLDLY-INTEREST, and their GENIUS, have made my Writings odious to many, even that which they like they will not read. But I have oft with Lamentation wondered why Godly Ministers do no more of the work now appropriated to Universities, for their own Sons? Those men whose Church zeal would ruine Non-conformists if they Teach many,
either

of this Book.

either Boyes or Men, have no Law against Parents teaching their own Children.

1. Are you fit for the Ministry your selves? If so, cannot you teach others what you know? if you are defective in some useful Knowledge, let them elsewhere learn that afterwards.

2. Is there any so greatly obliged to take care of them as your selves? will you be like those Parents who set God-fathers at the Font, to Vow and Promise to do the Parents part? and how do such Undertakers use to perform it? Or will you be like the Women of this unnatural Age, who get Children, and (not through disability, but Wealth, Pride, and Coyress) disdain to Nurse them, but cast that on hired Women, as obliged more by Money, than themselves by Nature, to all that Care.

3. Cannot you do more at least to ground them well in Religion, before you send them from you for other Learning? or are you of the mind, that to cant over the Catechism is Divinity enough, before they have read Aristotle, or Studied the Sciences? and that they must be Proficients in Logick and Philosophy, before they make sure of their Salvation, and must read Smiglecius, Ariago, Zabarel, Suarez, or be fooled by Cartesians, Gassendus or Hobbs, before they will Study the Gospel and Cross of Jesus Christ?

I am no undervaluer of any Academical advantages: when the Stream of Academies runs pure and holy, they are blessed helps to mens Salvation; when their Stream is SENSUAL, WORLDLY, CORRUPT and MALIGNANT, they are Seminaries for Hell; and the Devils Schools to train up his most powerful Souldiers, to fight against serious

The Reasons and Use

Godliness in Christs own Livery and Name, and to send Youth thither, is worse than to send them to a Brothel-House, or a Pest-house.

4. *Are there not fewer Temptations in your own Houses, than they are like to find abroad in the World? you can keep them from the company of sensual voluptuous Lads, and of Learned Reverend Enemies of serious Christianity, and of worldly men whose Godliness is gain, and would draw them ambitiously to Study Preferment, and espouse them to the World, which in Baptism they renounced; if you cannot keep them from such Snares, how shall they be kept where such abound?*

5. *And one of the greatest motives of all, for your keeping them long enough at home, is, that you will thereby have time to judge whether they are like to become fit for the Ministry or not: Oh, how many good men send Plagues into the Church, by devoting unproved Lads to the Ministry, hoping that God will hereafter give them Grace, and make them fit, who never promised it? When you send them at fifteen or sixteen years of Age to the University, from under your own eye, you are unlikely to know what they will prove, unless it be some few that are very early sanctified by Grace; and when they have been a few years at the University, be they never so uncorrect, they will thrust themselves into the Ministry, and (miserable men) for a Benefice take the charge of Souls; whereas if you will keep them with you till twenty years of Age, you may see what they are like to prove, and dispose of them accordingly.*

If you say, They will lose the advantage of their Degrees, it's an Objection unfit for a Christi-

of this Book.

ans mouth; will you prefer Names, and aiery Titles before Wisdom, Piety, and mens Salvation and the Churches good? must they go out of their way for a Peacocks feather, when they are in a Race as for Life or Death?

If you say, They will lose their time at home, the shame then is yours, or they are like to lose it more abroad; Teach them to read the Scriptures (at least the Gospel) in the Original Tongues, and to understand and practise things necessary to Salvation, which all Arts and Sciences must subserve, and they do not lose their time; and at ripeness of Age they will get more other Learning in a year, than before they will do in many; and what they learn will be their own, when Boyes learn words without the sence.

If you say, They will want the Advantage of Academical Disputes; I Answer, if Reading fill them with matter, nature and common use will teach them how to utter it: the World hath too many Disputers; Books may soon teach them the true order of Disputing, and a few dayes experience may shew the rest.

If you say, You have not time to Teach them; I answer, you have no greater work to do, and a little time will serve with willing teachable Youth, and no other are to be intended for the Ministry; what Boyes get by hearing their Tutors, they oft bestow small labour to digest, but take up with bare words and second notions: but when they are set to get it from their Books themselves, harder Study better digesteth it; it is they that must bestow much time, the Teacher need not bestow very much: Countrey Schools may teach them Latine, Greek and Hebrew,

The Reasons and Use

brew, let them stay there till they attain it ; you may then teach them the common rudiments of Logick, and see them well settled in Divinity and serious Religion, and then if Academics prove safe and needfull, they will go out better fortified against all the Temptations which they must expect.

It is certain, that Inconveniencies are not so bad as Mischiefs, and it's certain that all our Natures as Corrupt, are Dark, Carnal and Malignant, and need the sanctifying Grace of Christ : and its certain, that as Grace useth all things to its increase, so this serpentine nature will turn Studies, Learning and all such things to serve it self ; and that Carnal, Sensual, Malignant Nature cultivated by humane Learning, is too usually ripened and sublimated into Diabolism, and maketh the most potent Servants of the Devil against Christ : And if this be but gilded with sacred Ornaments and Titles, and pretences of the Churches Peace and Order, it is Garisoned and fortified, and a stronger hold for sin and Satan than open Vice : And it is certain that as the Rage of Drunkards is raised in their riotous Meetings, and as Conjunction, Example and Noise put more Valour into Armies than seperated Persons have, so combined Societies of Learned Reverenced Malignity do Confirm the Individuals, and raise them to the height of Wickedness : So that Universities are either, if holy, a Copy of Paradise, or if malignant, the chief Militia of the malicious Enemy of man, except a malignant Hierarchy or Clergy, who are malignant Academies grown up to maturity.

If any say, that there is no great and solid Learning to be got elsewhere, let them think where great
Augustine,

of this Book.

Augustine, and most of the great Lights of the Church for four hundred years attained their Knowledge; and whether the Scaligers, Salmasius, Grotius, Selden, and such others, got not more by laborious secret Reading, than by Academical Tutors and Disputes; and whether such famous men as John Reignolds, Blondel, &c. even in the Universities, got not their great Learning by searching the same Books which may be read in another place. If any say, that I speak against that which I want my self, I only desire that it may not be those who cast by my Catholick Theologie, Methodus Theologiæ, &c. with no other Accusation, but because they are too Scholastical, Accurate and hard for them.

I here bewail it as my great sin against God, that in the Youth of my Ministry, Pride made me often blush with shame for want of Academical Degrees; but usually God will not have us bring our own humane honour to his Service, but fetch honour from him, in faithful serving him: Fringes and Laces must be last set on, when the Garment is made, and not be the ground or Stamen of it. There have been men that have desired their Sons to learn all the Oriental Tongues, and the rare Antiquities and critical applauded sort of Learning, not for its own worth, but that they might Preach the Gospel with the advantage of a greater name and honour: And this course hath so taken up and formed such Students into the quality of their Studies, when their Souls should have been taken up with Faith and Love, and Heavenly Desires and Hopes, that it hath overthrowed the end to which it was intended, and rendred such Students unfit for the Sacred Ministry, and caused them to turn to other things: When others,
who

The Reasons and Use, &c.

who (as Usher, Bochart, Blondel, &c.) have first taken in a digested Body of saving Truth, have after added these Critical Studies at full maturity, have become rare Blessings to the Church.

Let those that think all this digressive, or unmeet for the Preface to a Catechism, Pardon that which the Worlds Miscarriages and Necessities bespeak.

If at least Masters of Families, by such helps diligently used, will keep up Knowledge and Religion in their Houses, it is not publick failings in Ministers, nor the want of what is desirable in the Assemblies, that will root out Religion from the Land: But if the faithful prove few, they must be content with their Personal Comforts and Rewards; there is nothing amiss in the heavenly Society, and the World which we are entering into: Come Lord Jesus, Come quickly. Amen.

Lond. Octob. 3.

1682.

THE

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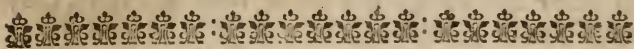
Amend these misprintings with your Pens.

Page 31. line 21. for [the] read [that] p. 58. l. 24. r. [mabeth]
p. 95. l. 21. for [least] r. [last] p. 99. l. 6. for [light] r. [sight]
p. 166. l. 3. blot out [with Henoch] p. 200. l. 10. for [were] r.
[where] p. 202. l. 8. r. [every] p. 208. l. 6. blot out [for] p. 374.
l. 31. for [any] r. [my.]

In some places the same things are repeated, the occasions being divers, and the Author having not strength and time to correct the Copy.

Books of Mr. Baxter's sold by T. Parkhurst at the Bible and three Crowns at the lower end of Cheapside, near Mercers-Chappel.

1. **C**hristian Directory, or Body of Practical Divinity.
2. *Catholick Theologie*, in three Parts: 1. Pacifying Principles: 2. Pacifying Practices: 3. Pacifying Disputations. fol.
3. *Life of Faith*, in three parts: 1. Sermon on Heb. 11. Preached before his Majesty, published by his Command. 2. Instructions for Confirming Believers in the Christian Faith. 3. Directions to live by Faith. Quarto.
4. Disputations of Original Sin. Octav.
5. An Apology for the Nonconformists Ministry. Quarto.
6. Which is the True Church: A Defence of Protestantism against Popery.
7. An Answer to Mr. Dodwell, confuting an Universal Church-Supremacy; and defending Dr. Isaac Barrow against it.
8. True History of Councils Inlarged and Defended, against a Pretended Vindicator of the Primitive Church: To which is added, *Diocesan Churches not yet Discovered in the Primitive times*, or, A Defence of the Answer to Dr. Stillingfleets Allegations out of Antiquity for such Churches.



THE
 CATECHIZING
 OF
 FAMILIES:

OR, A
 TEACHER of HOUSEHOLDERS
 How to Teach their Households.

Useful also to *School-Masters* and *Tutors* of Youth.

The Questions are the *Learners* and the
 Answers the *Teachers*.

CHAP. I.

The Introduction.

Qu. 1. **W**hat is it which must be Taught and
 Learned?
 Ans. All must be Taught and
 must Learn, 1. What to Know and Believe; 2. What
 B to

to Love and Choose and Hope for : 3. What they must Do or Practice :(a)

Q. 2. What is it that we must Learn to know, and believe ?

A. We must Learn to know our selves and our concerns. (b)

Q. 3. What must we know of our selves.

A. We must know what we are, and what Condition we are in. (c)

Q. 4. What mean you by our concerns which we must know ?

A. We must know, 1. Whence we are, or who made us : 2. And whither we are going, or for what End he made us : 3. And which is the way, or what means must be used to attain that end. (d)

Q. 5. What must we Learn to Love, and Choose, and Hope for ?

A. We must learn to Love best that which is Best in it self, and best to us and others, and to choose the means by which it must be attained : which implyeth Hating and Refusing the contraries. (e)

Q. 6. What must we learn to practise ?

A. We must Practise the means to obtain the End of our lives, and that is our Obedience to Him that made us. (f)

Q. 7. Cannot we learn this of our selves without Teachers ?

A. There is some part of this which Nature it self will teach you as soon as you come to the

(a) Psal. 25. 4, 5. & 27. 11. & 119. 12, 33, 66. (b) Job. 34. 32.
 (c) Heb. 6. 1, 2, 3. (d) Tit. 2. 3. (e) Psal. 34. 11. & 32. 8.
 (f) 1 Kin. 8. 36. Mic. 4. 2.

free use of Reason, and look about you in the World: And there is some part of it that Nature alone will not teach you, without a higher Teaching from above: And even that which Nature teacheth you, you have also need of a Teachers help to Learn it speedily and truly. For Nature doth not Teach all things alike easily, speedily and surely: It quickly teacheth a Child to suck: It quickly teacheth us to eat and drink, and go and talk: And yet here there is need of help: Children learn not to speak without teaching. It teacheth men how to do their worldly business: And yet they have need of Masters to teach it them, and will serve an Apprentiship to learn. Some things Nature will teach to none but good wits, upon diligent search and study, and honest willingness to know; which Dullards, and slothful, and Bad men reach not. (g)

Q. 8. *Who be they that must Teach? and who must Learn?*

A. None is able to *Teach* more than they *Know* themselves; And all that are Ignorant have need to Learn. But Nature hath put all Children under a necessity of Learning; for though they are born with a Capacity to know, yet not with actual knowledge: And Nature hath made it the duty of Parents to be the Teachers of their Children first, and then to get the help of others. (h)

Q. 9. *May we give over Learning when we are past Childhood?* (i)

(g) *Isa.* 28. 26. *1 Cor.* 11. 14. *Job* 12. 7, 8. *Heb.* 5. 12.

(h) *2 Tim.* 2. 2. *Job* 32. 17. *Tit.* 2. 21. *Deut.* 6. 7, 8. & 11. 19,

(i) 20. *Pro.* 1. 5. & 9. 9. & 6. 21, 22.

A. No: We must go on to Learn as long as we live: For we know but in part, and therefore still have need of more. But those that have neglected to Learn in their Childhood, have most need of all; it being most sinful and unnatural to be ignorant at full age; and signifieth great neglect. (*k*)

Q. 10. *Who must teach us at Age?*

A. Parents and Masters must teach their Households; and Publick Teachers are Officers to Teach all publickly; And all that have Wisdom, should take all fit opportunities in Charity to teach and edifie one another: *Knowledge* and *Goodness* have a communicative nature. (*l*)

Q. 11. *How must Parents teach their households?*

A. Very familiarly and plainly, according to their capacities, beginning with the plain and necessary things, and this is it which we call Catechizing: which is nothing but the choosing out of the few, plain, necessary matters from all the rest, and in due method or order teaching them to the ignorant. (*m*)

Q. 12. *What need we Catechisms while we have the Bible?*

A. Because the Bible containeth all the whole body of Religious Truths; which the ripest Christians should know; but are not all of equal necessity to Salvation, with the greatest points: And it cannot be expected that ignorant persons can cull out these most necessary points from the rest, without

(*k*) *Psal.* 119. 99. *Heb.* 5. 11, 12. *Pro.* 5. 13. (*l*) *Gal.* 6. 6. *Deu.* 6. 7. *1 Tim.* 2. 7. *2 Tim.* 1. 11. *Eph.* 4. 11. *Tit.* 2. 3. (*m*) *Heb.* 3. 13. *Ex.* 7. 25. *Col.* 3. 16. *Heb.* 5. 11, 12. & 6. 1. 2. *2 Tim.* 1. 13.

help: A man is not a man without a Head and Heart: But he may be a man if he lose a finger or a hand, but not an intire man; Nor a comely man without Hair, Nails and Natures Ornaments. So a man cannot be a Christian, or a good or happy man, without the Great, most necessary points in the Bible, nor an intire Christian without the rest. Life and Death lyeth not on all alike. And the skilful must gather the most necessary for the ignorant; which is a Catechisme. (n)

Q. 13. *But is not Knowledge the gift of God?*

A. *Yes:* but he giveth it by means: Three things must concurr: 1. A right presenting to the Learner, which is the Teachers work: 2. A fitness in the Learner, by capacity, willingness and diligence. 3. The blessing of God, without which no man can be wise.(o)

And therefore three sorts will be ignorant and Erroneous: 1. Those that have not the happiness of true Teachers, nor Truth presented to them. 2. Those that by sottishness, pride, sensuality, malignity or sloth, are uncapable or unwilling to learn. 3. Those that by wilful sinning against God are deprived of the necessary blessing of his help and Illumination. (p)

(n) *Mat. 12. 30, 31, 33. Mat. 19. 19. & 22. 37, 39. Rom. 13. 9. Mat. 28. 19. Mat. 23. 23. Jam. 1. 27. (o) Is. 30, 29. Mat. 23. 19, 20. 1 Tim. 1. 3. & 3. 2. & 6. 2, 3. (p) 2 Tim. 2. 2. 24. Act. 20. 20. 2 Tim. 3. 17. Heb. 5. 12, 13. 1 Jo. 2. 27. 1 Thes. 4. 9.*

CHAP. II.

How to know our selves by Nature.

Qu. 1. **W**hat is the first thing that a man must know?

Ans. The first in *Being* and *Excellency* is GOD : But the first in *Time known* by *Man*, or the lowest step where our Knowledge beginneth, are the *sensible* things near us, (which we see, hear, feel, &c.) and especially our selves. (a)

Q. 2. What know we of the things which we see and feel, &c?

A. A Man of sound senses and understanding knoweth them to be such as Sense apprehendeth, while they are rightly set before him ; the Eye seeth Light and Colours, the Ear heareth Sounds and words, and so of the rest ; and the sound Understanding judgeth them to be such as the sense perceiveth, unless distance or false *Mediums* deceive us. (b)

Q. 3. But how know you that sense is not deceived? you say that is Bread and Wine in the Sacrament, which the Papists say is not?

A. God hath given us no other faculties but Sense, by which to judge of sensible things, as Light and Darknes, Heat and Cold, Sweet and Bitter, Soft and Hard, &c. Therefore if we be here deceived, God is our Deceiver, and we are remediless; even Faith and Reason suppose our Senses, and their true Perception; and if that first Perception

(a) I Jo. 1. 1, 2, 3. Act. 1. 3. & 4. 20. & 26. 16. (b) Joh. 20. 20, 25, 27.

be false, Faith and Reason could be no truer : God expecteth not that we should Judge by other Faculties than such as he hath given us for the Perception of those Objects.

Q. 4. *What doth a Man first perceive of himself?*

A. We first feel that we *are* real *Beings* ; and we perceive that we use and have our Senses, that we See, Hear, Feel, Smell, Taste ; and then we perceive that we *Understand* and *Think* of the things so Seen, Felt, &c. And that we gather one thing from another, and that we Love *Good*, and Hate *Evil* ; and *Choose*, *Refuse*, and *Do* accordingly.

Q. 5. *What do you next know of your selves?*

A. When we perceive that we *See*, *Feel*, &c. and *Think*, *Love*, *Hate*, &c. we know that we have a Power of Soul to do all this, for no one doth that which he is not made able to do.

Q. 6. *And what do you next know of your self?*

A. When I know what I *Do*, and that I *can* do it, I know next that I am a *Substance* endued with this *Power* ; for *nothing* hath no *Power* nor *Act*, it can do nothing. *The word is impossible*

Q. 7. *What know you next of your self?*

A. I know that this Substance which Thinketh, Understandeth and Willeth, is an *unseen Substance*, for neither I nor any mortal Man seeth it, and that is it which is called a *Spirit*.

Q. 8. *What next perceive you of your self?*

A. I Perceive that in this one Substance there is a *Threefold Power*, marvellously but *One*, and yet *Three* as Named from the Objects and Effects, that is, 1. A *Power of meer Growing motion*, common to Plants. 2. A *Power of Sense* common to Beasts.

3. And a Power of *Understanding* and *Reason* about things above Sense, proper to a Man; three Powers in one spiritual Substance.

Q. 9. *What else do you find in your self?*

A. I find that my spiritual Substance as Intellectual, hath also a *Threecfold Power* in one, that is, 1. *Intellectual Life*, by which I move and act my faculties, and execute my purposes. 2. *Understanding*. 3. And *Will*, and that these are marvellously diverse, and yet one.

Q. 10. *What else find you by your self?*

A. I find that this unseen Spirit is here United to a humane Body, and is in Love with it, and careth for it, and is much limited by it, in its Perceivings, Willings and Workings; and so that a Man is an Incorporate Understanding Spirit, or a humane Soul and Body.

Q. 11. *What else perceive you by your self?*

A. I perceive that my higher Powers are given me to rule the lower, my Reason to rule my Senses and Appetite, my Soul to rule and use my Body, as Man is made to rule the *Beasts*.

Q. 12. *What know you of your self as related to others?*

A. I see that I am a Member of the World of Mankind, and that others are better than I, and multitudes better than one; and that the Welfare of Mankind depends much on their Duty to one another; and therefore that I should Love all according to their worth, and faithfully endeavour the good of all.

Q. 13. *What else know you of your self?*

A. I know that I made not my self, and maintain not my self in Life and Safety, and therefore
that

that another made me and maintaineth me; and I know that I must Die by the Separation of my Soul and Body.

Q. 14. *And can we tell what then becomes of the Soul?*

A. I am now to tell you but how much of it our Nature tells us, the rest I shall tell you afterward; we may know, 1. That the Soul being a *Substance* in the Body, will be a *Substance* out of it, unless God should destroy it, which we have no cause to think he will. 2. That *Life, Understanding* and *Will* being its very *Nature*, it will be the same after Death, and not a thing of some other kind. 3. That the Soul being *naturally Active*, and the World full of Objects, it will not be a sleepy or unactive thing. 4. That its *Nature* here being to mind its Interest in another Life, by *Hopes* or *Fears* of what will follow, God made not its Nature such in vain, and therefore that Good or Evil in the Life that's next will be the Lot of all.

CHAP. III.

Of the Natural Knowledge of GOD and Heaven.

Qu. 1. **Y**OU have told me how we know the things which we see and feel, without us and within us: But how can we know any things which we neither see nor feel, but are quite above us?

A. By certain *Effects* and *Signs* which notify them: How little else did man differ from a Beast; if

if he knew no more than he seeth and feeleth? Besides what we know from others that have seen; you see not now that the Sun will rise to morrow, or that Man must die: you see not *Italy, Spain, France*; You see no mans Soul: And yet we certainly know that such things are and will be.

Q. 2. *How know you that there is any thing above us, but what we see?*

A. 1. We see such things done here on Earth, which nothing doth or can do which is seen. What thing that is seen can give all Men and Beasts their life and sense and safety? and so marvellously form the bodies of all, and govern all the matters of the World? 2. We see that the spaces above us, where Sun, Moon and Stars are, are so vast, that all this Earth is not so much to them, as one Inch is to all this Land: And we see that the Regions above us, excel in the glory of purity and splendor: And when this dark spot of Earth hath so many millions of Men, can we doubt whether those vast and glorious parts are better inhabited? 3. And we find that the grossest things are the basest, and the most *invisible* the most Powerful and Noble; as our *Souls* are above our Bodies: And therefore the most vast and Glorious Worlds above us, must have the most invisible, powerful, noble inhabitants.

Q. 3. *But how know you what those Spirits above us are?*

A. 1. We partly know what they are, by what they do with us on Earth. 2. We know much what they are, by the Knowledge of our selves. If our Souls are *Invisible Spirits*, essentiated by the Power of Life, Understanding and Will, the Spirits above

above us can be no less, but either such or more excellent. And he that made us, must needs be more excellent than his work.

Q. 4. *How know you who made us?*

A. He that made all things, must needs be our Maker, that is, GOD; (a)

Q. 5. *What mean you by God? And what is He?*

A. I mean, *The Eternal, Infinite, Glorious Spirit, and Life, most Perfect in Active Power, Understanding and Will, Of whom, and by whom, and to whom are all things; being the Creator, Governour and End of all.* This is that God whom All things do declare.

Q. 6. *How know you that there is such a God?*

A. By his works; (And I shall afterwards tell it you more fully by his Word.) Man did not make himself; Beasts, Birds, Fishes, Trees and Plants make not themselves: The Earth, and Water, and Air made not themselves: And if the Souls of men have a maker, the Spirits next above them must have a Maker: and so on, till you come to a first Cause that was made by none. There must be a first Cause, and there can be but one.

Q. 7. *Why may there not be many Gods, or Spirits, that were made by none, but are Eternally of themselves?*

A. Because it is a Contradiction; The same would be both perfect and imperfect: Perfect, because he is of himself Eternally, without a cause, and so dependent upon none: And yet Imperfect, because he hath but a Part of that Being that is

(a) Rom. I. 19, 20, 21.

said to be perfect: For *many* are more than *One*, and all make up the absolute, perfect being, and *One* of them is but a *Part* of all: And to be a *Part* is to be Imperfect. However, many subordinate Created Spirits may unfitly be called Gods, there can be but *one uncreated* God in the first and proper sence.

Q. 8. *How know you that God is Eternal, without Beginning?*

A. Because else there was a time when there was Nothing; if there were a time when there was no God. And then there never would have been any thing: For nothing can make nothing.

Q. 9. *But how can man conceive of an Eternal uncaused Being?*

A. That such a GOD there is, is the most certain easie Truth, and that he hath all the Perfection before described: But neither Man nor Angel can know him Comprehensively.

Q. 10. *What mean you by his Infiniteness?*

A. That his *Being* and *Perfection* have no limits or measure, but incomprehensibly comprehend all Place and Beings.

Q. 11. *What is this GOD to us?*

A. He is our *Maker*; and therefore our *absolute Owner*, our *Supream Ruler*, and our *Chief Benefactor* and *Ultimate End*.

Q. 12. *And how stand we related to him? what duty do we owe him? and what may we expect from him?*

A. We are his *Creatures*; and all that we are and have is of him; we are his *Subjects*, made with *Life*, *Reason* and *Free-will*, to be ruled by him: He is the *Infinite Good*, and *Love* it self.

There-

Therefore we owe him perfect Resignation, perfect Obedience, and perfect Complacency and Love: All that we are, and all that we have, and all that we can doe, is due to him in the way of our Obedience; to pay which, is our own Restitude and Felicity as it is our Duty: But all this you must much better learn from his *Word*, than Nature alone can teach it you. Though Mans Nature and the frame of Nature about us, so fully proveth what I have said, as leaveth all the Ungodly without excuse.

CHAP. IV.

Of Gods Kingdom, and Government of Man, and Providence.

Q. 1. **I** Perceive that nothing more concerneth us, than to know GOD and our Relation and Duty to him, and what hope we have from him; Therefore I pray you open it to me more fully: And first tell me Where God is?

A. GOD being Infinite is not confined in any Place, but all Place and things are in GOD; and he is absent from none, but as near to every thing, as it is to it self.

Q. 2. Why then do you say that he is in Heaven; if he be as much on Earth, and every where?

A. GOD is not more or less in one place than another in his Being, but he is apparent and known to us by his Working, and so we say He is in Heaven, as he there Worketh and Shineth forth to the most blessed Creatures in Heavenly Glory. As we say

say the Sun is where it shineth ; Or, to use a more apt Comparison, the Soul of Man is indivisibly in the whole Body, but it doth not *Work* in all parts alike ; it understandeth not in the Foot, but in the Head ; it Seeth not, Heareth not, Tasteth not, and smelleth not in the Fingers or lower parts, but in the Eye, the Ear, and other Senses in the Head ; and therefore when we talk to a man, it is his Soul that we talk to, and not his Flesh, and yet we look him in the Face ; not as if the Soul were no where but in the Face or Head, but because it only worketh and appeareth there by those Senses and that Understanding which we Converse with : Even so we look up to Heaven when we speak to God ; not as if he were no where else, but because Heaven is the place of his glorious Appearing and Operation, and as the Head and Face of the World where all true Glory and Felicity is, and from whence it descendeth to this Earth, as the Beams of the Sun do from its glorious Center.

Q. 3. You begin to make me think that GOD is the SOUL of the WORLD, and that we must conceive of him in the World, as we do of the Soul of Man in his Body.

A. You cannot better Conceive of GOD, so you will but take in the points of Difference, which are very great ; for no Creature known to us, doth resemble God without vast Difference.

The Differences are such as these. First, The Soul is *part* of the Man, but God is not a part of the World, or of Being : For to be a part, is to be less than the whole, and so to be Imperfect. Secondly, We cannot say that the Soul is any where out of the Body, but the World is Finite, and God
is

is Infinite, and therefore God is not Confined to the World. 3. The Soul ruleth not a Body that hath a distinct Understanding and Free Will of its own to receive its Laws, and therefore ruleth it not by proper Law, but by despotical Motion: But God ruleth men that have Understanding and Free Will of their own to know and receive his Laws, and therefore he ruleth them partly by a Law. 4. The Soul doth not use another Soul under it to rule the Body, but GOD maketh use of Superiour Spirits to move and rule things and Persons below them, so that there is great difference between Gods ruling the World, and the Souls ruling the Body.

But yet there is great likenes also. 1. God is as near every part of the World, as the Soul is near the Body. 2. God is as truly and fully the Cause of all the Actions and Changes of the World, (except sin which Free Will left to it self committeth) as the Soul is the Cause of the Actions and Changes of the Body. 3. The Body is no more lifeless without the Soul, than the World would be without God. Yea, God giveth all its Being to the World, and without him it would be nothing, and in this he further differeth from the Soul, which giveth not material being to the Body.

So that you may well conceive of GOD as the SOUL of the World, so you will but put in that he is *far more*.

Q. 4. Is it not below God to concern himself with these lower things? Doth he not leave them to those that are under him?

A. It is below God to be unconcerned about any part, even the least of his own works. Men are narrow Creatures, and can be but in one place

at once, and therefore must do that by others which they cannot do themselves, at least without trouble: But God is infinite, and present with all Creatures; and as nothing is in being without him, so nothing can move without him.

Q. 5. By this you make God to do all things Immediately, whereas we see he works by means and second causes: He giveth us light and heat by the Sun; he upholdeth us by the Earth, &c.

A. The word *Immediate* sometime signifieth, *A causethat hath no other cause under it*: So the Sun is the immediate cause of the emanation of its beams of Light. And so God is not alwaies an Immediate Cause; that is, He hath other causes under him: But sometime, *Immediate* signifieth that which is *next* a thing, having nothing between them. And so God doth all things *Immediately*: For he is, and he acteth as near us as we to our selves, and nothing is between him and us: He is as near the person and the Effect, when he useth Second Causes as when he useth none.

Q. 6. But is it not a debasing GOD to make his Providence the cause of every motion of a Worm, a Bird, a Fly, and to mind and move such contemptible things: and so to mind the thoughts of man?

A. It is a debasing God to think that he is like a finite Creature, absent, or insufficient for any of his Creatures. That there is not the least thing or motion so small, as to be done without him, is most certain to him that will consider, 1. That Gods very Essence is every where: And wherever he is, he is himself, that is, most Powerful, Wise and Good: And if such a God be as near to every Action as the most immediate Actor is, so that

in him they all Live, and Move, and Be, how can he be thought to have no hand in it, as to Providence or causality?

2. And it's certain that God upholds continually the very Being of every thing that moveth, and all the Power by which they move. For that which had no Being but from him, can have none continued but by him: That which could not make it self, cannot continue it self: Should not God by his causality continue their being, every Creature would turn to nothing. For there can be nothing without a Cause, but the first Cause which is **GOD.**

3. And it is all one to *Infiniteness* to mind every Creature and motion in the World, and to cause and rule the least, as it is to cause and rule but one. God is as sufficient for all the World, even every Fly and Worm, as if he had but One to mind. Seeing then that he is as present with every Creature as it is with it self, and it hath not the least power but what he continually giveth it, and cannot move at all but by him, and he is as sufficient for All as for One, it's unreasonable to think that the least thing is done without him. Is it a dishonour to the Sun that every Eye, even of Flies, and Ants, and Toads, and Snakes, as well as Men, do see by the light of it? or that it shineth at once upon every pile of Grass and Atome? This is but the certain Effect of Gods Infiniteness and Perfection.

Q. 7. *How doth God Govern all things?*

A. He Governeth severall things according to their severall Natures which he hath made: Livelies things by their natural Inclinations, and by moving
C force;

force; Things that have *sense* by their sensitive Inclinations, and by their objects, and by constraint; And Reasonable Creatures by their Principles, and by Laws and Moral Rules: And all things by his Infinite Power, Wisdom and Will, as being every one parts of one World, which is his *Kingdom*: Especially Man.

Q. 8. *What is Gods Kingdom? and why do you call him our King?*

A. I call him our *King*, because, 1. He only hath absolute *Right, Power* and *Fitness* to be our Supream Ruler: 2. And he doth actually Rule us as our Sovereign. And in this KINGDOM, 1. GOD is the Only Supream King and Head. 2. Angels or Glorified Spirits and Men are the Subjects: 3. All the Bruits and lifeless Creatures are the Furniture, and goods and utensils. 4. Devils and Rebellious Wicked men, are the Enemies, to be opposed and overcome.

Q. 9. *How doth GOD govern Man on Earth?*

A. 1. The *Power* of God, our Lord, Owner and Mover, moveth us, and disposeth of us, as he doth of all things, to the fullfilling of his Will. 2. The *Wisdom* of God our *King*, doth give us sound Doctrine, and holy and just Laws, with Rewards and Penalties, and he will Judge men and execute accordingly. 3. And the Love of our Heavenly Father doth furnish us with all necessary blessings, help us, accept us, and prepare us for the Heavenly Kingdom.

Q. 10. *Why is man Ruled by Laws rather than Beasts and other things?*

A. Because man hath *Reason*, and Free-will, which maketh them Subjects capable of Laws, which Beasts are not.

Q. 11. *What*

Q. 11. *What is that Free-will which fits us to be Subjects?*

A. It is a Will made by God able to determine it self, by Gods necessary help, to choose Good and refuse Evil, understood to be such, without any necessitating Predetermination by any other.

CHAP. V.

Of Gods Law of Nature, and Natural Officers.

Qu. 1. **B***Y what Laws doth God Govern the World?*

Ans. How he Governeth the Spirits above us, whether by any Law besides the immediate Revelation of his Will seen in the face of his Glory, or how else, is not much known to us, because it doth not concern us. But this lower World of man he Governeth by the *Law of Nature*, and by a Law of Supernatural Revelation, given by his Spirit or by Messengers from Heaven.

Q. 2. *What is it that you Call the Law of Nature?*

A. In a large and improper sence some call the Inclinations, and forcing or naturally moving Causes of any Creatures, by the name of a Law: And so they say that Beasts and Birds are moved by the Law of their Nature; and that Stones sink downward, and the Fire goeth upward by the Law of Nature. But this is no Law in the pro-

per fence which we are speaking of, whatever you Call it.

Q. 3. *What is it then that you Call A Law?*

A. Any Signification of the Will of the Ruler purposely given to the Subject, that thereby he may know and be bound to his Duty, and know his Reward or Punishment due. Or any signification of the Rulers will for the Government of Subjects, constituting what shall be Due from them, and to them. A Rule to live by, and the Rule by which we must be judged.

Q. 4. *What then is Gods Law of Nature, made for man?*

A. It is the signification of Gods Governing Will, by the Nature of man himself, and of all other Creatures known to man, in which God declareth to man his Duty and his reward or punishment.

Q. 5. *How can a man know Gods Will and our duty by his Nature, and by all other Works of God about us?*

A. In some things as surely as by words or writings; but in other things more darkly. I am sure that my *Nature* is made to Know and Love Truth and Goodness, and to desire and seek my own Felicity: My *Nature* tells me that I was not made by my self, and do not live by my Self, and therefore that I am not my own, but his that made me: All things shew me that there is a God who must needs be *Greater, Wiser and Better* than all his Creatures, and therefore ought to be most Honoured, Feared, Loved and Obeyed: I see multitudes of persons of the same Nature with me, and therefore obliged to the same duty to
God;

God; I see much of Gods work'in them which is Good, and therefore to be Loved: And I see that we are all parts of one World, and made to be useful to one another: These and many such things the Reason of man may discern in himself and other works of God.

Q. 6. *But I thought the Law of Nature had been every mans natural temper and disposition, which inclineth him to action: And you make it to be only a notifying sign of duty.*

A. Figuratively, some call every Inclination a Law, but it's no such thing that we are speaking of: Only a mans natural Inclination among other signs may notify his duty. But I hope you cannot think that a mans vicious Inclination is Gods Law: Then you would make Original sin, and the work of the Devil to be Gods Law. One mans sinful distemper of Soul, and another mans bodily distemper (the fruit of sin) inclineth him to wrath, to lust, to idleness, to sinful sports, or drinking, or gluttony: And these are so far from being Gods Law of Nature, that they are the contraries, and the Law of Satan in our members, rebelling against the Law of God. And though the good Inclinations of our common Nature (to Justice, Peace, Temperance) be by some called *The Law of Nature*, it is not as they are *Inclinations*, but as from them we may know our duty.

Q. 7. *Hath God any Natural Officers under him in governing man? I pray you tell me how far Mans Power is of God?*

A. God hath set up divers sorts of humane Governing Powers under him in the World, which all have their place and order assigned them; some

by Nature, as entire; some by the Law of Nature since the Fall, and some by supernatural Revelation, (which is not to be here spoken to, but afterward.)

Q. 8. *Because I have heard some say that God made no Government, but men do it by consent for their necessity, I pray you shew me what Government God made by Nature, and in what order?*

A. 1. Next to Gods own Governing Right which is the first, God hath made every man a Governour of himself. For God made him with some faculties which must be ruled (as the Appetite, Senses, and Tongue, and other bodily members, yea and Passions too,) and with some which must Rule the rest, (as the Understanding by guidance, and the Will by command.) And this *self-governing* power, is so necessary and Natural, that no man can take it from us, or forbid us the due exercise of it, any more than they can bind us to sin or to self-destruction.

Q. 9. *Which is the next humane Power in order?*

A. 2. The Governing power of the Husband over the Wife; whose very nature as well as Original shews that she was made to be Subject, though under the Law of Love.

Q. 10. *But is not this by consent rather than by nature?*

A. It is by Consent that a woman is married: but when she hath made her self a Wife, Nature maketh her a Subject; unless madness or disability make the man unmeet for his place.

Q. 11. *Which is the next sort of Natural Government?*

A. 3. The Parents Government of their Children:

dren: Nature maketh it the duty of Parents to rule, and of Children to obey. And though some have been so unnatural as to deny this, and say that Children owe nothing but reverence and gratitude, yet there is no danger of the common prevalency of such a Heresie, which the nature of all mankind confuteth, save that licentious Youth will take advantage of it to disobey their Parents to please their lusts.

Q. 12. *What is the humane Government which Gods Law of Nature hath instituted to man since his fall and corruption?*

A. 4. That is to be afterward explained: But Magistracy, or Civil Government is certainly of Natural Institution, though it is uncertain how God would have governed Man in such Societies by man, if they had not sinned. The Law of Nature teacheth man the necessity of Civil Society, and of Government therein; and therefore obligeth man thereto.

Q. 13. *This seemeth to be but the effect of mens own perceived necessity, and so to be but their arbitrary choice.*

A. Their Necessity is Natural, and the notice of it is Natural, and the desire of Remedy is natural, and the fitness of Magistracy to its use is natural: Therefore it is the Law of God in Nature that bindeth them to choose and use it: And if any Countrey should choose to live without Magistracy, they would sin against the Law of Nature, and their own good.

Q. 14. *But I have heard that God hath made no Law what Form of Civil Government shall be used, but left it to every Countreys choice.*

A. God hath by nature made it necessary that
C 4 there

there be Magistracy; that is, some men in power over Societies to enforce the obedience of Gods own common Laws, and to make their subordinate Laws about undetermined mutable matters to that end, for the honour of God and the Good of the Society.

But, 1. Whether this Government shall be exercised by one or many: 2. And who shall be the Persons, Gods Law hath left undetermined to humane Liberty: The *Form* and the *Persons* are chosen, neither by the said *persons*, nor by the People only, but by the mutual consent and contract of both: 3. And also by this contract the Degree of power and order of the exercise may be Stated and limited: But for all that, when humane consent hath chosen the persons, the essential Power of Governing in Subordination to Gods Laws, floweth (not from man, but) immediately from Gods Law of Nature.

Q. 15. *But what if these sorts of Government prove cross to one another; and Reason commandeth one thing, an Husband another, a Parent another, and the Magistrate another; which must be obeyed?*

A. Each have their proper *Work* and *End*, which none of the other can forbid. Self-Government is the Reasonable management of our own Faculties and actions in obedience to God, for our own Salvation. And no King or other can take this from us: And if they forbid us any necessary duty to God, or necessary Means of our Salvation, they do it without Authority, and are not to be therein obeyed.

A Husbands power to govern his Wife, is for the necessary

necessary Ends of their Relation, which the King hath no power to forbid. A Parents power to rule his Children, is for the Necessary Education of them for the welfare of Soul and Body; and the King hath no power to forbid it. Should he forbid Parents to feed their Children, or teach them Gods Laws, or to choofe for them Orthodox fit Tutørs, Pastors, and Church-Communion where God is lawfully worshipped; and should he command the Children to use the contrary; it is all Null and powerless.

But it belongeth to the *Magistrate only* (though not to *destroy* any of the three former Governments, which are all before his in Nature and Time, yet) to *Govern* them all, by directing the exercise of them in *lawful things* to the *common good*.

Q. 16. *How far doth the Law of Nature assure us of Gods rewards and punishments?*

A. As it assureth us that perfect man owed God perfect Obedience, Trust and Love, so it certifieth us,
1. That this performed must needs be acceptable to God, and tend to the felicity of the Subject, seeing Gods Love is our Felicity. 2. And that sinning against Gods Law deserveth Punishment. 3. And that Governing Justice must make such a difference between the obedient and the sinner, as the Ends of Government require. 4. And seeing that before mans obedience or sin, God made mans Soul of a Nature not tending to its own mortality, we have cause to expect that mans Rewards and Punishments should be suitable to such immortal Souls. For though he can make Bruits immortal, and can annihilate mans Soul or any Creature, yet we see that he keeps so close to his Natural Establishments, that we have no reason to
think

think that he will cross them here, and annihilate Souls to shorten their Rewards or Punishments.

Q. 17. *But doth Nature tell us what kind of Rewards and Punishments men have?*

A. The Faculties of the Soul being made in their Nature to know God in our degree, to Love him, to please him, and to rest and rejoice herein, and this in the society of wise and good and blessed joyful fellow Creatures, whom also our Nature is made to Love; it followeth that the Perfection of this Nature in these Inclinations and Actions, is that which God did make our Natures for, to be obtained by the obeying of his Laws.

And sin being the Injurious contempt and forsaking of God, and the most hurtful malady of the Soul, and of Societies, and to others, it followeth that those that have finally forsaken God, be without the happiness of his Love, and Glory, and under the fence of their sin and his displeasure; and that their own sin will be their misery, as diseases are to the Body; and that the Societies and Persons that by sin they injured or infected, will somewhat contribute to their punishment. Happiness to the good, and Misery to the bad, the Light and Law of Nature teacheth man to expect: But all that I have taught you, is much more surely and fully known by *Supernatural Revelation*.

CHAP. VI.

Of Supernatural Revelation of God's Will to Man, and of the Holy Scriptures or Bible.

Q. 1. **W**Hat do you call Supernatural Revelation?

A. All that Revelation of Gods mind to man which is made by him extraordinarily, above what the common works of Nature do make known: Though perhaps God may use in it some Natural second Causes in a way unknown to us. (a)

Q. 2. How many wayes hath God thus Revealed his will to man?

A. Many wayes: 1. By some *Voice* and *Signs* of his presence, which we do not well know what Creature he used to it, whether Angels, or only at present caused that *Voice* and *Glory*. So he spake to *Adam* and *Eve*, and the *Serpent*, and to *Moses* in the *Mount*, and *Tabernacle*, and in the cleft of the *Rock*, *Exod.* 34. And to *Abraham*, *Jacob*, &c. (b)

2. By Angels certainly appearing as sent from God, and so he spake to *Abraham*, *Isaac*, *Jacob*, *Lot*, *Moses*, and to very many. (c)

(a) *Mat.* 11. 27, 25. *Luk.* 10. 22. *Deu.* 29. 29. *Mat.* 16. 17. 1 *Cor.* 2. 10. (b) *Eph.* 3. 5. 1 *Pet.* 1. 12. *Dan.* 2. 47, 22, 28, 29, *Am.* 3. 7. *Gal.* 1. 12. & 2. 2. (c) *Eph.* 3. 3.

3. By Visions and Dreams in their Sleep, extraordinary. (d)

4. By the Vision of some Signs from Heaven in their waking: As *Saul*, *Act. 9.* saw the Light that cast him down. (e)

5. By Visions and Voices in an extasie: As *Paul* saw Paradise, and heard unutterable things; whether in the Body or out of the Body he knew not. And its like in such a rapture *Daniel* and *John* had their Revelations.

6. By Christs own Voice, as he spake to men on Earth and *Paul* from Heaven.

7. By the sight of Christ and Glory, as *Stephen* saw him.

8. By immediate Inspiration to the minds of Prophets.

9. By these Prophets sent as Messengers to others.

10. By certain uncontrolled Miracles.

11. By a convincing course of extraordinary works of Gods Providence: As when an Angel killed the Armies of Enemies, or when they kill'd one another in one night or day, &c.

12. By extraordinary works of God on the Souls of men: As when he suddenly overcometh the strongest vicious habits and customs, and maketh multitudes new and holy persons by such improbable but assigned means, by which he promised to do it.

Q. 3. *These are all excellent things, if we were sure that they were not deceived, nor did deceive: But how shall we be sure of that?*

A. Its one thing to ask, *How they themselves*

(d) 1 Cor. 14. 6, 26. & (e) 2 Cor. 12. 1, 7.

were sure that they were not deceived; and another thing to ask, *How we are or others may be sure of it*: As to the first, they were sure as men are of other things which they *see, hear, feel, and think*. I am sure by sense and intellectual Preception that I *see the light, that I hear, feel, think, &c.* The Revelation cometh to the person in its own convincing Evidence, as Light doth to the Eye. (f)

Q. 4. *They know what they see, hear, feel; but how were they sure that it was of God, and not by some deceiving Cause?*

A. 1. God himself gave them the Evidence of this also in the Revelation, that it was from him and no deceit. But it is no more possible for any of us that never had such a Revelation our selves, to know sensibly and formally what it is, and how they knew it, than it is for a man born blind to know how other men see, or what seeing is. 2. But moreover, they also were sure that it was of God, by the proofs by which they make us sure of it: And this leads us up to the other question. (g)

Q. 5. *And a question of unspeakable moment it is, How we can be sure of such prophetic Revelations delivered to us by others? viz, That they were not deceived, nor deceive us?*

A. It is of exceeding consequence indeed, and therefore deserveth to be understandingly considered and handled.

And here you must first consider the difference of Revelation. Some were but made or sent by

(f) 1 Jo. 1. 1, 2, 3. (g) Heb. 2. 3, 4.

Prophets to some particular Persons about a personal particular business, (as to *Abraham* that he should have a Son, that *Sodom* should be burnt; to *David*, that his Son should be his punishment, his child die; to *Hezekiah*, that he should recover, &c.) These none were bound to know and believe, but the persons concerned to whom they were revealed and sent: (Till they were made publick afterwards.) But some Revelations were made for whole Countreys, and some for all the World, and that as Gods Laws or Covenants, which Life and *Death* dependeth on: And these must be accordingly made known to all.

Q. 6. *I perceive then that before we further enquire of the Certainty, I should first ask you of the Matter; what things they be that God hath supernaturally revealed to man, especially for us all?*

A. The particular Revelations to and about particular mens matters, are many of them recorded to us for our notice: But there may be thousands more in the World, that we know not, nor are concerned to know: What Revelation God ever made to any persons throughout the World (as what should befall them, when they should die,) what Wars or Plagues or Famine should come, &c. little do we know: But what is recorded by God we know.

2. But as for his *Laws* and *Promises* which we are all concerned to know, I shall now but name and afterward open what God hath Revealed.

1. He revealed to *Adam* besides the Law of Nature (which was perfecter and clearer to him than it is now to us) a trying Prohibition to eat of the Fruit of the Tree of Knowledge, adding
the

the Penalty of death to restrain him. (b)

II. He judged him after his Fall to some degree of Punishment, but declared his pardoning Mercy, and promised Victory to and by the Womans Seed in the War which they now engaged in with Satan, the Serpent and his seed. And he instituted Sacrificing to typifie the Means. (i)

III. He renewed this Covenant with *Noah* after the Flood.

IV. He made a special Promise to *Abraham*, to be the God of his Seed, as a Peculiar people chosen to him out of all the World; and that all Nations should be blessed in his seed: And he instituted the Sacrament of Circumcision to be the Seal and Symbole. (k)

V. When his Seed were multiplied in *Egypt*, he brought them out, and in performance of this Promise made them a Holy Common-wealth as their Sovereign, and gave them at large a Law and Sub-governours; which as Political was proper to the people. (l)

VI. In the fulness of time God sent his Son to reconcile man to God, to reveal his Love and Will most fully, and to make and Seal the Covenant of Grace in its last and best Edition, and as King to Rule and Judge the Redeemed, and Sanctifie, Justifie and Glorifie the Faithful.

(b) *Gen.* 2. 16, 17. *Gen.* 3. 15. (i) *Gen.* 4. 4. *Gen.* 9. 1, 2, to 8. (k) *Gen.* 12. 2, 3. & 17. 1, 2, 4, 6, 7, 8, 9, 10, 11. (l) *Exod.* 2. &c. 20. &c.

These are the publick Laws and Covenants Supernaturally revealed. (m)

Q. 7. *Is it equally necessary to us to believe every word in the Bible? or is every word equally certain to us?*

A. All Truths are Truths, which is, to be *equally True* in themselves: And so if by *certainly* you mean nothing but *infallible Truth*, every Truth is so certain; and all Gods words are True: But if by [*certain*] you mean that which is so *evident to us* that we may our selves be fully certain of the Truth, so the parts of Gods word have different degrees of Certainty. We suppose false Translations and false Printings are none of Gods Word: Nor the Words of Satan or fallible men recited in the Bible, save only the historical Assertion that such words were spoken by them. But that which is Gods Word indeed, is none of it so far void of proof, but that we may come to a certainty that it's true: And if we had equal evidence that every word is Gods Word, we should have equal Evidence that all is true. For that God cannot Lie, is the foundation Truth of all our certainty. But God did not Reveal every Truth in the Bible with equal evidencing attestation from Heaven. Some of them much more concern us than others, and therefore were more fully sealed and attested. (n)

Q. 8. *How are we sure of the Law that was given*

(m) *Joh.* 1. & 3. 16. *Gal.* 4. 4, 5, 6. & 1. 4. *Mat.* 28. 19, 20. (u) *Heb.* 7. 22. & 9. 15, 16, 17, 18. 9. 13. & 8. 10. & 10. 16. *Matth.* 4.

to Adam, and that he sinned, as is written, and had after a pardoning Law.

A. 1. The Law of Nature given him is yet Gods-common Law to the World, saving the strictness of it as a Condition of Life. 2. The fall of Man hath too full proof in all the pravity of Mankind from the Birth. 3. The Pardoning Act is evident in the Execution, God giveth all Men Mercy contrary to their deserts, and useth none in the utmost rigour. 4. The notorious Enmity between Christ and Satan, and their Seeds, through all Ages and Places of the World doth prove the Sentence, and the Law of Grace. 5. The universal Curse or Punishment on Mankind, sheweth somewhat of the Cause. 6. The Tradition of Sacrificing was so universally received over all the World, as confirmeth to us, that God delivered it to *Adam*, as a Symbol and a Type of the Grace then promised. 7. But our fullest proof of all that History, is that which after proved the Word that revealed it to us. (o)

Q. 9. How are we certain that the Law of Moses was God's Law?

A. i. By a Course of wonderful Miracles wrought to prepare them to receive it, and to attest it. The Ten marvellous Plagues of *Egypt*; the Passage through the Red Sea, the opening of the Rock to give them Water; feeding them with Manna, raining twice Quails upon them, the sight of the flaming Mount, with the terrible concomitants: The sight of the Pillar of Fire by Night, and Cloud by Day, which

(o) *Psal.* 14. *Rom.* 3. *Psal.* 145. 9. *Act.* 14. 17. 1 *Joh.* 3. 8. *Rom.* 3. 21, 23. *Rom.* 4. 12. 15, 16, 17. 2 *Kings* 10. 19. *Acts* 14. 13. 18. 1 *Cor.* 10. 20.

conducted them: The sight of the Cloud and Symbol of God's presence at the Door of the Tabernacle; the miraculous Destruction of the Rebellious, even by the opening of the Earth, and the performance of God's Promises to them. All these were full proofs that it was of God. 2. But we have yet fuller proof in Christ's latter Testimony, which confirmeth all this to us.

Q. 10. *These were full Proofs to those that saw them. But are we certain that the Records of them in the Scripture are true?*

A. 1. Consider that they were written by *Moses* to that very People who are said to see them. * And if one should now write to us *English-men*, that God brought us out of another Land by Ten such publick Miracles, as the Frogs, the Flies, the Lice, the Darkness, the Waters turned Blood, the Death of their Cattel, and of all their first Born, that he opened the Sea and brought us through it on Foot, that he opened Rocks, fed us with Manna, rained Quails for a Months food, spake from a flaming Mount, and opened the Earth to swallow up Rebels, &c. when we know all this to be false, would not all Men deride and abhorre the Reporter? Would any of us receive a Law, and that of such operous, numerous, costly Services, by the Motive of such a report as this?

2. Consider, that this Law so delivered was on this ground entertained, and unchangeably kept by them from Generation to Generation, it being taken for an heinous Crime to alter it in one word †.

* *Deut.* 1. 31. & 3. 21, 22. & 4. 3. 9. & 5. 24. & 10. 21. & 11. 7. & 29. 3. *Jos.* 24. 7. † *Deut.* 12. 32.

3. Consider, that *Practised Sacramental Symbols* from the first Day were so uninterruptedly kept, as was a fuller proof of the Fact than the bare Writings. 1. All their Males from the Promise to *Abraham*, were constantly Circumcised (save in the Wilderness Travels) and are to this Day. 2. From the very Night that the First-Born were kill'd in *Egypt*, and they driven hastily out; they yearly continued the Eating of the Passover with unleavened Bread, as in a hasting posture. 3. Since the Law given in the Wilderness, they constantly used the Sacrifices, the Oblations, the Tabernacle, the Priesthood and Ceremonies as that Law prescribed them. And the National constant use of these was an ascertaining Tradition of the matters of Fact which were their cause. 4. Yea, so tenacious were they of this Law, that (as they taught the very Syllables of it to their Children, and kept in the Ark the very Tables of Stone that had the Ten Commandments, so) they were Enemies to Christianity because the Christians were against the *Gentiles* Observation of their Law, and for its abrogation.

4. Consider again, that the Matter of Fact, and the Divine Institution is since made certain to us by Christs Testimony.

Q. 11. *But seeing this Law doth not bind us now, nor the particular Messages of the Prophets were sent to us; is it any of our Concern now to know or believe them? It belonged to those that they were made for, and sent to; But what are they to us?*

A. There is not the same necessity to know them, and so to be such that they were all of God, as there is to know and believe the Gospel: But it is greatly our Duty and Concern to believe them;

1. Because they were preparatory to the Gospel, and bore an antecedent Testimony to it. 2. Because the Gospel it self beareth witness of their Truth, which therefore if we believe it, we must believe. 3. Because by the Holy Ghost's direction all now make up our Books of Sacred Records, which is the certain Word of God, though not all of the same Necessity and Evidence.

And here I must tell you a great and needful Truth, which ignorant Christians fearing to confess, by overdoing tempt Mento Infidelity. The Scripture is like a Mans Body, where some parts are but for the preservation of the rest, and may be maimed without death: The Sence is the Soul of the Scripture, and the Letters but the Body, or Vehicle. The Doctrine of the Creed, Lords Prayer, and Decalogue, and Baptism, and Lords Supper, is the Vital part, and Christianity it self. The Old Testament Letter (written as we have it about *Ezras's* time) is that Vehicle which is as imperfect as the Revelation of those times was: But as after Christ's Incarnation and Ascension, the Spirit was more abundantly given, and the Revelation more perfect and Sealed, so the Doctrine is more full, and the Vehicle or Body, that is, the Words are less imperfect, and more sure to us; so that he that doubteth of the Truth of some Words in the Old Testament, or of some small Circumstantials in the New, hath no reason therefore to doubt of the Christian Religion, of which these Writings are but the Vehicle or Body, sufficient to ascertain us of the Truth of the History and Doctrine. Be sure first that Christ is the very Son of God, and it inferreth the certainty of all his Words, and enforceth our whole Religion.

Q. 12. *I perceive then that our main Question is, both as to Necessity and Evidence, How we are sure that the Gospel is true? and the Records of it the very Word of God?*

A. It is so: And as it is this that must Rule and Judge the Church, so we have to us fuller proof of this than of the Old Testament: Because that the narrowness of the *Jews* Countrey in comparison of the Christian World, and the many Thousand Years distance, and a Language whose Phrase and Proverbial speeches, and the very sence of the common words of it, must needs make it more unknown to us than the Language that the Gospel is Recorded in. And it is not the least proof of the Truth of the Old Testament, that it is attested and confirmed by the New.

Q. 13. *Will you first tell me, How the Apostles and that first Age were sure that the Gospel of Christ was the very Word of God?*

A. Here I must first tell you that the great Mystery of the Blessed Trinity, Father, Son and Holy Ghost, being One God, is made necessary to us to be believed, not only as to the Eternal unsearchable Inexistence, but specially for the Knowledge of Gods three great sorts of Works on Man: That is, As our Creator, and the God of Nature; as our Redeemer, and the God of Governing and reconciling Grace; and as our Sanctifier, and the Applyer and Perfecter of all to fit us for Glory. And so the Son as Redeemer, is the way to the Father, (to know him and his Love, and be reconciled to him:) And the *Holy Ghost is the Witness* of the *Son*. The proof therefore of the Gospel of Christ in one word is the *Holy Ghost*; that is, the

certain Testimony of God's Spirit. And this Testimony consisteth of these several parts : I. The foregoing Testimony of the Spirit by all the Prophecies of the Old Testament, and the Typical Prefigurations; which became a fuller proof than before, when they were seen all to be fulfilled in Christ : Yet many were fulfilled before. When *Abraham* had no Child, he was promised the Multiplication of his Seed, and that all Nations should be blessed therein, *Gen.* 12. 2. & 13. 16. & 15. 5. & 17. 2. & 18. 11, 12. The 400 Years of their abode in *Egypt* and *Canaan* before were foretold and punctually fulfilled, *Gen.* 15. 13, 14. *Ex.* 12. 31, 32. So was *Jacob's* Prophecie of *Judah's* Scepter, *Gen.* 42. 8, 9, 10. And *Joseph's* dreams: And verily *Balaams* last Prophecie was marvellous; who when he had blessed *Israel* and foretold their Victories, foretold also the Scepter of *David* and *Christ*, and the success of the *Assyrians*, and after that of *Chittim* against the *Hebrews* themselves, *Numb.* 24. And who seeth not the fulfilling of the terrible Prophecie of *Moses* against the *Jews*, *Deut.* 31? *Josiah* by Name, and his Deeds were foretold 300 Years before he was Born, *1 Kings.* 13. 2. *2 Kings.* 23. 15. Oft was the Captivity of the *Jews* foretold; and the destruction of *Babylon*, and the *Jews* return by *Cyrus* named long before he was Born, and the very time foretold. From the beginning *Christ* was promised, and the circumstances of his coming foretold, *Gen.* 3. 15. & 26. 4. & 49. 10. *Deut.* 18. 15. *Psal.* 2. & 27. & 89. & 110. *Isa.* 53. & 11. 1. *Jer.* 33. 15. *Mic.* 5. 2. That he should be Born of a Virgin, *Isa.* 7. 14. in *Bethlem*, *Mic.* 5. 2. and then the Infants killed, *Jer.* 31. 15. that he should come into the Temple

as the Angel of the Covenant whom they desired, but they should not endure therein when he came, because he came as a Refiner, *Mal.* 3. 1. 3. That he should go into *Egypt*, and return thence, *Isa.* 19. 1. *Hos.* 11. 1. That One should go before him to prepare the way, *Mal.* 3. 1. That he should do wonders for the People, *Isa.* 35. 5. That a familiar should betray him, and that for Thirty pieces of Silver, *Psal.* 41. 9. & 55. 13, 14. *Zech.* 11, 12, 13, and a Potters Field be bought with them; all his Persecution, and abuse, and Sufferings are foretold, *Isa.* 50. 6. & 53. *Psa.* 69. 21. & 22. 18. & 118. 22. *Isa.* 6. 9. even to the Circumstances of giving him Vinegar, casting Lots for his Garments, suffering as a Malefactor: Yea the very time is foretold, *Dan.* 9. 25, 26. And that then the second Temple should be destroyed.

II. The second part of the *Spirits Testimony*, or the certain proof of Christian Truth is, *The Inherent constitutive Proof or Testimony* in the unimitable Excellency of the *Person and Gospel* of Christ; which is the *Image and superscription* of God. The Person of Christ was of such excellency of *Wisdom, Goodness and power*, apparent in his Doctrine, Works and Patience, all sinless, and full of Holy Love to God and Man, as is not consistent with being the Deceiver of the World. His Gospel in the very Constitution of it, hath the Impres of God. He that hath the Spirit of God, will find that in the Gospel which is so suitable to the Divine Nature, as will make it the easier to him to believe it. Angels preached the Summ of it, *Luke* 2. 14. It is all but the fore-promised and prefigured Redemption of Man Historically delivered; and the Do-

ctrine, (p) Laws and Promises of saving Grace most fully promulgated : It is the wonderful Revelation of the Power, Wisdom, and Goodness, the Truth, Justice, and Holiness of God, especially his Love to Man; and of his marvellous design for the recovery, Sanctifying and saving of Sinners, and removing all the impediments of their Repentance and Salvation: It is so wholly fitted to the Glorifying of God, and the reparation of depraved Nature, and the purifying and perfecting of Mans Soul, to the guidance of Mens Lives in the wayes of true Wisdom, Godliness, Righteousness, Soberness, Mutual Love and Peace, that Men may live profitably to others, and live and die in the Sence of Gods Love, and in a safe and comfortable State; that we may be sure so good a thing had a good Cause. For had it been the device of Men, they must have been very bad Men that would put Gods Name to it, and tell so many Lies from Generation to Generation, to deceive the World: And it is not to be imagined, that from *Moses* time to the writing of *John's* Revelations, there should arise a Succession of Men of such a strange, self-contradicting Constitution as should be so good as to devise the the most Holy, and Righteous, and Self-denying Doctrines, for the great good of Mankind, and yet all of them so odiously wicked as to belye God,

(p) *Col.* 1. 15, 16, 17, 18, 19. *Prov.* 30. 5. *Heb.* 4. 12. 1 *Pet.* 1. 23. 1 *Joh.* 2. 14. *Joh.* 8. 48. & 12. 48. & 14. 25. & 15. 3. *Act.* 14. 3. & 20. 32. *Rom.* 10. 8. *Eph.* 5. 26. *Phil.* 2. 16. 1 *Thes.* 1. 5. *James* 1. 2. *Matt.* 12. 26. *Mar.* 4. 15. *Luk.* 10. 18. *Act.* 26. 18. *Rom.* 16. 20. *Rev.* 20. 2, 3.

and deceive Men, and do all this good in so bad a manner, with so bad a Heart.

And if any Blasphemer would Father it upon *evil Spirits*, what a Contradiction would he speak. As if Satan would promote the greatest good, for the Honour of God and Benefit of Man, while he is the greatest Hater of God and Man. And as if he would devise a Doctrine to reproach himself, and destroy his own Kingdom, and bless Mankind; and so were at once the *best and the worst*.

Indeed the Holy Scriptures do bear the very Image and Superscription of God in their Ends, Matter and Manner, and prove themselves to be his Word: For God hath not given us external proofs that such a Book or Doctrine is his, which is it self no better than humane Works, and hath no intrinsick proof of its Divine Original: (q) But the intrinsick and extrinsick Evidences concur. What Book like the Sacred Scriptures hath taught the World the Knowledge of God, the Creation of the World, the End and Hope and Felicity of Man? What the heavenly Glory is, and how procured, and how to be obtained, and by whom? How man became sinful and miserable? And how he is recovered? And what wonders of Love God hath shewn to Sinners, to win their Hearts in Love to him? What Book hath so taught Men to live by Faith and the hopes of Glory, above all the Lusts of Sense and Flesh, and to refer all things in this World to Spiritual, Holy and Heavenly Ends; to Love others as our selves, and to do good to all,

(q) 2 Pet. 1. 20. 2 Tim. 3. 15. 2 Tim. 3. 16.
Matt. 5. 16. 44, 45.

even to our Enemies; to live in such Union and Communion and Peace, as is caused by this Vital Grace of Love, and not like a Heap of Sand that every spurn or blast of cross Interest will separate? VVhat Book so teacheth Man to Love God above all, and to pray to him, praise him, and absolutely obey him with constant pleasure, and to trust him absolutely with Soul, Body and Estate; and cast all our care upon him; and in a word, to converse in Heaven while we are on Earth; and to live as Saints, that we may live as Angels? (q)

Q. 14. *But how few be there that do all this?*

A. 1. I shall further answer that anon: None do it in Perfection, but all sound Christians do it in Sincerity. 2. But at present, it is the perfection of the Doctrine of Christ, and of the Sacred Scriptures that I am proving: And it is not Mens breaking the Law, that will prove that God made it not.

Q. 15. *You have told me of the foregoing Testimony of the Spirit to Christ and the Gospel, and of the Inherent Constitutive Testimony or Proof: Is there any other?*

A. Yes, III. There is the *Concomitant Testimony*, by the Works of Christ: *Nicodemus* could say, *We know that thou art a Teacher come from God, for no Man can do the Works that thou dost, except God were with him*, Joh. 3. 2. He cleansed the Lepers with his word, he cast out Devils, he healed the Lame, the Deaf, the Blind, yea that were born Blind; he healed Palsies, Feavers, and all manner of sicknesses with a touch, or a word,

(q) *Joh. 3. 3. 5. Tit. 2. 14. 1 Pet. 2. 9. Rom. 8. 9. Matt. 5. 20. Heb. 12. 14. Matt. 18. 3. 2 Cor. 5. 17. Rom. 8. 14.*

he turned Water into Wine, he fed twice many Thousands by Miracle, he walkt on the Sea, and made *Peter* do the same, the Winds and Sea obeyed his Command; he raised the Dead: This course of Miracles were the most evident Testimony of God.

And he was brought into the World by Miracle: Born of a Virgin: Foretold and Named *Jesus* by an Angel: Preached to Shepherds by Angels from Heaven; a Star conducting the *Eastern* Wise-men to the place; *John* his foregoer named by an Angel, and *Zacharias* struck dumb for not believing it: Prophesied of by *Anna* and *Simeon*; owned at his *Baptism* by the visible descent of the Spirit in the shape of a Dove, and by a Voice of God from Heaven, and the like again at his Transfiguration, when *Moses* and *Elias* appeared with him, and he did shine in Glory: And at his Death the Earth trembled, the Sun was obscured, and the Air darkened, and the Vail of the Temple rent: But the fullest Evidence was Christs own Resurrection from the Dead, his oft appearing to his Disciples after, and conversing with them at times for Forty Dayes, and giving them their Commission, and promising them the Spirit, and ascending into Heaven in their sight. And all this was the fuller Testimony, in that he had oft over and over foretold them of it, that he must be put to death and rise again the Third day, before he entered into his Glory: and the *Jews* knew it, and were not able to prevent it, Angels terrifying the Souldiers on the Watch.: Yea the Disciples understood it not, and therefore believed it not, and *Peter* dissuaded him from such talk of his Sufferings, till Christ called him Satan (doing like

like Satan that had tempted him, when he fasted Forty dayes :) to shew that the Disciples were no contrivers of a deceit herein.

Q. 16. *Is there yet any further witness of the Holy Ghost ?*

A. Yes, IV. There was the *Consequent Testimony* of the Spirit by the Apostles, and other first publishers of the Gospel : Christ bid them wait at *Jerusalem* for this Gift, and promised them that when he was ascended, he would send that *Paraclete, Advocate or Comforter*, that should be better than his visible presence, and should lead them into all Truth, and bring all things to their remembrance, and teach them what to say ; that is, to Enable them to perform the work to which he had Commissioned them, which was to go into all the World, and preach the Gospel, and Disciple the Nations, Baptizing them, and teaching them to observe all things that he had commanded them ; which they performed partly by *word*, and partly by *writing*, and partly by practice, Baptizing, gathering Churches, establishing Offices and Officers : And he promised to be with them to the end of the World ; that is, with their *Persons* for their time, and with their *Doctrine*, ordinary Successors, and the whole Church ever after. (r)

On the Day of *Pentecost*, even the Lords Day, when they were assembled, this Promise was so far performed to them, that the Holy Ghost sud-

(q) *Joh. 16. Act. 2. Matt. 28. 20. The whole Book of the Acts of the Apostles is the History of these Miracles. Gal. 3. 1, 2, 3, 4. Joh. 7. 3. 9. Rom. 1. 4. 1 Cor. 12. 4, 7, 8, 9, 11, 13.*

denly fell on all the Assembly, in the likeness of fiery cloven Tongues, after the noise as of a rushing Wind, and they were filled with the Spirit, and spake in the Tongues of all the Countreys near them, the Praises and wonderous works of God. After which they were endued with the various miraculous Gifts of the Spirit; that is, the use of the Tongues which they had never learnt; the Interpretation of them, Prophecyng, Miracles, healing all Diseases, inso-much that those that came but under the shadow of *Peter*, and those that had but Cloaths from the Body of *Paul*, were all healed; the Lame and Blind cured, Devils cast out, the dead raised, some Enemies struck blind, some sinners struck dead; and which was yet greater, by their Preaching, or Praying, or laying on of Hands, God gave the same miraculous gift of the Spirit to others; and that not to a few, but ordinarily to the faithful, some having one such Gift, and some another.

And as Christ had promised that when he was lifted up; he would draw all Men to him, so he blest the labours of the Apostles, Prophets and Evangelists accordingly; many Thousands being converted at a Sermon, and multitudes still added to the Church. And when the Preachers were forbidden and imprisoned, Christ strengthened them, and Angels miraculously delivered them. When *Peter* was in Prison designed for Death, the Angel of God loosed his Bolts, and open'd the Doors, and led him forth. When *Paul* and *Silas* had been Scourged and were in the Stocks in the Prison, an Earth quake sets them free, and prepareth for the Conversion of the Jaylor and his House. And Christ himself had before appeared to *Paul* in glory when he was going on in Persecution, and
struck

struck him down in blindness, and preached to him with a Voice from Heaven, and converted him, and sent him as his Apostle into the World. By these Miracles was the World Converted.

And as Christ had promised them that they should Greater Works than those which he himself did, so indeed their Miracles did more to Convert the World than the Works of Christ in Person had done. For, 1. Those which were wrought by *One Man* would leave suspicious Men more doubtful of the Truth, than that which is done by many, at a distance from each other, and in several places. 2. And that which was done but in one small Countrey would be more doubted of, than that which is done in much of the World. Sometimes indeed Thousands, but usually Twelve Men were the Witnesses of what Christ said and did: But what these Witnesses said and did to prove their Testimony, Thousands in many Lands did see and hear.

Q. 17. But why was it that Christ forbid some to declare that he was the Christ?

A. Because the time was not come, till the Evidences were given by which it must be proved: It was not a matter to be rashly believed, and taken upon the bare word of himself or any other: That a Man living in a mean Condition was the Son of God, and Saviour, and Lord and Teacher of the World, and the Judge of all Men, was not to be believed without good proof: And the Chief proof was to be from all Christs own Miracles, and his Resurrection, and Ascension, and the great gift of the Holy Ghost, and Tongues and Miracles of the Apostles and other Disciples: And these were not all done or given then: Yet because the

Jews received Moses and the Prophets, he sometimes shewed how they Prophefied of him: Yea, his very Doctrine, whose frame had a self-evidencing Light, was not fully revealed till it was done by the Spirit in the Apostles. (r)

Q. 18. But though all these Miracles were wrought, how could it be certain that they were the attestation of God, when it is said that Magicians, false Prophets and Antichrist may do such things?

A. 1. I shall first mind you, that though we were never so uncertain of the Nature of a Miracle, whether it be wrought by any Created Cause, yet we are agreed that by Miracles, we mean such works which are wrought quite out of and against the common Course of Second Causes, called Nature: And we are sure that as no work can be done without Gods premotion or permission at least, so specially the Course of Nature cannot be altered and over-ruled but by Gods Knowledge, Consent and Execution; what ever Second Cause unknown to us may be in it, certainly God is the first Cause.

2. And it is most certain that the *Most perfect Governour of the World*, is not the great Deceiver of the World, and is not so wanting in *Power, Wisdom and Goodness* as to Rule them by a Lie; yea, and an unresistible and remediless deceit: This is rather the description of Satan.

3. And Man must know the will of God by some signs or other, or else he cannot do it: And what signs can the Wit of Man devise, by which

(r) Luke 4.22.& 24.27.32.45. Joh. 5.39. Act. 17.2. 11. & 18.28. Rom. 1.2.& 16.26. 1Cor. 15.3.4. 2Pet. 1. 19,20. Heb. 2.3,4. Rom. 3.4. Joh. 3.2. 1Joh. 5.10. Tit. 2.2. they

they that would fain know the will of God, may come to be certain of it, if such a Course of Miracles may deceive us? Would you believe if some came from the dead as Witnesses? Or if an Angel or many Angels came from Heaven? All these could give you no more certainty than such Miracles may do. (t)

4. And you must note, that the proof of Miracles lyeth not on this, that Angels, or other Spirits, or Second Causes can do no such things, but that they cannot do it without God, and that God will not do it to confirm a Lie, or any thing which he would not have Man believe: For then either Man must believe nothing sent from God, though it were by an Host of Angels, or else he must say, I am unavoidably deceived by God himself; for I have no possible means left to know the Fallacy.

5. Therefore you must note, that whenever God permitteth a Magician or false Prophet to do any wonder or unusual thing, he never leaveth Man without a remedy against the Deceit, but doth controll and confute the Words of the Deceiver: And usually he doth it but first to trie the Faith and steadfastness of Men, and then to bring Truth into the clearer light. And he controlleth false Miracles these wayes.

1. He sealeth up the Truth which the Deceiver denyeth, with a stream of most unquestionable Miracles, and so sheweth us that it cannot be a Truth and of God which is said against such Sealed Verity, while all his Miracles confute theirs. 2. Or if it be a Truth known to Man by the Common Light of

(t) 2 Cor. 11. 4. Mark 16. 17. Exod. 4. 5. 8. & 19. 9.

Nature, that Light confuteth the Pretenders Miracle. 3. If he do it to confirm a false Prediction, it's confuted by the thing not coming to pass. 4. In the case of *Egyptian* (t) Magicians wonders, God permitted them that his power might triumph over them, and confute them; As he may permit a Sophister to talk against the Truth, that he may be silenced and shamed. In none of all this doth God become the Worlds deceiver. But the Miracles of Christ, and his Apostles and Disciples, were never controlled by the Light of Nature, by more prevalent Miracles, or any such means; but were the fullest Signification of Gods attestation that Man can have to save him from Deceit.

Q. 19. *I confess if I had seen all these things myself, I should have made no doubt, but God and Reason bound me to believe: But how can we at this distance be sure that all these words of Christ were spoken, and these works done?*

A. Let us first consider how *they* were sure of it that lived in that Age with the Apostles, and then how *we* may be also sure. And 1. That Age, 1. Had the common Evidences of the best credibility of Men. 2. They had most infallible perception of it by their Senses; and 3. They had an immediate Testimony from God themselves. Of these let us consider in order.

Q. 20. 1. *What credible humane Testimony do you mean they had?*

A. It is supposed that some Persons are to be believed much above others; (u) else all humane trust

(t) *Act.* 8. *Simon Magus's Case.* (u) *Jo.* 19. 35. & 20. 31. 1 *Jo.* 5. 13. 1 *Cor.* 15. 6.

and conversation would cease. He that will believe no Body, cannot expect to be himself believed.

And, 1. The Witnesses of Christs words and works were not strangers to him, that took it by report, but those that had accompanied him, and heard and seen them.

2. They spake to Men of the same Generation, Time and Countrey, and mentioned things done before Multitudes of Spectators; so that had it been a false report, it had been most easie to confute it, and turn it all as a Lie unto their scorn.

3. They sharply reprov'd the Rulers and Teachers for rejecting Christ, and provok'd all their rage against them: So that no doubt they would do their best to have searcht out all deceit in the Re-provers.

4. They were Men of no Carnal Interest, to tempt them into a deceiving Plot; but were foretold that they must be hated, persecuted and killed for their Testimony.

5. They were purposely Chosen from among the meaner Unlearned sort, that there might be no Suspicion that it was a Work of carnal Craft or Power.

6. Though they heard and saw, so far were they from plotting it, that they understood it not themselves, nor believed that Christ must Die for Sin, Rise the Third Day, and Ascend into Heaven, and gather a Catholick Church, and Reign Spiritually; till the time that Christ was Risen, and the Holy Ghost came down upon them. And yet Christ over and over foretold it them.

They taught not one another, nor came to it by Study and Degrees; but (in the main) by sudden

tain common Inspiration, and such as Christ had before promised them. (x)

8. *Paul* was called by a Glory and a Voice of Christ from Heaven, in the sight of other persecuting company.

9. Their Testimony all agreed, and they all spake the same Truth.

10. Their Enemies never wrote a Confutation of them, nor decryed most of the matters of Fact, but imputed it to *Beelzebub*.

11. None of them ever repented of his Testimony: Whereas, had they confederated to deceive the World, some ones Conscience living or dying would sure have forced him to confess it.

12. Yea they sealed it with their great Labour, Sufferings, and Blood.

13. When false Teachers turned some of their Followers to Heresies, and to forsake them, they still appealed for the matters of Fact, even to those Dissenters or opposers. (y)

14. Their Doctrine by its fore-described Light and Goodness testified of it self that it was of God: And that those Men that at so dear a rate divulged it, in design to Sanctifie and Save Mankind, were no such wicked Knaves as to Plot the Worlds Delusion. These were evidences of more than humane credibility.

II. And the Disciples in *Judea* heard and saw Christ and his Miracles, and so had as much certainty of the matter of Fact, as sense could give them.

III. And they had Gods Immediate Testimony

(x) *Gal.* 1. & 2. (y) *Gal.* 3. 3. 5.

in themselves; even his Spirits internal Revelation, Illumination and Sanctifying Work: And the wonderful Gifts of Healing, Tongues, Miracles, by which they convinced others.

Q. 21. Proceed to shew me how their Followers were certain?

A. 1. They were Persons present, and therefore their Senses assured them, what was said and done: They were the Men that heard the use of Languages given by Inspiration; that heard the Triumphant Praises of God; that saw them that were miraculously healed, and some raised from the Dead; could those doubt of the Miracles, that saw the Lame Man that begg'd at the Temple cured by Peter and John; and that saw Multitudes Cured by the very Shadow and Cloaths of the Apostles; when they that saw the Lame Man healed, Act. 14. would have Sacrificed to Paul and Barnabas as gods? (z)

2. They kept constant Church-meetings; and the use of Languages and other extraordinary Gifts of the Spirit were the ordinary Exercises of those Assemblies; so that they could not be unknown. (a)

3. It was not a few Apostles only that had this extraordinary Spirit, but in one sort or other the generality of the Persons converted by them: Sometime as the Apostles were Preaching, the Spirit came upon the Hearers, as it did on Cornelius and his Assembly, Act. 10. Usually by the laying on of the Apostles Hands the Holy Ghost was given: And this not only to the sincere Christians, but to

(z) Act. 2. & 3. & 4. (a) 1 Cor. 14. 1 Cor. 12. Rev. 1. 9, 10.

some *unsound* Ones that fell away : All that did Miracles in Christ's Name, were not saved.

4. Yea those that accused Christ as casting out Devils by Devils, might have seen their *own Children* cast them out, *Matt. 12.* And those that were seduced, and quarrelled with the Apostles, could not deny but they themselves had received the Spirit by their Preaching: *Paul* appealeth to themselves when the *Galatians* were perverted, *Gal. 3. 1, 2, 3.* O foolish Galatians! who hath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth Crucified among you? This only would I learn of you; Received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the Flesh? He that ministrereth to you the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the hearing of Faith?

If these *Galatians* had not the Spirit, and such as work't Miracles among them, would not this Argument have turned to *Paul's* reproach, rather than to their Conviction? Even *Simon Magus* was so convinced by the Spirit falling on the *Samaritans*, that he was Baptized, and would have bought the Power of giving the Holy Ghost with Money, *Act. 8.* Their Sense convinced them: And they that had the Spirit themselves, must needs be sure of it.

Q. 22. Now tell me how We may be certain that all this History is true, and that these things are not misreported by the Scripture?

A. I will speak first of the Gospel as such, and then of the Book.

I. You must first know that the Gospel in the

strict sence, is the *History* and *Doctrine* of Christ, necessary to be believed to our Salvation; which is summarily contained in the *Baptismal Covenant*; For men were Christians when they were Baptized; and they were not adult Christians, till they believed the *Gospel*.

2. You must know, that this *Gospel* was long preached and believed before it was written: *St. Matthew* began and wrote eight years after Christs Resurrection, and the *Revelation* of *St. John* was written about ninety four years after Christs Birth: *Luke's Gospel* about fifty, and *Marks* about fifty nine, and *St. Johns* about Ninety nine from the Birth of Christ. (b)

3. You must know, that all the foresaid Miracles were wrought to confirm this *Gospel* preached before it was written.

4. And that while the Apostles lived their Preaching had as much Authority as their Writing: But they being to die, were moved by the Spirit to write what they had preached, that it might be certainly without Change delivered to Posterity to the end of the World; For had it been left only to the Memory of man, it would soon have been variously reported and corrupted.

5. And you must know, that this Scripture is so far from being insufficient as to the Matter of our Faith, as that it containeth not only the *Essentials*, but the *Integrals* and useful *Accidents* of the *Gospel*; as a compleat Body hath every part, and the very Ornament of Hair and Colour. So that a man may

(b) *Mar.* 16. 20. *Act.* 6. 8. & 8. 6. 13. & 15. 12. & 19. 11. & 4. 16. 22.

be a Christian that knoweth not many hundred words in the Scripture, but not unless he know and believe the Essentials of the Gospel.

6. And you must note therefore, that the foresaid Miracles were wrought primarily to confirm the Gospel, and that they do confirm all the *Accidental passages* in the Bible but by *Consequence*, because the same Persons by the same Spirit wrote them.

Q. 23. Proceed now to shew me the Proof which you promised.

A. 1. That there have been from that time *Christians* in the World, is past all doubt, acknowledged by the History of their Enemies that persecuted them. And all these Christians were *Baptized*; for Baptism was their solemn Christening. And every one that was Baptized (at age) did openly profess to receive this same Gospel; even to Believe in God the Father, the Son and the Holy Ghost, renouncing the Devil, the Lusts of the Flesh, and the Vanities of the World. (c)

2. Yea all that were Baptized were before taught this Gospel, by Teachers or Catechizers, who had all but one Gospel, one Faith and Baptism.

3. And they were all tryed how they understood the foresaid General words; and therefore they were opened in more words, which we call the CREED; which in Substance and Sence was still the same, though two or three words be added since the first forming of it. So that every Christian being instructed by the Gospel, and professing the Essence of it in the Creed and Baptism, we have as many Witnesses that this Gospel was then delivered, as there have been Christians.

(c) *The Acts of the Historical Tradition of the Gospel.*

4. And no man doubteth but there have been *Ministers* as long: And what was a Minister but a Preacher, of this same Gospel, and a Baptizer and Guide of them that Believe it?

5. And none can doubt but there have been Christian *Assemblies* from that time: And what were those Assemblies, but for the preaching, professing and practising this Gospel?

6. And none doubteth but they celebrated the Lords Supper in those Assemblies: And the Celebration of that Sacrament containeth practically the profession of all the Gospel of Christ.

7. And none can doubt but that the Lords day hath ever since been constantly kept by Christians in commemoration of Christs Resurrection, and in the performance of the foresaid Exercises: And therefore the very use of that day assureth us that the Gospel hath been certainly delivered us.

8. And all grant that these Churches had still the use of Discipline, which was the censuring of such as corrupted this Sacred Doctrine by Heresie, or sinned against it by wicked Lives. And this could not have been, if the Gospel had not been then received by them.

9. Yea the Numbers and Opinions of Hereticks then, are left on Record: And they tell us what the Gospel then was, by telling us wherein they departed from it.

10. Yea the History of the Persecutors and Enemies, tell us that this Gospel was then extant which they persecuted.

11. The Old Testament was long before in the common possession and use of the *Jews*: They read it every Sabbath day: And in that we see Christ foretold,

foretold, and abundance of Prophecies which in him are since fulfilled.

12. Lastly, the Sacred Scriptures, which contain all that God thought needfull to be transmitted to Posterity for History and Doctrine, have been most certainly kept and delivered to us; so sure and full is our Tradition.

Q. 24. *That Christianity hath been propagated none can doubt: But how are we sure that those Christians of the first age did indeed see, or believe that they saw and heard those Miracles?*

A. 1. To be a Christian was to be one that believed them. It was half their belief in Christ, and in the Holy Ghost, and so the very *Essence of Christianity* to believe that Christ wrought his Miracles and rose again, and that the Apostles by the Holy Spirit did work theirs, and that Believers received the Spirit by their Ministry.

2. They had not been made Christians but by these Miracles: They all professed that it was the Gifts of the Spirit that Convinced and Converted them.

3. All the forementioned Professions of their Christianity contained a Profession that they believed these Miracles. As the use of the Lords day, Baptism, the Eucharist, shewed their Belief of Christs Life, Death and Resurrection.

4. They suffered Persecution and Martyrdom in the Profession of that Belief.

5. They pleaded these Miracles in all their Defences against their Adversaries.

6. The Writings of their Adversaries commonly acknowledge this Plea, yea and deny not the most of the Miracles themselves.

7. But

7. But most fully their receiving the Sacred Scriptures as the Word of God, as indited by the Holy Ghost in the Apostles, sheweth that they believed the Miracles recorded in that Book.

Q. 25. *You are come up to the last part of the Doubt in the History, How are we sure that these Christians then commonly believed the Book as now we have it, and that it is the very same?*

A. We have for this, full, infallible, historical Proof (premising that some parcels of the Book (the Revelations, the Epistle of Jude, the Second of Peter, the Epistle to the Hebrews, and that of James) were longer unknown to some particular Churches than the rest.)

1. The constancy of Christian Assemblies and publick Worship is a full proof, seeing that the Reading, Expounding and applying of these Books, was a great part of their publick work, as all History of Friends and Enemies agree.

2. The very Office of the Ministry is full proof, which lay most in reading, expounding and applying these same Books. And therefore they were as much by Office concerned to keep them, as Judges and Lawyers are to keep the Statute-book.

3. These Ministers and Churches which so used this Book, were dispersed over a great part of the World: If therefore they had changed it by adding or diminishing, they must have done it by Confederacy, or by single mens error or abuse. It was impossible that all Countreys should agree in such a Confederacy, but the meeting, motives and treaties would have been known: But no History of Friend or Foe hath any such thing, but the clean contrary: And that it should be done by all single Persons in
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the Christian World, agreeing by chance in the same Changes, is a mad supposition.

4. And it is the belief of all Christians, that it is a damnable Sin to add or alter in this Book: And the Book it self so concludeth: Therefore if some had agreed so to do, the rest would have detected and decryed it. 5. They took this Book to be the Charter for their Salvation. And therefore would never agree to alter it; when Men keep the Deeds, Evidences, Leases and Charters of their Estates, and Worldly Priviledges unaltered.

6. When a few Hereticks rose up that forged some new Books, as Apostolical, and rejected some that were such indeed; the Christian Churches condemned and rejected them, and appealed to the Churches that had received the Apostles own Epistles and kept them.

7. The many Heresies that rose up did so divide Men, and set them in cross Interests and Jealousies against each other, that it was impossible for any one Sect to have altered the Scripture, but the rest would have fallen upon them with the loudest Accusations. But all sorts of Adversaries are agreed that these are the same Books.

And though the weakness and negligence of Scribes have made many little Words uncertain, (for God promised not infallibility to every Scribe or Printer) yet these are not such as alter any Article of Faith or Practice, but shew that no Corruption hath been designedly made, but that the Book is the same.

For instance, Let it be questioned, Whether our *Statute-Book* contained really the same Statutes that
are

are there pretended? And you will see that the Historical certainty amounteth even to a natural certainty, the contrary being a meer impossibility: For, 1. They are the Kings Laws, and the King would not bear a fraudulent alteration. 2. Parliaments would not bear it. 3. Judges that successively judge by these Laws would soon discover it. 4. So would all Justices and Magistrates. 5. Mens Lives and Estates are held by them, and therefore Multitudes would decry the Fraud. 6. Enemies have daily Suits which are tryed by these Laws, and each Party pleads them for himself, and their Advocates and Lawyers plead them against each other, and would soon detect the Forgery. So that to suppose such a Change, is, 1. To suppose an Effect that hath *no Cause* in Nature. 2. And that is *against a stream of Causes* Moral and Natural, and so impossible.

And to feign such forgeries in the Book that all Christians have taken for Gods Laws, is just such another Case, and somewhat beyond it. That is but Moral Evidence which dependeth only on Mens Honesty, or any free unnecessary acts of Mans will. But Mans will hath also of Natural Necessity, such as the Love of our selves, and our felicity, &c. And it is a *Natural Impossibility* that all Men or many should agree in a Lie, which is against these Acts of Natural necessity. But so they must do, if all Men of cross Interests, Principles and Dispositions should knowingly agree; *e. g.* That all our Statutes are counterfeit, that there is no such place as *Rome*, *Paris*, or other such lies. And so the *Gospel History* hath such Testimony of necessary Truth.

Q. 26. *You have made the Case plainer to me than I thought it had been: But you yet seem to intimate that some Words, yea, some Books of Scripture have not the same Evidence as the rest: can a man be saved that Believeth not all the Scripture?*

A. All Truth is equally True; and so is all Gods Word: But all is not equally Evident: He that taketh any Word to be Gods Word, and yet to be fallie, believeth nothing as Gods Word: For he hath not the formal essentiating Act and Object of Faith. If God could lie, we had no certainty of Faith: But he that erroneously thinketh that this or that word, yea, Epistle, or Text, or Book in the Bible is not Gods, but came in by mistake, may be saved, if he believe that which containeth the Essentials of Christianity: A lame Faith may be a saving Faith. And he may see how Miracles sealed the Gospel, that cannot see how they sealed every Book, Text or Word in the Bible. (d)

Q. 27. *Though we have been long on this, it is of so great importance to us living or dying, to be sure of the Foundations of our Faith, that I will yet ask you, Have you any more Proof?*

A. I have told you of four Proofs already: I. The Antecedent Testimony of the Spirit in the Old Testament. II. The Inherent Constitutive Testimony in Christ and the Gospel. III. The concomitant Testimony of Miracles. IV. The consequent Testimony of the Spirit to and by the Apostles Miracles and Gifts. But there is yet that behind which to us is of the greatest moment; and that is, V. The Sanctifying Testimony of the Holy Spi-

(d) *Rem. 14. & 15.*

rit in all true Christians, in all Ages and Places on the Earth. (e)

Here you must remember, 1. That the common experience of the World assureth us, that Mans Nature is greatly vitiated, inclined to known evil for some inferiour good, and averse to the greatest good by the prevalency of the lesser; hardly brought to necessary knowledge, and more hardly to the Love, Delight and Practice of that which is certainly the best. And that hence the World is kept in confusion and misery by Sin. (f)

2. Experience assureth us that there is no hope of any great Cure of this, by the common helps of Nature and humane Reason: For it is that Reason that is diseased, and blinded, and therefore unapt to cure it self, as an Infant or Fool is to teach himself. And as Philosophers are a small part of the World (for few will be at the cost of getting such knowledge) so they are wofully Dark themselves in the greatest things, and of a Multitude of Sects, contradicting one another, and few of them have Hearts and Lives that are answerable to that which they teach others; and the wisest confess that they must expect few Approvers, much less Followers. And every Mans own experience tells him, how hard it is to *Inform the Judgment* about Holy things, and to *conform the Will to them*, and to *Reform the life* to a Holy and Heavenly State. (g)

3. The Multitude of Temptations makes this the more difficult, and so doth the nature of a vicious habit,

(e) Rom. 3. 10, 11, 12. (f) Rom. 8. 5, 6, 7, 8, 9. Jo. 12. 39, 40. Act. 28. 26, 27. (g) Luk. 18. 34. 1 Cor. 13. 11. Isa. 17. 11. 1 Cor. 2. 14. Jer. 13. 23.

and the privation of a good one; the self-defending and propagating Nature of Sin, and the experience of the World, tells us how wicked the World is, and how little the Labours of the wisest Philosophers, Divines or Princes do to reform it, and to make Man better: And especially, how hard it is to get a Heavenly mind, and joy and conversation: And all this being sure, it is as sure that the Renovation of Souls is a great work, well befitting God. 4. And it must be added, that this is the most necessary work for us, and the most excellent: *Paul* tells us but what Reason tells us in that, *1 Cor. 13.* how much Holy Love (which is the *Divine Nature* and real Sanctity) excelleth all Knowledge, Gifts and Miracles: This is the Souls health and well-being: No man can be miserable so far as he is Good and Holy: And no Man can choose but be miserable that is not so: Many shall lye in Hell that cast out Devils, and wrought Miracles in Christ's Name; but none that love God, and are Holy. Christ wrought Miracles, but in order to work Holiness; (as *St. Paul, 1 Cor. 1. 14.* tells them, that strange Languages are below Edifying plainness:) His work as a Saviour is to *destroy the works of the Devil.* Holiness is incomparably better than the Gift of working Miracles. (b)

This being considered, further think, 1. That *All true Christians* are *Saints*: Hypocrites have but the Name and Image: No one soundly and practically believeth in Christ, and consenteth to his Covenant, but he is renewed by the Holy Ghost.

(b) *1 Jo. 3. 24. & 4. 12. 15, 16. Matt. 7. 21, 22. 25, 26. Heb. 12. 14.*

2. Consider how great and excellent a Work this is ; to set a Mans Hope and Heart on Heaven ; to live by Faith on an unseen World ; to place our chiefest Love and Pleasure on God, Holiness and Heaven ; to mortifie fleshly Lusts, and be above the power of the Love of the World, and Natural Life ; to love others as our selves in the measure that God appeareth in them ; to love our Enemies, and to make it the work of our Lives to do the most good we can in the World ; to bring every true Believer to this in all Ages and Countreys, which neither Princes nor Periwasion alone can do, this is above all Miracles. And this is a standing Witness which every true Christian hath in himself. *(i)*

3. And note also, that it is by the foresaid Gospel or sealed Word of Christ, that all this is wrought on all true Christians. And the Divine effect proveth a Divine Cause. God would never bless a Lie, to be the greatest means of the Holiness, Reformation and Happiness of the World. And were not the Cause fitted to it, it would never produce such Effects.

Q. 28. *Is this it that is called,* The witness of the Spirit in us ?

A. Besides all the foresaid Witnessings of the Spirit without us, the Spirit within us, 1. Causeth us to understand and believe the Scripture. 2. Maketh

(i) Ezek. 36. 26. 1 Jo. 5. 10. 2 Tim. 1. 7. Rom. 8. 3, 4. 13. 15. 26. 33. 1 Cor. 2. 10, 11, 12. & 6. 10. 11. 17. & 12. 11. 13. 2 Cor. 3. 3. 17. Gal. 4. 6. & 5. 5. 16, 17, 18. 25. Eph. 2. 18. 22. & 4. 3, 4. 23. & 5. 9. 2 Thes. 2. 13. 1 Pet. 1. 2, 3. 1 Jo. 3. 24. & 4. 13.

it powerful to Sanctifie us. 3. And therein giveth us a connaturality and special Love to it, and sense of its inherent Divine Excellency; which is *writing it in our Hearts*. 4. And causeth us to live by it. 5. And confuteth the Objections made against it. 6. And causeth us to fetch our comfort from it; in a Word, Imprinteth the Image of it on us: and this is the inward Witness.

Q. 29. *But when we see so much Ignorance, Wickedness, Confusion and Cruelty, Pride, Lust and Worldliness among Christians, and how they live in malicious tearing one another, how can we know that their Goodness is any proof of the truth of Christianity?*

A. I told you, Hypocrites have but the *Name* and *Picture* and *Art* of Christianity. If Custom, Prosperity, Laws or Carnal Interest bring the World into the visible Church, and make Men say, (k) *They believe*, when they do not, is Christianity to be judged of by Dissemblers and Enemies? Mark any that are serious Believers, and you will find them all seriously Sober, Just and Godly: And though weak Believers have but weak Grace, and many Failings, they are sincerely, though imperfectly such as I have described. And though the Blind malignant Enemies can see no Excellency in a Saint, he that hath either known Faith and Holiness in himself, or hath but impartially observed Mankind, will see that Christians indeed are quite another sort of Men, than the Unbelievers, and that Christ maketh Men such as he teacheth them to be, and the *Sanctifying Spirit* is the sure Witness of Christ.

(k) 1 Cor. 1. 1, 2. Act. 20. 32. & 26. 18.

dwelling in all true Christians, (*Rom.* 8. 9.) as Christ's Agent and Advocate, witnessing that he is True, and that we are his; Interceding from Christ to us by communicating his Grace, and in us toward Christ, by Holy Love and Desires: And is *God's Name and Mark* on us, and our *Pledge, Earnest,* and *First-Fruits* of Life eternal: and though we were in doubt of old Historical Proofs: Yet I. The Old Testament fulfilled in the New. II. The Divine Impres discernible on the Gospel. III. And the most excellent Effect of Sanctification on all true Believers, are Evidences of the truth of Christianity and the Scriptures, which all true Christians have still at hand. (l)

Q. 30. *But there are things in the Scripture of exceeding difficulty to believe: Especially that God should become Man?*

A. 1. It is folly to be stalled at the Believing of any thing, which we once are sure that God revealeth, considering how unmeet our shallow Wit is to judge of the things of infinite Wisdom, to us unseen. (m)

2. To Holy illuminated prepared Souls, Belief is not so hard: It's Blindness and Vice that make it difficult.

3. God did not become *Man*, by any Change of his Godhead; nor by confining his *Essence* to the Manhood of Christ: But, 1. By taking the humane Nature into a special *Apptitude* for his Operations. 2. And so *Relating* it neerly to himself. 3. And *Operating* peculiarly in and on it, as he doth

(l) *Joh.* 17. 17. 19. — *Eph.* 5. 26. — *1 Thes.* 5. 23. *Heb.* 2. 11. & 10. 10. 14. (m) *Prov.* 8. 9. & 14. 6.

not on any other Creature. And when all are agreed that God is essentially every where, and is as near us as we are our selves, and more the Cause of all good which we do than we our selves are; it will be harder to shew that *he is not Hypostatically united to every Man, than that he is so to Christ,* (Though the forefaid *Apritude* of Christ's humane Nature, and the *Relation* and *Operation* of the Divine, indeed make that vast difference.) If God can so peculiarly *Operate* in and by our humane Nature, where lyeth the Incredibility?

Q. 31. *But it is so transcendently above all the Works of Nature, that such condescension of God is hard to be believed?*

A. Great Works best beseem the Infinite God: Is not the make of the whole World as wonderful, and yet certain? Gods Love and Goodness must have wonderful products as well as his Power.

But is it not very congruous to Nature and Reason, that God should have Mercy on lapsed man? And that he should restore depraved humane Nature? And that he should do this great work like his Greatness and Goodness, and above Mans shallow reach? And that Polluted Souls should not have immediate access to the most Holy, but by a Holy Mediator? And that Mankind should have one Universal Head and Monarch in our own Nature? And that when even Heathens are conscious of the great need of some Divine revelations, besides the light of Nature, and therefore consult their Oracles and Augurs, that God should give us a certain Messenger from Heaven to teach us necessary Truth? Many such Congruities I have opened in the *Reasons of the Christian Religion*, Part 2. Ch. 5.

The Summ of all that is said, is This : I. If any History in the world be sure, the History of the Gospel is sure. II. And if the History be sure, the Doctrin must needs be sure. III. The continued Evidences : 1. In the Holiness of the Doctrin : And 2. In the Holiness of all true serious Believers, are a standing proof of both, as the Miracles were to all the beholders, who did not Blasphe the Holy Ghost.

Q. 32. *But how comes it to be so hard then to the most to become serious Believers and Godly, when the Evidence is so clear?*

A. A Blind, Dead, Worldly, Fleshly Heart doth undispose them, and they will not *Consider* such things, nor use the means.

Yea, they so wilfully sin against Knowledge and Conscience, and will not obey that which they know, that they forfeit further Grace. I will name you briefly many things which every Mans Natural Reason might know, and ask you whether you ever knew any Unbeliever that was not false to this Light of Nature.

1. Doth not *Sence and Reason* tell men, how vile a thing that Flesh is which they prefer before their Souls? 2. Doth it not certifie them that they must die, and so that Fleshly Pleasure is short? 3. Doth it not tell them of the Vanity and Vexation of this World? 4. And that greatest Prosperity is usually parted with, with greatest sorrow? 5. Doth it not tell them, that Mans Nature can hardly choose but fear what will follow after Death? 6. Doth it not tell them that there is a God that made them, and Ruleth all? 7. And that he is infinitely Great, and Wise, and Good, and therefore should be Obeyed,
Loved

Loved, and Trusted above all? 8. And that their Lives and Souls, and all are his, and at his will? 9. And that Man hath Faculties which can mind a God and a Life to come, which Bruits have not; and that God doth not make such Natures in vain. 10. Doth not experience tell them that humane Nature seeth a vast difference between Moral Good and Evil, and that all Government, Laws, and Converse shew it; And no Man would be counted false and bad? 11. And that Good Men are the Blessing of the World, and Bad Men the Plagues? 12. And that there is a Conscience in Man, that condemneth Sin, and approveth Goodness? 13. And that most Men when they dye, cry out against that which Worldly, Fleshly Men prefer; and wish that they had lived the Life of Saints, and might die their death? Are not these easily knowable to all? And yet all the ungodly live as if they believed none of this: And can you wonder if all such Men understand not, or believe not the Heavenly things, have no experience of the (n) Sanctifying Work and Witness of the Holy Spirit, and have no delight in God and Goodness, no strength against Sin and Temptations, no Trust in God in their necessity, no suitableness to the Gospel, nor the heavenly Glory: But as they lived in sin, do die in a stupid or despairing state of Soul?

(n) *Jo.* 3. 7, 8. *Rom* 1. 19, 20. *Act.* 14. 17.

CHAP. VII.

Of the Christian Religion, what it is, and of the Creed.

Q. 1. **N**ow you have laid so good a Foundation, by shewing me the certain Truth of the Gospel, I would better know what Christianity is? and what it is to be a true Christian?

A. First, I must tell you what Religion is in general, and then what the Christian Religion is. Religion is a Word that signifieth either that which is *without us*, the Rule of our Religion, or that which is *within us*, our conformity to that Rule. The *Doctrinal Regulating Religion*, is the Signification of Gods will, concerning Mans Duty to God, and his Hopes from God. The *inward Religion* of our Souls, is our Conformity to this revealed regulating Will of God, even our *absolute resignation* to God as being his *own*, our *absolute subjection* to him as our *absolute Sovereign Ruler*, and our prevailing *chief Love* to him as our *chief Benefactor*, and as *Love and Goodness* it self. Thus Religion is our Duty to God, and Hope from God.

Q. 2. Now what is the Christian Religion?

A. The Christian Religion as *Doctrinal*, is, The Revelation of Gods will concerning his Kingdom as our Redeemer;] or the Redeeming and saving sinful miserable Man by Jesus Christ.

And the Christian Religion as it is in *us*, is [The true Conformity of our Understanding, Will, and Practice to this Doctrine] or [The true Belief of the Mind, the Thankful Love and Consent of the

Will

Will, and the sincere Obedience of our Lives, to God as our Reconciled Father in Christ, and to Jesus Christ as our Saviour, and to the Holy Ghost as our Sanctifier, to deliver us from the guilt and power of Sin, from the Flesh, the World and the Devil, from the revenging Justice of God, and from everlasting Damnation; giving us here a Union with Christ, the Pardon of our Sins, and Sanctifying Grace, and hereafter everlasting heavenly Glory. (a)

Q. 3. *Is there any other Religion besides the Christian Religion?*

A. There be many errors of Men, which they call their Religion.

Q. 4. *Is there any True Religion, besides Christianity?*

A. There be divers that have *some part* of the Truth, mixt with Error. 1. The Heathens acknowledge God and most of his Attributes and Perfections as we do: But, they have no knowledge of his Will, but what meer Nature teacheth them; and they worship many Idols, if not Devils, as an under sort of Gods.

2. The *Jews* own only the Law of Nature and the Old Testament, but believe not in Jesus Christ our Redeemer.

3. The *Sadduces* and all *Bruitists* worship God as the Governour of Man in this World, but they believe not a Life to come for Man.

4. The *Pythagorean* Heathens look for no Re-

(a) *Jo.* 1. 11, 12. & 3. 16. 21. *Act.* 26. 18. *Mat.* 28. 19, 20. *Jo.* 14. 5. & 15. 10. 1 *Joh.* 2. 3. & 5. 2, 3. *Rev.* 14. 12.

ward or Punishment after Death, but by the passing of the Soul into some other Body on Earth, in which it shall be Rewarded or Punished.

5. The *Mahometans* acknowledge One God as we do, but they believe not in Jesus Christ as Mans Redeemer, but only take him for an excellent Holy Prophet, and they Believe in *Mahomet* a Deceiver as a Prophet greater than he.

6. The meer *Deists*, believe in God, but not in Jesus Christ, and have only the Natural Knowledge of his Will, as other Heathens, but worship not Idols as they do.

Q. 5. *Is there but One Christian Religion?*

A. No: True Christianity is one certain thing.

Q. 6. *How, then are Christians said to be of divers Religions?*

A. Sound Christians hold to Christian Religion alone, as Christ did institute it: But many others corrupt it, some by denying some parts of it, while they own the rest; and some by adding many corrupting Inventions of Man, and making those a part of their Religion; as the *Papists* do.

Q. 7. *Where is the true Christian Religion Doctrinal, to be found, that we may certainly know which is it indeed?*

A. The Christian Religion containeth, I. The Light and Law of Nature, and that is common to them with others, and is to be found in the Nature of all things as the Significations of Gods Will. II. Supernatural Revelation, clearing the Law of Nature, and giving us the Knowledge of the Redeemer and his Grace. (b)

(b) *Mat.* 5. 17. & 23. 23. *Rom.* 2. 14. *Rom.* 8. 4. 7. & 13. 8. 10.

And

And this is contained, I. Most fully in the Holy Bible: II. Briefly and summarily in the *Creed*, *Lords Prayer* and *Commandments*. III. Most briefly of all in the *Sacraments of Baptism* and the *Lords Supper*, and the *Covenant* made and sealed by them.

Q. 8. But are not the Articles of our Church, and the Confessions of Churches, their Religion?

A. Only Gods Word is our Religion as the Divine Rule: But our Confessions, and Books, and Words, and Lives, shew how we understand it.

Q. 9. What is the Protestant Religion?

A. The Religion of Protestants is meer Christianity: They are called Protestants but accidentally, because they Protest for meer Scripture Christianity, against the Corruptions of Popery.

Q. 10. What sorts of false Religion are there among Christians.

A. There are more Corruptions of Religion than can easily be named: The chief of them are of these following sorts.

I. Some of them deny some Essential Article of Faith or Practice: As the Immortality of the Soul, the Godhead, or Manhood, or Offices of Christ; or the Holy Ghost, or the Scripture, &c.

II. Some of them pretend new Revelations falsely, and set their pretences of the Spirits Inspirations, against the sealed Word of God.

III. Some of them set up an Usurped Power of their own, against the Office, Authority or sufficiency of the said Sealed Scriptures: Pretending that they are Successours to the Apostles, in the Power and Office of making Laws for the Universal Church; and being the Judges of the sense of Scripture, yea and what is to be taken for
Gods

Gods Word, and what not, and Judges of all Controversies about it : Of these, the *Papists* pretend that the Pope and a General Council, are Supreme visible Governours under Christ of all the Christian World; and that none may appeal from them to God, to Christ, to the Scripture, or to the Day of Judgment : Others pretend to such a Power in every Patriarchal, National or Provincial Church. And all of them, instead of a humble, helping, guiding Ministry, set up a Church Leviathan, a silencing *Abaddon* and *Appollyon*; a destroying Office : Setting up their Usurped power above or equal in Effect with Gods Word.

Q. 11. *How come the Scriptures to be Gods Word, when the Bishops Canons are not? And to be so far above their Laws?*

A. You must know, that God hath two different sort of Works to do for the Government of his Church: The first is *Legislation*, or giving New Doctrines and Laws : The other is the teaching and guiding the Church by the Explication and Application of these same Laws : God is not *still making New Laws* for Man, but he is *still Teaching* and *Ruling* them by his Laws. (c)

Accordingly God hath had two sort of Ministers : One sort for Legislation, to Reveal new Doctrines and Laws : And such was *Moses* under the Old Administration, and Christ and his Commissioned Apostles under the New : These were Eminent Prophets inspired by God infallibly to record his Laws, and God attested their Office

(c) *Isa.* 8. 20. *Isa.* 33. 22. *Jam.* 4. 12. *Mal.* 2. 7, 8. *Mat.* 28. 20.

and Work, by Multitudes of Evident uncontrolled Miracles. But the *Laws* being *Sealed*, the Second sort of Ministers are only to *Teach* and *Apply* these same *Laws* and *Doctrines*, and not to reveal New ones: And such were the Priests and Levites under *Moses*, and all the succeeding Ministers and Bishops of the Churches under Christ and the Apostles, who are the Foundation on which the Church is built. And though all Church Guides may determine of the undetermined Circumstances of Holy things, by the General Laws which God hath given therein: Yet to arrogate a power of making a new Word of God, or a Law that shall suspend our Obedience to his Laws, or any Law for the Universal Church, whether it be by Pope or Council, is treasonable Usurpation of a Government which none but Christ is capable of: And as if one King or Council should claim the Civil Sovereignty of all the Earth (which is most unknown to them.)

Q. 12. *But I pray you tell me how the CREEDE comes to be of so great Authority, seeing I find it not in the Bible?*

A. It is the very Summ and Kernel of the *Doctrine* of the New Testament, and there you may find it all, with much more: But it is Older than the *writing* of the New Testament, save that two or three words were added since.

I told you before, 1. That Christ himself did make the Nature and Terms of Christianity, Commissioning his Apostles, to *make all Nations his Disciples, baptizing them into the Name of the Father, the Son, and the Holy Ghost*. This is the Summ of the Creed first *made* by Christ himself.

2. The

2. The Apostles were Inspired and Commissioned to teach men all that Christ commanded, *Mat. 28. 19, 20.*

3. To say these three Words [*I believe in the Father, Son, and Holy Ghost,*] without understanding them, was easie, but would make no true Christians: Therefore if we had never read more of the Apostles Practice, we might justly conclude that those inspired Teachers, before they Baptized Men at Age, taught them the *meaning* of those *three Articles*, and brought them accordingly to *Confess* their Faith: And this is the Creed. And though a Man might speak his Profession in more or various *Words*, the *Matter* was still the same; and the words made necessary, must not be too many, nor left too much at mens liberty to alter, lest corruption should Creep into the Common Faith. For the Baptismal Confession was the very Symbol, Badge or Test, by which all Christians were visibly to pass for Christians: And as Christianity must be a known certain thing, so must its Symbol be.

4. And infallible historical Tradition assureth us, that accordingly ever since the Apostles dayes, before any adult were Baptized, they were *Catechized*, and brought to understand and profess these same *Articles* of the Faith. And if the *Greeks* and the *Latines* used not the *same Words*, they used *Words* of the *same Signification* (two or three words being added since.)

Q. 13. *Do you not by this set the Creed above the Bible?*

A. No otherwise than I set the Head, Heart, Liver and Stomach of a Man above the whole Body,

Body, which containeth them and all the rest: Or than I set the Ten Commandments above the whole Law of *Moses*, which includeth them: Or than Christ did set, *Loving God above all, and our Neighbour as our selves*, above all that Law of which they were the Summ: We must not take those for no Christians, nor deny them Baptism, who understand and believe not particularly every word in the Bible; as we must those that understand not and believe not the CREED.

CHAP. VIII.

Of BELIEVING, what it signifieth in the Creed.

Qu. 1. **I** Understand by what you have said, that as Mans Soul hath three Powers, the Understanding, the Will, and the Executive: So Religion being but the true qualifying and guidance of these three Powers, must needs consist of three parts. I. Things to be known and believed. II. Things to be Willed, Loved, and Chosen: And III. Things to be Done in the Practice of our Lives: And that the Creed is the Symbol or Summ of so much as is necessary to our Christianity, of the first sort; and the Lords Prayer the Rule and Summary of the second; and the Ten Commandments of the Third. (a)

(a) Heb. 11. 6.

I intreat you therefore first to expound the Creed to me, and first the first word of it [I Believe] as it belongs to all that followeth.

A. You must first know what the word signifieth in Common use : To *Believe another*, Signifieth [To trust him as True or Trusty, and to *Believe a thing*, signifieth to *Believe that it is True, because a Trusty Person speaketh it.*] The *Things* that you must Believe to be True, are called, *The Matter, or Material Object* of your Faith : The Persons Trustiness that you believe or trust to, is called, *The formal Object of your Faith*, for which you *Trust the Person*, and believe the thing. The *Matter* is as the Body of Faith, and the *Form* as its Soul. The *Matter* which the Church hath believed, hath by God had alterations : And to this Day more is revealed to some than to others. But the formal Reason of your Faith is still and in all the same, even Gods *Fidelity*, who because of his Perfection cannot Lie. (b)

Q. 2. How may I be sure that God cannot Lie, who is under no Law?

A. His Perfection is more than a Law. 1. We see that God who made Man in his own Image, and reneweth them to it, making Lying a hateful Vice to humane Nature and Conversation : No Man would be counted a Lyar : And the better any Man is, the more he hateth it. (c)

2. No man Lyeth, but either for want of Wisdom to know the Truth, or for want of perfect

(b) *Tit. 1. 2. Rom. 3. 4. Num. 23. 29. (c) Prov. 12. 22. Prov. 6. 17. Prov. 19. 5. 9. & 13. 5. Jo. 8. 44. 55. 1 Jo. 5. 10. Rev. 21. 8. Prov. 14. 5. Col. 3. 9. Heb. 6. 18.*

Goodness, or for want of *Power* to attain his Ends by better means. But the Infinite most Perfect God hath none of these defects.

Q. 3. *But God speaketh to the World by Angels and Men; and who knows but they may be permitted to Lie?*

A. When they speak to Man as sent by God, and God attesteth their credibility by uncontrolled Miracles or other Evidence; if then they should Lie, it would be imputable to God that attesteth their word : Of which I said enough to you before.

Q. 4. *Proceed to open the formal Act of Faith, which you call Trust?*

A. As you have noted, that Mans Soul hath three Powers, *Understanding, Will, and Executive*; so our *Affiance or Trust in God*, extendeth to them all : And so it is in *One*, an *Affenting Trust*, a *Consenting Trust*, and a *Practical Trust*. By the first, we *Believe* the Word to be *True*, because we trust the Fidelity of God. By the second, we consent to Gods Covenant and accept his Gifts, by Trusting to the Truth and Goodness of the Promiser : By the Third, we Trustingly venture on the costliest Duty. (d)

Q. 5. *I pray you open it to me by some familiar similitude?*

A. Suppose you are a poor Man, in danger of a Prison; and a King from *India*, sends his Son hither, Proclaiming to all the Poor in *England*;

(d) *Psal.* 112. 7. *Matt.* 27. 43. *Heb.* 11. Eph. 1. 12, 13. *2 Tim.* 1. 12. *1 Tim.* 3. 16. *Tit.* 3. 8. *1 Pet.* 1. 21. *Heb.* 11. 39. *Act.* 27. 25.

that

that if they will come over with his Son, he will make them all Princes; some say, He is a Deceiver and not to be believed: Others say, A little in hand with our Old acquaintance, is better than uncertainty in an unknown Land: Another saith, I know not but a Leaky Vessel, Storms or Pirates may prevent my hopes. Here are now three Questions: 1. Do you believe that he saith True? 2. Do you so far Trust him as to Consent to go with him? 3. When it comes to it, do you so far Trust him as to venture on all the difficulties, and go?

Again, suppose you have a deadly sickness: There are many unable and deceitful Physicians in the World: There is one onely that can Cure you, and offereth to do it for nothing; but with a Medicine made of his own Blood. Many tell you, he is a Deceiver: Some say, others can do it as well: And some say the Medicine is intollerable or improbable. Here are three Questions, 1. Do you Trust his word by Believing him? 2. Do you Trust him so as to *Consent* and *Take* him for your Physician? 3. Do you Trust him so as to come to him and take his Medicine, forsaking all others? I need not apply it: You can easily do it.

Trust then, or *Affiance* is the vital or formal act of Faith: And *Affenting*, *Consenting* and *Practice*, are the inseparable effects, in which as it is a saving Grace it is always found.

Q. 6. *But is all this meant in the Creed?*

A. Yes: 1. The Creed containeth the necessary Matter revealed by God, which we must believe. 2. And it mentioneth Him to whom we must Trust, in our Assent, Consent and Practice,
even

even God the Father, the Son, and the Holy Ghost.

Q. 7. But is this the Faith by which we are justified? Are we justified by believing in God the Father, and the Holy Ghost, and the rest of the Articles? Some say, It is only by believing in Christ's Righteousness as imputed to us.

A. Justification is to be spoken of hereafter: But this one entire Christian Faith, is it which God hath made the necessary qualification, or Condition of such as he will justify by and for the Merits of Christ's Righteousness.

Q. 8. Doth not [I believe] signifie that I believe that this God is my God, my Saviour, and my Sanctifier in particular.

A. It is an applying Faith: It signifieth, 1. That you Believe his Right to be your God. 2. And his offer to be your God. 3. And that you consent to this Right and Offer, that he may by special Relation be yours. 4. But it doth not signifie, that every Believer is sure of the sincerity of his own Act of believing, and so of his special Interest in God; though this is very desirable and attainable.

C H A P. IX.

Of the first Article, [I Believe in God the Father Almighty, maker of Heaven and Earth.]

Qu. 1. **S**eeing you before proved that there is a God, from the Light of Nature, and Heathens know it, why is it made an Article of Faith?

A. The understanding of Man is so darkened, and corrupted now by sin, that it doth but grope after God, and knoweth him not as revealed in his Works alone, so clearly and surely as is needful to bring home the Soul to God, in Holy Love, Obedience and Delight : But he is more fully revealed to us in the Sacred Scripture by Christ and his Spirit, which therefore must be herein believed. (a)

Q. 2. *What of God doth the Scripture make known better than Nature?*

A. That there is a God, and what God is; and what are his Relations to us, and what are his works, and what are our Duty to him, and our Hopes from him. (b)

Q. 3. *That there is a God, none but a mad Man sure can doubt : But what of God is so clearly revealed in Scripture?*

A. 1. His essential Attributes, and, 2. The Trinity in one Essence.

(a) *Joh. 17. 3.* (b) *Heb. 11. 6. 1 Tim. 2. 5.*

Q. 4. Which call you his Essential Attributes?

A. God is essentially LIFE, UNDERSTANDING and WILL, or VITAL-POWER, WISDOM and GOODNESS or LOVE, in one substance; and this in absolute Perfection. (c)

Q. 5. But are not all the rest of his Attributes Essential?

A. Yes; But they are but these same Named variously, from their various respects to the Creatures: such are his Truth, his Justice, and his Mercy, as he is our Governour: His Bounty, as our Benefactor; and his Self-sufficiency, Eternity, Immensity, or Infiniteness, his Immutability, Immortality, Invisibility, and very many such respective Names, are comprehended in his PERFECTION. (d)

Q. 6. I have oft heard of Three Persons, and One God, and I could never understand what it meant: How Three can be but One.

A. It's like, that is because you take the word [PERSON] amiss, as if it signified a distinct Substance, as it doth of Men.

Q. 7. If it do not so, doth it not tend to deceive us, that never heard of any other kind of Person?

A. The Scripture tells us that there are Three, and yet but (e) One God, but it giveth us not a Name which may notify clearly so great a Mystery, for it is unsearchable and incomprehensible: We are to be Baptized into the Name of the Father, Son,

(c) Job. 14. 24. Psal. 90. 2. (d) Mal. 3. 6. Psal. 86. 5. & 145. 17. Prov. 15. 3. Psal. 139. 23. 4. 5. 12. Jer. 23. 24. Deut. 32. 4. (e) Matth. 28. 19. 1 Job. 5. 7.

and *Holy Ghost*, Matth. 28. 29. And there are three that bear Record in Heaven, the *Father*, the *Word*, and the *Holy Spirit*, and these three are one, 1 *Joh.* 5. 7. But the custom of the Church having used the word [PERSON] having none that clearly expresseth the Mystery, it is our part rather to labour to understand it, how a *Divine Person* differs from a *Humane*, than to quarrel with an improper word: GOD is ONE Infinite undivided Spirit: and yet that he is FATHER, SON and HOLY GHOST, must be believed.

And God hath made so marvellous an impression on all the Natures of Active Beings, of THREE in ONE, as to me doth make this Mystery of our Religion the more easie to be believed, so far is it from seeming a contradiction.

Q. 8. *I pray shew me some such Instances?*

A. I. The *Sun* and all true Fire is *One Substance*, having *Three Essential Powers*, the *Moving Power*, the *Enlightning Power*, and the *Heating Power*: Motion is not Light, Light is not Heat, and Heat is not Motion or Light: Yet all are *One Substance*, and radically one *Virtue or Power*, and yet *Three as Operative*.

II. Every Plant hath *One Vegetative principle*, which hath *Essentially* a *Power Discretive*, (as discerning its own *Nutriments*) *Appetitive*, desiring or drawing it in; and *Motive*, and so *digestive* and *assimilative*.

III. Every Bruit hath *One Sensitive Soul*, which *Essentially* hath a *Power of Vital-sensitive Motion*, *Perception* and *Appetite*.

IV. Every Man hath *One Soul* in Substance, which hath the Powers of *Vegetation*, *Sense* and *Intellection* or Reasoning.

V. The

V. The Soul of Man as Intellectual, hath Essentially a Threefold Power or Virtue, Mental Life, (for motion and execution) *Understanding* and *Will*. All Active Beings are Three Virtues in one substance.

Q. 9. *But these do none of them make Three Persons ?*

A. 1. But if all these be undeniable in Nature, and prove in GOD, ACTIVE LIFE, UNDERSTANDING and WILL, it shews you that Three Essentials in One substantial Essence is no contradiction: And why may not the same be as true of the Divine Persons.

2. And in God who is an Infinite undivided Spirit, little can we conceive what *Personality* Signifieth; and how far those Schoolmen are right or wrong who say, That Gods Essential SELF-LIVING, SELF-KNOWING and SELF-LOVING, are the Trinity of the Persons as in Eternal Existence; and that the Operations and Appearances in POWER, WISDOM and LOVE in CREATION, INCARNATION for REDEMPTION, and Renovation in NATURE, GRACE and Initial GLORY or Communion, are the Three Persons in the Second Notion as outwardly Operative. And how much more than this soever there is, it is no wonder that we comprehend it not: Yea, I believe there is yet more in the Mystery of the Trinity, because this much is so intelligible.

Q. 10. *But is it not strange that God will lay our Salvation on the belief of that which we cannot understand? Yea, is it not on the bare saying of a Word, whose meaning none can know?*

A. The Doctrine of the Trinity in Unity is the very Summ of all the Christian Religion, as the

Baptifmal Covenant affureth us : And can we think that Chriftianity faveth Men as a Charm, by words not understood ? No, the belief of the Trinity is a Practical Belief : far be it from us to think that every plain Chriftian fhall be damned, who knoweth not what a PERSON in the Trinity, is as Eternally in- exiftent, when all the Divines and School Wits as good as confefs, after tedious difputes with unintelligible words, that they know not : It is the Trinity as related to us, and *Operative*, and therein *Notified*, that *We* muft neceffarily understand and believe, even as Our Creator, Redeemer, and Sanctifier, that the *Love* of God the Father, and the *Grace* of the Son, and the *Communion* of the Holy Ghof, may be believed, received, and enjoyed : As there are *diversities* of Gifts, but the fame Spirit, and *differences* of Administrations, but the fame Lord, and *diversities* of Operations, but the fame God which worketh, all in all, 1 Cor. 12. 4, 5, 6. 2 Cor. 13. 14. Even as it is not our understanding the Effence of the Sun, but our Reception of it's communicated *Motion*, *Light* and *Heat*, that our Nature liveth by, (f)

Q. 11. But how can any Man love him above all, of whom we can have no true Conception ? I cannot Conceive what GOD is ?

A. It may be you think that you know nothing but what you fee or feel by Sense : For fo Mens long ufe of Bodies and Sense is apt to abufe them :

(f) Pſal. 16. 8. & 125. 2. Mat. 28. 19. 1 Jo. 5. 7. 10. 1 Cor. 12. 4, 5, 6. 2 Cor. 13. 14. The Doctrine of the Trinity is ever propoſed relatively, and practically to our Faith.

Or you think you know nothing, which you know not fully, and so no Angel knoweth God by an adequate comprehensive Knowledge. How far are we from knowing fully what *Sun* and *Moon* and *Stars* are, and what is in them, and how they are ordered and move? And yet nothing is more easily and surely known than that there is a *Sun* and *Stars*, and that they are substances that have the power of *Motion*, *Light*, and *Heat*. Yea Philosophers cannot yet agree what *Light* and *Heat* are: And yet we know enough of them for our necessary use. And can it be expected then, that Man give a proper Definition of the Infinite God? And yet nothing is more certain than that there is a God, and that he is such as I have before described: And we may know as much of him as our Duty and Happiness requireth.(g)

Q. 12. *But what is the best Conception I can have of God?*

A. I partly told you in the Third Chapter, and the Second. I now tell you further, that we see God here but as in a Glass: His Image on Mans Soul is the nearest Glass: How do you conceive of your own Soul? You cannot doubt but you have a Soul, while you perceive its constant acts: Yet, you see it not: You find clearly that [*It is a Spiritual substance, that hath essentially the power of Vital-Activity, Understanding and Will.*] By this you perceive what a Spirit is: And by this you have some perception what GOD is. All the World is far less to God than a Body to its Soul. And GOD is Infinitely more than a Soul to all

(g) *Jo.* 17. 3. 2 *Tim.* 1. 12. 1 *Jo.* 4. 6, 7. *Jo.* 8. 19. & 14. 7. 9. & 10. 14. 1 *Cor.* 8. 3. *Gal.* 4. 9. 1 *Jo.* 2. 13, 14.

the World : But by the Similitude of a Soul you may most easily conceive of him.

CHAP. X.

Of God's Almightyness, and Creation.

Qu. 1. **W**Hy is God here called [The FATHER] in whom we believe?

A. 1. As he is the first Person in the Eternal Trinity, and so called, The Father of the Eternal Word or Wisdom, as his Son.

2. As he is the Father of Jesus Christ, as Incarnate. (a)

3. As he is the Maker of the whole Creation, and as a Common Father giveth Being to all that is.

4. As he is our Reconciled Father by Christ; and hath adopted us as his Sons, and bound us to Love, and Trust, and Obey him as our Father. But the two first are the chief Sence.

Q. 2. What is God's [ALMIGHTINESS?]

A. His Infinite Power by which he can do all things which are works of Power: He cannot Lie, nor Die, nor be the Cause of sin, for these are no Effects of Power, but of Impotencie.

(a) 2 Cor. 1. 3. & 11. 31. 1 Cor. 8. 6. & 15. 24. Gal. 1. 1. 3, 4. Eph. 1. 3. 17. & 4. 6. & 6. 23. Ph. 2. 11. Col. 2. 2. & 3. 17. 2 Tim. 1. 2. Jam. 3. 9.

Q. 3. *Why is his Almightyness to be believed by us?*

A. We do not else believe him to be GOD: And we cannot else Reverence, Admire, Trust him and Obey him as we ought. (b)

Q. 4. *Why is his Almightyness only named, and no other properties?*

A. All the rest are supposed when we call him GOD. But this is named, because he is first to be Believed in as the Creator; and his Creation doth eminently manifest his Power. And though the Son and the Holy Ghost are Almighty, the Scripture eminently attributeth POWER to the FATHER, WISDOM to the SON, and LOVE and Perfective Operations to the Holy Ghost.

Q. 5. *Is the Creation named to notify to us God's Almightyness?*

A. Yes, and it is a great part of our Duty when we look up to the Heavens, and daily see so far as our short sight can reach, of this wonderful World, to think with most reverend admiration; O what a GOD have we to serve and trust! (c)

Q. 6. *How did God make all things?*

A. He gave them all their Being, Order and well-being by the Power of his Will and Word. (d)

Q. 7. *When did he make all things?*

A. It is not yet Six thousand Years since he made this World, even as much as belongs to us to know.

(b) Gen. 17. 1. Rev. 1. 8. 2 Cor. 6. 18. Psal. 91. 1, 2. Mat. 8. 2. (c) Gen. 17. 31. Rev. 4. 11. & 10. 6. Isa. 40. 28. & 42. 5. & 45. 12. 18. Psal. 8. 1. 3. & 19. 1. & 89. 5. 11. & 104. 1, 2. & 115. 16. (d) Gen. 1. 2, 3.

Q. 8.

Q. 8. *How long was God making this World?*

A. It pleased him to make it the work of Six dayes: and he consecrated the seventh day a Sabbath for the Commemoration of it, and for the solemn Worshipping Him as our Creator.

Q. 9. *For whom, and for what use did God make the World?*

A. God made all things for himself; not as having need of them, but to please his own will, which is the Beginning and the End of all his Works; and to shine in the Glory of the Greatness, Order and Goodness of the World, as in a glass to understanding Creatures, and to communicate Goodness variously to his Works. (e)

Q. 10. *What did God with the World when he had made it?*

A. By the same Power, Wisdom and Will he still continueth it; or else it would presently return into nothing. (f)

Q. 11. *What further must we learn from Gods CREATING us?*

A. We certainly learn that he is our OWNER, our RULER, and our BENEFACTOR or FATHER, and that we are his OWN, and His SUBJECTS, and his BENEFITED Children.

Q. 12. *What mean you by the First, that he is our OWNER?*

A. He that maketh us of nothing, must needs be our absolute Lord or Owner: And therefore may do with all things what he Will, and cannot possibly do any wrong, however he useth us. And

(e) *Prov.* 16. 4. *Rev.* 4. 11. (f) *Heb.* 1. 3. *Ezek.* 18. 4. *1 Cor.* 6. 20. *Psal.* 10. 16.

we must needs be wholly his *Own*, and therefore should wholly resign our selves to his disposing Will. (g)

Q. 13. *What mean you by the Second, that God is our Ruler?*

A. He that by *Creation* is our *absolute Owner*, and hath made us *Reasonable*, and with *Free-will*, must needs have the only *right* and *fitness* to be our Ruler by his *Laws* and *Doctrine* : And we are bound as his *Subjects* to *Obey him absolutely* in all things †.

Q. 14. *How gather you that he is our Father or Benefactor?*

A. If we have our very *Being* from him, and *all the Good* that the whole *Creation* enjoyeth be his free *Gift*, then as he is *LOVE* it self, so he is the *Great Benefactor* of the *World*, but specially to his chosen faithful *People* : And no *Man* or *Angel* hath any thing that is good by way of *merited exchange* from *God*, but all is of free *Gift* : And we owe him our *superlative Love*, and *and Thanks*, and *Praise*.

Q. 15. *Why are Heaven and Earth named as the parts of his Creation?*

A. They are all that we are concerned to know : We partly see the difference between them, and *Gods Word* tells us of more than we see : *Earth* is the place of our present abode in our *Life of Tryals* in *Corruptible Flesh* : *Heaven* is the place where

(g) *Psal.* 119. 94. *Act.* 27. 23. *1 Cor.* 6. 19. *Joh.* 17. 6. 9, 10. *Isa.* 63. 19. *1 Chron.* 29. 11. † *Psal.* 59. 13. & 66. 7. & 103. 19. *Dan.* 4. 17. 25. 32. *1 Tim.* 6. 15. & 1. 17. *Rev.* 17. 14. & 19. 6.

God

God doth manifest his Glory, and from whence he sendeth down those Influences which maintain *Nature*, and which communicate his *Grace*, and prepare us for the Glory which we shall enjoy in Heaven. By *Heaven* and *Earth* is meant all *Creatures*, both Spirits and Corporeal. (h)

Q. 16. *Were there no more Worlds made and dissolved before this : It seems unlikely that God from all Eternity should make nothing till less than Six Thousand Years ago ; when he is a communicative Good, and delighteth to do good in his Works ?*

A. It is dangerous presumption so much as to put such a Question with our Thought or Tongue, and to pry into Gods Secrets, of which we are utterly incapable, (unless it be to shame it or suppress it.) God hath by Christ and the Holy Ghost in Scripture set up a Ladder, by which you may ascend to the Heaven that you are made for : But if you will climb above the top of the Ladder, you may fall down to Hell. (i)

CHAP. XI.

Of the Person of Jesus Christ, the only Son of God.

Qu. 1. **VV** *Ho is Jesus Christ ?*

A. He is God and Man, and the Mediator between GOD and Man. (k)

(h) Gen. 1. 1. (i) Deut. 29. 29. (k) 1 Tim. 2. 5. Heb. 12. 24. & 8. 6. & 9. 15.

Q. 2.

Q. 2. *When did he begin to be God?*

A. He is the Eternal God that had no Temporal beginning ?

Q. 3. *When did he begin to be a Man?*

A. About One thousand six hundred eighty one Years ago. (l)

Q. 4. *If he be GOD, why is he called the Son of God? Are there more Gods than One? And how doth God beget a Son?*

A. There is but *One God* : I before opened to you the Mystery of the Trinity in Unity, to which you must look back. *Begetting* is a word that we must not take carnally; and a *Son* in the *Deity* signifieth not *another substance*. If the *Sun* be said to *Beget* its own *Light*, that maketh it not *another Substance*.

But Christ is also as Man begotten of God in a *Virgins Womb*. (m)

Q. 5. *Was Christ GOD in his low condition on Earth?*

A. Yes, but the GODHEAD appeared not as in heavenly Glory.

Q. 6. *Is Christ a Man now he is in Heaven?*

A. Yes, He is still *God* and *Man*: But his *Glorified Manhood* is not like our corruptible *Flesh*, and narrow *Souls*. (n)

Q. 7. *Had Christ a Soul besides his Godhead?*

A. Yes, for he is a perfect *Man*, which he could not be without a *Soul*.

(l) *Jo.* 1. 1, 2, 3, &c. *1 Tim.* 3. 16. *Rom.* 9. 5. *Tit.* 2. 13. (m) *Ph.* 2. 7, 8, 9, 10. (n) *Act.* 3. 21. *Jo.* 2. 17. & 6. 62. *Eph.* 4. 8, 9, 10.

Q. 8. *Then Christ hath two Parts: One part is God, and the other Man?*

A. The name of PART or WHOLE is not fit for God: God is no PART of any thing, no not of the Universe of *Being*: For to be a PART is to be less than the *whole*, and so to be imperfect: And every WHOLE consisteth of PARTS; but so doth not God. (o)

Q. 9. *Is Jesus Christ one Person or two, viz. A Divine and Humane?*

A. It's dangerous laying too great a stress on words, that are either not in Scripture, or are applyed to God as borrowed from similitude in Man: As the word PERSON signifieth the Eternal *Word*, the Second in the Trinity, Christ is but *One Person*: And though his *humane Soul and Body* assumed be Substances, they are not *another Person*, but another *Nature* united to his Eternal Person, yet not as a *Part* of it, but by a Union which we have no proper Words to express. Christ hath two Natures, and but one Person. But if you take the word PERSON only for a Relation (as of a King, a Judge, &c.) so Christ as MEDIATOR is a PERSON distinct from the same Christ as the Eternal Second Person in the Trinity. (o)

Q. 10. *It seems then Christ had three Natures, a Divine, a Soul, and a Body?*

A. This is a Question about meer Names, He hath only the *Nature* of GOD and of Man. But if you go to anatomize *Man*, you may find in him on Earth, perhaps more Natures than two, Spirit,

(o) Gal 3. 20. 1 Jo. 5. 7. 1 Tim. 2. 5. Eph. 4, 5, 6. Rom. 5. 17, 18.

Fire, Air, Water and Earth : But this is a frivolous dispute.

Q. 11. *In what Nature did Christ appear of Old before his Incarnation?*

A. If it were not by an Angel as his Agent, it must be by some *Body, Light or Voice* made or assumed for that present time.

Q. 12. *I hear some say, That Christ is not One God with the Father, but a kind of under-God, his first Creature, above Angels.*

A. The Scriptures fully prove Christ to be God, and one God with the Father : The form of Baptisin proveth it. There be some Learned Men that to reconcile this Controversie, say, That Christ hath *Three Natures*, 1. The Divine: 2. A Super-angelical: 3. A Humane. And that *God the Eternal Word*, did first of all produce the most perfect of all his Creatures, above Angels, like an Universal Soul, and the *God-Head* uniting it self to *this*, did by *this* produce all other Creatures; and at least did in and by *this* Unite it self *hypostatically* to the humane Nature of Christ. They think divers Texts do favour this threefold Nature; and that the *Arrians* erred only by noting the Super-angelical Nature, and not noting the Divine united to it. But I dare not own so great a point, which I find not that the Universal Church ever owned; nor do I see any cogent Proof of it in the Scripture. (p)

Q. 13. *But God doth all his Works in Order: And he made Angels far Nobler than Man: And*

(p) Jo. 1. 1, 2. Mat. 28. 19. Col. 1. 15, 16, 17, 18. Heb. 1. 2, 3, 4. Rev. 1. 5. 8.

is it like then that he setteth a Man so far above all Angels, as Personal Union doth import?

A. It is not like, if we might judge by the conjectures of our Reason: But Gods *lower* Works are none of them perfectly known here to us: Much less the most Mysterious, even the Glorious Person of the Son of God. If God will thus glorifie his Mercy to Man, by setting him above all the Angels, who shall say to him, What dost thou? And if there be in Jesus Christ, a first created Superangelical Nature, besides the Divine and Humane, we shall know it when we see as Face to Face. In the mean time he will save those that truly believe in him as GOD and Man. (q)

Q. 14. *Why is Christ called Our Lord?*

A. Because he is God; and also as Mediator, All Power in Heaven and Earth is given him, and he is made Head over all things to his Church, *Mat.* 28. 28. *Eph.* 1. 22, 23.

Q. 15. *What do his Names [Jesus Christ] signifie?*

A. *Jesus* signifieth a *Saviour*, and *Christ*, the *Anointed* of God. He being Anointed by God to the Office of a *Mediator*, as the *Great Prophet*, *Priest* and *King* of the Church.

(q) *Heb.* 1. & 2.

C H A P. XII.

*How Christ was Conceived by the Holy Ghost,
and Born of the Virgin Mary.*

Qu. 1. **D**oeth it not seem Impossible that Christ should be begotten on a Virgin without a Man?

A. There is no Contradiction in it : And what is impossible to him that made all the World of nothing? (a)

Q. 2. But it seems incredible that God should be made Man?

A. God was not at all changed by Christ's Incarnation. The Godhead was not turned into Flesh or Soul : but united it self thereto. (b)

Q. 3. But it seemeth an incredible Condescension in God to unite the Nature of Man to himself, in Personal Union.

A. When you understand what it is, it will not seem incredible to you, though wonderful. Consider, 1. That it doth not turn the humane Nature into Divine. 2. Nor doth it give it any of that part or work which was proper to the Divine Nature, and Second Person in the Trinity from Eternity. 3. The Divine Nature is united to the Humane, only to advance this to the excellent Office of Mediation, and that Christ in it may be Head over all things to the Church. 4. And it will abate your wonder if you

(a) Mat. 8. 20. Luke 1. 35. (b) Rom. 1. 3.
Jo: 1. 14. 1 Tim. 3. 16. Gal. 4. 4.

consider, that God is as near to every Creature as the Soul is to the Body: In Him we live, move and have our being. And he is more to us, than our Souls are to our Bodies.

Q. 4. You now make me think that God is one with every M^an and Creature, as well as with Christ. I pray you wherein is the difference?

A. Gods Essence is every where alike: but he doth not *appear* or *work* every where alike: As he is more in Heaven than on Earth, because he there operateth and appeareth in Glory, and as he is more in Saints than in the Ungodly, because in them he Operateth his Grace; so he is in Jesus Christ, otherwise than he is in any other Creature: 1. In that he by the Divine Power qualified him as he never did any other Creature. 2. And designeth him to that work which he never did any other Creature. 3. And fixeeth him in the honourable Relation to that work. 4. And communicateth to him by an uniting act, the Glory which he doth not to any other Creature: And though it's like there is yet more unknown and incomprehensible to us, yet these singular Operations express a singular Operative Union. The Sun by shining on a Wall, becomes not one with it: But by its influence on *Plants*, it becometh one with them, and is their Generical Life.

Q. 5. But how is the Second Person in the Trinity more United to the humane Nature, than the Father and the Holy Ghost? are they divided?

A. You may as well ask, Why God is said to make (c) the World by his WORD, and by his SON: Tho' the Persons are undivided in their works on the Crea-

ture, yet *Creation* is eminently ascribed to the Father, *Incarnation* and *Redemption* to the Son, and *Sanctification* to the Holy Ghost. The Sun's power of Motion, Light and Heat are inseparable: And yet it is the *Light* as such that with our Eye doth cause the same act of light, as united to it. But the perfect Answer to this doubt is reserved for Heaven?

Q. 6. *But how was he conceived by the Holy Ghost, the Second Person by the third, when it is only the Second that was incarnate?*

A. The Holy Ghost is not said to operate on the Second Person in the Trinity, or the Godhead, for Christs Conception; but on the Virgins Body, and by miraculous causing a humane Soul and Body, and their union with the Eternal Word. Gods perfecting Operations are usually ascribed to the Holy Ghost: But the Father and Son, are still supposed Operating by the Holy Spirit.

Q. 7. *Was Christ's Flesh made of the substance of his Mother?*

A. Yes: Else how had he been the Son of Man? (d)

Q. 8. *Was Christ's Soul begotten by his Mother?*

A. It is certain that Man begetteth Man: But how Souls are generated is not fully known by Man: Some say, They are not Generated, but Created: Some say, That they are not Created, but Generated: And I think that there is such a concurrence of God's act and Mans, as may be called a Conjunction of Creation and Generation; that is, that as the Sun-beams by a Burning-Glass may light a Candle, and that Candle light another, and another; yet so that the Light and Heat that doth it, is only from the Sun

continual communication : But will not Light another but as *contradict d* and made forcible by the Burning-glass, or the Candle : So all the Substance of new Souls is from the Divine Efflux, or communication of it, which yet will not ordinarily beget a Soul, but as it is first received in the Generative natural faculty, and so operateth by it, as its appointed Natural means. Thus it seems all humane Souls are caused (Pardon the defects of the Similitude.) But the Soul of Christ miraculously, not without all Operation of the Mothers (for then he had not been the Son of Man) but without a humane Father ; the Holy Ghost more than supplying that defect.

Q. 9. *If Christ was Mary's Son, how escaped he Original guilt ?*

A. By being conceived by the Holy Ghost, and so in his humane Nature made the Son of God, and not generated as other Men are.

Q. 10. *Had Mary any Children after Jesus Christ ?*

A. It goes for a Tradition with most, that she had none : But it is uncertain, and concerneth not our Faith or Salvation. (e)

Q. 11. *Why was Christ Born of a Jew ?*

A. God had made a special Promise to *Abraham* first, that † Christ should be his Seed, in whom all Nations should be blessed : and to *David* after, that he should be his Off-spring, an everlasting King.

Q. 12. *Why was not Christ Born till about Four thousand Years after the Fall ?*

(e) *Heb.* 7. 26. *Mat.* 12. 46. *Mar.* 3. 31. *Jo.* 2. 12. & 7. 3. 5. 10. *Gal.* 1. 19. † *Gen.* 22. 18. & 26. 4. *Psal.* 89. 29. 36. *Rom.* 1. 3. & 4. 16. *2 Tim.* 2. 8.

A. It's

A. It's dangerous asking Reasons of God's Councils which he hath not revealed. But this much we may know, that Christ was Mans Redeemer by *undertaking* what he after did, before his Incarnation. And that he revealed the Grace of Redemption by Promises, Types and Prophecies, and so saved the Faithful: And that Gods works are usually progressive to Perfection, and ripeſt at laſt: And therefore when he had firſt ſent his Prophers, he *laſtly* ſent his Son, to perform his undertaking and bring Life and Immortality more fully to light, and bring in a better Covenant, and gather a more excellent Univerſal Church.

Q. 13. *Were any ſaved by Chriſt before he was made Man?*

A. Yes: They had the Love of the Father, the Grace of Chriſt, and the neceſſary communion of the Holy Ghoſt, and the Promiſe: And in every Age and Nation, he that feared God and workt *Righteouſneſs* was accepted of him. (f)

CHAP. XIII.

Suffered under *Pontius Pilate*, was Crucified, Dead and Buried; he deſcended into Hell.

Qu. 1. **W***Hy is there nothing ſaid in the Creed,*
1. *Of Chriſt's overcoming the Temptations of the Devil and the World?* (g) 2. *Or of his ful-*

(f) See Heb. 11. (g) Matt. 4.

H 3

filling

filling the Law, his perfect Holiness, Obedience and Righteousness? 3. Nor of his Miracles?

A. 1. You must know that the Creed at first when Christ made it the Symbol of Christianity, had but the three Baptismal Articles; (b) to be Baptized into the Name of the Father, Son, and Holy Ghost. 2. And that the rest were added, for the Exposition of these three. 3. And that the Errors that rose up occasioned the additions: Some denied Christ's real Humanity, and some his Death, and said that it was another in his Shape that dyed: and this occasioned these Expository Articles. 4. But the Apostles and other Preachers expounded more to those whom they Catechized, than is put into the Creed; and more is implied in that which is expressed: And had any Hereticks then denied Christ's perfect Righteousness, and Victory in Temptation, it's like it would have occasioned an Article for these. 5. But Christ would not have his Apostles put more into the Creed, than was needful to be a part of the Test of Christianity: And he that understandingly, consentingly and practically, believeth in God the Father, Son, and Holy Ghost, shall be saved. 6. And as to Christ's Miracles; yea, and his Holiness, they are contained in the true meaning of Believing in the Holy Ghost, as I shall after shew.

Q. 2. But why is none of Christ's Sufferings mentioned, before that of his being Crucified?

A. This which is the consummation, implyeth the humiliation of all his Life: his mean (i) Birth, and Education, his mean estate in the World, his Tempta-

(b) Mat. 28. 19. (i) Phil. 2. 7, 8, 9. Heb. 12. 2, 3, 4.

tions, Accusations, Reproaches, Buffeting, Scourging, his Agony, his Betraying, his Condemnation as a Malefactor, by false Witnesses, and the Peoples Clamour, and the Rulers Malice and Injustice : his whole Life was a state of humiliation, finished in his Crucifixion, Death and Burial.

Q. 3. *What made the Jews so to hate and Crucifice him?* (k)

A. Partly a base fear of *Cesar*, lest he should destroy them in jealousy of *Jesus* as a King : And having long revolted from sincerity in Religion, and become Ceremonious Hypocrites, God left them to the blindness and hardness of their Hearts, resolving to use them for the Sacrificing of Christ, the Redemption of the World, and the great enlargement of his Church.

Q. 4. *Why is Pontius Pilate named in the Creed?*

A. Historically to keep the remembrance of the time when Christ suffered : and to leave a just shame on the Name of an unjust Judge. (l)

Q. 5. *Why was Crucifying the manner of Christ's death?*

A. 1. It was the *Romans* manner of putting vile Malefactors to death. 2. And it was a death especially cursed by God ; and Christ foretold it of himself.

Q. 6. *Was it only Christ's Body that suffered, or also his Soul and Godhead?*

A. The Godhead could not suffer ; but he that was God suffered, in Body and in Soul. (m)

Q. 7. *What did Christ's Soul suffer?*

A. It suffered not by any sinful Passion, but by Na-

(k) *Joh.* 11. 48. 50. (l) *1 Tim.* 6. 13. *Col.* 1. 20. & 2. 14. *Eph.* 2. 16. *Gal.* 3. 13. (m) *Matt.* 26. 38. *Joh.* 12. 27.

tural, Lawful fear of what he was to undergo, and feeling of pain, and specially of God's just displeasure with Mans sin, for which he suffered; which God did express by such with-holdings of Joy and by such inward deep sense of his punishing Justice, as belonged to^d one that consented to stand in the place of so many sinners, and to suffer so much in their stead. (n)

Q. 8. *Did Christ suffer the pains of Hell, which the Damned suffer?*

A. The pains of Hell are Gods just punishment of Man for sin; and so were Christs sufferings, upon his consent. But, 1. The Damned in Hell are *hated* of God, and so was not Christ. 2. They are forsaken of Gods holy Spirit, and Grace, and so was not Christ. 3. They are under the Power of Sin, and so was not Christ. 4. They hate God and Holiness; and so did not Christ. 5. They are tormented by the Conscience of their Personal guilt, and so was not Christ: Christs Sufferings and the Damned's vastly differ.

Q. 9. *Why must Christ suffer what he did?*

A. 1. To be an Expiatory Sacrifice for sin: God thought it not meet as he was the just and holy Ruler of the World, to forgive sin without such a Demonstration of his Holiness and Justice, as might serve as well to the Ends of his Government, as if the *Sinners had suffered* themselves. 2. And he suffered to teach Man, what sin deserveth, and what a God we serve, and that we owe him the most costly obedience, even to the death; and that this *Body, Life, and World* are to be denied, contemned and forsaken, for the sake of Souls, and of Life Everlasting, and of

(n) *Luk.* 22. 44.

God, when he requireth it. The Cross of Christ is much of the Christians Book. (o)

Q. 10. *What sorts of Sin did Christ die for?*

A. For all sorts, except Mens not performing those Conditions which he requireth of all that he will pardon and save.

Q. 11. *For whose sins did Christ Suffer?*

A. All Mens sins were instead of a *meritorious cause* of Christ's Sufferings; he suffered for Mankind as the *Saviour of the World*: And as to the *Effect*, his Suffering purchased a *conditional Gift of free pardon and life to all that will believingly accept it, according to the nature of the things given*: But it was the will of the Father, and the Son, not to leave his death to uncertain success, but *infallibly to cause the Elect to believe and be saved.* (p)

Q. 12. *Was it just with God to punish the Innocent?*

A. Yes, when it was Christs own undertaking by consent, to stand as a Sufferer in the room of the guilty.

Q. 13. *How far were our sins imputed to Christ?*

A. So far as that his consent made it just that he suffered for them. He is said to be *made sin for us*; who knew no sin, which is, to be made a Curse or Sacrifice for our sin. But God never took him to be really or in his esteem a sinner: He took not our *fault* to become *his fault*, but only the *punishment* for our faults to be due to him. Else sin it self had been made his own, and he had been relatively and properly a

(o) Heb. 9. 26. & 10. 12. 1 Cor. 5. 7. Luk. 14. 33. 1 Cor. 2. 2. Gal. 2. 2. & 3. 1. & 5. 24. & 6. 14. Ph. 2. 8. & 3. 7, 8, 9. (p) Rom. 5. 6. 8. & 14. 9. 15. 2 Cor. 5. 14, 15. Heb. 2. 9. 1 Tim. 2. 6. 1 Joh. 2. 2. Job. 1. 29. & 3. 16. 18, 19. & 4. 42. & 6. 51.

Sinner, and God must have hated him as such, and he must have dyed for his own Sin when ours was made his own: But none of this is to be imagined (q)

Q. 14. *How far are Christ's Sufferings imputed to us?*

A. So far as that we are reputed to be justly forgiven and saved by his Grace, because he made an expiation by his Sacrifice for our Sins: But not so as if God mistook us to have suffered in Christ, or that he or his Law did judge that we our selves have made satisfaction or expiation by Christ. (r)

Q. 15. Was not that penal Law, [*In the day that thou eatest thereof thou shalt die*] and [*The Soul that sinneth shall die*] fulfilled by execution for us all in Christ, and now justifieth us as so fulfilled?

A. No: That Law condemned none but the Sinner himself, and is not fulfilled unless the Person suffer that sinned. That Law never said [*Either the Sinner or another for him shall die.*] Christ was given us by God as above his Law, and that he might justly and mercifully forgive sin, though he executed not that Law: That Law did but make punishment *our Due*, and not Christ's, but not bind God to inflict it on us, when his Wisdom knew a better way. It is not that Law as fulfilled that justifieth us, but another, even the Law of Grace: Satisfaction is not the fulfilling of the penal Law. (s)

Q. 16. *Did not Christ fulfill the Commands of the Law for us by his Holiness and perfect Righteousness? What need was there that he suffer for us?*

(q) 1 Pet. 2. 22. (r) 1 Pet. 3. 18. Act. 26. 18.
 (s) Rom. 3. 19, 20, 21. 28. & 4. 13. 15. & 10. 4.
 Gal. 2. 16. 21. & 3. 11. 13. 18, 19. 24.

A. The

A. The Law or Covenant laid on him by his Father was, that he should *do both*; and therefore both is the performance of that Condition on which God gave us to him to be pardoned and saved by him. If he had fulfilled the Commands of the Law by perfect Holiness and Righteousness, in our *Legal Persons*, so as that God and his Law would have reputed *us* to have done it by him, then indeed being reputed perfect Obeyers, we could not have been reputed Sinners that needed suffering or pardon. But Christs habitual, active and passive Righteousness, were (all the parts of his One Condition) performed by him, to be the meritorious Cause of our Justification. (t)

Q. 17. *Why is Christs Death and Burial named besides his Crucifixion?*

A. Those words have been since added to obviate their Error who thought Christ dyed not on the Cross.

Q. 18. *What is meant by his descending into Hell?*

A. Those words were not of some Hundred Years in the Creed: And since they were put in, have been diversly understood: There is no more certain nor necessary to be believed, but that, 1. Christs Soul was, and so ours are, immortal, and remained when separated from the Body. 2. And that as death being the separation of Soul and Body was threatned by God as a punishment to both, so the Soul of Christ submitted to this penal separation, and went to the place of separated Souls, as his Body did to the Grave. (u)

(t) *Mat.* 3. 15. & 5. 17. *Isa.* 53. 11. *1 Cor.* 1. 30. *2 Cor.* 5. 21. (u) *1 Cor.* 15. 4, 5. *Psa.* 16. 9, 10. *1 Pet.* 3. 18, 19, 20, 21.

Q. 19. *Of what use is this Article to us?*

A. Of great and unspeakable use: 1. We learn hence what Sin deserveth: shall we play with that which must have such a Sacrifice? (x)

2. We learn hence that a sufficient expiatory Sacrifice is made for sin: and therefore that God is reconciled, and we need not despair, nor are put to make expiation our selves, or by any other.

3. We learn that Death, and the Grave, and the state of Separate Souls, are Sanctified; and Satan conquered as he had the power of Death, as Gods Executioner: And therefore that we may boldly die in Faith, and commit Soul and Body into the hand of him that died for them.

Q. 20. *But did not Christ's go to Paradise? and can that be penal?*

A. Yes: And so do faithful Souls. But the Soul and Body are a perfect Man; and Nature is against a Separation; And as the Union of Christs Soul and glorified Body now in Heaven is a more perfect state than that was of his separated Soul, so the deprivation of that Union and Perfection was a degree of penalty: And therefore it was the extraordinary privilege of *Enoch* and *Elias* not to die.

(x) *Heb.* 9. 21. *Col.* 1. 20. *Eph.* 1. 7. *1 Pet.* 1. 2. 19. *Rom.* 3. 25. *Heb.* 2. 14. *1 Jo.* 2. 1, 2, 3. & 4. 10. *Heb.* 9. 14. *Eph.* 2. 13. *Rev.* 1. 5. & 5. 9. & 7. 14. & 14. 20.

CHAP. XIV.

The Third Day he rose again from the Dead.

Q. 1. **H**ow was Christ said to be three dayes in the Grave?

A. He was there part of the Sixth day, all the Seventh, and part of the First. (a)

Q. 2. Is it certain that Christ rose from the Dead, the third day?

A. As certain as any Article of our Faith, Angels witnessed it: *Mary* first saw him and spake with him: Two Disciples going to *Emmaus*, saw him, to whom he opened the Scriptures concerning him: *Peter* and others Fishing, saw him, and spake and eat with him: The Eleven assembled, saw him: *Thomas* that would not else believe, was called to see the print of the Nails, and put his Finger into his pierced side. He was seen of above Five hundred Brethren at once: He gave the Apostles their Commission and Instructions, and his Blessing, and ascended Bodily to Heaven in their sight: And afterward appeared in Glory to *Stephen* and *Paul*: But I have before given you the proof of the Gospel, and must not repeat it. (b)

Q. 3. Was it forcknown that Christ would rise?

A. Yes: It was foretold by the Prophets, and expressly and often by him elf to his Apostles and the Jews,

(a) Mat. 12. 39, 40. & 16. 4. Joh. 20. Mat. 28. (b) 1 Cor. 15. 5, 6.

and therefore they set a Sealed Stone with a Guard of Souldiers on the Sepulcher to watchit. (c)

Q. 4. *It is a wonder that the Jews then believed not in him?*

A. The Rulers were now more afraid than before that Christ would by the People be Proclaimed their King, and then the *Romans* destroy their City and Nation; for they feared Men more than God: And withal they had put him to death on that account, as if his making himself a King had been Rebellion against *Cesar*, and [*King of the Jews*] was written as his Crime by *Pilate* on his Cross: and so they were engaged against him as a *Rebel*, though he told them his Kingdom was not a *Worldly* one: And they seemed to believe that he did all his Miracles by the Devil as a Conjuror, and therefore that he was raised by that Devil: (d) which was the Blasphemy against the Holy Ghost: And as for the Common People, they deceived them by hiring the Souldiers to say, That his Disciples stole his Body while they slept. (e)

Q. *But why would Christ appear to none but his Disciples?*

A. We are not fit to give God a Law: His works are done in infinite Wildom. But we may see, 1. That they who had hardned their Hearts against all his Doctrine, and the Miracles of his Life, and maliciously put him to Death as a Blasphemer, a Conjuror, and a Traitor to *Cesar*, were unworthy and unmeet to be the Witnesses of his Resurrection: And its like it would but have excited their rage to have

(c) *Act.* 26. 23. *Mat.* 20. 19. *Mark* 8. 31. & 9. 31. & 10. 34. *Luke* 24. 7. 46. *Joh.* 20. 9. *Rom.* 14. 9. 1 *Thef.* 4. 14. (d) *Matth.* 12. (e) *Matth.* 28. 3.

tryed a new Persecution. His Resurrection being the first act of his triumphant Exaltation, none were so fit to see him as those that had followed him in his Sufferings: Even as wicked Men are not meet (as Paul was) to be 'rapt up into Paradise and the Third Heavens, and hear the unutterable things. (f) •

2. The Witnesses whom he chose were enow and fit Persons for that Office, being to be sent abroad to Proclaim it to the World.

And God confirmed their Testimony by such abundant Miracles, of which you heard before. (g)

3. And yet he left not the Infidels without convincing means: As he before told them, that he would raise in three Dayes the Temple of his Body, when they destroyed it; so they saw the Earthquake, the Sun darkned, the Vail of the Temple rent at his Death; and their Souldiers saw the Angels that terrified them, and told the Rulers what they saw: And after all, it was to Paul a Persecutor (and partly to his company) that Christ appeared. (h)

Q. 6. *Why must Christ rise from the Dead?*

A. You may as well ask, Why he must be our Savior?

1. If he had not risen, Death had conquered him, and how could he have saved us that was overcome and lost himself. (i)

2. He could not have received his own promised Reward; even his Kingdom and Glory: It was for the Joy that was set before him, that he endured the Cross and despised the shame: Therefore

(f) Act. 10. 41. & 1, 2, 3, 4, 5. 22. & 4. 2. 33. & 17, 18. Heb. 6. 2. (g) 1 Cor. 15. 4. 6. Heb. 2. 3, 4, 5. (h) Mat. 26. & 27. Luke 23. Act. 9. (i) 1 Cor. 15. 13, 14. 20.

God gave him a Name above every Name, to which every created Knee must bow. (k)

3. His Resurrection was to be the chief of all those Miracles by which God witnessed that he was his Son, and the chief Evidence by which the World was to be convinced of his Truth, (l) and so was used in their Preaching by the Apostles. That Christ rose from the Dead, is the chief Argument that makes us Christians.

4. The great executive parts of Christs saving Office were to be performed in Heaven, which a dead Man could not do. How else should he have Inceded for us as our heavenly High-priest? How should he have sent down the Holy Ghost to renew us? How should he as King have governed and protected his Church on Earth unto the End? How should he have come again in Glory to Judge the World? and how should we have seen his Glory (as the Mediator of Fruition) in the Heavenly Kingdom. (m)

Q. 7. *I perceive then that Christ's Resurrection is to us an Article of the greatest use? What use must we make of it?*

A. You may gather it by what is said, 1. By this you may be sure that he is the Son of God and his Gospel True. (n) 2. By this you may be sure that his Sacrifice on the Cross was accepted as sufficient. 3. By this you may be sure that Death is Conquered, and we may boldly trust our Saviour, who tasted and overcame Death, with our departing Souls. 4. By

(k) *Heb.* 12. 3, 4. *Phil.* 2. 7, 8. (l) *Rom.* 1. 4. *1. Pet.* 1. 3, 4. & 3. 21. *Joh.* 11. 24, 25. (m) *1. Pet.* 1. 3, 4. & 3. 21. *Phil.* 3. 10, 11. 19, 20, 21. *Rom.* 6. 5. *Heb.* 4. 14, 15. & 6. 20. & 7. 16, 17, 18. & 8. 1, 2, 3. & 10. 21, 22.

this you may be sure that we have a powerful High priest and Intercessour in Heaven, by whom we may come with reverend boldness unto God. 5. By this we may know that we have a powerful King, both to obey and to trust with the Churches Interest and our own. 6. By this we may know that we have a Head still living, who will send down his Spirit to gather his Chosen, to help his Ministers, to Sanctifie and Comfort his People, and prepare them for Glory. 7. By this we are assured of our own Resurrection, and taught to hope for our final Justification and Glory. 8. And by this we are taught that we must Rise to Holiness of Life. (n)

CHAP. XV.

He ascended into Heaven, and sitteth on the right Hand of God the Father Almighty.

Qu. 1. **H**ow long was it between Christ's Resurrection and his Ascension?

A. Forty dayes: He rose on the day which we call Easter-day, and he ascended on that which we call Ascension day, or Holy Thursday. (a)

Q. 2. Did Christ stay all that while among his Disciples visibly?

A. No: but appeared to them at such seasons as he saw meet. (b)

(n) Rom. 8. 34. Col. 2. 12, 15. Col. 3. 1. 4, 5.
(a) Act. 1. 3, 4. Mat. 28. (b) Jo. 20. & 21.

Q. 3. *Where was he all the rest of the Forty Days?*

A. God hath not told us, and therefore it concerneth us not to know.

Q. 4. *He shewed them that he had Flesh and Blood; how then was he to them invisible, the most part of the Forty dayes?*

A. The Divine power that raised Christ, could make those alterations on his Body, which we are unacquainted with.

Q. 5. *How was Christ taken up to Heaven?*

A. While he was speaking to his Apostles of the things concerning the Kingdom of God, and answering them that hoped it would presently be, and had given their Commission, and the Promise of the Holy Ghost, and commanded them to wait for it at *Jerusalem*; he was taken up as they gazed after him, till a Cloud took him out of their sight: And two Angels like two Men in white, stood by them and askt them why they stood gazing up to Heaven, telling them that *Jesus* who was taken up should so come again. (c)

Q. 6. *Had it not been better for us that he had staid on Earth?*

A. No: He is many wayes more useful to us in Heaven. (d) 1. He is now no more confined in presence to that small Countrey of *Judea*, above the rest of the World, as a Candle to one room, but as the Sun in his Glory, shineth to all his Church on Earth. 2. He is possessed of his full Power and Glory (by which he is fit to protect and Glorifie us.) 3. He intercedeth for us where our highest Concerns and Interest are.

(c) *Act.* 1. 4, 5. (d) *Act.* 1. 10, 11. *Jo.* 16, 17. & 15. 26. & 14. 16, 26. *Gal.* 4. 4, 6.

4. He sendeth his Spirit on Earth to do his work on all believers Souls.

Q. 7. *What is meant by his sitting on the right Hand of God?*

A. Not that God hath Hands or is confined to a place as Man is. But it signifieth that the Glorified Man *Jesus* is next to God in Dignity, Power and Glory; and as the Lieutenant under a King, is now the Univerſial Administrator or Governour of all the World under God the Father Almighty. (e)

Q. 8. *I Thought he had been only the Lord of his Church?*

A. He is Head over all things to his Church. All Power and things in Heaven and Earth are given him: Even the frame of Nature dependeth on him: He is Lord of all: But it is his Church that he Sanctifieth by his Spirit and will Glorifie.

Q. 9. *If Christ have all power, why doth he let Satan and Sin still reign over the far greatest part of the Earth?*

A. 1. Satan reigneth but over Volunteers that wilfully and obstinately chooſe that Condition: And he reigneth but as the Jailor in the Priſon, as Gods Executioner on the wilfull refuters of his Grace. (f) And his reign is far from absolute; he croſſeth none of the Decrees of God, nor overcometh his power, but doth what God ſeeth meet to permit him to do. He ſhall deſtroy none of Gods Elect, nor any that are truly willing of Saving Grace. And as for the fewnels of the Elect

(e) *Mat.* 26. 64. *Act.* 7. 55, 56. *Rom.* 8. 34. *Eph.* 1. 20, 21, 22, 23. *Col.* 3. 1. *Heb.* 1. 3, 13. & 8. 1. & 10. 12. *Eph.* 1. 23. *Mat.* 28. 18. (f) *Rev.* 12. 9. & 13. 14.

I shall speak of it after, about the Catholick Church.

Q. 10. *But is not Christs Body present on Earth, and in the Sacrament?*

A. We are sure he is in Heaven, and we are sure that their Doctrine is a fiction contrary to Sense, Reason and Scripture, that say the Consecrated Bread and Wine are substantially turned into the very Body and Blood of Christ, and are no longer Bread and Wine. But how far the presence of Christs Soul and Body extendeth, is a question unfit for Mans determination, unless we better knew what Glorified Souls and Bodies are: We see that the Sun is eminently in the Heaven: And yet whether its lucid Beams be a real part of its substance which are here on Earth, or how far they extend, we know not: nor know we how the Sun differeth in Greatness or Glory from the Soul and Body of Christ: nor know when an Angel is in the room with us, and when not: These things are unfit for our enquiry and decision. (g)

CH A. P. XVI.

From thence he shall come again to judge the Quick and the Dead.

Qu. I. **W**hat is meant by the Quick and the Dead?

A. Those that are found alive at Christ's coming, and those that were dead before. (a)

(g) Act. 3. 21. 1 Cor. 15. 44, 45. (a) 1 Thes. 4. 15, 16, 17.

Q. 2. Are not the Souls of Men judged when Men die?

A. In part they are: But as it is Soul and Body that make a Man, so it is the Judgment upon Soul and Body which is the full judgment on the Man: God's Execution is the principal part of his Judgment: And as Souls have not the fulness of Glory or Misery till the Resurrection, so they are not fully Judged till then: And Societies must be then judged, and Persons in their Sociable relations together. (b)

Q. 3. Whither is it that Christ will come, and where will he judge the World?

A. Not in Heaven, for the wicked shall not come thither: But Paul tells us, *1 Thes. 4. 16.* [That the Lord himself shall descend from Heaven, with a shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first, and then they that are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.] By which it appeareth that the place of Judgment will be in the Air, between Heaven and Earth.

Q. 4. In what manner will Christ come to Judgment?

A. Christ tells us, *Matth. 25. 31.* That the Son of Man (that is, Christ as Man,) shall come in his Glory, and all the Holy Angels with him, and shall sit on the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats.] And St. Paul saith,

(b) *Mat. 25. 2 Thess. 1. 6, 7. 10, 11. Joh. 5. 22. 25.*

2 *Theff.* 1. 7, 8. The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : Who shall be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power, when he shall come to be glorified in his Saints, and to be admired in all them that believe.

Q. 5. Where are the Souls of the Dead before the Day of Judgment?

A. The Souls of the Faithful are with Christ in Heaven, and the Souls of the Wicked are with Devils in misery.

Q. 6. Where is it that the Devils and Wicked are in misery?

A. They are shut out from the Glory of God, and where ever it be that they are, it is as Gods Prison, till the Judgment of the Great Day. But the Scripture calleth the Devil, [*the Prince of the Power of the Air*] *Eph.* 2. 2. Yet is he on Earth, for he worketh in the Children of disobedience, and is ready with his Temptations with all Men : And he is said to go to and fro in the Earth, *Job* 1. 7. & 2. 2. And he is said to walk in dry places, seeking rest, and dwelling in the wicked, *Mat.* 12. 43, 44.

Q. 7. But are the Souls of the Wicked in no other Hell than the Devils are?

A. The Scripture tells us of no other : But it tells us not of their tempting and possessing Men as Devils do, but of their suffering.

Q. 8. Are Devils and Wicked Souls in the same Hell that they shall be in after the Day of Judgment, and have they the same punishment?

A. Whether there shall be any change of the Place, it is not

not needful for us to know : But the punishment is of the same kind : But it will be greater after Judgment : were it but because the Body joyned to the Soul, and the multitude of the damned joyned in the Suffering, will make every one more receptive of it.

Q. 9. *Is there no middle place between Heaven and Hell? or a middle state of Souls that are in hope of deliverance from their pain?*

A. Hell it self is not all one Place, (c) seeing Devils are both in the Air and in the Earth, and where else we know not : And in Job 1. 11, 12. Satan was among the Sons of God. But as for any hope of deliverance to them that die unpardoned, the Scripture tells us of none, both saith that [*the Night cometh when none can work*] and that *This is the accepted time : this is the Day of Salvation*: And that [*every Man shall be judged according to what he had done in the Body, whether it be good or evil.*] It is therefore mad presumption for any one to neglect this Day of Salvation upon a hope of his own making, that they that die the Slaves of the Devil may repent and be delivered in their Airy Life, and be made the Children of God ; or that any Purgatory fire shall refine them, or any Prayers of the Saints in Heaven or Earth deliver them. (d)

Q. 10. *But it seems by their pleading described by Christ, Mat. 25. that they will not be past hope till the Sentence be passed on them.*

A. But the same Text, tells you what Sentence certainly shall pass ; and therefore that if they keep any hope it is not of Gods making, but their own, and

(c) Luke 16. 22, 9. (d) Mat. 5. 25, 26. Mark 9. 43, 44, 45, 46.

will be all in vain: But indeed those words seem rather to express their fervent desire to escape Damnation, than their hope. The wicked may cry for Mercy when it is too late, but shall not obtain it: *Dives Luke 16.* may beg for a drop of Water, but not get it.

Q. 11. *But will it not be a long work to judge all that ever lived from the beginning of the World unto the End?*

A. Gods Judgment is not like Mans, by long talk and wordy Tryal, though Christ open the Reasons of it after the manner of Men; Gods Judgment consisteth of full *Conviction* and *Execution*: And he can convince all Men in a moment by his *Light*, shining at once into every ones Conscience: As the Sun can enlighten at once the Millions of Eyes all over the Earth. And Gods execution (casting all the wicked into utter darkneis and misery) needs no long time, though it's continuance will be for ever. (e)

Q. 12. *May we know in this life, what Judgment Christ will then pass on us?*

A. All Men, or most Men do not know it: Nor will it be known by a slight and sudden Thought; nor by blinded or self-flattering Sinners; nor by the wotter sort of true Believers, that sin as much as will stand with sincerity; nor yet by such ignorant Christians who understand not well the terms of the Covenant of Grace, or have true Grace, and know it not to be true: nor yet by such timorous Christians, whose fear doth hinder Faith and Reason. But there is no doubt but *we may know*, and ought to use all diligence to know what Sentence Christ will pass upon us. (f)

(e) 2 Tim. 4. 1. (f) Jo. 12. 47, 48. Rom. 2. 12, 13. Act. 17. 31. Mark 16. 16.

For, 1. The difference between Heaven and Hell is so great, that there must needs be a great difference between them that shall go to each : And therefore it may be known : Christ's Spirit is not an undiscernable Mark and Pledge to them that have it. 2. And we are commanded to search and try our selves ; and many Marks of difference are told us, and the Persons plainly described that shall be Justified and Condemned : And they are already here Justified and Condemned by that Law by which they shall be judged. 3. And what comfort could we have in all the Redemption and Grace of Christ, and all the Promises of Salvation, if we could not come to know our Title by them. (g)

Q. 13. *Who be they that Christ will then justify, or condemn ?*

A. I must not here answer that Question, because its proper place is afterward, under some of the following Articles.

Q. 14. *But I find some Scriptures, saying, That we are not justified by works, but by Faith in Christ ; and yet in Mat. 25. Christ passeth the Sentence upon Mens Works as the Cause ; and it's said, We shall be judged according to our works.*

A. By works, Paul meaneth (h) All works that are conceived to make the reward to be not of Grace, but of Debt : All works which are set in competition or opposition to Justification by Faith in Christ : The

(g) *Mal. 3. 17. 18. Mat. 25. Mat. 13. Rom. 8. 30. Jo. 17. 2, 3. Heb. 9. 27. 2 Cor. 5. 10. Heb. 6. 2. (h) Aët. 24. 25. Jam. 2. 13. Aët. 17. 31. Rom. 3. 27. Gal. 2. 16, 17. & 3. 2. 5. 10. Eph. 2. 7. Tit. 3. 5, 6. Rom. 4. 4. & 2. 2, 3, 5. Eccl. 12. 24.*

Question between him and the *Jews* was, Whether the Divine excellency of *Moses's* Law was such, as that it was given to justify the doers of it as such? Or whether it was but an Index to point them to Christ the end of the Law, by whom they must be justified? But it is *not* *Believing in Christ*, nor begging his Grace, nor thankfully accepting it, that *Paul* meaneth by *Works* in his exclusion: It is this that he sets against these works. And as we are here made Justified Persons by meer Grace, giving us Repentance and Faith in Christ (that is, making us Christians:) so this obligeth us to live and die as Christians, if we will be saved. And therefore the final justifying Sentence at Judgment doth pass on us according to such works only as are the performance of our Covenant with Christ, without which we shall not be saved, and therefore not then justified; our Justification then being the justifying of our Title to Salvation, and therefore hath the same conditions.

Q. 14. What may we further learn by this Article of Christ's coming?

A. 1. We must learn to Fear, and Obey him that must judge us: And to live as we would then hear of it, and to make it all the work of Our lives to prepare for that day and final doom. And diligently to try our Hearts and Lives, that we may be sure to be then justified.

2. We must not be discouraged that we see not Christ, but remember that we shall shortly see him in his Glory: In the Sacrament and all his worship, let us do it, as expectants of his coming.

(i) *Rom.* 14. 10. *Rev.* 20. 12, 13. & 22. 14. *Jam.* 2. 14, &c. *Mat.* 12. 36, 37. *2 Pet.* 3. 11, 12.

3. We

3. We have no cause to be dismayed at the Prosperity of the Wicked, nor at our Persecutions or any sufferings, while we foresee by Faith that glorious Day.

4. We should live in the joyful Hopes of that Day, when he that died for us, and Sanctified us, shall be our Judge, and justifie us, and finally judge us to endless Life : And ye must love, and long, and pray for this Glorious coming of Christ. Come Lord Jesus, come quickly, Amen.

CHAP. XVII.

III. I Believe in the Holy Ghost.

Qu. 1. **W**hat is meant by believing in the Holy Ghost ?

A. It meaneth our Believing what he is, and what he Doth : and our Trusting to Himself, and to his Works.

Q. 2. *What must we believe of Himself ?*

A. That he is God, the Third Person in the Trinity, One in Essence with the Father and the Son.

Q. 3. *What must we believe of his Works ?*

A. We must believe, 1. That the Holy Ghost is the great Agent and Advocate of Jesus Christ on Earth, by his works to be his Witness, and to plead his Cause and communicate his Grace.

2. That the Holy Ghost was the Author of those many uncontrolled Miracles by which the Gospel of Christ was Sealed to the World : And therefore that

(a) Mat. 28. 19. 1 Jo. 5. 7. Acts 5. 3. Mat. 12. 31, 32. those

those Miracles were the certain attestation of God : (b)

3. That the Holy Ghost was given by Christ to his Apostles, and Evangelists, to enable them to perform the extraordinary Office to which they were Commissioned, to teach the Nations to observe all things that Christ had commanded, and to lead them into all Truth, and bring all things to their remembrance.

4. That therefore the Doctrine of the said Apostles and Evangelists, first preached by them, and after Recorded in the Sacred Scriptures for the use of the Church to the end of the World, as the full Doctrine and Law of Christ, is to be received as the Word of God, indited by the Spirit.

5. That it is the work of the Holy Ghost to Sanctifie all Gods Elect ; that is, to illuminate their understandings, to convert their Wills to God, and to strengthen and quicken them to do their duty, and conquer Sin, and save them from the Devil, the World and the Flesh : And to be in them a Spirit of Power and Love, and a sound mind : And so that the Holy Ghost is an *Intercessor* within us to communicate LIFE, LIGHT and LOVE, from the Father, and the Son, and excite in us those Holy Desires,

(b) *Joh.* 14. 15, 16, 17. 26. & 15. 26. & 16. 7, 8, 9, 10, 11, 13, 14, 15. *Mark* 1. 8. *Act.* 1. 5. 8. & 2. 4, 33. 38. & 4. 31. & 6. 3. 5. & 8. 17. & 10. 44, 45. & 11. 15, 16. & 19. 2, 6. *Rom.* 15. 13, 16. 1 *Cor.* 12. & 6. 11, 19. 2 *Cor.* 13. 14. *Tit.* 3. 5, 6. *Heb.* 2. 3, 4. 2 *Pet.* 1. 21. *Rom.* 8. 9, 15, 16. *Jud.* 20. *Luke* 11. 13. *Eph.* 1. 13. & 4. 30. 1 *Thef.* 4. 8.

Thanks

Thanks and Praise, which are meet for Gods acceptance. All this is contained in our *Believing in the Holy Ghost*.

Q. 4. *If all this be in it, it seemeth a most necessary part of Faith.*

A. The Perfective works of God are used to be ascribed to the Holy Ghost: This is so weighty and necessary a part of Faith, that all the rest are insufficient without it: Millions perish that God created, and that Christ in a general sort (as aforesaid) dyed for; but those that are Sanctified by the Holy Ghost are saved. It is the work of the Holy Ghost to Communicate to us the Grace of Christ, that the work of Creation and Redemption may attain their Ends.

Q. 5. *How is it proved that the Holy Ghost is God?*

A. In that we are Baptized into the Belief of him as of the Father and the Son: And in that he doth the works proper to God, and hath the Attributes of God in Scripture: Which also expressly saith [*There are Three which bear Record in Heaven, the Father, the Word, and the Holy Spirit, and these three are One,* 1 Joh. 5. 7.

Q. 6. *I have oft marvelled that the Creed left out, 1. The Authority of the Apostles: 2. And their Miracles, and Christs. 3. And the Authority of the Scriptures; and now I perceive that all these are contained in our believing in the Holy Ghost.*

A. No doubt, but it is a Practical Article of Faith (c) in which we profess to believe in the Holy Ghost, in his *Relation and Works on Man*; and therefore as Christ's Agent in gathering his Church, by the Apo-

(c) Joh. 16. 13.

stolical Power, Preaching, Writings and Miracles; and in the Sanctifying, and helping all true Believers.

Q. 7. By this it seems there are many wayes of denying the Holy Ghost?

A. Yes: 1. They deny him, who deny his Godhead, as the Third Person in the Blessed Trinity.

2. They deny him who deny that the Miracles of Christ and his Apostles were God's Testimony to Christ, (being convinced of the Truth of the Facts.)

3. They deny him who deny the extraordinary qualifications of the Apostles, and suppose them to have had but the prudence of ordinary honest Men.

4. They deny the Holy Ghost, who deny the sacred Scriptures to be indited by him, and to be true.

5. They deny him, who deny him to be the Sanctifier of God's Elect, and feign Holiness to be but conceit, deceit or common Virtue.

Q. 8. But are all these the unpardonable sin against the Holy Ghost?

A. The unpardonable sin is called [The Blasphemy against the Holy Ghost, Mat. 12. (d) And it is when Men are convinced that those Miracles were done, and those gifts given, which are God's attestation to Christ and his Gospel, but they fixedly believe and say, That they were all done by the power of the Devil, by Conjurat[i]on, and not by God, and therefore notwithstanding them, Christ was but a Déceiver. And this sin is unpardonable, because it rejecteth the only re-

medy, The Spirits witness to the truth of Christ : He that will not believe this Witness, shall have no other.

Q. 9. *But how may we know that we are Sanctified by the Spirit ?*

A. By that Holiness which he causeth : 1. When our Understandings so know and believe the Truth and Goodness of the Gospel and its Grace, as that we Practically esteem and prefer the Love of the Father, the Grace of the Son, and the Communion of the Holy Ghost, and the heavenly Glory, before all the Pleasures, Profits and Honours of this World, that stand against them, and before Life it self.

2. When Our Wills do with habitual Inclination and Resolution, Love and Choose the same, before all the said things that stand in competition.

3. When in the course of our Lives we seek them first, and hold them fastest in a time of Tryal, forsaking the Flesh, the World, and the Devil, so far as they are against them, and living in sincere (though not perfect) Obedience to God. (e)

Q. 10. *Is the Spirit or the Scripture higher, and the Rule of Faith and Life ?*

A. The Spirit as the Author of the Scripture is greater than the Scripture ; and the Scripture as the Word of the Spirit is the Rule of our Faith and Lives ; and greater than our Spiritual gifts : The Spirit in the Apostles, was given them, to write (when they had preached) that Doctrine which is our Rule : But the Spirit is not given to us to make a new Law or Rule, but to be-

(e) Act. 26. 18. Eph. 1. 18. Col. 1. 9, 10.
2 Cor. 5. 17. Mat. 18. 3. Joh. 3. 3, 5, 6. Heb. 12.
14. Mat. 6. 33. 2 Thes. 2. 13. 1 Pet. 1. 2.
2 Thes. 2. 2. 1 Jo. 4. 1, 2, 3.

lieve, Love and Obey that already made. As under the Law of *Moses*, God that made the Law, was greater than the Law: But when God had made that Law their Rule, he did not after that teach good Men to make another Law, but to understand and obey that.

Q. 11. There are many that boast of the Spirit and Revelations; how shall we try such, whether their Spirits be of God?

A. 1. If they pretend to do that which is fully done by the Spirit already, that is, to preach or write another Gospel, or make a new Law for the Universal Church, seeing this was the Prophetical extraordinary Office of Christ and the Spirit in the Apostles, such imply an accusation of insufficiency on Christs and the Spirits Law or Rule, and arrogate a power never given them; and so are false Prophets.

2. If they contradict the written Word of God, which is certainly Sealed by God's Spirit already, it must needs be by an evil Spirit: For God's Spirit doth not contradict it self. (*f*)

Q. 12. But had not the Priests under the Law, the Spirit of God, as well as Moses that gave them the Law?

A. Moses only (and *Aaron* under him) had God's Revelation to make the Law: And the Priests only to keep it, teach it and rule by it. And so it is as to the Apostles of Christ, and the succeeding Ministry.

Q. 13. But might not Kings then make Religious Laws?

A. Yes: to determine such circumstances as God

(*f*) *Gal. 2. 7, 8.*

had only given them a General Law for, and left to be determined by them ; but not to make new Laws of the same kind with Gods ; nor to add to or alter them.

Q. 14. But were there not Prophets after Moles that had the Spirit ?

A. Yes : But they were not Legislators, but sent with particular Mandates, Reproofs, or Consolations ; save only *David* and *Solomon* who had directions from God himself (not to make a new Law of God, but) to order things about the Temple and its Worship.

So if any Man now pretend to a Prophetical Revelation, it must not be Legislative to the Catholick Church, nor against Scripture, but about particular Persons, Acts and Events ; and it must be proved by Miracle or by Success before another is bound to believe him.

Q. 15. Must I take every motion in me, to be by the Holy Ghost which is agreeable to the Word of God, or for doing what is there commanded ?

A. Yes, if it be according to that Word, for the Matter, End, Manner, Time, and other circumstances. But Satan can transform himself into an Angel of Light, (g) and mind us of some Text or Truth to misapply it, and put us on Meditation, Prayer or other duty at an unseasonable Time, when it would do more hurt than good ; or in an ill manner, or to ill Ends : He can move Men to be fervent Reprovers, or Preachers, or Rulers, that were never called to it, but are urged by him, and the Passion and Pride of their own Hearts : And good Men in some mistakes know not what manner of Spirit they are of.

(g.) 2 Cor. 11. 14.

CHAP. XVIII.

The Holy Catholick Church.

Qu. 1. **H**ow is this Article joyned to the former ?

A. This Article hath not been alwayes in the Creed, in the same order and words as now. But the belief of [a Holy Church] was long before it was called [Catholick.] And it is joyned as part of our *Belief* of the *Work* of the Holy Ghost, and the Redemption wrought by Christ: Christ by his death purchaseth, and the Holy Ghost gathereth the *Holy Catholick Church*: It were defective to believe Christs *Purchase*, and the *Holy Ghost's Sanctification*; and not know for whom and on whom it is done. To *Sanctifie*, is to *Sanctifie some Persons*: and so to make them the Holy Society, or Christian Church.

Q. 2. *What is a Church ?*

A. The Name is applied to many sorts of Assemblies which we need not name to you. But here it signifieth, *The Christian Society*.

Q. 3. *Why is it called Catholick ?*

A. Catholick is a Greek word and signifieth *Universal*: It is called *Catholick* because, 1. It is not as the *Jews Church* confined to one Nation, but comprehendeth all true Christians in the World. And, 2. Because it consisteth of Persons that have every where in the World, the same *Essentiating* qualifications, summed up *Eph. 4.3,4,5,6*. One Body, one Spirit, one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of all; though in various Measures of Grace. And so the Concordant Churches of Christ through the World, were called, *The Catholick Church*, as distinct from the Sects and Heresies that broke from it.

Q. 4.

Q. 4. How comes the Pope of Rome to call only his Subjects Catholicks ?

A. The greatest part of the Church on Earth by far, was long in the *Roman* Empire, and when Emperors turned Christians they gave the Churches Power for the Honour of Christianity, to form the Churches much like the Civil State: And so a *General Council* of all the Churches in that Empire was their Supream Church Power. And three Patriarchs first, and five after were in their several Provinces, over all the rest of the Archbishops and Bishops. And so the Orthodox Party at First were called, *The Catholicks*, because they were the greater Concordant part: But quickly the *Arrians* became far greater, and carryed it in Councils, and then they called themselves, *The Catholicks*: After that the Orthodox under wiser Emperors got up again, and then they were the greater part called *Catholicks*: Then the *Nestorians* a little while, and the *Eutyrians* after, and the *Monothelites* after them, got the Major Vote in Councils, and called themselves the *Catholick Church*: And so since then, they that had the greatest countenance from Princes, and the greatest number of Bishops in Councils, claimed the Name of the Catholick Church: And the Pope that was the first Patriarch in the Empire first called himself the Head of the Catholick Church in that Empire; and when the Empire was broke, extended his claim to the whole Christian World, partly by the abuse of the word [*Catholick Church*] and partly by abuse of the Name [*General Councils*]; falsely pretending to Men that what was called [*Catholick and General*] as to the Empire, had been so called as to all the World: And thus His Church was called *Catholick*,

Q. 5. *Why is the Catholick Church called Holy?*

A. 1. To notifie the work of our Saviour, who came to save us from our sins, and gather a peculiar People, a holy Society, who are separated from the unbelieving, ungodly World.

2. To notifie the Work of the Holy Ghost, who is given to make such an Holy People.

3. Yea, to notifie the Holiness of God the Father, who will be Sanctified in all that draw near him, and hateth the impure and unholy, and will have all his Children Holy as he is Holy.

4. And to tell us the fitness of all Gods Children for his favour and Salvation.

Q. 6. *Wherein consisteth the Holiness of the Church?*

A. 1. Christ their Head is perfectly Holy: 2. The Gospel and Law of Christ which is our objective Faith and Rule are Holy. 3. The Founders of the Church were eminently Holy. 4. All sincere Christians are truly Holy, and marked out as such for Salvation. 5. The common Ministers have an Holy Office. 6. The Church Worship as Gods Ordinances are Holy works. 7. All that are Baptized and profess Christianity, are Holy as to Profession, and so far separated from the Infidel World, though not sincerely to Salvation.

Q. 7. *What is it now that you call, The Holy Catholick Church?*

A. It is *The Universality of Christians Headed by Jesus Christ.*

Or, *It is a Holy Kingdom consisting of Jesus Christ (a) the Head, and all sincere Christians the sincere Members,*

(a) Eph. 1. 22, 23. & 5. 23, 24. Col. 1. 18, 19.
24. Mat. 16. 18. 1 Cor. 12. 28, 29, 30. Act. 2. 47.
and

and all *professed Christians* the *professing Members*; first founded and gathered by the Holy Ghost eminently working in the Apostles and Evangelists, Recording the Doctrine and Laws of Christ for their Government to the End; and guided by his Ministers, and Sanctifying Spirit according to those Laws and Doctrine, in various degrees of Grace and Gifts.

Q. 8. *What is it that makes all Churches to be One?*

A. 1. *Materially*, their concord in the same qualifications: which is called, *Eph. 4. 3. The Unity of the Spirit*: They are all, that are sincere, Sanctified by the same Spirit, and have the same Essentials of Faith, Hope, Baptismal Covenant, and Love: (b) And the Hypocrites profess the same.

2. *Formally* their common Union with and Relation to God the Father, Son and Holy Ghost, that is, to *Jesus Christ their Head*, bringing them home to God the Father by the Spirit.

Q. 9. *Is there no one Ministerial Head of all the Church on Earth?*

A. No: neither One Man, nor one Council or Collection of Men: For, 1. None are naturally capable of being One Supreme Pastor, Teacher, Priest and Ruler over all the Nations of the Earth, nor can so much as know them, or have humane converse with them. And a Council gathered equally out of all the World as One such Supreme, is a more gross Fiction of impossibles than that of a Pope.

2. And Christ that never so qualified any, never gave any such power. But all Pastors are like the Judges, Justices and Mayors that rule subordinately

(b) *Jo. 17. 21, 23. I Cor. 8. 6. I Cor. 12. 5, 27, 28, 29. Eph. 4. 15, 6, 7. Mat. 28. 19.*

under one King, in their several Precincts; and no like an Universal Viceroy, Lieutenant, or Aristocracy or Parliament.

Q. 10. *But is not Monarchy the best Form of Government, and should not the Church have the best?*

A. 1. Yes: and therefore Christ is its Monarch, who is capable of it.

2. But a Humane Universal Monarchy of all the World is not best: nor was ever an *Alexander*, a *Cesar*, or any Man so mad, as soberly to pretend to it, or plead for it. Who is the Man that you would have to be King at the Antipodes, and over all the Kings on Earth.

3. Yea, the case of the Church is liker that of Schools and Colledges, that rule Volunteers in order to Teaching them. And did ever *Papist* think that all the Schools on Earth of Grammarians, Philosophers, Physicians, &c. should have one humane Supreme Schoolmaster, or a Council or Colledge of such to Rule them?

Q. 11. *But Christ is not a Visible Head; and the Church is Visible.*

A. We deny not the Visibility of the Church, but we must not feign it to be more visible than it is. (c)

1. It consisteth of visible Subjects: 2. Their Profession is visible and their Worship. 3. They have visible Pastors in all the particular Churches, as every School hath its Schoolmaster. 4. Christ was visible in the Flesh on Earth. 5. He was after seen of *Stephen* and *Paul*. 6. He is now visible in Heaven, as

(c) 1 *Cor.* 11. 3. *Eph.* 5. 23. *Col.* 2. 10, 18. & 2. 19. *Act.* 14. 23. *Tit.* 1. 5. *Eph.* 2. 20. *Act.* 8. 36. *Act.* 9. & 22. 14. *Rev.* 1. 7. *Mat.* 25. 40.

the King is in his Court. 7. And he will come in glorious Visibilty shortly to judge the World. 8. And his Laws are visible by which he ruleth us and will judg us : If all this Visibilty will not satisfie Men, Christ will not approve of *Usurpation* for more Visibilty.

Q. 12. *Of what use is this Article to us ?*

A. 1. To tell us that Christ dyed not in vain, but will certainly have a Holy Church which he will save. (d)

2. To shew us in the blessed effect that the Sanctification of the Spirit is not a Fancy ; but a Holy Church is renewed and saved by it.

3. To tell us that God forsaketh not the Earth, though he permit Ignorance, Infidelity and Wickedness to abound, and Malice to persecute the Truth : still God hath a Holy Church which he will preserve and save. And though this or that Church may apostatize and cease, there shall be still a Catholick Church on Earth.

4. To mind us of the wonderful Providence of God, which so continueth and preserveth a Holy People, hated by open Enemies and wicked Hypocrites, by Satau and all his Instrments on Earth.

5. To teach us to love the Unity of Christians, and carefully maintain it, and not to tear the Church by the Engins of proud Mens needless Snares, nor to be rashly censorious of any, or excommunicate them unjustly, nor to separate from any, further than they separate from Christ ; but to rejoice in our common Union in Christian Faith and Love, and not let wrongs, or infirmities of Christians or Carnal

(d) Eph. 5. 27. Act. 2. 47. Act. 20. 28. 1 Cor. 10. 32. Eph. 3. 10. Col. 1. 18, 24. Eph. 3. 21. Heb. 2. 12. 1 Thes. 5. 12, 13. Eph. 4. 16. 1 Tim. 3. 15.

Interests, or Pride or Passion, nor different Opinions about things not necessary to our Unity, destroy our Love or Peace, or break this holy bond.

CHAP. XIX.

The Communion of Saints.

Qu. 1. *How is this Article joyned to the former?*

A. As it belongs to our Belief in the Holy Ghost, it tells us the effect of his Sanctification: And as it belongs to our belief of the holy catholic Church, it tells us the end of Church Relation, that Saints may live in a holy Communion.

Q. 2. *What is it to be a Saint?*

A. To be separated from a common and unclean Conversation unto God, and to be absolutely devoted to him, to Love, serve and trust him, and hope for his Salvation.

Q. 3. *Are all Saints that are members of the catholic Church?*

A. Yes, by Profession, if not in sincerity: All that are sincere and living members of the Church are really devoted to God by Heart-content: and the rest are devoted by Baptism and outward Profession, and are Hypocrites, pretending falsely to be real Saints. (a)

Q. 4. *Why then doth the Church of Rome Cano-*

(a) 1 Cor. 1. 1, 2. Rom. 1. 7. & 12. 15. & 15. 25, 26, 31. 1 Cor. 14. 33. & 16. 1, 15.

nize some few, and call them Saints, if all Christians be Saints ?

A. By [Saints] they mean [extraordinary Saints]: But their appropriating the Name to such, much tendeth to delude the People, as if they might be saved though they be not Saints †.

Q. 5. What is meant by the Communion of Saints ?

A. Such a frame and practice of Heart and Life towards one another as supposeth Union, such as is between the Members of the Body.

Q. 6. Wherein doth this Communion consist ?

A. 1. In their common Love to God, Faith in Christ and Sanctification by the Spirit. 2. In their Love to one another as themselves. (b) 3. In their care for one anothers welfare, and endeavour to promote it, as their own: (c) and when Love makes all their goods so far common to all Christians within their conuerte, as that they do to their power supply their wants in the order and measure that Gods Providence and their Relations and Acquaintance direct them; preferring the relief of others necessities, before their own superfluity or fulness. 4. In their joyning as with one Mind and Soul and Mouth in Gods publick Worship, and that in the holy Order under their respective Pastors, which Christ by his Spirit in the Apostles hath instituted †.

Q. 7. Why is our joyning in the Lords Supper called our Communion ?

† 2 Cor. 1. 1. Eph. 1. 1. & 5. 3. & 6. 18. Phil. 1. 1. Col. 1. 2. Heb. 13. 24. Act. 4. (b) Col. 1. 4. 1 Pet. 1. 22. (c) Heb. 13. 2, 3. 1 Tim. 6. 18. † 1 Cor. 10. 16. 2 Cor. 6. 14. Heb. 10. 22, 24. Joh. 13. 34, 35. 1 Thes. 5. 12, 13.

A. Be-

A. Because it is a special Symbol, Badge and Expression of it instituted by Christ, to signifie our Communion with him and one another.

Q. 8. *Is that to be only a Communion of Saints?*

A. Yes, that in a special manner is appropriated to Saints: Other parts of Communion (as eating together, relieving each other, duties of Relation, &c.) are so far to be used towards Unbelievers, that they are not so meet to be the distinguishing Symbols of Christians: But the two Sacraments, Baptism for Entrance, and the Lords Supper for continuance of Communion, Christ hath purposely appointed for such Badges or Signs of his People as separate from the World. (*d*)

Q. 9. *By what Order are others to be kept from Church-communion?*

A. Christ hath instituted the Office of the Sacred Ministry for this end, that when they have made Disciples to him, they may be entrusted with the Keyes of his Church, that is, especially the Administration of these Sacraments, first judging who is fit to be entred by Baptism, and then who is fit for continued Communion. (*e*)

Q. 10. *May not the Pastors by this means become Church-Tyrants?*

A. We must not put down all Government for fear of Tyranny; else Kingdoms, Armies, Colledges, Schools, must be all dissolved as well as Churches:

(*d*) *Mat.* 26. 26. *1 Cor.* 11. 21, 22, 24, &c. *Act.* 20. 7. *1 Cor.* 10. 16. *Act.* 2. 42, 46. (*e*) *Mat.* 16. 19. & 24. 45, 46. *1 Cor.* 4. 1, 2. *Act.* 20. 20, 28. *1 Thes.* 5. 12, 13. *Heb.* 13. 7, 17, 24.

some body must be trusted with this Power ; and who is fitter than they who are called to it as their Office, and therefore supposed best qualified for it.

Q. 11. *What if none were trusted with it, and Sacraments left free to all?*

A. Then Sacraments would be no Sacraments, and the Church would be no Church: If any man or woman that would, might baptize whom and when they would, they might baptize *Turks* and Heathens, and that over and over, who come in Scorn; and they might baptize without a Profession of true Faith; or upon a false Profession. And if every man might give the Lords Supper to another, it might be brought into Alehouses and Taverns in merrymment, or as a Charm, or every Infidel or Enemy might in scorn profane it: Do you think that if Baptism and the Lords Supper were thus administred, that they would be any Symbols or Badges of Christianity, or of a Church, or any means of mens Salvation? No Christians ever dreamt of such Profanation.

Q. 12. *But why may not the Pastors themselves give them to all that will?*

A. Either you would have them (*f*) forced to do so, or to do it freely. If forced, they are no Judges who is fit; And who then shall be Judge? If the Magistrate, you make him a Pastor; and oblige him to teach, examine, hear and try all the Peoples Knowledge, Faith and Lives, which will find them work enough: And this is not to depose the Ministers

(*f*) 1 Cor. 5. 2 Thes. 3. Tit. 3. 10. 2 Cor. 6. 16, 17. 1 Cor. 1. 1, 2. & 2 Cor. 1. 1. Eph. 1. 1, 2.

power

power, but to put it on another that hath more al-
ready than he can do : And a Pastor then that de-
livereth the Sacrament to every one that the Magistrate
bids him, shall be a Slave and not a free performer of
the acts of his own Office, unless that Magistrate try
and judge, and the Minister be but a Deacon that must
give account for no more, than the bare delivering it.
But if it be the *Receivers of Baptism*, or the *Lords Sup-
per*, that shall be Judges, and may force the Pastor to
give it them, I have shewed you already the profa-
nation will make it no Sacrament, nor Church.

And if Pastors that are Judges shall freely give
them to all, they will be the Profaners, and such Mi-
nistration will confound the Church and the World.

Q. 13. *I do not mean that they should give them to
Heathens, but to all that profess the Christian Faith.*

A. Therefore they must judge whether they pro-
fess the Christian Faith or not : And whether they
speak as Parrots, or understand what they say
And withall, *Christian Love*, and a *Christian Life*
must be professed as well as Christian Faith.

Q. 14. *What are the Terms on which they must re-
ceive Men to Communion ?*

A. They must Baptize them and their Infants, who
with competent understanding, and seeming serious-
ness, profess a Practical belief in God the Father, Son,
and Holy Ghost, and consent to that Covenant, as ex-
pounded in the Creed, Lords Prayer, and Ten Com-
mandments. And they must admit all to Communi-
on in the Lords Supper, who continue in that Pro-
fession, and nullifie it not by proved Apostasie or in-
consistent Profession or Practice. (g)

(g) *Mat. 28. 19. Rev. 22. 17.*

Q. 15:

Q. 15. *May not Hypocrites make such Professions, that are no Saints?*

A. Yes: and God only is the Judge of Hearts, not detected by proved contrary Words or Deeds: And these are Saints by Profession.

Q. 16. *But it is on pretence of being the Judge of Church Communion, that the Pope hath got his Power over the Christian World.*

A. And if Tyrants by false pretences claim the Dominions of other Princes, or of Mens Families, we must not therefore Depose our Kings or Fathers.

Q. 17. *But how shall we know what Pastors they be that have this Power of the Keyes, and judging of mens fitness for Communion?*

A. All Pastors as such have Power, as all Physicians have in judging of their Patients, and all School-masters of their Scholars. But great difference there is, *Who shall Correct Mens injurious Administrations:* Whether the Magistrate do it himself; or whether a Bishop over many Pastors do it; or many Pastors in a Synod do it, is no such great matter as will warrant the sad Contentions that have been about it, so it be done: Or if none of these do it, a People intollably injured may right themselves by deserting such an injurious Pastor. But the Pastors must not be disabled, and the work undone, on pretense of restraining them from misdoing it. (b)

Q. 18. *What is the need and benefit of this Pastoral Discipline?*

A. 1. The Honour of Christ, who by so wonderful an Incarnation, &c. came to save his People from

(b) *Phil. I. 15, 16, 17, 18.*

their Sins, must be preserved; which is profaned if his Church be not a Communion of Saints. (i)

2. The difference between Heaven and Hell is so great, that God will have a visible difference between the Way to each, and between the probable Heirs of each. The Church is the Nursery for Heaven, and the Womb of Eternal happiness. And Dogs and Swine are no Heirs for Heaven.

3. It's necessary to the comfort of Believers.

4. And for the conviction and humbling of the Unbelievers and Ungodly.

Q. 19. *What further Use should we make of this Article?*

A. 1. All Christians must carefully see that they be not Hypocrites, but Saints indeed, that they be meet for the Communion of Saints.

2. All that administer Holy things, and Govern Churches, should carefully see that they be a Communion of Saints, and not a Swine-stye: Not as the common World, but as the Garden of Christ: That they promote and encourage Holiness, and take heed of Cherishing Impiety.

3. We must all be much against both that *Usurpation*, and that *neglect* of necessary Discipline, and differing Saints from wicked Men, which hath corrupted most of the Churches in the World. (k)

Q. 20. *But when experience assureth us, that few Christians can bear Church Discipline, should it be used when it will do hurt?*

A. It is so tender and yet so necessary a Discipline which Christ hath appointed, that he is unfit for the

(i) *Tit.* 2. 14. *Eph.* 1. 22, 23. & 5. 25, 26, 27, 28, 29. *Col.* 1. 18, 24. *Eph.* 4. 14, 16. (k) *Mat.* 22. 21, 22. & 13, 39, 41. & 7. 21, 22. *Luk.* 13. 27.

Communion of Saints, who will not endure it. It is not to touch his Purse or Body : It is not to cast any Man out of the Church for small Infirmities : No, nor for gross sin, that repenteth of it and forsakes it : It is not to call him Magisterially, to submit to the Pastors unproved accusation or assertions: But it is with the Spirit of Meekness and Fatherly Love to convince a Sinner, and draw him to Repentance, proving from God's Word, (1) that the thing is a Sin, and proving him guilty of it, and telling him the evil and danger of it, and the necessity of Repentance and Confession and amendment. And if he be stubborn, not making unnecessary haste, but praying for his Repentance, and waiting a competent Time, and joyfully absolving him upon his Repentance : and if he continue impenitent, only declaring him unfit for Church Communion, and requiring the Church accordingly to avoid him, and binding him to answer it at the Bar of God ; if he repent not. (m)

Q. 21. *But Men will not submit to publick Confession : may not Auricular private Confession to the Priest serve turn ?*

A. In case the Sin be private, a private Confession may serve : But when it is known, the Repentance must be known, or else it attaineth not the Ends of it's appointment : And the *Papists* Auricular Confession in such Cases, is but a trick to delude the Church, and to keep up a Party in it of wicked Men, that will not submit to the Discipline of Christ : It pretendeth

(1) *Mat.* 18. 21, 22. *Luk.* 17. 3. *2 Cor.* 2. 7, 10. 7. 8. *Joh.* 20. 23. (m) *Mark* 3. 6. *Luke* 13. 3, 5. & 17. 3. *Act.* 2. 37, 38. & 3. 19. *Luke* 24. 47. *Jam.* 5. 16. *1 Joh.* 1. 9. *Prov.* 28. 13. *Act.* 19. strict-

strictness, but it is to avoid the displeasure of those that are too proud to stoop to open Confession. Let such be never so many, they are not to be kept in the Church on such Terms: He that hath openly sinned against Christ and scandalized the Church, and dishonoured his Profession, and will by no conviction and intreaty be brought to open Confession (in an evident case) doth cast himself out of the Communion of Saints, and must be declared such by the Pastors.

CHAP. XX.

The Forgiveness of Sins.

Qu. 1. **W**hat is the dependance of this Article on the former?

A. It is part of the description of the Effects of Christs Redemption, and the Holy Ghost's application of it: His Regeneration maketh us Members of the Holy Catholick Church, where we must live in the Communion of Saints, and therewith we receive the *Forgiveness of sins*: The same Sacrament of Baptism signifying and exhibiting both, as washing us from the *Filth* or Power of sin, and from the guilt of punishment. (a)

Q. 2. *What is the Forgiveness of Sin?*

A. It is God's acquitting us from the deserved punishment. (b)

(a) 1 Job. 1. 9. (b) Mat. 9. 2, 5, 6, 7. Mark 2. 7, 10.

Q. 3. *How doth God do this?*

A. By three several Acts which are three Degrees of Pardon: The first is, by his Covenant-gift, Promise, or Law of Grace, by which as his Instrument or Act of Oblivion, he dissolveth the Obligation to punishment which we were under, and giveth^{us} Lawful-Right to Impunity, so that neither punishment by *Sense* or by *Loss* shall be our Due. (c)

The second Act is by his Sentence as a Judge pronouncing us forgiven, and Justifying this our Right against all that is or can be said against it.

The third Act is by his *Execution*, actually delivering us from deserved punishment of loss and sense. (d)

Q. 4. *Doth not God forgive us the Guilt of the fault as well as the Dueness of Punishment?*

A. Yes: for these are all one in several Words: To forgive the sin, and to acquit from Dueness of punishment for that sin, are the same thing. God doth not Repute or Judge us to be such as never sinned; for that were to judge falsly: Nor doth he judge that our sin is not related to us as the Actors, for that's impossible: Nor doth he judge that our sin did not deserve punishment: But only that the deserved punishment is forgiven for the Merits of Christ's Righteousness and Sacrifice.

Q. 5. *Is not Justification and Forgiveness of Sin all One?*

(c) *Psal.* 32. 1, 2. & 85. 2. *Luke* 5. 20. & 7. 48, 50. *Jam.* 5. 15. *Eph.* 4. 32. *Heb.* 1. 3. *2 Cor.* 5. 18, 19. *Psal.* 130. 4. (d) *Act.* 5. 31. & 13. 38. & 26. 18.

A. To be Justified : 1. Sometimes signifieth to be Made *Just* and *Justifiable* in Judgment : And then it sometimes includeth both the *Gift* of Saving Faith and Repentance, and the Gift of Pardon, and of Right to Life Everlasting : And sometime it presupposeth Faith and Repentance given, and signifieth the annexed Gift of Pardon and Life.

2. Sometime it signifieth Gods Justifying us by his Sentence in Judgment which containeth both the justifying of our Right to Impunity and Salvation, and the Justifying our Faith and Holiness as sincere, which are the Conditions of our Right. (e)

3. And sometimes to Justifie us, is to use us as just Men. And as long as we understand the Matter thus signified by Pardoning and Justifying, we must not strive about words so variously used. (f)

Q. 6. *But if Christ's perfect Righteousnes Habitual and Actual, be Our own Righteousnes by God's Imputation, how can we need a Pardon of Sin, when we were perfectly obedient in Christ?*

A. We could not possibly be pardoned as Sinners, if God reputed us to have fulfilled all Righteousnes in Christ, and so to be no Sinners : Therefore it is no such Imputation that must be affirmed. But God justly reputeth Christ's Holiness, and Righteousnes, active and passive, dignified by his Divinity to be fully Meritorious of our Pardon, Justification and Salvation. And so it is *Ours* and *Imputed* as the true

(e) *Isa.* 53. 11. & 45. 25. *1 Cor.* 6. 11. *Tit.* 3. 5, 7. *Rev.* 22. 12. *Rom.* 4. 2, 5. & 2. 13. & 3. 20. *Gal.* 2. 16, 17. *Rom.* 8. 33. *Jam.* 2. 21, 24. (f) *Isa.* 50. 8. *1 King.* 8. 32. *Deut.* 25. 1. *Isa.* 5. 23.

Meritorious Cause of our Righteousness, which consisteth in our Right to Pardon and Salvation. (g)

Q. 7. *Is Pardon perfect in this Life, and all punishment remitted at Once?*

A. No: 1. The punishment denounced in God's Sentence of *Eve* and *Adam* is not wholly forgiven: The Curse on the Ground, the Womans Sorrows, the pain and stroke of Death. 2. Temporal correcting punishments are not all forgiven. 3. Some measure of Sin is penally permitted in us. 4. The want of more Holiness and help of Gods Spirit and Communion with God, is to all of us a sore punishment: 5. The Permission of many Temptations from Devils and Men, are punishments, specially when they prevail to hainous sinning. 6. To be so long kept out of Heaven, and to lie after in the Grave, are punishments. Sure few Men believe that Pardon is here perfect, that feel any of these. 7. And it is not perfect till we are Justified before the World, and put in possession of Salvation: That's the perfect Pardon. (h)

Q. 8. *But some say that Chastisements are no punishments?*

A. They are not Damning destructive punishments: but they are Chastising punishments: For they are

(g) *Rom.* 3. 22, 25, 26. *Gal.* 3. 6. *Rom.* 4. 5, 9, 22. & 5. 17, 18, 19. & 6. 13, 16, 18. & 8. 4, 10.

(h) *I think no Man that felt what I feel at the writing of this in my Flesh, and for my Friends, can possibly think that Pardon is perfect in this Life.* *Jam.* 5. 15. *Luke* 6. 37. *Mat.* 12. 31. *Jos.* 24. 19. *Mat.* 6. 12, 14. 2 *King.* 23. 26, 27. *Mat.* 18. 32.

evil to Nature inflicted by Fatherly Correcting Justice for Sin.

Q. 9. Is that an Evil which alwayes bringeth greater Good?

A. It is no such Evil as Sinners should repine at. But ask any of that Opinion, under the Stone, or other tormenting Disease, or if he must die as a Malefactor, whether it be not a Natural evil? If there be no Evil in it, why doth he groan under it? Why doth he pray against it? Or use Physick or other remedies? Why is he offended at those that hurt him? Had he not rather have his Holiness and Salvation without torment, Prisons, &c. than with them.

2. But it is not true, that all the punishments of such as are saved make them better: some are permitted to fall into hainous Sin, and to decline in their Faith, Love and Obedience, and to die worse than once they were; and so to have a less Degree of Glory, when they have been hurtful Scandals in the World. And is there no harm in all this? Nothing is perfect in this imperfect World. (i)

Q. 10. But how is Christ's Merits and Satisfaction perfect then?

A. That's perfect which is perfectly fitted to it's use: It was not a use that Christ ever intended to Pardon all temporal Correcting punishment, nor to make each Believer perfect the first hour. That our greatest Sins should go unpunished is against Christs will and Kingly Government, and the Nature

(i) 2 Sam. 7. 14. Psal. 73. 14. & 118. 18. 1 Cor. 11. 32. Jer. 31. 18. Heb. 12. 8, 9, 10. 2 Cor. 2. 6. Lam. 3. 39. Job 31. 11. Am. 3. 2. Mat. 16. 23.

of his Salvation : And his Righteousness and Satisfaction are not intended against himself. (k)

Q. 11. *What sins are pardoned ? Is it all, or but some ?*

A. All sin is pardoned (though the Pardon be not perfect at first) to all true penitent Believers. But final Impenitence, unbelief and unholiness never had a Pardon purchased or offered : But that which is not final is forgiven : Yea, no sin is actually forgiven as to the everlasting punishment to final Impenitents and Unbelievers. (l)

Q. 12. *Are sins pardoned before they are committed ?*

A. If you call the meer purpose or purchase a Pardon unfitly, or if you speak but of the General Act of Oblivion, which pardoneth all Men on Condition that they penitently and believingly accept it, so sins to come are pardoned : But (not to strive about words) no one hath any *actual* proper Pardon for any sin before it is committed : for it's no sin, and so no pardoned sin. (m)

Q. 13. *When is it that sin is pardoned ?*

A. God's purpose is Eternal : The conditional Pardon was made when the Covenant of Grace was made : Some Degrees of punishment God remitteth by common and preparatory Grace. But saving Par-

(k) *Phil.* 3. 12, 13. *1 Pet.* 5. 10. *1 Cor.* 13. 10. *2 Cor.* 7. 1. *Prov.* 8. 36. *1 Joh.* 1. 8. & 5. 17. (l) *Mat.* 12. 32. *Ex.* 34. 6, 7. *Luk.* 13. 3, 5. *Joh.* 3. 16. *Mark* 16. 16. (m) *Mat.* 18. 32. *2 Cor.* 5. 19. *Mat.* 6. 12.

don none receive (at Age) till they Believe, nor are they Justified. (n)

Q. 14. *Why do we pray for Pardon daily, when sin is already pardoned?*

A. I. I told you sin is not pardoned when it is no sin; we sin daily and therefore must have daily pardon: And this also proveth that Pardon and Justification are not perfect before Death, because there are more sins still to be pardoned. 2. And we pray for the Continuance of the Pardon we have, and for removal of punishments.

Q. 15. *Is this the meaning of this Article, that [I believe that my own sins are actually forgiven] as a Divine Revelation?*

A. The meaning is, 1. That by Christ a certain Degree of punishment is taken off from all Mankind, and they are not dealt with according to the rigor of the Law of Innocent Nature. 2. And that a conditional Pardon is given to all in the new Covenant so far as it is revealed. 3. And that this Pardon becometh actual to every one when he penitently and believingly consenteth to the (Baptismal) Covenant with Christ. (o) 4. And that this Pardon is offered to me as well as others, and shall be mine if I be a sincere Believer; This is all that the Article containeth. 5. But while I profess to *Believe*, it is supposed that I hope I do it sincerely, and therefore have some hope that I am pardoned. 6. But because a Man may sincerely believe, and yet doubt of the sincerity, and God hath nowhere said in Scripture that I or you are *Sincere Believers*, or are pardoned; therefore to be-

(n) *Heb.* 1. 3. *Joh.* 3. 16, 18, 25. *Rom.* 4. 2. & 5. 1. (o) *2 Sam.* 12. 12, 13. *Psal.* 50. & 32.

lieve this is no *Divine Faith* save by participation, nor is it profest by all that profess the Creed: But it is an Effect of two Acts, 1. Of our Faith, 2. And of the Conscience of our sincerity in Believing: It is a Conclusion that all should labour to make sure, though it be not the proper sence of the Article.

Q. 16. *Seeing all true Believers are at first justified and pardoned as to the Everlasting punishment, doth it not follow that all God's Children have afterward none but temporal chastisement to be forgiven?*

A. 1. I told you that sin is not forgiven even to stated Believers, before it is committed; and when it is committed the qualifying Condition must be found in us: And though our first true Faith and Repentance qualifie us for the Pardon of all Sin past, yet when more is committed more is required in us to our Pardon, that is, that we renew Repentance and Faith as far as Sin is known, and that we beg Pardon and forgive others. 2. Yet the future punishment is not so much unforgiven to the Faithful as to others, before renewed Repentance: For they have the main qualification, and want but an act for which they are habituated, and have God's Spirit to assist them. 3. And though Sins unknown which are ordinary infirmities, are forgiven without exprest particular Repentance, yet in order of nature, the Desert of punishment goeth before the forgiveness: The very Law of Nature maketh durable punishment due to durable Souls, till the dueness be remitted by forgiveness. (p)

(p) *Psal.* 32. & 25. & 51. *Mat.* 18. 32. *Mat.* 6. 14, 15. 1 *Joh.* 1. 9. *Act.* 8. 22.

Q. 17. Is my sin forgiven, as long as I believe it not forgiven?

A. If you believe not that God is a merciful pardoning God, and Christ a pardoning Saviour, whose Sacrifice and Merits are sufficient, and God's Promise of Pardon to the Penitent Believer is true, and to be trusted, you are not pardoned: But if you believe this, and consent to Christ's pardoning Covenant, you are pardoned, though you doubt of your own forgiveness.

Q. 18. How may I be sure that I am forgiven?

A. The everlasting punishment is forgiven, when you are one that God by his Covenant pardoneth, and that is, when by true Faith and Repentance you Consent to the Covenant Terms, and give up your self to God, as your God and Saviour, and Sanctifier. And when temporal punishments are remitted in Soul or Body, experience of their removal may tell you. (9)

Q. 19. What keepeth up doubts of forgiveness of Sin?

A. 1. Ignorance of the Terms of the pardoning Covenant. 2. And ignorance of our Selves, and our own Sincerity. 3. Especially renewing our guilt by Sin, and being so defective in our Repentance and other Grace, as that we cannot be sure of our Sincerity: Above all when frequent sinning after Promises make us not credible to our selves.

Q. 20. But is not the Cure of a doubting Soul, to Believe, though he find no Evidence in himself, and that because he is commanded to believe, and so believing will be his Evidence?

(9) *Joh. 3. 16. Rom. 10. 14.*

A. *Believing* is a word that signifieth divers Acts : As I told you, It is every Mans duty to believe Gods Mercy, and Christ's Redemption and Sufficiency, and the truth of the conditional Promise, (r) and to Accept Pardon as Offered on the Terms of that Promise ; and then not to cherish doubts of his Sincerity : But it is not every Mans duty to Believe that he is sincere, or that his Sin is pardoned : Elſe moſt ſhould be bound to believe an Untruth that it may after become true. Preſumption deſtroyeth far more than Deſpair. For an ungodly impenitent Perſon to believe that he is godly, and juſtified by Chriſt, is to believe himſelf who is a Lyar, and not to believe Chriſt ; yea it is to believe himſelf againſt Chriſt, who ſaith the contrary.

Q. 21. *What is the uſe of this Article of the Forgiveness of Sin ?*

A. The Uſe is exceeding great : not to embolden us in ſin becauſe it is pardonable ; nor to delay Repentance and forſaking ſin ; For that were to caſt away Pardon by Contempt : But, 1. to ſhew us what a merciful God we ſerve. 2. And what a Mercy it is to have a Redeemer, (s) and a Pardoning Saviour. 3. And what a Comfort to be under a Pardoning Covenant of Grace. 4. And it tells us that the review of the ſins of our unregenerate *State*, though they muſt keep us humble, ſhould yet be ſtill uſed to raiſe our Hearts to joyful thankfulneſs to God, for the Grace of a Redeemer. 5. And it ſhould keep us from deſpair and diſcouragement in all our weakneſſes, while we have the Evidence of daily Pardon. 6. Yea

(r) *Mar.* 3. 28. *Act.* 5. 31. (s) *Jer.* 31. 34. & 36. 3. *Luk.* 7. 12, 13. *Act.* 26. 18. *Eph.* 1. 7. *Col.* 1. 14.

it should make us hate Sin the more, which is against so good a God. 7. We may come with reverent boldness to God, in Meditation, Prayer and Sacraments; when we know that Sin is pardoned. 8. And we may taste the Sweetness of all our Mercies, when the doubt of our forgiveness doth not embitter them. 9. And we may much the easier bear all Afflictions, when the everlasting punishment is forgiven. 10. And we may die when God calls us without horror, when we believe that we are pardoned through Christ: nothing but Sin can hurt or endanger us, at Christs Tribunal: when that is forgiven, and there is no Condemnation to us being in Christ, how joyfully may we think of his appearing! 11. What Peace of Conscience may we have continually, while we can say that all our Sins are forgiven us: For as *Psal. 32. 1. And blessed are they whose Transgression is forgiven, whose Sin is covered, to whom the Lord imputeth not iniquity, and in whose Spirit there is no guile.*

CHAP. XXI.

The Resurrection of the Body.

Qu. 1. **I** Have oft wondered why there is nothing in the Creed of the Immortality of the Soul, and its state before the Resurrection.

A. 1. The Article of *Christ's Descent*, tells us that his Soul was among the *separated Souls*, while his Body was in the Grave: as he told the Thief, that he should be that day with him in Paradise.

2. The

2. The *Resurrection* of the *Body* is a thing not known at all by Nature, but only by *supernatural Revelation*, and therefore is an Article of meer belief: But the *Immortality* or *future Life of Souls*, is a point which the *Light of Nature* revealeth, and therefore was taken both by *Jews* and sober *Heathens* as a Truth of common Notice: Even as the *Love of our selves* is not expressed in the *Ten Commandments*, but only the *Love of God* and others, because it was a thing presupposed.

3. The *Immortality of the Soul* is included in the Article of the *Resurrection of the Body*: For if the *Soul* continue not, the next at the *Resurrection* would be *another Soul*, and a new created one, and not the same: And then the *Body* would not be the *same Souls Body*, nor the *Man* the same *Man*, but another. Who was ever so unwise to think that *God* had so much more *Care of the Body* than of the *Soul*, as that he would let the *Soul* perish, and raise the *Body* from the dust alone, and join it with another *Soul*.

4. Very Learned and wise Expositors think that the *Greek* word (*Anastasis*) used for *Resurrection*, indeed signifieth the *whole Life after this*, both of *Soul* first, and *Body* also after, oft in the *New Testament*: It is a *Living again*, or *after this Life*, called, *A standing up again*: And there is great probability of of it in *Christs* Argument with the *Sadduces*, and some passages of *Pauls*, 1 Cor. 15.

Q. 2. *What Texts of Scripture do fully prove that the Soul liveth when it is separated from the Body?*

A. Very many: 1. *God* breathing into *Man* the *breath of Life*, and making him a *living Soul*, is said thereby to *make him in the Image of God*, who is the *Living God*: And so the *Soul* is essentially *Life*.

2. *God's*

2. God's calling himself the *God of Abraham, Isaac, and Jacob*, is by Christ Expounded, as proving that he is the *God of Living Abraham*.

3. None ever dreamt that *Enoch* and *Elias* had no company of humane Souls in Heaven : For *Mat. 17. Moses* also appeared with them on the Mount, and shewed that his Soul did live.

4. When *Saul* himself would have *Samuel* raised to speak with him, it plainly implieth that it was then the common belief of the *Jews* that separated Souls survive.

5. When, *1 King. 17. 22. Elias* raised the dead Child of the Widow of *Sarepta*, and *2 King. 4. Elisha* raised the *Shunamites* Child, and *2 King. 13. 21.* a dead Man was raised ; all these proved that the Soul was the same that came again : Else the Persons had not been the same.

6. When Christ raised *Lazarus*, and *Fairus* Daughter, *Mar. 5. 41. 42. Luke 8. 55.* and another, *Luke 7. 12, 14, 15.* The same Souls came into them.

7. Many of the Dead rose and appeared at Christ's Death : And *Peter* raised one from Death : which was by a reunion of the same living Soul to the same Body.

8. Christ tells us, *Luke 12. 4.* that Men cannot kill the Soul.

9. He tells us, *Luke 16. 9.* that as the wise Steward when he was put out, was received by the Persons whom he had Obligated, so if we make us Friends of the Mammon of Unrighteousness, when these things fail us (which is at Death) we shall be received into the Everlasting Habitations.

10. The Parable of the *sensual Rich Man*, and *Lazarus*, one going presently to Hell, and the other to the

the Bosom of *Abraham* in Paradise, fully prove that Christ would have this believed, and would have all Men warned accordingly to prepare; and that *Moses* and the Prophets were so sufficient for such notice, as that one from the Dead would have been less credible herein: Though it be a Parable, it is an instructing and not a deceiving Parable, and very plain in this particular. The Name of *Abraham's Bosom* was according to the Common sense of the *Jews* who so called that State of the blessed, not doubting but that *Abraham* was then in Happiness, and the blessed with him.

11. *Herod's* thought that *John* had been risen from the Dead, and the *Jews* conceit that Christ had been one of the Old Prophets risen, and the *Pharisees* approbation of Christ's argument with the *Sadduces*, do put it past doubt that it was then taken for certain Truth, that the Souls of the Faithful do survive, by all except such as the Heretical *Sadduces*.

12. Christ saith, *Joh. 17. 3. This is Life Eternal to know Thee the only true God, and Jesus Christ whom thou hast sent.* How is it Eternal if it have as long an interruption as from Death till the Day of Judgment.

13. It is the Summ of God's Gospel that *whosoever believeth in Christ, shall not perish, but have Everlasting Life, Joh. 3. 16.* Therefore they perish not till the day of Judgment.

14. Christ hath promised that whoever drinketh of the Water which he will give him (the Spirit) it shall be in him a Well of Water springing up to Everlasting Life, *Joh. 4. 14.* But if the Soul perish, that Water perisheth to that Soul.

15. To be born again of the Spirit, fitteth a man

to enter into the Kingdom of God: But if the Soul perish, all that New Birth is lost to that Soul, and profiteth the Dust only.

16. Joh. 3. 36. *He that believeth on the Son, hath everlasting life.* Joh. 5. 24. *He is passed from death to life.* Joh. 6. 27. *He giveth meat which endureth to everlasting life.* V. 35. *He shall never hunger or thirst (that is, be empty) that cometh to Christ.* V. 39. *Of all that cometh to him he will lose nothing: Therefore will not lose all their Souls.* V. 40, 47. *They have everlasting life.* 54, 56. *He dwelleth in Christ, and Christ in him, and therefore is not extinct,* 58. Joh. 8. 51. *Verily, verily, I say unto you, If a man keep my sayings, he shall never see death.* Joh. 10. 28. *I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my hand.*

17. Joh. 11. 26. *Whosoever liveth and believeth in me shall never die.*

18. Joh. 14. 16. *The Comforter shall abide with you for ever.* V. 17. *For he dwelleth with you, and shall be in you.*

19. Joh. 17. 24. *I will that they whom thou hast given me, be with me where I am, that they may behold my glory: If the Soul perish it is not they that shall be with him, but others.*

20. Luk. 23. 43. *To day shalt thou be with me in Paradise.*

21. Luk. 23. 46. *Father, into thy hands I commend my Spirit.*

22. Joh. 12. 26. *Where I am there shall my Servant be.* But Christ is not perished.

23. Act. 7. 59. *Stephen called on God, saying, Lord Jesus receive my Spirit: Therefore it perished not.*

24. Rom.

24. Rom. 8. 17. *If children then heirs. V. 23. We groan, waiting for the Adoption. V. 30. Whom he justified, them he glorified.* In short, All the whole Gospel that promiseth Life to the Sanctified, doth prove the Immortality of the Soul: For if the Soul perish, no man that lived on Earth is saved: For if the Soul be not the Man, it is most certainly the prime essential part of the man. The dust of the Carcass is not the Man: And if another Soul and not the same come into it, it will be another man: and so all the Promises fail.

25. So all the Texts that speak of Resurrection, Judgment, that we shall all be judged according to our Works, and what we did in the body. If it be another Soul that must be judged, which never was in that body before, nor ever did any thing in that body, how shall it be judged for that which it never did. All the Texts that threaten Hell or future Punishment, and promise Heaven, prove it. *Matth. 25. I was hungry and ye fed me, naked and ye clothed me, &c. Ye did it or did it not to me: Might they not say, We never did it, nor ever lived till now? Math. 13. The Angels shall gather out of his Kingdom all things that offend, and them that work iniquity, and cast them into the lake of fire. 2 Thes. 1. 6, 7, 8, 9, 10. & 2. 12. and all the Scripture which threatneth Damnation to them that obey not the Truth, and promise Salvation to the faithful: which is never performed if all be done on another Soul.*

26. And all the Texts that speak of Gods Justice and Mercy hereafter. Is it Justice to damn a new-made Soul that never sinned?

27. *Paul* knew not whether he were in or out of
the

the Body when he was in Paradise, 2 Cor. 12. 2, 3, 4. The separated Soul then may be in Paradise.

28. 2 Cor. 4. 16, 17, 18. How can the hope of unseen things make Affliction and Death easie to that Soule that shall never be saved? And how can we be comforted or saved by such hope?

29. 2 Cor. 5. 1. *We know that if our earthly house of this Tabernacle were dissolved, we have a building of God.* V. 2. *For in this we groan earnestly, desiring to be cloathed upon with our house which is from heaven.* V. 5. *He that hath wrought us for the self same thing, is God, who also hath given us the earnest of the Spirit.* V. 6. *Therefore we are alwayes confident, knowing that whilest we are at home in the body, we are absent from the Lord; we are confident and willing rather to be absent from the Body and present with the Lord. Wherefore we labour, that whether present or absent we may be accepted of him: For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, whether it be good or bad.*

30. Phil. 1. 21, 22, 23. *To me to live is Christ, and to die is gain: What I shall choose, I know not: For I am in a strait between two, having a desire to depart and be with Christ, which is far better.*

31. Rev. 14. 13. *Blessed are the dead that die in the Lord, &c.*

32. Heb. 12. 22, 23. *We are come to mount Zion, the City of the living God, &c. the spirits of the just made perfect.*

Abundance more might be added: And I have been so large on this, because it is of most unspeakable importance, as that which all our comfort,
and

and our Religion lyeth on ; and though the Light of Nature have taught it Philosophers, and almost all the World in all Ages, yet the Devil is most busie to make Men doubt of it, or deny it.

Religion lyeth on three grand Articles : 1. To believe in God : and this is so evident in the whole frame of Nature, that there is a God, that he is worse than mad that will deny it. 2. To believe the Immortality of the Soul, and the Life hereafter. And, 3. To believe in Christ : And though it be this third that is known only by supernatural Revelation , yet to him that believeth the Immortality of the Soul, and the Life hereafter , Christianity will appear so exceeding Congruous, that it will much the more easily be believed. And experience tells us that the Devils main Game, for the Debauching and Damning of fleshly, worldly, ungodly Men, and for troubling and discomforting Believers, lieth in raising Doubts of the Souls Immortality, and the future Life of Reward and Punishment.

Q. 3. But what good will a Resurrection of the Body do us, if the Soul be in happiness before ?

A. 1. It will be for Gods Glory to make and bless a perfect Man : 2. It will be our Perfection : A whole Man is more Perfect than a Soul alone. 3. It will be the Souls delight : (a) As God that is perfectly blessed in himself, yet made and maintaineth a World, of which he is more than the Soul, because he is a Communicative good and pregnant, and delighteth to do good; so the Soul is made like God in his Image, and is communicative and would have a Body to act on. As the Sun, if there were nothing in the World

(a) Rev. 21. & 22.

but it self, would be the same that it now is, but nothing would receive its Motion, Light or Heat, or be the better for it : And if you did imagine it to have understanding, you must think that it would be much more pleased to enlighten and enliven so many Millions of Creatures, and cause the flourishing of all the Earth, than to shine to nothing. So may you think of the Soul of Man : It is by God inclined to actuate a Body.

Q. 4. If that be so, it is till then imperfect, and deprived of its desire, and so in pain and punishment ?

A. It is not in its full Perfection ; and it is a Degree of punishment to be in a state of Separation : But you cannot call it a *pain* as to sense, because it hath an unspeakable Glory, though not the most perfect. Nor hath the will of the Blessed any trouble and striving against the will of God, but takes that for best which God willeth : And so the separated state is best while God willeth it, though the united State will be best (as more perfect) in its time.

Q. 5. But the dust in a Grave is so vile a thing that one would think the raising it should not be very desirable to the Soul ?

A. It shall not be raised in the shape of ugly Dust, or filth, nor of corruptible Flesh and Blood : But a Glorious and Spiritual Body ; and a meet Companion for a Glorified Soul. And even now as vile as the Body is, you feel that the Soul is loth to part with it. (b)

Q. 6. But there are so many difficulties and improbabilities about the Resurrection, as make the Belief of it very hard ?

(b) 1 Cor. 15.

A. What is hard to God that made Heaven and Earth of nothing, and maintains all things in their state and course? What was that Body a while ago? Was it not as unlikely as dust to be what it now is?

It's folly to Object difficulties to Omnipotency.

Q. 7. *But the Body is in continual Flux or Change: we have not the same Flesh this Year, that we had the last: And a Man in a Consumption loseth before Death the Mass of Flesh in which he did good or evil: Shall all that rise again, which every day vanishech? And shall the new Flesh be punished for that which it never did?*

A. It's a foolish thing, from our Ignorance and uncertainties, to dispute against God and certain Truth: Will you know nothing, unless you know all things? Will you doubt of the plain Matter, because in your darkness you understand not the manner or circumstances of it? The Soul hath a Body consisting of various parts: The fiery part in the Spirits is it's most immediate Vehicle or Body: The seminal tenacious Humour and Air, is the immediate Vehicle of the fiery part: Whether these Spirits do any of them depart as it's Vehicle or Body with the Soul; or if not, whether they be the identifying part that the Soul shall be reunited to first; or what or how much of the rest even the aqueous and Earthy matter which we had from our Birth shall be re-assumed, are things past our understanding: You know not how you were generated in the Womb, and yet you know that you were there made: And must God teach you how you shall be raised before you will believe it? Must he answer all your doubts of the Flesh that is vanished, or the Bodies eaten by other Bodies, and teach you all his unsearchable skill, before you will take his Word for true?

-He that maketh the rising Sun to end the darkness of the Night, and the flourishing Spring to renew the Face of Millions of Plants, which seemed in the Winter to be dead, and the buried little seed to spring up to a beautiful Plant and Flower, or a strong and goodly Tree, hath power and skill enough to raise our Bodies, by wayes unknown to foolish Man.

Q. 8. *What should a Man do that he may live in a comfortable hope of the Resurrection, and the Souls Immortality, and the Life to come?*

A. We have three great things to do for this end :
 1. To get as full a *certainty* as is possible that there is such a Life to come. And this is done by strengthening a sound belief. 2. To get a *suitableness* of Soul to that blessed Life; and this is by the increase of *Love* and *Holiness*; and by a Spiritual heavenly conversation. And, 3. To get and exercise a joyful Hope and Assurance that it shall be ours: And this is done by a Life of *careful Obedience* to God, and the Conscious notice of our sincerity and title, and by the increase and exercise of the foresaid Faith and Love: Daily dwelling on the Thoughts of God's infinite Goodness and Fatherly love, of Christ's Office and Grace, and the Seals of the Spirit, and the blessed state of Triumphant Souls, in the Heavenly *Jerusalem*, and living as in familiarity with them.

Q. 9. *But when doubting Thoughts return, would it not be a great help to Faith, if you could prove the Souls Immortality by reason?*

A. I have done that largely in other Books: I will now say but this: If there be no life of retribution after this, it would follow that not only Scripture, but Religion, Piety, and Conscience were all the most odious abuses of Mankind: To set Mans Heart and Care
 upon

upon seeking all his dayes a Life which he can never obtain, and to live honestly and avoid sin, for fear of an impossible punishment, and to deny Fleshly pleasure, and lust, upon meer deceit, what an injury would Religion, Conscience and honesty be? Men that are not restrained by any Fear or Hopes of another Life, from Tyranny, Treason, Murder, Perjury, Lying, Deceit or any wickedness, but only by present Interest, would be the wisest Men. When yet God hath taught Nature to abhor these Evils, and bound Man to be Religious and Conscionable by common Reason, were it but for the probability of another Life. And can you believe that Wickedness is Wisdom, and all Conscionable Goodness is Folly and Deceit?

CHAP. XXII.

Of the Life Everlasting.

Qu. 1. **W**Here is it that we shall live when we go hence?

A. With Christ in Heaven, called Paradise, and the Jerusalem above.

Q. 2. How is it then that the Souls of Men are said sometimes to appear on Earth? Is it such Souls, or is it Devils?

A. Either is possible: For Souls are in no other Hell than Devils are, who are said to be in the Air, and to go to and fro, and tempt Men, and afflict them here on Earth: But when it is a Soul that appeareth, and

when a Devil, we have not acquaintance enough to know: But though God can for just Causes let a blessed Soul appear, as *Moses* ~~spoke to him~~ and *Elias* did on the Mount, and perhaps *Samuel* to *Saul*, yet we have reason to suspect that it is the miserable Souls of the Wicked that ofteneſt appear.

Q. 3. But how come Devils or Souls to be viſible being Spirits?

A. Spirits are powerful, and dwell in Airy and other Elementary matter, in which they can appear to us, as eaſily as we can put on our Cloaths. Fire is inviſible in its ſimple uncloathed ſubſtance; and yet when it hath kindled the Air it is viſible Light.

Q. 4. Why then do they appear ſo ſeldom?

A. God restraineth evil Spirits, and keepeth them within their bounds that they may not either deceive or trouble Mankind: And the Spirits of the juſt are more inclined to their higher Nobler Region and Work: and God will have us here live by Faith, and not by ſeeing either the heavenly Glory or its Inhabitants.

Q. 5. But it ſeems that we ſhall live again on Earth, for it is ſaid, that the new Jeruſalem cometh down from above, and we look for a new Heaven, and a new Earth wherein dwelleth Righteouſneſs?

A. It greatly concerneth us to difference certainties from uncertainties. It is certain that the Faithful have a promiſe of a great reward in Heaven, and of being with Chriſt, and being conveyed into Paradife by Angels, and are commanded to lay up a Treafure in Heaven, and there to ſet their Hearts and Affections, and to ſeek the things that are above where Chriſt is at Gods right Hand; and they deſire to depart and be with Chriſt as far better than to be here, and to be abſent

sent from the Body, and be present with the Lord : so that the Inheritance of the Saints in heavenly Light and Glory, is certain. But as to the rest, whether the New Earth shall be for new Inhabitants, or for us ; and whether the descending *Hierusalem* shall be only for a Thousand Years before the final Judgment, or after for perpetuity, or whether it shall come no lower than the Air, where it is said, That we shall be taken up to meet the Lord, and so shall ever be with him, or whether Earth shall be made as Glorious to us as Heaven, and Heaven and Earth be laid together in Common, when separating sin is gone ; These matters being to us less certain, must not be set against that which is certain. And the new *Jerusalem* coming down from Heaven, doth imply that it was first in Heaven, and it's said, that it's now above, and we are come to it in relation and foretast, where are the perfected Spirits of the Just, as it is described, *Heb.* 12. 22, 23, 24.

Q. 6. *But some think that Souls sleep till the resurrection, or are in an unactive potentiality for want of Bodies.*

A. Reason and Scripture confute this Dream. The Soul is *Essential Life*, naturally inclined to *Action, Intellection* and *Love* or *Volition*, and it will be in the midst of Objects enow on which to operate : And is it not absurd to think that God wil continue so noble a Nature in a state of idleness, and continue all its essential Faculties in vain, and never to be exercised ? As if he would continue the Sun without Light, Heat, or Motion. What then is it a Sun for ? And why is it not annihilated ? The Soul cannot lose its Faculties of *Vitality, Intellection* and *Volition*, without losing its *Essence*, and being turned into some other

thing. And why it cannot act out of a Body, what Reason can be given? If it could not, yet that it taketh not hence with it a Body of those corporeal Spirits which it acted in, or that it cannot as well have a Body of Light for its own Action, as it can take a Body (as *Moses* on the Mount) to appear to Man, is that which we have no reason to suspect.

2. But Scripture puts all out of doubt, by telling us, that *To die is gain*, and that it's better to be with *Christ*, and that *Lazarus* was comforted in *Abraham's Bosom*, and the converted Thief was with *Christ in Paradise*, and that the Souls under the Altar and in Heaven pray and praise God, and that the *Spirits of the Just are there made perfect*: And this is not a state of sleep. It is a World of Life, and Light, and Love, that we are going to, more active than this Earthy, heavy World, than Fire is more active than a Clod. And shall we suspect any sleepy unactivity there? This is the dead and sleepy World: And Heaven is the place of Life it self.

Q. 7. *What is the Nature of that heavenly Everlasting Life?*

A It is the perfect activity and perfect fruition of Divine communicated Glory, by perfected Spirits and Spiritual Men, in a perfect Glorious Society, in a perfect Place or Region, and this Everlasting.

Q. 8. *Here are many things set together, I pray you tell them me distinctly.*

A. 1. Heaven is a perfect Glorious Place, and Earth to it is a Dungeon. The Sun which we see is a Glorious place in comparison of this.

2. The whole Society of Angels and Saints will be Perfect and Glorious. And our Joy and Glory will be as much in participation by Union and Communion with

with theirs, as the Life and Health of the Eye, or Hand is in and by union and communion with the Body: we must not dream of any Glory to our selves but in a state of that union and communion with the Glorious Body of Christ. And Christ himself the Glorified Head is the chief part of this Society whose Glory we shall behold.

3. Angels and Men are themselves there Perfect. If our *Being* and *Nature* were not Perfect, our Action and Fruition could not be Perfect.

4. The Objects of all our Action are most Perfect: It is the Blessed God, and a Glorious Saviour and Society, that we shall see and love and praise.

5. All our Action will be perfect: Our Sight and Knowledge, our Love, our Joy, our Praise will be all perfect there.

6. Our reception and fruition will all be perfect. We shall be perfectly loved by God, and one another, and perfectly pleasing to him, and each other; and he will communicate to us and all the Society, as much Glorious Life, Light and Joyful Love, as we are capable of receiving.

7. And all this will be perfect in duration, being Everlasting.

Q. 9. *O what manner of Persons should we be if all this were well believed? Is it possible that they should truly believe all this, who do not earnestly desire and seek it, and live in joyful longing hope to be put into possession of it?*

A. Whoever truly believeth it, will prefer it before all Earthly treasure and pleasure, and make it the chief *End* and *Motive* and *Comfort* of his Soul and Life, and forsake all that stands against it rather than forsake his hopes of this. But while our *Faith*, *Hope* and *Love* are all imperfect, and we dwell in *Flesh*
where

where present and sensible things are still diverting and affecting us, and we are so used to Sight and Sense, that we look strangely towards that which is above them, and out of their reach ; it is no wonder if we have imperfect desires and joy, abated by diversions, and by griefs and fears, and if in this darkness unseen things seem strange to us ; and if a Soul united to a Body be loth to leave it, and be unclothed, and have somewhat dark Thoughts of that state without it, which it never tryed.

Q. 10. But when we cannot conceive how Souls act out of the Body, how can the Thought of it be pleasant and satisfying to us ?

A. 1. We that can conceive what it is to Live and Understand, and Will, to Love and Rejoice in the Body, may understand what these acts are in themselves, whether out of a Body or in a more glorious Body : And we can know that nothing doth nothing ; and therefore that the Soul that doth these acts is a Noble substance, and we find that it is invisible. But of this I spake in the beginning.

2. When we know in general all before mentioned, that we shall be in that described Blessedness with Christ and the Heavenly Society, we must implicitly trust Christ with all the rest, who knoweth for us what we know not : and stay till possession give us that clear distinct conception of the manner, and all the circumstances, which they that possess it not, can no more have, than we can conceive of the sweetness of a Meat or Drink which we never tasted of : And we should long the more for that Possession which will give us that sweet Experience.

Q. 11. Is not God the only Glory and Joy of the Blessed ? Why then do you tell us so much of Angels and Saints, and the City of God ?

A. God

A. God is all in all things; of him, and through him and to him are all things, and the Glory of all is to him for ever. But God made not any single Creature to be happy in him alone as separate from the rest; but an Universe which hath its Union and communion. I told you as the Eye and Hand have no separated Life or Pleasure, but only in Communion with the whole Body, so neither shall we in Heaven. God is infinitely above us, and if you think of him alone, without mediate Objects for the ascent and access of your Thoughts, you may as well think to climb up without a Ladder: We are not the Noblest Creatures next to God, nor yet the most Innocent: We have no access to him, but by a Mediator: And that Mediator worketh and conveyeth his Grace to us by other subordinate means: He is the Saviour of his Body, which is the fulness of him that filleth all: If we think not of the Heavenly *Jerusalem*, the glorious City of God; the Heavenly Society and Joyful Chore that praise *Jehovah* and the Lamb, and live together in perfect Knowledge, Love and Concord, in whose Communion only we have all our Joy; to whom in this Unity God communicateth his Glory; and if we think not of the Glorious Head of the Church, who will then be our Mediator of Fruition, as he was of Acquisition: nay, if we think not of those loving blessed Angels that rejoiced at our Conversion, and were here the Servants, and will be for ever the Companions of our Joy: And if we think not of all our old dear Friends and Companions in the Flesh, and of all the Faithful, who since *Adam's* Dayes are gone before us, and if we think not of the attractive Love, Union and Joy of that Society and State, we shall not have sufficient Familiarity above, but make God as

inaccessible to us : Delight and desire suppose attractive suitableness : Inaccessible excellency draws not up the Heart. I thank God for the Pleasure that I have in thinking of the Blessed Society, which will shortly entertain me with joyful Love.

Q. 10. *But may not [Everlasting] signifie only a long time, as it oft doth in Scripture, and so all may be in mutable Revolutions, as the Stoicks and some others thought ?*

A. i. What reason have we to extort a forced sense against our own Interest and Comfort, without any warrant from God ? 2. The nature of the Soul being so far Immortal as to have no Inclination to its own death, Why should we think it strange that its felicity should be also everlasting. 3. It can hardly be conceived how that Soul can possibly revolt from God and perish, who is once confirmed with that sight of his Glory, and the full fruition of his Love. Whether Nature be so bad as to allow such a revolt ? If the Devils had bin as near God, and as much confirmed in the Sight and Sense of his Love and Glory, as the Blessed shall be, I can hardly conceive how they could possibly have fallen.

Q. 13. *How may I be sure that I shall enjoy this Everlasting Life ?*

A. I told you before, 1. If you so far believe the Promise of it as made by God, and purchased by Christ's Righteousness and Intercession, as to take this Glory for your chief felicity and hope, and to prefer it before all Worldly Vanity, Pleasure, Profit, Honour, or Life to the Flesh, and to make it your chief care and business to seek it, and rather let go all than lose it, and thus patiently wait and trust God's Grace in Christ and his Spirit, in the use of his appointed means

means unto the end ; it shall undoubtedly be yours for ever.

CHAP. XXIII.

What is the true use of the Lord's Prayer.

Qu. 1. **W**hat is Prayer?

A. It is Holy Desires expressed or actuated to God, (with Heart alone, or alio with the Tongue) including our penitent Confession of sin, and its Deserts, and our thankful acknowledgment of his Mercies, and our Praising God's works and his Perfections.

Q. 2. *What is the Use of Prayer ? Seeing God cannot be changed and moved by us, what good can it do us, and how can it attain our ends ?*

A. You may as wisely ask, what good any thing will do towards our Benefit or Salvation which we can do, seeing nothing changeth God. As God who is one, maketh Multitudes of Creatures ; so God who is unchangeable maketh changeable Creatures ; and the Effect is wrought by changing us, and not by changing God. You must understand these great Philosophical Truths, that, 1. All things effect according to the Capacity of the Receiver. 2. Therefore the various effects in the World proceed from the great variety of Receptive Capacities. The same Sun-beams do cause a Nettle, a Thorn, a Rose, a Cedar, according to the seminal Capacity of the various Receivers. The same Sun enlightneth the Eye, that
doth

doth not so by the Hand or Foot, or by a Tree, or Stone: And it shineth into the House whose Windows are open, which doth not so when the Windows are shut; and this without any change in it self. The Boatman layeth hold on the Banck, and pulls as if he would draw it to the Boat, when he doth but draw the Boat to it. Two wayes Prayer procureth the Blessing without making any Change in God. First by our performing the condition on which God promiseth his Mercy. Secondly, By disposing our Souls to receive it. He that doth not penitently confesse his sin, is unmeet for Pardon. And he that desireth not Christ and Mercy, is unmeet to be partaker of them. And he that is utterly unthankful for what he hath received, is unmeet for more.

Q. 3. *Who made the Lords Prayer?*

A. The Lord *Jesus Christ* himself, as he made the Gospel; some of the Matter being necessary yet before his Incarnation.

Q. 4. *To whom and on what occasion did he make it?*

A. To his Disciples, (to whom also he first delivered his Commands) upon their request that he would teach them to pray.

Q. 5. *To what Use did Christ make it them?*

A. First, To be a Directory for the *Matter* and *Method* of their Love, Desires, Hope and Voluntary choice and endeavours; And, 2. To be used in the same Words when their case required it.

As Man hath three Essential Faculties, the Intellect, Will and Vital executive Power; so Religion hath three Essential parts, *viz.* To direct our Understandings to believe, our Will to desire, and our Lives in practice.

Q. 6. *What is the Matter of the Lord's Prayer in General?*

A. It containeth, First, What we must desire as our End : And Secondly, What we must desire as the Means; premising the necessary Preface, and concluding with a suitable Conclusion.

Q. 7. *What is the Method of the Lord's Prayer?*

A. I. The Preface speaks, 1. To God as God: 2. As our reconciled Father in Christ, described in his Attributes, by the words [*which art in Heaven*] which signify the Perfection of his Power, Knowledge, and Goodness, and the Word Father, signifieth that he is Supream Owner, Ruler and Benefactor.

2. The word [*Our*] implieth our Common Relation to him as his Creatures, his Redeemed and Sanctified Ones, his Own, his Subjects and his Beneficiaries or Children.

II. The Petitions are of two sorts (as the Commandments have two Tables :) The first proceed according to the order of Intention, beginning at the highest Notion of the ultimate End, and descending to the lowest. The Second part is according to the Order of Execution and Affecution, beginning at the lowest means, and ascending to the highest.

III. The Conclusion enumerateth the parts of the ultimate End by way of Praise, beginning at the lowest and ascending to the highest. The Method throughout is more perfect than any of the Philosophers Writings.

Q. 8. *Why do we not read that the Apostles after used this Prayer?*

A. It is enough to read that Christ prescribed it them,

them, and that they were Obedient to him. We read not of all that the Apostles did.

2. This is a Comprehensive Summary of all Prayer, and therefore must needs be brief in the several parts: But the Apostles had occasion sometime for one branch and sometime for another, on which they particularly enlarged, and Seldom put up the whole matter of Prayer all at once.

3. They formed their Desires according to the Method of this Prayer, though they expressed those desires as various occasions did require.

Q. 9. *Is every Christian bound to say the Words of the Lords Prayer?*

A. The same answer may serve as to the last. Every Christian is bound to make it the Rule of his *Desires, and Hopes*, both for *Matter and Order*: But not to express them all in every Prayer. But the Words themselves are apt, and must have their due reverence, and are very fit to sum up our scattered less ordered Requests.

Q. 10. *But few Persons can understand what such generals comprehend.*

A. 1. Generals are useful to those that cannot distinctly comprehend all the particulars in them. As the General knowledg that we shall be happy in Holy and Heavenly Joy with Christ, may comfort them that know not all in Heaven that makes up that happiness, so a General desire may be effectual to our receiving many particulars. 2. And it is not so General as [*God be merciful to me a Sinner,*] an accepted Prayer of the Publican, by Christs own Testimony. There are six particular Heads there plainly expressed.

CHAP. XXIV.

Our Father which art in Heaven,] Ex-
pounded.

Qu. 1. **W**Ho is it that we pray to, whom we call
Our Father ?]

A. GOD himself.

Q. 2. May we not pray to Creatures ?

A. Yes, for that which it belongeth to those Crea-
tures to give us upon our request, supposing they hear
us : But not for that which is Gods, and not their
own to give ; nor yet in a manner unsuitable to the
Creatures Capacity or Place. A Child may Petition
his Father , and a Subject his Prince , and all Men
one another.

Q. 3. May we not pray to the Son, and the Holy
Ghost, as well as to the Father ?

A. As the word *Father* signifieth *God as God*,
it comprehendeth the *Son*, and the *Holy Ghost* : and
as it signifieth the first Person in the *Trinity*, it ex-
cludeth not but implyeth the second and the third.

Q. 4. What doth the word [Father] signifie ?

A. That as a Father by *Generation* is the *Owner*,
the *Ruler* and the *Loving Benefactor* to his Child, so is
God eminently and transcendently to us.

Q. 5. To whom is God a Father, and on what *Fun-
damental account* ?

A. 1. He is a Father to all Men by *Creation* ; to all
lapsed Mandkind by the Price of a sufficient *Redemp-
tion* : But only to the *Regenerate* by *Regeneration*
and *Adoption* , and that effective *Redemption* which

actually delivereth Men from Guilt, Wrath, Sin and Hell, and Justifieth and Sanctifieth them, and makes them Heirs of Glory.

Q. 6. *What is included then in our Child-like relation to this Father?*

A. That we are his *own* to be absolutely at his dispose, his Subjects to be absolutely Ruled by him, and his Beloved to depend on his Bounty, and to love him, above all, and be happy in his Love.

Q. 7. *What is meant by the words [which art in Heaven?]*

A. They signifie, I. God's real *Substantiality*: He is existent.

II. God's incomprehensible Perfection in *Power*, *Knowledge*, and *Goodness*, and so his absolute sufficiency and fitness to hear and help us. 1. The vastness, Sublimity and Glory of the Heavens, tell us that He who Reigneth there over all the World, must needs be *Omnipotent*, and want no power to do his will, and help us in our need.

2. The Glory and Sublimity, tell us that he that is there above the Sun which shineth upon all the Earth, doth behold all Creatures, and see all the wayes of the Sons of Men, and therefore knoweth all our Sins, Wants and Dangers, and heareth all our Prayers.

3. Heaven is that most perfect Region, whence all good floweth down to Earth: Our Life is thence; our Light is thence; all our Good and foretast of Felicity and Joy is thence: And therefore the Lord of Heaven must needs be the *Best*; the Fountain of all Good, and the most amiable *End* of all just Desire and Love. Yet Heaven is above our Sight and comprehension; and so much more is God.

III. And the word [*Art*] signifieth God's Eternity

ty in that Heavenly Glory: It is not [*who wast*] or [*who wilt be.*] Eternity is indivisible.

Q. 8. *Is not God every where: Is he more in Heaven than any where else?*

A. All Place and All things are in God; He is absent from none: Nor is his Essence divisible or Commensurate by Place, or limited; or more here than there: But to us God is known by his Works and Appearances; and therefore said to be most where he worketh most: And so we say, that *God dwelleth in him who dwelleth in Love*: That he walketh in his Church; that we are his Habitation by the Spirit; that Christ and the Holy Spirit dwell in Believers: Because they operate extraordinarily in them: And so God is said to be in Heaven, because he there manifesteth his Glory to the Felicity of all the Blessed, and hath made Heaven that Throne of his Majesty, from whence all Light, and Life, and Goodness, all Mercy, and all Justice are communicated to and exercised on Men. And so we that cannot see God himself, must look up to the Throne of the Heavenly Glory in our Prayers, Hopes and Joyes. Even as a Mans Soul is undivided in all his Body, and yet it worketh not alike in all its parts, but it is in the Head, that it useth Reason, Sight, &c. and doth most notably appear to others in the Face, and is almost visible in the Eye: And therefore when you talk to a Man, you look him in the Face; and as you talk not to his Flesh, but to his sensitive and intellectual Soul, so you look to that part where it most apparently sheweth its sence and intellection.

Q. 9. *Is there no other Reason for the naming of Heaven here?*

A. Yes: It teacheth us whither to direct our own

desires; and whence to expect all good, and where our own Hope and Felicity is. It is in Heaven that God is to be seen and enjoyed in Glory, and in perfect Love and Joy: Though God be on Earth, he will not be our Felicity here on Earth: every Prayer therefore should be the Souls aspiring and ascending towards Heaven, and the believing exercise of a heavenly Mind, and Desire: For a Man of true Prayer to be unwilling to come to Heaven, and to love Earth better, is a contradiction.

Q. 10. *But do we not pray that on Earth he may use us as a Father?*

A. Yes: that he will give us all Mercies on Earth conducing to heavenly Felicity.

Q. 11. *What else is implied in the word, Our Father?*

A. Our Redemption and Reconciliation by Christ, and to the Regenerate, our Regeneration by the Holy Ghost, and so our Adoption; by all which, of Enemies and the Heirs of Hell, we are made the Sons of God, and Heirs of Heaven. It is by *Christ* and his *Spirit* that we are the Children of God.

Q. 12. *Why say we Our Father, and not My Father?*

A. 1. To signify that all Christians must pray as Members of One Body, and look for all their good, comfort and blessedness in Union with the whole, and not as in a separate State: Nor must we come to God with selfish narrow Minds, as thinking only of our own case and good, nor put up any Prayer or Praise to God, but as Members of the Universal Church, in one Chore, all seen and heard at once by God, though they see not, and hear not one another: And therefore that we must abhor the pregnant comprehensive Sin of *selfishness*; by which wicked Men care only for them-

themselves, and are affected with little but their Personal concerns, as if they were all the World to themselves, insensible of the Worlds or the Churches State, and how it goeth with all others. 2. And therefore that all Christians must love their Brethren and Neighbours as themselves, and must abhor the Sin of Schism, much more of Malignant Enmity, Envy, and Persecution, and must be so far from disowning the Prayers of other Christians on pretense of their various Circumstances and Imperfections, and from separating in Heart from them on any account for which God will not reject them; as that they must never put up a Prayer or Praise, but as in concord with all the Christians on Earth, desiring a part in the Prayers of all, and offering up hearty Prayers for all: The imperfections of all Mens Prayers we must disown, and most our own; but not for that disown their Prayers, nor our own. They that hate, or persecute, or separate from Gods Children, for not praying in their Mode, or by their Book, or in the Words that they write down for them, or for not worshipping God with their Forms, Ceremonies or Rites, or that silence Christ's Ministers, and scatter the Flocks, and confound Kingdoms, that they may be Lords of Gods Heritage, and have all Men sing in their Commanded Tune, or Worship God in their unnecessary Commanded Mode, do condemn themselves, when they say *Our Father*: And to repeat the Lords Prayer many times in their Liturgy, while they are tormenting his Children in their Prisons and Inquisitions, is to worship God by repeating their own Condemnation.

Q. 13. *It seems this Particle, Our and Us is of great importance.*

A. The Lord's Prayer is the Summary and Rule of

Mans Love and just Desires : It directeth him what to *Will, Ask and Seek.* And therefore must needs contain that duty of Love which is the Heart of the New Creature, and the fulfilling of the Law : The Will is the Man : And Love is the Will. What a Man *Wills* and *Loves*, that he is in God's account, or that he shall attain. And therefore the Love of God as God, and of the Church as the Church, and of Saints as Saints, of Friends as Friends, and of Neighbours as Neighbours, and of Men (though Enemies and Sinners) as Men, must needs be the very Spring of acceptable Prayer, as well as the Love of our selves as our selves. And to pray without this Love, is to offer God a Carrion for Sacrifice, or a lifeless sort of Service. And Love to all makes all Mens Mercies and Comforts to be ours, to our great Joy, and that we may be thankful for all.

CHAP. XXV.

Hallowed be thy Name.

Qu. 1. **W***Hy is this made the first Petition in our Prayers ?*

A. Because it containeth the highest Notion of our ultimate end : And so must be the very top or chief of our desires.

Q. 2. *What is meant by God's Name here ?*

A. The proper Notices or Appearances of God to Man ; and God himself as so notified and appearing to us. So that here we must see that we separate not any of these

these three: 1. The Objective signs, whether words or works, by which God is known to us. 2. The inward Conceptions of God received by these signs. 3. God himself so notified and conceived of.

Q. 3. *And what is the Hallowing of Gods Name?*

A. To use it Holily: That is, in that manner as is proper to God as he is God, infinitely above all the Creatures: That is Sanctified, which is appropriated to God by separation from all common use.

Q. 4. *What doth this Hallowing particularly include?*

A. First that we know God, what he is: 2. That our Souls be accordingly affected towards him. 3. That our lives and actions be accordingly managed. 4. And that the signs which notify God to us be accordingly revered, and used to these Holy Ends.

Q. 5. *Tell us now particularly, What these Signs or Names of God are, and how each of them is to be hallowed?*

A. God's Name is either, 1. His sensible or intelligible works objectively considered. 2. Or those words which signify God or any thing proper to God. 3. And the inward light or conception, or notice of God in the mind. And all these must be Sanctified.

Q. 6. *What are God's works which must be so Sanctified, as notifying God?*

A. All that are within the reach of our knowledge. But especially those which he hath designed most notably for this use, and most legibly as it were written his Name, or Perfections upon. (a)

(a) *Exod.* 9. 16. . *Psal.* 8. 1.

Q. 7. Which are those ?

A. First, The Glorious wonderful frame of Heaven and Earth.

2. The wonderful work of Mans Redemption by *Jesus Christ*.

3. The planting of his Nature, Image and Kingdom in Man by his Spirit.

4. The marvellous Providence exercised for the World, the Church, and each of our selves, notifying the disposal and Government of God.

5. The Glory of the Heavenly Society, known by Faith, and hoped for.

Q. 8. How must the first, God's Creation, be Sanctified ?

A. When we look on, or think of the incomprehensible Glory of the Sun, it's wonderful Greatness, Motion, Light and quickning Heat; (b) of the multitude and magnitude of the glorious Stars, of the vast heavenly Regions, the incomprehensible invisible Spirits or Powers that actuate and rule them all; when we come downward and think of the Aire and its Inhabitants, and of this Earth, a vast Body to us, but as one Inch or Point in the whole Creation; of the many Nations, Animals, Plants of wonderful Variety, the terrible depths of the Ocean, and its numerous Inhabitants, &c. All these must be to us but as the Glais which sheweth somewhat of the Face of God, or as the Letters of this great Book, of which God is the Sence; or as the actions of a living Body by which the invisible Soul is known. And as we study Arts for our Corporal use, we must study the whole World, even the Works of God, to this purposed use, that we may See, Love,

(b) *Psal.* 19. 1, &c. *Rom.* 1. 19, 20.

Reverence, and admire God in all : And this is the only true Philosophy, Astronomy, Cosmography, &c.

Q. 9. What is the Sin which is contrary to this ?

A. Prophaneness ; that is, using God's Name as a common thing : (c) And in this instance, to study Philosophy, Astronomy, or any Science, or any Creature whatsoever, only to know the thing it self, to delight our mind with the Creature-knowledge, and to be able to talk as knowing Men, or the better to serve our Worldly Ends, and not to know and glorifie God, is to prophane the works of God. And alas then how common is prophaneness in the World !

Q. 10. What is it to Sanctifie Gods Name as in our Redemption ?

A. Redemption is such a wonderful work of God, to make him known to sinners for their Sanctification and Salvation, as no Tongue of Man can fully utter. To think of God, the Eternal Word first undertaking Man's Redemption, and then taking the Nature of Man, dwelling in so mean a Tabernacle, fulfilling all Righteousness for us, Teaching Man the knowledge of God, and bringing Life and Immortality to light, dying for us as a Malefactor to save us from the Curse, Rising the third day, Commissioning his Apostles, undertaking to build his Church on a Rock, which the Gates of Hell should not prevail against ; ascending up to Heaven, sending down the wonderful and sanctifying Spirit, Interceding for us, and Reigning over all, who receiveth faithful Souls to himself, and will raise our Bodies, and judge the World : Can all this be believed and thought of, without admiring the

(c) *Psal.* 14.1,2. *Psal.* 50.21. & 78.19. *Tit.* 1.16.
mani-

manifold wisdom, the unconceivable Love and Mercy, the Holiness and Justice of God! This must be the daily study of Believers.

Qu. 11. *How is this Name of God profaned?*

A. When this wonderful work of Mans Redemption is not believed, but taken by Infidels to be but a deceit: Or when it is heard but as a common History; and affecteth not the Hearer with admiration, thankfulness, desire and submission to Christ: when Men live as if they had no great Obligation to Christ, or no great need of him.

Q. 12. *How is Gods Name as our Sanctifier to be hallowed?*

A. Therein he cometh near us, even into us, with *Illuminating, Quickening, Comforting Grace*, renewing us to his Nature, Will and Image: Marking us for his own, and maintaining the cause of Christ against his Enemies. And therefore must in this be specially notified, honoured, obediently observed, and thankfully and joyfully admired.

Q. 13. *But how can they honour Gods Spirit and Grace, who have it not: Or they that have so little as not well to discern it?*

A. The least prevailing sincere Holiness hath a special excellency, turning the Soul from the World to God, and may be perceived in Holy desires after him, and sincere endeavours to obey him: And the beauty of Holiness in others may be perceived by them that have little or none themselves, if they be not grown to Malignant Enmity: You may see by the Common desire of Mankind to be esteemed Wise and Good, and their Impatience of being thought and called Foolish, Ungodly or Bad Men, that even corrupted

rupted Nature hath a radicated Testimony in it self for Goodness, and against Evil.

Q. 14. *Who be they that prophane this Name of God?*

A. Those that see no great need of the Spirit of Holiness, or have no desire after it; but think that Nature and Art may serve the turn without it: Those that think that there is no great difference between Man and Man, but what their Bodily temperature and their Education maketh; and that it is but Phanatick delusion, or Hypocrisie to pretend to the Spirit: Those that hate or deride the Name of Spirituality and Holiness; and those that resist the Holy Ghost.

Q. 15. *How is God known and honoured in his Providence?*

A. By his Providence he so Governeth all the World, and particularly all the Affairs of Men, as shews us his Omnipotence, his Omniscience, and his Goodness and Love, ordering them ail to his Holy End, even the pleasing of his good Will in their Perfection. (d)

Q. 16. *How can we see this while the World lyeth in Madness, Unbelief and Wickedness, and the worst are greatest, and Contention, Confusion, and Bloody Wars do make the Earth a kind of Hell, and the Wise, Holy, and Just are despised, hated and destroyed?*

A. 1. Wisdom, and Holiness, and Justice are conspicuous and honourable by the odiousness of their contraries; which though they fight against them, and seem to prevail, do but exercise them to their increase and greater glory: And all the Faithful are secured

and purified, and prepared for Felicity, by the Love and Providence of God.

2. And as the Heavens are not all Stars, but spangled with Stars, nor the Stars all Suns, nor Beasts and Vermine Men, nor the Earth and Stones are Gold and Diamonds, nor is the Darkness Light, the Winter Summer, or Sickness Health, or Death Life : And yet the wonderful Variety and Vicissitude contributeth to the Perfection of the Universe, as the Variety of parts to the Perfection of the Body, so God maketh use even of Mens Sin and Folly, and of all the mad Confusions and Cruelties of the World, to that perfect Order and Harmony which he that accomplisheth them doth well know, though we perceive it not, because we neither see the *Whole*, nor the *End*, but only the little *Particles* and the *Beginnings* of God's unfearchable works.

3. And this dark and wicked World is but a little Spot of God's vast Creation ; and seemeth to be the lowest next to Hell, while the lucid Glorious heavenly Regions are incomprehensibly great, and no doubt possessed by Inhabitants suitable to so glorious a place : And as it is not either the Gallows or the Prison that is a dishonour to the Kingly Government, so neither is Hell or the Sins on Earth, a dishonour to the Government of God.

4. And as every Man is nearest to himself, it is the duty of us all carefully to record all the Mercies and special Providences of God to our selves, that we may know his Government and him, and use the remembrance of them to his Glory.

Q. 17. *How is the heavenly Glory as a Name of God to us that see it not ?*

A. We see vast lucid Bodies and Regions above

us: And by the help of things seen we may conceive of things unseen; and by Divine Revelation we may certainly know them: We have in the Gospel as it were a Map of Heaven, in its description, and a title to it in the Promises, and a notifying earnest and foretast in our Souls, so far as we are Sanctified Believers.

Q. 18. *How must we hallow this Name of God?*

A. 1. Firmly believing the heavenly Glory, not only as it shall be our own Inheritance, but as it is now the most Glorious and Perfect part of Gods Creation, where Myriads of Angels and Glorious Spirits in perfect Happiness, Love and Joy, are Glorifying their most Glorious Creator; and as the Saints with Christ their most Glorious Head, shall for ever make up that Glorious Society, and the Universe it self be seen by us in that Glorious Perfection, in which the Perfection of the Creator will appear.

2. And in the constant delightful Contemplation of this Supernal Glorious World, by Heavenly Affections and Conversation, keeping our Minds above while our Bodies are here below, and looking beyond this Prison of Flesh, with desire and hope. As Heaven is the State and Place where God shineth to the understanding Creature in the greatest Glory, and where he is best known, so it is this heavenly Glory seen to us by Faith, which is the most Glorious of all the *Names* or Notices of God to be hallowed by us.

Q. 19. *What is the profaning of this Name of God?*

A. The minding only of Earthly and Fleshly things; and not believing, considering or admiring the heavenly Glory: Not loving and praising God for it, nor desiring and seeking to enjoy it.

Q. 20. *So much of God's Works which make him known:*

known: Next tell us what you mean by the Words which you call his Name?

A. 1. All the Sacred Scripture as it maketh known God to us, by History, Precepts, Promises or Penal Threats: With all God's Instituted means of Worship. 2. More specially the Descriptions of God by his Attributes. 3. And most specially his Proper Name, GOD, *Jehovah*, &c. (*e*)

Q. 21. *Please not ask you what his Attributes are, because you have told us that before; But how is this Name of God to be hallowed?*

A. When the Soul is affected with that Admiration, Reverence, Love, Trust and Submission to God which the meaning of these Names bespeaks: And when the manner of our using them, expresseth such affections: Especially in publick Praises with the Churches. (*f*)

Q. 22. *How is this Name of God prophaned?*

A. When it is used lightly, falsely, unreverently, without the aforesaid Holy regard and affections:

Q. 23. III. *What is that which you call God's Name imprinted on Mans Mind?*

A. God made Man very good at first, and that was in his own Image: And so much of this is either left by the interposition of Grace in lapsed Nature, or by common Grace restored to it, as that all Men, till utterly debauched, would fain be accounted Good, Pious, Vertuous, and Just, and hate the imputation

(*e*) *Ex.* 3. 15. & 6. 3. *Psal.* 83. 18. *Act.* 9. 15. (*f*) *Exod.* 34. 5, 6, 7. & 33. 19. *Act.* 21. 13. *1 Tim.* 6. 1. *Tit.* 2. 5. *Rom.* 2. 24. *Psal.* 22. 22. *Heb.* 2. 12. *Neh.* 9. 5. *Psal.* 50. 23. & 66. 2. *Mic.* 4. 5. *Rev.* 11. 15.

of Wickedness, dishonesty and Badness : And on the Regenerate the Divine Nature is so renewed, as that their Inclination is towards God, and HOLINESS TO THE LORD is written on all their Faculties: And the Spirit of God moveth on the Soul, to actuate all his Graces ; and to plead for God and our Redeemer, and bring Him to our Remembrance, to our Affections, and to subject us wholly to his Will and Love. And thus as the Law was written in Stone as to the Letter, which is written only on tender fleshy Hearts as to the Spirit and Holy effect and disposition ; so the Name of God which is in the Bible in the Letter, is by the same Spirit imprinted on Believers Hearts, that is, They have the Knowledge, Faith, Fear and Love of God. (g)

Q. 24. *How must we hallow this inward Name of God ?*

A. 1. By Reverencing and Loving God, that is, God's Image and Operations in us : Not only God as glorified in Heaven, but God as dwelling by Grace in Holy Souls, must be remembered, and revered by us. 2. By living as in habitual Communion and Conversation with that God who dwelleth in us, and who hath made us his Habitation by the Spirit. 3. And by ready obeying the moving Operations of the Spirit for God.

And to contemn or resist these inward Ideas, Inclinations and Motions, is to prophane the Name of God.

Q. 25. *But what is all this to the Sanctifying of God himself ?*

A. The Signs are but for him that is signified : It is God himself that is to be admired, Loved and Ho-

noured, as notified to us by these Signs or Name ; otherwise we make Idols of them. In a Word, God must be *Esteemed, Reverenced, Loved, Trusted and Delighted* in Transcendently as God, with affections proper to himself ; and this is to *Sanctifie him*, by advancing him in our Heart, in his Prerogative above all Creatures : And all Creatures must be used respectively to this Holy End : And specially those Ordinances and Names which are specially Separated to this use : And nothing must be used as common and unclean, especially in his Worship, and Religious Acts. (b)

CHAP. XXVI.

Thy Kingdom come.

Qu. 1. **W**^H*Hy is this made the Second Petition?*

A. To tell us, that it must be the Second thing in our Desires. We are to begin at that which is highest, most excellent, and ultimate in our Intentions, and that is, Gods Glory shining in all his Works, and seen, admired, honoured and praised by Man, which is the *hallowing of his Name*, and the Holy Exalting him in our Thoughts, Affections, Words and Actions above all Creatures. And we

(b) *Act.* 1. 15. & 4. 12. *Rev.* 3. 4. & 11. 13. *Joel* 2. 23. *Dent.* 28. 58. *Exod.* 33. 19. & 34. 5, 6, 7. *1 Kin.* 5. 3, 5. *Lev.* 10. 3. *Num.* 20. 12, 13.

are

are next to desire that in which God's glory most eminently shineth : And that is his *Kingdom of Grace and Glory.*

Q. 2. *What is here meant by the Kingdom of God?*

A. It is not that Kingdom which he hath over Angels, and the innumerable glorious Spirits of the Heavenly Regions. For these are much unknown to us, and we know not that there is any Rebellion among them which needeth a Restoration. But Man by Sin is fallen into Rebellion, and under the Condemnation due to Rebels (a) : And by Christ the reconciling Mediator, they are to be restored to their *subjection* to God, and so to his Protection, Blessing and Reward : And because they are Sinners, corrupt and guilty, they cannot be Subjects as under the Primitive Law of Innocency : And therefore God hath delivered them to the Mediator, as his Vicegerent, to be governed under a Law of healing Grace, and to brought on to Perfect Glory. So that the Kingdom of God now is his Reign over fallen Man by Christ the Mediator, begun on Earth by Recovering Grace, and perfected in heavenly Glory. (b)

Q. 3. *But the Scriptures sometimes speaks of the Kingdom of God as come already when Christ came, or when he rose and ascended to his Glory : and sometime as if it were yet to come at the great Resurrection Day.*

A. In the first case the meaning is, that the King of the Church is come, and hath established his Law

(a) Col. 1. 13. Mat. 12. 28. & 21. 31, 43. Mark 1. 45. & 4. 26, 30. & 12. 34. & 10. 14, 15, 23. & 15. 43. (b) Luke 7. 28. & 8. 1. 10. & 10. 9. & 11. 20. & 13. 18, 20, 28, 29. & 16. 16. & 17. 21. & 18. 3, 17, 29.

of Grace, and Commissioned his Officers, and sent forth his Spirit, and so the Kingdom of healing Grace is come; But in the second case, the meaning is, that all that Glorious Perfection which this Grace doth tend to, which will be the Glory of the Church, the Glory of Christ therein, and the Glorification of Gods Love, is yet to come.

Q. 4. *What is it then which we here desire?*

A. That God will enlarge and carry on the Kingdom of Grace in the World, and bear down all that Rebels, and hindereth it, and particularly in our selves: And that he would hasten the Kingdom of Glory.

Q. 5. *Who is it then that is the King of this Kingdom?*

A. GOD as the absolute Supream, and *Jesus Christ* the Son of God and Man, as the Supream Vicegerent and Administrator. (c)

Q. 6. *Who are the Subjects of this Kingdom?*

A. There are three sorts of Subjects: 1. Subjects only as to Obligation: † And so those without the Church are Rebellious obliged Subjects: 2. Subjects by meer Profession: And so all Baptized professing Christians though Hypocrites, are the Church-visible, and his professed Subjects. 3. Subjects by sincere Heart-content: And so all such are his Subjects as make up the Church-mystical, and shall be saved. So that the *Kingdom of God* is a word which is sometime of a larger signification than the Church: and some-

(c) *Rev.* 1. 9. *Luke* 9. 27. & 14, 15. & 22. 16, 18. & 23. 51. † *Act.* 14. 22. *Gal.* 5. 21. *Eph.* 5. 5. 2 *Thef.* 5. *Rev.* 12. 10. *Mat.* 16. 28. 2 *Tim.* 4. 1. 1 *Thef.* 2. 12.

time in a narrower sense is the same. *Eph.* 1. 23. Christ is Head over all things to the Church.

Q. 7. *What are the Acts of Christ's Kingly Government?*

A. Law-making, Judging according to that Law, and executing that Judgment. (d)

Q. 8. *What Laws hath Christ made, and what doth he rule by?*

A. First, He taketh the Law of Nature now as his own, as far as it belongeth to sinful Mankind: And, 2. He expoundeth the darker passages of that Law: And, 3. He maketh new Laws, proper to the Church since his Incarnation.

Q. 9. *Are there any new Laws of Nature since the Fall?*

A. There are new Obligations and Duties arising from our changed State: It was no duty to the Innocent to repent of Sin, and seek out for Recovery, and beg Forgiveness: But Nature bindeth Sinners not yet under the final Sentence to all this.

Q. 10. *What new Laws hath Christ made?*

A. Some proper to Church Officers, and some common to all.

Q. 11. *What are his Laws about Church-Officers?*

A. First, He chose himself the first chief Officers, and he gave them their Commission, † describing their Work and Office; and he Authorized them to gather and form particular Churches, and their fixed Officers or Pastors, and necessary Orders, and gave them the extraordinary Conduct and Seal of his Spirit, that

(d) *Heb.* 7. 12. *Isa.* 2. 3. & 8. 16, 20. & 42. 4. 21. & 51. 4. *Mat.* 4. 2. *Rom.* 3. 27. & 8. 2. 4. *Gal.* 6. 2. *Isa.* 51. 7. *Jer.* 31. 33. *Heb.* 8. 10, 16. † *Mat.* 28. 19. *Eph.* 4. 6, 7, 8, 9, 16. *Act.* 14. 23. *Act.* 15.

their determinations might be the infallible significations of his Will, and his recorded Law to his Universal Church to the end of the World : His Spirit being the Perfecter of his Laws and Government.

Q. 12. How shall we be sure that his Apostles by the Spirit were Authorized to give Laws to all future Generations?

A. Because he gave them such Commission, to teach Men all that he Commanded. (e) 2. And promised them his Spirit to lead them into all Truth, and bring all things to their Remembrance, and to tell them what to say and do : And 3. Because he performed this Promise, in sending them that extraordinary measure of the Spirit : And 4. They spake as from Christ, and in his Name, and as by his Spirit : And, 5. They sealed all by the manifestation of that Spirit, in its Holy and Miraculous manifold Operation. (f)

Q. 13. Have not Bishops and Councils the same Power now?

A. No: To be the Instruments of Divine Legislation, and make Laws which God will call *His Laws*, is a special Prophetical Power and Office, such as *Moses* had in making the *Jewish* Laws; which none had that came after him. But when Prophetical Revelation hath made the Law, the following Officers have nothing to do; But, 1. To preserve that Law. 2. And to expound it and apply it, and guide the People by it, and themselves obey it. 3. And to

(e) *Act.* 10. 42. & 13. 47. *Mat.* 28. 19, 21. *Joh.* 14. 16, 17, 26. & 15. 26, 27. & 16. 7, 13, 14, 15. *Rev.* 2. 7, 11, 16, 17, 29. & 3. 6, 13, 22. *1 Pet.* 1. 11. (f) *Act.* 2. 4. *Gal.* 1. & 2. *Mark* 13. 11. *Luke* 12. 12. *Isa.* 33. 22.

determine undetermined mutable Circumstances. As the Jewish Priests and Levites were not to make another Law, but to preserve, expound and Rule by Moses Law; so the ordinary Ministers, Bishops or Councils are to do as to the Laws of God, sufficiently made by Christ, and the Spirit in his Apostles. (g)

Q. 14. What are the New Laws which he hath made for all?

A. The Covenant of Grace in the last Edition is his Law, (b) by which he obligeth Men to Repent and Believe in him as Incarnate, Crucified, and Ascended, and Interceding and Reigning in Heaven, and as one that will Judge the World at the Resurrection: As one that pardoneth Sin by his Sacrifice and Merit, and Sanctifieth Believers by his Spirit: And to believe in God as thus reconciled by Him, and in the Holy Ghost as thus given by him: And he promiseth Pardon, Grace and Glory to all true Believers, and threatneth Damnation to impenitent Unbelievers: And he commandeth all Believers to devote themselves thus to God the Father, the Son, and the Holy Ghost, by a solemn Vow in Baptism, and live in the Communion of Saints, in his Church, and Holy Worship, and the frequent Celebration of the Memorial of his Death in the Sacrament of his Body and Blood, especially on the first Day of the Week which he hath separated to that Holy Comemoration and Communion by his

(g) *Jam.* 4. 12. *Act.* 1. 5, 8, & 2. 4, 33. & 15. 28. *1 Cor.* 2. 13. *2 Pet.* 1. 21. *1 Cor.* 7. 25. *Act.* 1. 2. *1 Cor.* 14. 37. *Col.* 2. 22. *Mat.* 15. 9. (b) *Joh.* 1. 9, 10, 11. *Joh.* 3. 16. *Mat.* 28. 19, 20. *1 Cor.* 15. 3, 4, 5. & 11, 28. *Act.* 13. 47. & 10. 42. *Joh.* 14. 21.

Resurrection, and the sending of his Spirit, and by his Apostles. And he hath commanded all his Disciples to live in Unity, Love and Beneficence, taking up the Cross, and following him in Holiness and Patience, in hope of Everlasting Life. (i)

Q. 15. But some say that Christ was only a Teacher, and not a Law-giver.

A. His Name is King of Kings, and Lord of Lords, and all Power in Heaven and Earth is given him, and all things put into his Hands; the Government is laid on his Shoulders, and the Father (without him) judgeth no Man, but hath committed all Judgment to the Son. For this end he died, rose and revived, that he might be Lord of the Dead and of the Living; He is at God's right Hand above all Principalities and Powers, and every Name, being Head over all things to the Church. (k)

Q. 16. May not this signifie only his Kingdom as he is God, or that which he shall have hereafter only at the Resurrection?

A. 1. It expressly speaketh of his Power as God and Man the Redeemer: 2. And he made his Law in this Life, though the Chief and Glorious part of his Judgment and Execution, be hereafter. How else should Men here keep his Law, and hereafter be judged according to it?

He that denieth Christ to be the Lawgiver, denieth him to be King, and he that denieth him to be King,

(i) *Joh.* 13. 34. *Rev.* 1. *Mat.* 28. 18. *Joh.* 13. 2. & 17. 3. & 5. 22. *Isa.* 9. 6. *Rom.* 14. 9. *Col.* 1. *Heb.* 1. & 7. (k) *Eph.* 1. 23. *Luke* 17. 9, 10. & 19, 15, &c. *Rev.* 22. 14. 1 *Joh.* 2. 4. & 3. 24. & 5. 3.

denieth him to be Christ, and is no Christian.

Q. 17. *Hath Christ any Vicegerent or Universal Governour under him on Earth?*

A. No: It is his Prerogative to be the Universal Governour: for no mortal Man is capable of it: As no one Monarch is capable of the Civil Government of all the Earth, nor was ever so mad as to pretend to it; much less is any one capable of being an Universal Church-Teacher, Priest, and Governour over all the Earth; when he cannot so much as know it, or send to all, or have access into the contending Kingdoms of the World: To pretend to this is mad Usurpation. (1)

Q. 18. *But had not Peter the Monarchical Government of all the Church on Earth in his Time?*

A. No: He was Governour of none of the Eleven Apostles, nor of *Paul*; nor ever exercised any such Government: no nor it seems, so much as presided at their meeting, *Act. 15.*

Q. 19. *But is not a General Council the Universal Governour?*

A. No: 1. Else the Church would be no Church, when there is no General Council, for want of its Unifying Government: And 2. There indeed never was a general Council of all the Christian World: But they were called by the *Roman* Emperours, and were called General as to that Empire (as the Subscriptions yet shew). 3. And there never can be an Universal

(1) *1 Cor.* 12. 5, 18, 20, 27, 28, 29. *1 Cor.* 3. 4, 5, 6, 11, 21, 22, 23. *Mat.* 23. 7, 8, 10, 11. *Eph.* 4. 5, 7, 8, 11, 12, 13, 14, 15, 16. & 5. 23, 24. *Mat.* 18. 1, 4. *Mar.* 9. 34. *Luke* 9. 46. & 22. 24, 25, 26. *1 Pet.* 5. 2, 3, 4.

Council: It were madness and wickedness to attempt it: To send for the Aged Bishops from all Nations of the Christian World, (when none is Empowered to determine Whither or When) even from the Countreys of *Turks*, and other Infidels, or Princes in War with one another that will not permit them: And what room shall hold them, and what one Language can they all speak? And how few will live to return home with the Decrees? And will not the Countrey where they meet, by nearness, have more Voices than all the rest? And what is all this to do? To condemn Christ as not having made Laws sufficient for the Universal part of Government, but leave such a burden on uncapable Men: And to tell the Church that Christian Religion is a mutable growing thing, and can never be known to attain its ripeness, but by new Laws must be made still bigger, and another thing.

Q. 20. *But the Bishops of the World may meet by their Delegates?*

A. Those Delegates must come from the same Countreys and distance: And how shall the whole World know that they are truly chosen? And that all the Choosers have trusted them with their Judgments, Consciences and Salvation, and will stand to what they do?

Q. 21. *But if the Universal Church be divided into Patriarchates, and chief Seats, those can Govern the whole Church when there is no General Council; even by their Communicatory Letters?*

A. 1. And who shall divide the World into those chief Seats, and determine which shall be chief in all the Kingdoms of Infidels, and Christian Kings in the World? And which shall be Chief when they differ
among

among themselves? How many Patriarchs shall there be, and where? There were never Twelve Pretenders to succeed the Twelve Apostles: The *Roman Empire* had three First, and Five after within it self: But that was by Humane institution; and over one Empire; and that's now down; and those Five Seats have many Hundred Years been separated, and condemning one another; so far are they from being *One Unifying Aristocracy* to Govern all the World: And if they were so, then *Europe* is Schismatical, that now differs from the Major Vote of those Patriarchs.

Q. 22. *But did not the Apostles as one Colledge Govern the whole Church?*

A. 1. I proved to you before, that the Holy Ghost was given the Apostles to perfect *Universal Legislation*, as Christs Agent and Advocate, and that in this they have no Successors. 2. And it was easie for them to exercise Acts of Judicial Determination over such as were among them, and near them, when the Church was small. 3. And yet we read not that ever they did this in a General Council, or by the Authority of a Major Vote. For that meeting in *Act. 15.* was no General Council, and the Elders and Brethren joyned with them that belonged to *Jerusalem*: and they were all by the same Spirit of the same mind, and none Dissenters. Every single Apostle had the Spirit of Infallibility for his proper work: And they had an Indefinite charge of the whole Church, and in their several circuits exercised it: *Paul* could by the Spirit deliver a Law of Christ to the World, without taking it from the other Apostles, *Gal. 2.* The Apostles were foundation Stones, but Christ only was the Head Corner-stone. They never set up a Judicial Government of all the Churches under themselves as a

constitutive Unifying Aristocracy, by whose major Vote all must be Governed: When they had finished the work of Universal Legislation, and settled Doctrine and Order, for which they stayed together at *Jerusalem*, they dispersed themselves over the World, and we never find that they Judicially governed the Churches either in Synods or by Letters, by a major Vote, but settled Guides in every Church as God by *Moses* did Priests and Levites, that had no Legislative Power. (m)

Q. 23. *But hath not Christ his Subordinate Official Governours?*

A. Yes: Magistrates by the Sword, and Pastors by the Word and Keyes: These are Rulers in their several Circuits, as all the Judges and Justices, and School-masters of *England* are under the King: But he that should say, that all these Judges and Justices are one Sovereign Aristocracy, to make Laws and Judge by them by Vote (as one Person political, though many Natural) would give them part of the Supream power, and not only the Official: All the Pastors in the World, Guide all the Churches in the World, by parts, and in their several Provinces, and not as One Politick Person.

Q. 24. *But how is the Universal Church visible, if it have no Visible Unifying Head and Government under Christ?*

A. It is Visible, 1. In that the Members and their Profession are visible. 2. And Christ's Laws are visible, by which he ruleth them. 3. And their particular Pastors are visible in their places. 4. And Christ was visible on

(m) Eph. 2. 20. 1 Cor. 3. 11. 1 Cor. 1. 11, 12. & 3. 21, 22. Gal. 2. 9. 2 Cor. 11. 5. & 12. 11.

Earth,

Earth, and is now visible in his Court in Heaven, and will visibly Judge the World e're long : And God hath made the Church no further Visible; nor can Man do it.

Q. 25. *But should not the whole Church be One?*

A. It is one : It is one Body of Christ, having one God, and one Head, or Lord, one Faith, one Baptism, one Spirit, one Hope of Glory. (n)

Q. 26. *But should they not do all that they do in Unity and Concord?*

A. Yes, as far as they are capable : Not by feigning a new Universal Legislative Power in Man, or making an Universal Head under Christ, but by agreeing all in the Faith and Laws that Christ hath left us : And Synods may well be used to maintain such Union as far as capacity reacheth, and the case requireth : But an Universal Synod, and a partial or National, a Governing Synod, and a Synod for Concord of Governours, differ as much as doth a Monarch or Governing Senate over all the World, and a Dyet, or an Assembly of Christian Princes met for mutual help and concord in the conjunction of their strength and Councils.

Q. 27. *What is the Pastoral Power of the Church Keyes?*

A. It is the Power of making Christians by the (o) Preaching of the Gospel, and Receiving them so made into Communion of Christ and his Church by Baptism, and feeding and guiding them by the same Word, and

(n) *Eph.* 4. 1, 3, 6, 7, 14, 15, 16. *1 Cor.* 12.
(o) *Mat.* 28. 19, 20. *1 Theff.* 5. 12, 13. *Heb.*
13. 17, 24. *Tit.* 3. 10, 11, & 1. 13. *1 Pet.* 5. 1, 2,
3, 4, 5. *1 Tim.* 3. 5. *Isa.* 22. 22. *Luke* 11. 52.
Rev. 3. 7. & 1. 18. *Mat.* 16. 19.

communicating the Sacrament of Christ's Body and Blood in his Name, declaring Pardon and Life to the Penitent, and the contrary to the Impenitent, and applying this to the particular Persons of their own charge on just occasion, and so being the stated Judges who shall by them be received to Church Communion, or be rejected, and this as a preface of Christ's future Judgment.

Q. 28. *But have not Pastors or Bishops, a power of constraint by the Sword, that is, by Corporal punishments or mulcts?*

A. No: That is proper to Magistrates, Parents and Masters, in their several places: Christ hath forbidden it to Pastors, *Luke* 22. and appointed them another kind of work. (p)

Q. 29. *But if Bishops judge that Civil Magistrates are bound to destroy or punish Hereticks, Schismaticks or Sinners, are not such Magistrates thereby bound to do it?*

A. They are bound to do their duty whoever is their Monitor: But if Prelates bid them sin, they sin by obeying them: Nor may a Magistrate punish a Man merely because Bishops judge him punishable, without trying the Cause themselves.

Q. 30. *But if it be not of Divine Institution that all the Church on Earth should have one Governing Unifying Head (Monarchical or Aristocratical) is it not meet as suited to humane Prudence?*

A. Christ is the builder of his own Church or House, and hath not left it to the Wit or Will of Man, (q) to

(p) *Luke* 22. 24, 25, 26. 1 *Pet.* 5. 3, 4. 2 *Tim.* 2. 24. *Tit.* 1. 7. (q) *Hcb.* 3. 2, 5, 6.

make him a Vicegerent, or an Unifying Head or Ruler of his whole Church, that is, to set up an Usurper against him under his own Name, which is Naturally incapable of the Office.

Q. 31. *But sure Unity is so excellent that we may conceive God delighteth in all that promoteth it?*

A. Yes: And therefore he would not leave the Terms of Unity to the Device of Men, in which they will never be of a mind, nor would he have Usurpers divide his Church by imposing impossible Terms of Unity. Must God needs make one Civil Monarch or Senate to be the Unifying Governour of all the Earth as one Kingdom, because he is a lover of Unity? The World is politically Unified by one God and Sovereign Redeemer, as this Kingdom is by one King, and not by one Civil humane Supream Ruler, Personal or Collective: Men so mad as to dream of one Unifying Church Governing Monarch or Aristocracy, are the unfittest of all Men to pretend to such Government. (r)

Q. 32. *At least should we not extend this Unifying Government as far as we can, even to Europe, if not to all the World?*

A. Try first one Unifying Civil Government (Monarchical or Aristocratical) for *Europe*, and call Princes Schismatics (as these Men do us) for refusing to obey it, and try the success. 2. And who shall make this *European* Church-Sovereign? And by what Authority, and limit his Kingdom? 3. And what is all this to do? To make better Laws than Christs! When were any so mad as to say that all *Europe* must have one Sovereign Person, or Colledge of Physicians, School-masters, Philosophers or Lawyers, to

(r) *Joh.* 17. 22, 23, 24. *Eph.* 4. 3, 4, 5, 7, 8, 16.

avoid Schism among them. 4. Is not *Agreement* by *Voluntary* consent a better way to keep Civil and Ecclesiastical Unity in *Europe*, than to have one *Ruling* King, Senate, or Synod over all. Councils are for voluntary concord, and not the Sovereign Rectors of their Brethren.

Q. 33. *But are not National Churches necessary?*

A. No doubt but Christ would have Nations disciplined, baptized and obey him: And Kings to govern them as Christian Nations, and all men should endeavour that whole Nations may be Christians, and the Kingdoms of the World be voluntarily the Kingdoms of Christ. But no man can be a Christian against his will: Nor hath Christ ordained that each Kingdom shall have one Sacerdotal Head, Monarchical or Aristocratical. But Princes, Pastors and People, must promote Love, Unity and Concord in their several places.

Q. 34. *So much for Gods publick Kingdom on Earth: But is there not also a Kingdom of God in every Christians Soul?*

A. One mans Soul is not fitly called *A Kingdom*: But Christ as King doth govern every faithful Soul.

Q. 35. *What is the Government of each Believer?*

A. It is Christs Ruling us by the Laws which he hath made for all his Church, proclaimed and explained and applyed by his Ministers, and imprinted on the Heart by his holy Spirit, and judging accordingly.

Q. 36. *What is the Kingdom of Glory?*

A. It hath two degrees: The first is the Glorious reign of our Glorified Redeemer over this World,
and

and over the Heavenly City of God before its Perfection; which began at the time of Christs Ascension (his Resurrection being the Proeme) and endeth at the Resurrection. 2. The perfect Kingdom of Glory, when all the Elect shall be perfected with Christ, and his work of Redemption finished, which begins at the Resurrection and shall never end.

Q. 37. *What will be the state of that Glorious Kingdom?*

A. It containeth the full Collection of all Gods Elect, who shall be perfected in Soul and Body, and employed in the perfect Obedience, Love and Praise of God, in perfect Love and Communion with each other, and all the blessed Angels and their Glorified Redeemer, and this is in the sight of his Glory and the Glory of God, and in the continual joyful sence of his Love, and essential Infinite Perfection: All imperfection, sin, temptation and suffering being for ever ceased.

Q. 38. *But some think this Kingdom will be begun on Earth a Thousand Years before the General Resurrection; and some think that after the Resurrection it will be on Earth.* (s)

A. This very Prayer puts us in hope that there are yet better things on Earth to be expected than the Church hath yet enjoyed: For when Christ bids us pray that [*His Name may be hallowed, his Kingdom come, and his Will done on Earth as it is done in Heaven,*] we may well hope that some such thing will be granted; for he hath promised to give us whatever we ask according to his Will in the Name of Christ: And he hath not bid us pray in vain.

(s) *Rev.* 20. 2 *Pct.* 3. 12, 13.

But whether there shall be a Resurrection of the Martyrs a thousand years before the general Resurrection; or whether there shall be only a Reformation by a holy Magistracy and Ministry; and how far Christ will manifest himself on Earth; I confess are Questions too hard for ~~for~~ me to determine: He that is truly devoted to Christ, shall have his part in his Kingdom, though much be now unknown to him, of the Time, Place and Manner. (t)

And as to the Glory after the General Resurrection, certainly it will be Heavenly, for we shall be with Christ, and like to the Angels. And the *New Jerusalem* being the Universality of the Blessed now with Christ, may well be said to *come down from Heaven*, in that he will bring all the Blessed with him, and in the Air with them will judge the World: But whether only a New Generation shall inhabit the New Earth, and the Glorified rule them as Angels now do; or whether Heaven and Earth shall be laid common together, or Earth made as Glorious as Heaven, I know not.

But the perfect knowledge of Gods Kingdom, is proper to them that enjoy it: Therefore even we who know it but imperfectly, must daily pray that it may come, that we may perfectly know it when we are perfected therein.

(t) *Mat.* 6. 20, 21. *Mat.* 5. 12. *Mat.* 19. 21. *Eph.* 1. 3. *2 Tim.* 4. 18. *Heb.* 11. 16. & 12. 22, 23. *1 Cor.* 15. 49. *Phil.* 3. 20. *Col.* 1. 5. *1 Pet.* 1. 4. *Heb.* 10. 34.

CHAP. XXVII.

Thy will be done on Earth, as it is in Heavens.

Qu. 1. **W**hy is this made the Third Petition?

A. Because it must be the Third in our Desires: I told you this Prayer in perfect Method *beginneth* at that which must be the first in our Intention; and that is, God's Interest as *above* our own, which is consistent and exprest in these three gradations: 1. The highest Notion of it is, The Hallowing and Glorifying of his Name, and resplendent perfections. 2. The Second is that in which this is chieftiest notified to Man, which is his Kingdom. 3. The Third is the Effect of this Kingdom in the fulfilling of his will.

Q. 2. What will of God is it that is here meant?

A. His Governing and Beneficent will: exprest in his Laws and Promises, concerning Man's Duty, and God's Rewards and Gifts. (a)

Q. 3. Is not the will of his Absolute Dominion exprest in the Course of Natural Motion, here included?

A. It may be included as the supposed matter of our approbation and praise: And as Gods will is taken for the Effects and Signs of his will, we may and must desire that he will continue the Course of Nature, Sun, and Moon, and Stars, Earth, Winds and Water, &c.

(a) Joh. 4. 34. & 6. 39, 40.

till the time of their dissolution, and Mankind on Earth: For these are supposed as the subject or accidents of Government. But the thing specially meant is God's governing Will, that is, that his *Laws* may be obeyed, and his *Promises* all performed. (b)

Q. 4. *But will not God's will be alwayes done, whether we pray or not?*

A. 1. All shall be done which God hath undertaken or decreed to do himself, and not laid the Event on the will of Man: His absolute will of Events, is still fulfilled. But Man doth not alwayes do God's will; that is, he doth not keep God's *Laws*, or do the Duty which God commandeth him; and therefore doth not obtain the Rewards or Gifts which were but conditionally promised. 2. And even some things decreed absolutely by God, must be prayed for by Man: For he decreeth the Means as well as the End; and Prayer is a means, which his *Commands* and *Promises* oblige us to.

Q. 5. *Why is it added [as it is done in Heaven?]*

A. To mind us, 1. Of the perfect Holy Obedience of the Glorified. 2. And that we must make that our Pattern, and the End of our Desires. 3. And to keep up our Hopes and Desires of that Glorious Perfection: And strive to do God's will understandingly, sincerely, fully, readily, delightfully, without unwillingness, unweariedly, concordantly, without division, in perfect Love to God, his work, and one another: For so his will is done in Heaven. And

(b) *Act.* 21. 14. *Mat.* 7. 21. & 12. 50. & 18. 14. & 21. 31.

these Holy heavenly Desires, are the Earnest of our Heavenly possession.

Q. 6. *What is it that we pray against in this Petition?*

A. Against all sin, as a Transgression of his Law, and against all distrust of his Promises, and Discontentedness with his Disposals: and so against every will, that is contrary to the will of God.

Q. 7. *What Will is it that is contrary to the Will of God?*

A. 1. The Will of Satan, who hateth God and Holiness, and Man, and willeth Sin, Confusion and Calamity, and who is obeyed by all the ungodly World.

2. The Will of all blind Unbelieving wicked Men, especially Tyrants, who fill the World with Sin, and Blood, and Misery, that they may have their wills without controll or bounds.

3. Especially our own sinful self-willedness, and rebellious and disobedient dispositions. (c)

Q. 8. *What mean you by our self-willedness?*

A. Man was made by the Creating Will of God, to obey the Governing will of God, and rest and rejoice in the disposing, rewarding and beneficent will of God, and his Essential Love and Goodness: by sin he is fallen from God's will to himself, and his own Will, and would fain have all Events in the power and disposal of his own Will, and fain be Ruled by his own Will, and have no restraints, and would rest in himself, and the fulfilling of his Will: Yea, he would have all Persons and things in the World, to depend

(c) *Jo. 1. 13. Joh. 5. 30. & 6. 38. Luke 22. 42. Act. 13. 22. Heb. 13. 21.*

on his Will, fulfill and please it, and ascribe unto it. And so would be the Idol of himself, and of the World. And all the wickedness, and stir, and cruelty of the World, is but that every selfish Man may have his will.

Q. 9. What then is the full meaning of this Petition?

A. That Earth which is grown so like to Hell by doing the will of Satan, of Tyrants, and of self-willed fleshly wicked Men, may be made liker unto Heaven by a full compliance of the will of Man with the will of God, depending submissively on his disposing will, obeying his commanding will, fearing his punishing will, trusting, rejoicing and resting in his rewarding and beneficent will, and renouncing all that is against it. (*d*)

Q. 10. But if it be God's will to punish, pain and kill us, how can we Will this when it is evil to us; and we cannot Will evil?

A. As God himself doth Antecedently or Primarily will that which is good without any evil to his Subjects, and but consequently will their punishment on supposition of their wilful sin, and this but as the work of his Holiness and Justice for good; so he would have us to will first and absolutely, next his own Glory and Kingdom, our own Holiness and Happiness, and not our Misery; but to submit to his just punishments with a will that Loveth (not the hurt, but) the final good Effect, and the Wisdom, Holiness and Justice

(*d*) *Luke* 12. 47. *Joh.* 7. 17. *Act.* 22. 14. *Rom.* 2. 18. *Col.* 1. 9.

of our Chastiser. Which well consisteth with begging Mercy, Pardon, and Deliverance. (9)

Q. 11. *But is not Heaven too high a Pattern for our desires?*

A. No: Though we have much duty on Earth which belongs not to them in Heaven; and they have much which belongeth not to us, yet we must desire to obey God fully in our duty, as they do in theirs; and desiring and seeking heavenly Perfection is our sincerity on Earth. (r)

Q. 12. *What Sin doth this Clause specially condemn?*

A. 1. Unbelief of the Heavenly Perfection.
2. Fleshly Lusts and Wills, and a Worldly mind.
3. The ungodliness of them that would not have God have all our Heart, and Love, and Service, but think it is too much preciseness, or more ado than needs, and give him but the leavings of the Flesh.

CHAP. XXVIII.

Give us this Day, our daily Bread.

Qu. 1. **W**HY is this the Fourth Petition?

A. I told you that the Lords Prayer hath two parts: The first is for our *End* according to the Order of *Intention*, beginning at the top, and descending: The Second part is about the *Means*, according to the Order of *Execution*, beginning at the bottom, and

(9) *Mat.* 26. 42. (r) *Psal.* 4. 80.

ascending to the top. Now this is the first Petition of the Second part, because *Our Substance and Being* is supposed to all accidents; and if God continue not our *humanity*, we cannot be capable of his *Blessings*. (a)

Q. 2. *What is meant by Bread?*

A. All things necessary to sustain our Natures in a fitness for our duty and our Comforts. (b)

Q. 3. *It seems then that we pray that we may not want, or be sick, or die, when God hath foretold us the contrary Events?*

A. We justly shew that our Nature is against Death, and sickness, and wants, as being Natural evils: And God giveth us a discerning Judgment to know natural good from evil, and an Appetite to desire it accordingly: But because Natural Good and Evil, are to be estimated as they tend to Spiritual and everlasting Good or Evil, God giveth us Reason and Faith to Order our desires accordingly: And because our Knowledge of this is imperfect (when and how far Natural Good or Evil, conduceth to Spiritual and Eternal) it is still supposed that we make not our selves but God the Judge; and so desire Life, Health and Food and Natural Supplies, with submission to his Will, for time and measure, they being but means to higher things.

Q. 4. *Why ask we for no more than Bread?*

A. To shew that Corporal things are not our Treasure, nor to be desired for any thing but their proper use; and to renounce all covetous desires of Superfluity, or provision for our inordinate fleshly Lusts. (c)

(a) Luke 12. 23. (b) Jer. 45. 5. 1 Tim. 4. 8.
2 Pet. 1. 3. (c) 2 Cor. 9. 10. 1 Tim. 6. 8.

Q. 5. *Some say that by Bread is meant Jesus Christ, because there is no Petition that mentioneth him?*

A. Every part of the Lord's Prayer includeth Christ: It is by him that God is our Father, by him that the Holy Name of God is hallowed: It is his Kingdom that we pray may come; it is his Law or will which we pray may be done: It is he that purchaseth our right to the Creature and redeemed Nature: It is by him that we must have the forgiveness of Sin, and by his Grace that we are delivered from temptations and all Evil, &c.

Q. 6. *Why ask we Bread of God as the Giver?*

A. To signifie that we are and have nothing but by his gift, and must live in continual dependance on his Will, and begging, receiving, and thanksgiving are our work. (d)

Q. 7. *But do we not get it by our Labour, and the gift of Men?*

A. Our Labours are vain without God's Blessing, and Men are but God's Messengers to carry us his gifts. (e)

Q. 8. *What need we Labour, if God give us all?*

A. God giveth his Blessings to meet Receivers, and in the use of his appointed Means: He that will not both beg and labour as God requireth him, is unmeet to receive his gifts. (f)

Q. 9. *Why do we ask Bread from Day to Day?*

A. To shew that we are not the keepers of our selves, or our stock of Provisions, but as Children

(d) *Mat. 6. 25, 26, 27, &c. Psal. 136. 25.*
(e) *Psal. 127. 1. Mat. 4. 3, 4. (f) 2 Cor. 9, 10.*
Prov. 12. 11. & 28. 19. Psal. 8. 13. Prov. 31.
27.

live upon our Fathers daily allowance, and continually look to him for all, and daily renew our thanks for all, and study the daily improvement of his maintenance in our Duties. (g)

Q. 10. *But when a Man hath Riches for many Years, what need he ask daily for what he hath?*

A. He hath no assurance of his Life or Wealth an Hour, nor of the Blessing of it, but by God's gift. (h)

Q. 11. *Why say we [Give us] rather than [Give me]?*

A. To exercise our common Love to one another, and renounce that narrow selfishness, which confineth Mens regard and desires to themselves: And to shew that we come not to God meerly in a single Capacity, but as Members of the World, as Men, and Members of Christ's Body or Church, as Christians: And that in the Communion Saints as we shew our Charity to one another, so we have a part in the Prayers of all.

Q. 12. *May we then pray against Poverty and Sickness, and hurt?*

A. Yes, as aforesaid, so far as they are hurtful to our Natures, and thereby to our Souls and the ends of Life. (k)

Q. 13. *Doth not naming Bread before Forgiveness and Grace, shew that we must first and most desire it.*

A. We before express our highest desire of God's Glory, Kingdom and Will; and as to our own Interest, all the three last Petitions go together, and are insepa-

(g) *Mat. 6. 24, &c. Luke 12. 19, 20, 21.*
 (i) *1 Cor. 12. (k) Prov. 30. 8.*

rable; but the first is the lowest, though it be first in place. Nature sustained is the first, but it will be but the subject of sin and misery without *Pardon* and *Holiness*: I told you that the three last Petitions go according to the Order of *Execution*, from the lowest to the highest step. God's Kingdom and Righteousness must be first sought in order of Estimation and Intention, by all that will attain them.

Q. 14. But if God give us more than Bread, even Plenty for our delight, as well as necessaries, may we not use it accordingly?

A. Things are necessary to our well-being, that are not necessary to our Being: We may ask and thankfully use all that by strengthening and comforting Nature, tendeth to fit the Spirit for the joyful Service of God, and to be helpful to others. But we must neither ask nor use any thing for the service of our Lusts, or tempting unprofitable pleasure.

Q. 15. What if God deny us necessaries, and a Christian should be put to beg or be famished, how then doth God make good his Word, that he will give us whatever we ask through Christ, and that other things shall be added if we seek first his Kingdom and Righteousness, and that Godliness hath the promise of this Life and that to come?

A. Remember as aforesaid, 1. That the things of this Life are promised and given, not as our *happiness*, but as Means to better. 2. And that we are promised no more than we are *fit* to receive and use. 3. And that God is the highest Judge, both how far outward things would help or hinder us; and how far we are fit to receive them. Therefore if he deny them, he

certainly knoweth that either we are unmeet for them, or they for us. (m)

Q. 16. *When should a Man say, He hath enough?*

A. When having God's Grace and favour, he hath so much of Corporal things, as will best further his Holiness and Salvation, and as it pleaseth the Will of God that he should have.

Q. 17. *May not a Man desire God to bless his labours, and to be rich?*

A. A Man is bound to labour in a lawful Calling that is able, and to desire and beg God's Blessing on it: But he must not desire Riches, or Plenty for *it self*, or for *fleshy Lusts*; nor be over importunate with God to make him his *Steward* for others. (n)

Q. 18. *What if God give us Riches, or more than we need our selves?*

A. We must believe that he maketh us his *Stewards*, to do all the good with it, that we can to all, but specially to the Household of Faith: But to spend no more in sinful Lust and Pleasure, than if we were Poor, (o)

Q. 19. *What doth daily Bread oblige us to?*

A. Daily Service, and daily Love, and thankfulness to God, and to mind the end for which it's given, to be alwayes ready at the end of a Day, to give up our account and end our journey.

Q. 20. *What is the sin and danger of the love of Riches?*

A. The Love of Money or Riches, is but the fruit of the Love of the Flesh, whose Lust would never want Provision: But it is the Root of a Thousand

(m) 1 Sam. 2. 29, 30, 31. Jam. 4. 3. Phil. 4. 10, 11. Heb. 13. 5. (n) Prov. 10. 22. Psal. 129. 8. Deut. 28. 8, 9, &c. & 33. 11. (o) 1 Pet. 4. 10. Luke 12. 21, 24.

farther Evils. As it shews a wretched Soul, that doth not truly believe and trust God for this Life, much less for a better, but is Worldly and Sensual, and Idolatrous; so it leadeth a Man from God, Holiness, Heaven, yea and from common honesty, to all Iniquity: A Worldling, and lover of Riches, is false to his own Soul, to God and Man, and never to be much trusted. (p)

CHAP. XXIX.

And forgive us our Trespases, as we forgive them that Trespas against us.
(Or, as we forgive our Debtors.)

Qu. 1. **W**Hy is this made the fifth Petition, or the second of the second part?

A. Because it is for the second thing we Personally need. Our Lives and Natural being supposed, we next need Deliverance from the Guilt and Punishment, which we have contracted. Else to be Men, will be worse to us than to be Toads or Serpents. (a)

Q. 2. What doth this Petition imply?

A. 1. That we are all Sinners, and have deserved punishment, and are already fallen under some degree of it. (b)

2. That God hath given us a Saviour who died for our Sins, and is our Ransom and Advocate with the Father:

And, 3. That God is a gracious pardoning God, and dealeth not with us on the terms of rigorous

(p) Luk. 18.23, 24. Mark 10.24. 1 Tim. 6. 10.
1 Joh. 2. 15. (a) Psal. 32. 1, 2, 3. (b) Rom. 3, throughout.

Justice according to the Law of Innocency : But hath brought us under the Redeemers Covenant of Grace, which giveth Pardon to all penitent Believers : So that sin is both pardonable, and conditionally pardoned to us all. (c)

Q. 3. *What then are the presupposed things which we pray not for ?*

A. 1. We pray not that God may be Good and Love it self, or a merciful God : for this is presupposed. 2. We pray not that he would send a Saviour into the World, to fulfill all Righteousness, and die for Sin, and that his Merit and Sacrifice may procure a Conditional Universal Pardon and Gift of Life, viz. to all that will repent and believe. For all this is done already. (d)

Q. 4. *Is it to the Father only, or also to the Son that we pray for Pardon ?*

A. To the Father primarily ; and to the Son as Glorified ; for now the Father without him judgeth no Man, but hath committed all Judgment to the Son, *Joh. 5. 22.* But when Christ made this Prayer, he was not yet Glorified, nor in full possession of his Power. (e)

Q. 5. *What Sin is it, whose forgiveness we pray for ?*

A. All sin, upon the Conditions of pardon made by Christ ; that is, for the pardon of all Sin to true penitent Believers. Therefore we pray not for any pardon of the final non-performance of the condition, that is, to finally impenitent Unbelievers. (f)

(c) 1 *Joh. 2. 1, 2. Joh. 3. 16. Psal. 130. 4. Act. 5. 31. & 13. 38. Act. 26. 18.* (d) *Luke 23. 34, Mat. 9. 6. Mat. 12. 31, 32.* (f) *Luke. 15. 3, 5.*

Q. 6. Sin cannot hurt God : what need then is there of forgiveness ?

A. It can *wrong* him by breaking his Laws, and rejecting his moral government, though it *hurt* him not : And he will right himself.

Q. 6. What is forgiving Sin ?

A. It is by tender Mercy, on the account of Christ's Merits, Satisfaction and Intercession, to forgive the guilt of Sin as it maketh us the due subjects of punishment, and to forgive the punishment of sin, as due by that guilt and the Law of God, so as not to inflict it on us. (g)

Q. 7. What punishment doth God forgive ?

A. Not all : For the first Sentence of Corporal punishment and death is inflicted. But he forgiveth the Everlasting punishment to all true Believers, and so much of the temporal, both Corporal and Spiritual, as his Grace doth fit us to receive the pardon of : and so he turneth Temporal correcting punishments to our good. (h)

Q. 8. Doth he not pardon all Sin at once, at our Conversion ?

A. Yes : All that is past : for no other is sin. But not by a perfect Pardon.

Q. 9. Why must we pray for Pardon then every day ?

A. 1. Because the Pardon of old Sins is but begun, and not fully perfect, till all the punishment be ceased : And that is not, till all sin, and unholiness, and all the evil effects of sin be ceased. No nor till the Day of

(g) Col. 2. 13. Jam. 5. 15. Mat. 18. 27. 32.
Luke 7. 42, 43. Rom. 6. 21, 23. 1 Cor. 15. 22.
(h) Psal. 103. 3. 1 Joh. 1. 9.

Resurrection and Judgment have overcome the last Enemy Death, and finally Justified us. (i)

2. Because we daily renew our sins, by omission and commission, and though the foundation of our Pardon be laid in our Regeneration, that it may be actual and full for following sins, we must have renewed Repentance, Faith and Prayer.

Q. 10. *God is not changeable, to forgive to day what he forgave not yester day: What then is his forgiving Sin?*

A. The unchangeable God changeth the Case of Man: And, 1. By his Law of Grace, forgiveth penitent Believers who were unpardoned in their impenitence and unbelief: And, 2. By his *Executive Providence* he taketh off and preventeth punishments both of Sense and Loss, and so forgiveth.

Q. 11. *How can we pray for pardon to others, when we know not whether they be penitent Believers, capable of Pardon?*

A. 1. We pray as Members of Christ's Body for our selves, and all that are his Members, that is, penitent Believers.

2. For others we pray that God would give them Faith, Repentance and Forgiveness: As Christ prayed, *Father forgive them, for they know not what they do*; that is, Qualifie them for Pardon, and then pardon them: Or give them Repentance and Forgiveness.

Q. 12. *Why say we, [as we forgive them that trespass against us?*

A. To signifie that we have this necessary qualification for forgiveness; God will not forgive us fully till we can forgive others: And to signifie our Obligation

(i) 1 Cor. 11. 30, 31, 32. Mat. 18. 27. Psal. 85. 2, 3, 4, &c. Luke 6. 37. Jam. 5. 15:

to forgive: And as an Argument to God to forgive us, when he hath given us Hearts to forgive others: But not as the *Measure* of God's forgiving us: For he forgiveth us more freely and fully than we can forgive others. (k)

Q. 13. *Are we bound absolutely to forgive all Men?*

A. No: But as they are *capable* of it. 1. We have no power to forgive wrongs against God. 2. Nor against our Superiours, or other Men, or the Common-wealth or Church, further than God Authorizeth any Man by Office. 3. A Magistrate must forgive sins as to Corporal punishment, no further than God alloweth him, and as will stand with the true design of Government, and the common good. And a Pastor no further than will stand with the good of the Church: And a Father no further than will stand with the good of the Family: And so of others. 4. An Enemy that remaineth such, and is wicked, must be forgiven by private Men, so far as that we must desire and endeavour their good, and seek no revenge: But not so far as to be trusted as a familiar or bosom Friend. 5. A Friend that offended and returneth to his Fidelity, must be forgiven and trusted as a Friend, according to the Evidence of his Repentance and Sincerity, and no further.

The rest about *forgiveness* is opened in the Exposition of that Article in the Creed [*The forgiveness of sins*:] Still remembering that all *forgiveness* is by God's Mercy, through Christs Merits, Sacrifice and Intercession.

(k) Mat. 6. 14, 15. & 18. 35. Mar. 11. 25, 26.

CHAP. XXX.

And lead us not into Temptation, but deliver us from Evil.

Qu. 1. **W**Hy is this made the Sixth Petition?

A. Because it is the next in order to the attainment of our ultimate End; Our *Natures being maintained, and our sin and punishment forgiven*, we next need *deliverance from all Evils that we are in danger of for the time to come*; and then we are saved.

Q. 2. *What is meant by Temptation?*

A. Any such Tryal as may overcome us or hurt us, whether by Satan, or by the strong allurements of the World and Flesh, or by Persecutions or other heavy Sufferings, which may draw us to sin, or make us miserable. (a)

Q. 3. *Doth God lead any into Temptation?*

A. 1. God placeth us in this World in the midst of Tryals, making it our duty to resist and overcome. 2. God permitteth the Devil by his suggestions, and by the World and Flesh to tempt us. 3. God tryeth us himself by manifold afflictions, and by permitting the Temptations of Persecutors and Oppressors. (b)

Q. 4. *Why will God do and permit all this?*

A. It is a Question unmeet for Man to put: It is but to ask him, Why he would make a rank of reasonable

(a) 2 Pet. 2. 9. Rev. 3. 10. Mat. 26. 41. Luke 8. 13. (b) 1 Pet. 1. 6. Mat. 4. Gen. 22. 1.

Creatures below confirmed Angels? And why he would make Man with free will? And why he will not give us the Prize without the Race, and the Crown without the Warfare and Victory? And you may next ask, Why he did not make every Star a Sun? and every Man an Angel? and every Beast and Vermine a Man, and every Stone a Diamond. (c)

Q. 5. *Doth God Tempt a Man to sin?*

A. No: Sin is none of God's End or Desire: Satan tempts Men to Sin, and God tempteth Men to trie them whether they will sin, or be faithful to him, to exercise their Grace and Victory. (d)

Q. 6. *Is it all that we need, that God lead us not into Temptation?*

A. The meaning is that God who over-ruleth all things, will neither himself trie us beyond the strength which he will give us, nor permit Satan, Men or Flesh to over-tempt us unto sin.

Q. 7. *But are we not sure that this Life will be a Life of Trial and Temptation, and that we must pass through many Tribulations?*

A. Yes: But we pray that they may not be too strong, and prevalent to overcome us, when we should overcome. (e)

Q. 8. *What be the Temptations of Satan which we pray against?*

A. They are of so many sorts that I must not here be so large as to number them. You may see a great number with the Remedies named in my *Christian Directory*. But in general they are those by which he deceiveth the Understanding, perverteth the Will, and

(c) *Jam. 1. 12. 2. 1 Cor. 10. 13.* (d) *Jam. 1. 13, 14, 15.* (e) *1 Cor. 10. 13. Heb. 2. 18.*

corrupteth our *Practise*: and this about our *state* of *Soul*, or about our particular actions, to draw us to sins of Commission, or of Omission, against God, our selves or others. The particulars are innumerable. (f)

Q. 9. *What is the Evil that we pray to be delivered from?*

A. The evil of sin and Misery; and from Satan, our selves and Men, and all hurtful Creatures as the Causes.

Q. 10. *What is the reason of of the Connexion of the two parts of this Petition, Lead us not into Temptation, but deliver us from Evil?*

A. Temptation is the means of sin, and sin the cause of misery. And they that would be delivered from sin, must pray and labour to be delivered from Temptation: And they that would be delivered from misery, must be delivered from sin. (g)

Q. 11. *May not a tempted Man be delivered from Sin?*

A. Yes, when the Temptation is not chosen by him, and cannot be avoided, and when it is not too strong for him, grace assisting him.

Q. 12. *What duty doth this Petition oblige us to, and what sin doth it reprehend?*

A. 1. It binds us to a continual humble sense of our own corrupt dispositions, apt to yield to Temptations, and of our danger, and of the evil of Sin: And it condemneth the unhumbled that know not, or fear not their pravity or danger.

2. It binds us all to fly from Temptations as far as

(f) 1 *Theff.* 3. 5. *Eph.* 6. 11. (g) *Pro.* 4. 14. 15. 1 *Theff.* 5. 22. *Prov.* 7. 23. 2 *Tim.* 3. 7. & 6. 9. 1 *Cor.* 7. 35. *Mat.* 5. 29, 30, 31.

Lawfully we can; and condemneth them that rush fearlessly on them, yea, that tempt themselves and others. The best Man is not safe that will not avoid such Temptations as are suited to his corrupt Nature, when he may: While the bait is still near unto his Senses, he is in continual danger. (b)

3. It binds us to feel the need of Grace, and God's deliverance, and not to trust our corrupted Nature, and insufficient strength.

Q. 13. *How doth God deliver us from Evil?*

A. 1. By keeping us from over strong Temptation. 2. By his assisting Grace. 3. By restraining Satan and wicked Men, and all things that would hurt us, and by his merciful Providence, directing, preserving and delivering us from sin and misery.

CHAP. XXXI.

For thine is the Kingdom, the Power and the Glory, for ever, Amen.

Qu. 1. **W**hat is the meaning of this Conclusion, and it's Scope?

A. It is a form of Praise to God, and helps to our Belief of the hearing of our Prayers.

Q. 2. *Why is it put last?*

A. Because the Praise of God is the highest step next Heaven. (a)

(b) Mat. 18. 6, 7, 8, 9. 1 Cor. 8. 9. Rom. 14. 13. Mat. 16. 22, 23, 24. Rev. 2. 14. (a) Psal. 119, 164. & 71. 6, 8. & 78, 13.

Q. 3. *What is the meaning of Kingdom, Power and Glory here?*

A. By *Kingdom* is meant, that it belongeth only to God to Rule all the Creatures, dispose of all things; and by *Power* is meant, that by his Infinite Perfection and Sufficiency he can do it: And therefore can give us all that we want, and deliver us from all that we fear. And by *Glory* is meant, that all things shall be ordered so as the Glory of all his own Perfections, shall finally and everlastingly shine forth in all: And his Glory be the End of all for ever. (b)

Q. 4. *What is the reason of the Order of these three here?*

A. I told you that the last part ascendeth from the lowest to the highest Step: God's Actual Government, is the cause of our deliverances and welfare: God's Power and Perfection is it that manageth that Government: God's Glory shining in the perfected form of the Universe, and specially in Heaven, is the ultimate End of all.

Q. 5. *But it seems there is no Confession of Sin, or Thanksgiving in this Form of Prayer?*

A. It is the Symbol or Directory to the wills Desire: And when we know what we should desire, it is implied that we know what we want, and what we shall bewail, and what we should be thankful for: And Praise includeth our Thanksgiving. (c)

(b) *Psal.* 103. 19. & 145. 12. *Dan.* 4. 34. 3. *Mat.* 16. 28. *Psal.* 145. 11, 13. *Heb.* 1. 8. *Luke* 2. 14. *Mat.* 16. 27. & 24. 30. *Act.* 12. 23.

(c) *Psal.* 145. 4. 10. & 148. & 66. 2, 8. & 147. 1, 7. & 106. 2. 47. *Phil.* 4. 20. *Jud.* 25. *Rev.* 5. 13. & 7. 12. *Rom.* 11. 36. & 16. 27.

Q. 6.

Q. 6. *Why say we, [for ever?]*

A. For our Comfort and God's honour, expressing the Everlastingness of his Kingdom, Power and Glory.

Q. 7. *Why say we, Amen?*

A. To express both our Desire, and our Faith and Hope, that God will hear the Desires which his Spirit giveth us through the Mediation of *Jesus Christ*.

CHAP. XXXII.

Of the Ten Commandments in General.

Qu. 1. **A**RE the Ten Commandments a Law to Christians? Or are they abrogated with the rest of *Moses Law*?

A. The Ten Commandments are considerable in three States: 1. As part of the Primitive Law of Nature. 2. As the Law given by *Moses* for the peculiar Government of the *Jews* Commonwealth. 3. As the Law of *Jesus Christ*. (a)

1. The Law of Nature is not abrogate, though the terms of Life and Death are not the same as under the Law of Innocency. (b)

2. The Law of *Moses* to the *Jews* as such, never bound all other Nations, nor now bindeth us, but is dead and done away, 2 *Cor.* 3. 7, 9, 10, 11. *Rom.* 2.

(a) *Exod.* 20. *Deut.* 5. *Exod.* 34.28. (b) *Luk.* 1. 6.

12. & 14, 15. & 3. 19. & 7. 1, 2, 3. *Heb.* 7. 12. *1 Cor.* 9. 21. But seeing it was God that was the Author of that Law, and by it expressly told the *Jews* what the Law of Nature is, we are all bound still to take those two Tables to be God's own Transcript of his Law of Nature, and so are by consequence bound by them still. If God give a Law to some one Man, as that which belongs to the Nature of all Men, though it bind us not as a Law to that Man, it binds as Gods exposition of the Law of Nature when notified to us.

3. As the Law of Christ, — it binds all Christians. —

Q. 2. *How are the Ten Commandements the Law of Christ?*

A. 1. Nature it self, and lapsed Mankind is delivered up to Christ as Redeemer, to be used in the Government of his Kingdom. And so the Law of Nature is become his Law. (c)

2. It was Christ as God-Redeemer that gave the Law to *Moses*, and as it is a Transcript of the Common Law of Nature he doth not revoke it, but suppose it.

3. Christ hath repeated and owned the Matter of it in the Gospel, and made it his Command to his Disciples.

Q. 3. *Is there nothing in the Ten Commandements proper to the Israelites?*

A. Yes: 1. The Preface: *Hear O Israel: And [that brought thee out of the Land of Egypt, out of the House of Bondage.]* 2. The stating the Seventh

(c) *Mat.* 5. 18, 19. & 24. 40. *Mark* 10. 19. & 12. 29, 30. *Joh.* 14. 21. *1 Cor.* 7. 19. & 14. 37. *1 Joh.* 2. 4. & 3. 24. & 5. 3. *Joh.* 15. 12.

Day for the Sabbath, and the strict Ceremonial; Rest commanded as part of the Sanctifying of it.

Q. 4. How doth Christ and his Apostles contract all the Law into that of Love?

A. God who as *Absolute Lord, Owneth, mgveth* and disposeth of all, (d) doth as *Sovereign Ruler* give us Laws and excute them, and as *Love and Benefactor* giveth us all, and is the most *Amiable Object* and *End* of all: So that as to *Love and Give* is more than to *Command*, so to be *Loved* is more than as a *Commander* to be *Obedy*: But ever includeth it, though it be eminently in its Nature above it. So that, 1. *Objective-ly, Love to God*, our *Selves* and *Others* in that measure that it is exercised *Wisely*, is *Obedience Eminently* and somewhat higher. 2. And *Love* as the *Principle* in Man, is the most powerful Cause of Obedience, supposing the Reverence of Authority and the fear of punishment, but is somewhat more Excellent than they. A Parents Love to a Child makes him more constant and full in all that he can do for him, (e) than the Commands of a King alone would do. In that measure that you Love God, you will heartily and delightfully do all your duty to him; and so far as you love Parents or Neighbours, you will gladly promote their Honour, Safety, Chastity, Estates, Rights, and all that's theirs, and hate all that is against their good. And as Parents will feed their Children, though no fear of punishment should move them; so we shall be

(d) Mar. 12. 30, 33. Rom. 13. 9, 10. 1 Cor. 13. Tit. 3. 4. Rom. 5. 5. & 8. 39. 1 Joh. 4. 16. Joh. 14. 23. (e) 2 Tim. 1. 7. 1 Joh. 4. 17, 18. Gal. 5. 14.

above the great necessity of the fear of punishment, so far as God and Goodness is our delight. (f)

Q. 3. *How should one know the meaning and extent of the Commandements?*

A. The words do plainly signify the Sence: And according to the reasonable use of Words, Gods Laws being perfect must be thus expounded. (g)

1. The commanding of Duty includeth the forbidding of the contrary.

2. Under *General* Commands and Prohibitions, the kinds and particulars are included which the *General* word extendeth to.

3. When one Particular sin is forbidden, or duty Commanded, all the Branches of it, and all of the same kind and reason are Forbidden or Commanded.

4. Where the End is commanded or forbidden, it is implied that so are the true Means as such.

5. Every Commandement extendeth to the whole Man, to our Bodies and all the Members, and to the Soul and all its Faculties respectively.

6. Commands bind us not to be always doing the thing Commanded. Dutyes be not at all times duty: But Prohibitions bind us at all times from every sin, when it is indeed a sin.

7. Every Command implyeth some reward or benefit to the Obedient, and every sin of Omission or Commission is supposed to deserve punishment, though it be not named. (h)

8. Every Command supposeth the thing Command-

(f) *Psal.* 1. 2, 3. & 119. — (g) *Mat.* 7. 12. *Phil.* 2. 14. & 3. 8. *1 Cor.* 14. 26. (h) *Mal.* 3.

ed to be no *Natural impossibility*, (as to see Spirits, or into the Heart of the Earth, to know that which is not intelligible, &c.) But it doth not suppose us to be *Morally* or *Holily* disposed to keep it, or to be able to change our Corrupt Nature, without God's Grace.

9. So every Command supposeth us to have that *Natural freedom of Will* which is a *self-determining Power*, not *necessitated* or *forced to sin* by any: But not to have a Will that is free from *Vicious inclinations*: Nor from under God's disposing power. (i)

10. The breach of the same Laws may have several sorts of punishment: By Parents, by Masters, by Magistrates, by the Church: On Body, on Name, on Soul, in this Life by God, and finally heavier punishment in the Life to come.

11. The sins here forbidden are not unpardonable, but by Christs Merits, Sacrifice and Intercession are forgiven to all true penitent converted Believers.

CHAP. XXXIII.

Of the Preface to the Decalogue.

Qu. 1. **VV**hat are the Parts of the Decalogue?

A. I. The *Constitution* of the Kingdom of God over Men described: And, II. The Administration or Governing Laws of his Kingdom.

(i) Rom. 8. 6, 7, 8. Jer. 13. 23.

Q. 2.

Q. 2. *What words express the Constitution of God's Kingdom?*

A. [**I** am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of bondage.]

Q. 3. *What is the Constitution here expressed?*

A. 1. GOD the Sovereign: 2. Man the Subject.
3. The work of God, which was the next Foundation or reason of the mutual Relation between God and Man, as here intended. (a)

Q. 4. *What is included in the first part, of God's Sovereignty?*

A. 1. That there is a God, and but One God (in this special Sence:) 2. That the God of Israel is this One true God, who maketh these Laws. 3. That we must all obey him.

Q. 5. *What is GOD, & what doth that word here mean?*

A. This was largely opened in the beginning. Briefly, to be GOD is to be a Spirit, Infinite in Being, in Vital Power, Knowledge and Goodness, of whom as the efficient Cause, and through whom as the Governour, and to whom as the End, are all things else; related to us as our Creator, and as our Absolute Owner, Our Supream Ruler and our greatest Benefactor, Friend and Father.

Q. 6. *What words mention [Man as the Subject of the Kingdom?]*

A. [Hear O Israel] and [Thy God that brought Thee, &c.]

Q. 7. *What Relations are here included?*

A. That we being Gods Creatures and Redeemed

(a) Ma'. 2. 10. Mat. 19. 17. Mark 12. 32.
Jer. 7. 23. Job. 20. 17.

Ones, are, 1. *His Own*: 2. *His Subjects*, to be Ruled by him. 3. *His poor Beneficiaries*, that have all from him, and owe him all our Love.

Q. 8. *What do the words signifie* [that brought thee out of the Land of Egypt?]

A. That besides the *Right of Creation*, God hath a *Second Right* to us as our *Redeemer*: The deliverance from *Egypt* was that *Typical* one that founded the Relation between him and the *Common-wealth* of *Israel*. But as the *Decalogue* is the *Law of Christ*, the meaning is [*I am the Lord thy God who Redeemed thee from sin and misery by Jesus Christ.* (b) So that this signifieth the nearest *Right and Reason* of this Relation between God and Man. He giveth us his *Law* now not only as our *Creator*, but as our *Redeemer*: and as such we must be his willing *Subjects* and obey him.

Q. 9. *Are all Men Subjects of God's Kingdom?*

A. 1. All are *Subjects* as to *Right and Obligation*.
2. All that *Profess Subjection* as *profest Consenters*.
3. And all true hearty *Consenters* are his sincere *Subjects* that shall be *Saved*.

God the *Creator and Redeemer* hath the *Right* of *Sovereignty* over all the *World* whether they *Consent* or not. But they shall not have the *Blessing* of *Faithful Subjects* without their own *true Consent*, nor of *visible Church Members* without *profest Consent*. But *antecedent Mercies* he giveth to all.

Q. 10. *Why is this description of Gods Sovereignty, and Mans Subjection, and the Ground of it, set before the Commandments?*

(b) *Mat.* 28. 19. *Rom.* 14. 9. *Joh.* 5. 22. *Joh.* 17. 2, 3.

A. Because, 1. Faith must go before Obedience. (c) He that will come to God and obey him, must Believe that God is God, and that he is the Rewarder of them that diligently seek him, *Heb.* 11. 6. And he that will obey him as our Redeemer, must believe that we are Redeemed by Jesus Christ, and that he is our Lord and King. 2. And *Relations* go before the *Duties* of Relation: And our *Consent* foundeth the mutual *Relation*. The nature and form of Obedience is, To Obey anothers Commanding will *because* he is our *Rightful Governour*. No Man can Obey him formally whom he taketh not for his *Ruler*. And Subjection or Consent to be Governed, is *Virtually* all Obedience.

Q. 11. *But what if Men never hear of the Redeemer, may they not obey Gods Law of Nature?*

A. They may know that they are Sinners; and that the sin of an Immortal Soul deserveth endless punishment: And they may find by experience that God useth them not as they deserve, but giveth many mercies to those that deserve nothing but misery; and that he obligeth them to use some means in hope for their recovery, and so that he Governeth them by a Law (or on terms) of Mercy. And being under the first Edition of the Law of Grace, though they know not the second, they ought to keep that Law which they are under, and they shall be judged by it.

Q. 12. *How then doth the Christian Church as Christs Kingdom, differ from the World without, if they be any of his Kingdom too?*

(c) *Joh.* 17. 3. & 14. 1, 2. *Joh.* 3. 16. *Jos.* 24. 18. *Joh.* 20, 28.

A. As all the World was under that Common Law of Grace which was made for them to *Adam* and *Noe*, and yet *Abraham* and his Seed only were chosen out of all the World as a peculiar Holy Nation to God, and were under a Law and Covenant of *Peculiarity*, which belonged *only* unto them; so though Christ hath not revoked those common Mercies given to all by the first Edition of the Law of Grace, nor left the World un-governed and lawless, yet he hath given to Christians a more excellent Covenant of *Peculiarity* than he gave the Natural Seed of *Abraham*, and hath elected them out of the World to himself, as a chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People, to shew forth the Praises of him that hath called them out of darkness into his marvellous Light, 1 Pet.

2. 9.

Q. 13. *It seems then we must take great heed that we make not Christ's Kingdom either less or Greater than it is?*

A. To make it *Greater* than it is, by equalling *those without* with the *Church*, or *Church-hypocrites* with the *sincere*, doth dishonour Gods Holiness, and the wonderful design of Christ in Mans Redemption, and the Grace of the Spirit, and the Church of God, and obscureth the Doctrine of Election and God's peculiar Love, and tendeth to the discomfort of the Faithful, and even to Infidelity.

And to make Christ's Kingdom *less* than it is, by denying the first Edition of the Law of Grace made to all, and the common Mercies given to all, (antecedently to their rejection of them) doth obicure and wrong the Glory of Gods Love to Man, and deny his common Grace and Law, and feigneth the World either to be under no Law of God, or else to be all bound to

be.

be perfectly Innocent at the time when they are guilty, (d) and either not bound at all to hope and seek for Salvation, or else to seek it on the Condition of being Innocent when they know that it is impossible, they being already guilty: And it maketh the World like the Devils almost; shut up in despair; and it leaveth them as Guiltless of all sin against Grace and the Law of Grace, as if they had none such: And it contradicteth the judgment of *Abraham* the Father of the Faithful, who saw Christ's day: For he thought that even the wicked City *Sodom* had had Fifty Persons so Righteous as that God should have spared the rest for their sakes: (to say nothing of *Job*, *Nineve*, &c.) In a word, the ungrounded extenuating the Grace of Christ, and the Love of God, hardeneth Infidels, and tempteth Christians to perplexing Thoughts of the Gospel, and of the Infinite Goodness of God, and maketh it more difficult than indeed it is, to see his Amiability, and consequently to Glorify and Love him, as the Essential Love, whose Goodness is equal to his Greatness. It is Satan as an Angel of Light and Righteousness, who pretending the defence of God's special Love to his Elect, denyeth his common Mercies to Mankind, to dishonour God's Love, and strengthen our own Temptations, against the Joyful Love of God.

Q. 14. *Is Government and Subjection all that is here included?*

A. No: God's Kingdom is a *Paternal Kingdom*, ruling Children by Love, that he may make them happy. [*I am the Lord thy God*] signifieth [*I am thy greatest Benefactor, thy Father, who gave thee all the Good*

(d) *Psal.* 145. 9.

thou hast, and will give to my obedient Children, Grace and Glory, and all that they can reasonably desire, and will protect them from all their Enemies, and supply their wants, and deliver them from Evil, and will be for ever their Sun and Shield, their Reward and Joy, and better to them than Man, in Flesh can now conceive, even Love it self. (e)

CHAP. XXXIV.

Of the First Commandment.

Qu. 1. **W**hat are the words of the First Commandment?

A. **Thou shalt have no other Gods before me,** Exod. 20. 3. (a)

Q. 2. *What is the meaning of this Commandment?*

A. It implieth a Command that we do all that due to God, which is due to him from reasonable Creatures, made by him, and freely Redeemed by him from sin and misery. And it forbiddeth us to think that there is any other God, or to give to any other that which properly belongs to him. (b)

Q. 3. *Doth not the Scripture call Idols and Magistrates Gods?*

A. Yes : but only in an Equivocal improper Sence :

(e) 2 Cor. 6. 16, 18. Job. 20. 28. (a) Deut. 5. 7. & 10. 21. (b) Deut. 26. 27. Dan. 6. 16. Isa. 16. 19.

Idols

Idols are called Gods as so *reputed* falsely by Idolaters; and Magistrates only as Mens Governours under God. (c)

Q. 4. *What are the Duties which we owe to God alone?*

A. I. That our *Understandings* know, believe and esteem him as God: II. That our *Wills* love him and cleave to him as God: III. That we *Practically* obey and serve him as God.

Q. 5. *When doth the Understanding know, believe and esteem him as God?*

A. No Creature can know God with an adequate Comprehensive knowledge: But we must in our measure know, believe and esteem him to be the only Infinite, Eternal self-sufficient Spirit, Vital power, Understanding and Will, or most perfect *Life, Light and Love; Father, Son, and Holy Ghost*, of whom, and through whom, and to whom are all things, Our absolute Owner, Ruler and Father, reconciled by Christ; Our Maker, our Redeemer and Sanctifier.

Q. 6. *When doth Mans Will love and cleave to him as God?*

A. When the Understanding believing him to be *Best*, even *infinitely Good* in himself, and *Best* to all the *World*, and *Best* to us, we *Love* him as such; though not yet in due perfection, yet sincerely above all other things. (d)

Q. 7. *How can we Love God above all, when we never*

(c) Gal. 4. 8. 1 Cor. 8. 5. Joh. 10. 34, 35. Deut. 30. 16, 20. Joh. 17. 3. & 14. 1, 2. Deut. 10. 12. Mic. 6. 8. (d) Psal. 73. 25. Mat. 22. 37. Psal. 119. 68. & 145. 9.

saw him, and can have no Idea or formal conception of him in our Minds?

A. Though he be invisible and we have no corporeal Idea of him, nor no adequate or just formal Conception of him, yet he is the most Noble Object of our Understanding and Love; as the Sun^s is of our sight, though we comprehend it not. We are not without such an Idea or conception of God, as is better than all other knowledge, and is the beginning of Eternal Life, and is true in its kind, though very imperfect. (*e*)

Q. 8. How can you know him that is no Object of sense?

A. He is the Object of our Understanding: We know in our selves what it is to *Know* and to *Will*, though these acts are not the objects of sense, (unless you will call the very acts of *knowing* and *willing*, an eminent internal sensation of themselves.) And by this we know what it is to have the Power of *Understanding* and *Willing*: And so what it is to be an Invisible substance with such Power. And as we have this true Idea or Conception of a Soul, so have we more easily of him who is more than a Soul to the whole World. (*f*)

Q. 9. How doth the true Love of God work here in the Flesh?

A. As we here *Know God*, so we *Love him*: As we know him not in the manner as we do things sensible, so we Love him not with that sort of sensible appetite, as we do things sensible immediately. But as we know him as revealed in the

(*e*) *Mat.* 19. 17. *Joh.* 17. 3. (*f*) *1 Cor.* 13. 12. & 2. 8. 3. & 2. 3. 18. *Joh.* 1. 18.

glafs of his works, *natural* and *gracious*, and in his Word, fo we Love him as known by fuch Revelation. (g)

Q. 10. Do not all men Love God who believe that there is a God, when Nature teacheth men to Love Goodnefs as fuch; and all that believe that there is a God, believe that he is the Beft of beings?

A. Wicked men know not truly the Goodnefs of God, and fo what God is indeed: To know this propofition [*God is moft Good,*] is but to know words and a Logical general Notion. As if a man fhould know and fay that *Light is Good*, who never had fight, or *Sweetnefs is good*, who never tafte it: Every wicked man is predominantly a Lover of flefhy pleaſure, and therefore no Lover but a Hater of all the parts and acts of Divine Government and Holinefs which are contrary to it, and would deprive him of it. So that there is fomewhat of God that a wicked man doth love, that is, his Being, his Work of Creation, and bounty to the World and to him in thoſe natural good things which he can value; But he Loveth not, but Hateth God as the Holy Governour of the World and him, and the Enemy of his forbidden pleaſure and defires. (b)

Q. 11. What be the certain ſigns then of true Love to God?

A. 1. A true Love to his Government, and

(g) Ex. 20. 6. Pro. 8. 17, 21. Job. 14. 15, 23. (b) 1 Cor. 8. 3. Rom. 8. 28. Jam. 1. 12. & 2. 5. 1 Joh. 3. 16, 17. & 5. 3. Jud. 21. 1 Joh. 4. 20. Job. 14. 23.

Laws, and Holy Word; and that as it is his, and holy: And this so effectual, as that we unfeignedly desire to obey that word as the Rule of our Faith, and Life, and Hope: and desire to fulfill his Commanding Will.

2. A true Love to the Actions which God commandeth, (though flesh will have some degree of backwardness.)

3. A true Love to those that are likest God in Wisdom, Holiness and doing good; And such a Love to them as is above the Love of worldly Riches, Honour and Pleasure, so that it will enable us to do them good, though by our suffering or loss in a lower matter, when God calls us to it. For if we see our Brother have need and shut up the bowels of Compassion, so that we cannot find in our hearts to relieve his necessities by the loss of our unnecessary superfluities, how dwelleth the Love of God in us?

4. True Love to God doth Love it self. It is a great sign of it, when we so much *love* to Love God, as that we are gladder when we feel it in us, than for any worldly Vanity; and when we take the *Mutual Love of God and the Soul* to be so good and joyful a State, as that we truly desire it as our Felicity and best in Heaven, to be perfectly Loved of God, and perfectly to Love him, and joyfully express it in his Everlasting praises. To long to Love God as the best Condition for us, is a sign that we truly Love him. (i)

(i) Luk. 11. 42. Joh. 5. 42. 1 Joh. 2. 5. & 3. 17. Joh. 15. 10. 1 Joh. 3. 17. Ps. 42. 1, 2, 5, 4; &c.

Q. 12. *But must not all the affections be set on God as well as Love?*

A. All the rest are but several wayes of Loving or Willing good, and of Nilling or Hating and avoiding, Evil.

1. It is Love that desireth after God, and his Grace and Glory. 2. It is Love that hopeth for him. 3. It is Love that rejoiceth in him, and is pleased when we and others please him, and when his Love is poured out on the Sons of men, and *Truth, Peace and Holiness* prosper in the World. 4. It is Love that maketh us sorrowful that we can please him no more, nor more enjoy him; and that maketh us grieved that we can no more know him, love him, and delight in him; and that we have so much sin within us to displease him, and hinder our communion of Love with him. 5. And Love will make us fearful of displeasing him, and losing the said Communion of Love. 6. And it will make us most angry with our selves when we have most by sin displeased God, and angry with others that offend him. (k)

Q. 13. *What is the Practical duty properly due from us to God?*

A. To obey him in doing all that he commandeth us either in his holy Worship, or for our selves or for our Neighbour; And this by an absolute universal Obedience, in sincere desire and endeavour, as to a Sovereign of greatest Authority, and a Father of greatest Love, whose Laws and Works are all most wise, and just, and good. (l)

(k) *Deu. 5. 29. Mat. 6. 21. Deu. 11. 13. & 13. 3. & 26. 16. & 30. 2, 6, 10. Jos. 22. 5. 1 Sam. 12. 24. Mat. 22. 37. (l) Joh. 14. 23, 15. 1 Joh. 5. 3.*

Q. 14. *What*

Q. 14. What if our Governours command or forbid us any thing, must we not take our obeying them to be obeying God, seeing they are his Officers whom we see, but see not him?

A. Yes, when they command us by the Authority given them of God: But Gods universal Laws are before and above their Laws; and their Power is all limited by God; They have no Authority but what he giveth them; and he giveth them none against his Laws: And therefore if they command any thing which God forbiddeth, or forbid what God commandeth, you must obey God in not obeying them. But this must never be made a pretence for disobedience to their true Authority. (m)

Q. 15. II. What is the thing forbidden in the first Commandment?

A. I. To think that to be God which is not God, as the Heathens do by the Sun. II. To ascribe any part of that to Creatures which is essential and proper to God; and so to make them half-gods.

Q. 16. How are men guilty of that?

A. I. When they think that any Creature hath that Infiniteness, Eternity or Self-sufficiency, that Power, Knowledge or Goodness which is proper to God alone. Or that any Creature hath that causality which is proper to God, in making and maintaining, or Governing the World, or being the ultimate End. Or that any Creature is to be more Honoured, Loved or Obeyed than God, or with any of that which is proper to God. (n)

(nr) Rom. 13. 2, 3. Act. 5. 29. 32. Dan. 3. & 6. Act. 4. 19. 24. (n) Isa. 2. 22. Act. 12. 22, 23. Isa. 42. 8. Mic. 2. 9.

II. When the *Will* doth actually Love and Honour the Creature with any of that Love and Honour which is due to God as God, and therefore to God alone.

III. When in their practice men labour to please, serve or obey any Creature against God, before God, or equal with God, or with any Service proper to God alone. All this is Idolatry †.

Q. 17. Which is the greatest and commonest Idol of the World?

A. Carnal-self: By sin man is fallen from God to his *Carnal-self*; to which he giveth that which is Gods proper due.

Q. 18. How doth this Selfishness appear and work as Idolatry?

A. 1. In that such men love their Carnal-self and Pleasure and Prosperity, and the Riches that are the provision for the Flesh, better than God: I mean not only more *sensibly*, but with a *preferring, choosing Love*: And that which as Best is most loved, is made a mans God. The Images of Heathens were not so much their Idols as *Themselves*: For none of them loved their Images better than themselves; nor than a Worldling loveth his Wealth, Power and Honour. (o)

2. In that such are their *own chief ultimate End*, and preferr the Prosperity of *carnal self* before the Glorifying of God in perfect Love and Praise in the heavenly Society for ever. And so did Idolaters by their Images or other Idols.

† Rev. 16. 9. 1 Chr. 16. 28, 29. 1 Cor. 10. 31. Gal. 1. 10. (o) Rom. 12. 3. & 14. 7. Mat. 16. 24. & 18. 4. & 23. 12. Mar. 12. 33. Phil. 2. 4. 21.

3. In that such had rather their own *Will* were done than *God's*; and had rather *God's will* were brought to *theirs*, than *theirs* to *God's*. Their *Wills* are their Rule and End; yea they would have God and Man, and all the World fulfill their *Wills*; even when they are against the *Will* of God: SELF-WILL is the great Idol of the World: All the stirre and striving, and Warre and work of such, is but to serve it. (p)

4. Selfish men do measure Good and Evil chiefly by carnal self-Interest: They take those for the best men that are most for them herein; and those for the worst that are against their Interest in the World: And their Love and Hatred is placed accordingly. Let a man be never so wise and good, they hate him if he be against their Interest. (q)

5. And as holy men live to God in the care and endeavour of their Lives, so do *selfish* men to their *carnal selves*: Their study, labour and time is thus employed; even to ruine the best that are but against their carnal Interest: And if they be Princes or Great men in the World, the Lives and Estates of thousands of the Innocent, seem not to them too dear a Sacrifice by bloody unlawful Warres or Persecutions, to offer to this grand Idol SELF.

6. And when it cometh to a parting choice, as the Faithful will rather let go Liberty, Honour, Estate and Life, than forsake God and the heavenly Glory; so selfish men will let go their Innocency, their Saviour, their God and all, rather than part with the Interest of *carnal Self*. (r)

(p) Tit. 1. 7. 2 Pet. 2. 10. (q) 1 King. 22. 8.
2 Chron. 18. 7. (r) Luk. 14. 26. 33.

7. And in point of Honour, they are more ambitious to be well thought and spoken of, and praised themselves, both living and dead, than to have God and Truth, and Goodness honoured. And they can more easily bear one that dishonoureth God, and Truth and Holiness, yea and common Righteousness and Honesty, than one that (though justly) dishonoureth them.

So that all the World may easily see that *carnal SELF* and specially *SELF-WILL* is the greatest Idol in the World. (s)

Q. 19. *But is not that a mans Idol which he Trusteth most? and all men are so Conscious of their own Insufficiency, that they cannot Trust themselves for their own preservation?*

A. I say not that any *selfish* man (t) is a *perfect Idolater*, and giveth all *God's properties* to himself. He *must* know whether he will or not, that he is not Infinite, Eternal, Almighty, Omniscient, Self-sufficient; He knoweth he must suffer and die. But *SELF* hath more given it that is due only to God, than any other Idol hath. And though such men know their own insufficiency, yet they have so little Trust in God, that they Trust their own *Wits*, and the *Choice* of their own *Wills* before the *Wisdom* and *Choice* of God: and had far rather be at their own *Wills* and *Choice* if they could: And indeed had rather that all things in the World were at their *Will* and *Choice*, than at the *Will* and *Choice* of God. And therefore they like not his

(s) 2 Tim. 3. 2, 3. Pro. 21. 4. Ps. 10. 2, 4. (t) Mar. 10. 24. 1 Tim. 6. 17. Psal. 20. 7. 118. 8. & Pro. 3. 5.

Laws and Government, but make their Wit, Will and Lust the Governours of themselves and as many others as they can.

Q. 20. *Is there not much selfishness in all? By this you will make' all men, even the best, to be' Idolaters. But a man cannot be saved that liveth in Idolatry.*

A. It is not every subdued degree of any fault that denominateth the man, but that which is predominant in him: every man hath some Unbelief, some backwardness to God and Goodness, some hypocrisie, pride, &c. and yet every man is not to be called *An Infidel, an enemy to God and Goodness, an hypocrite, &c.* So every man hath some *Idolatry* and some *Atheism* remaining, and yet is not an *Idolater* or *Atheist*: If a man could not be saved till he were perfectly healed of every degree of these hainous sins, no man could be Saved. But Gods Interest is predominant in holy Souls.

Q. 21. *Doth not Paul say, of all save Timothy, That All seek their own, and not the things that are Jesus Christ's?*

A. He meaneth not that they *predominantly* do so, except those among them who were hypocrites: But that all did (*u*) *too much seek their own, and too little the things that are Jesus Christ's, and were not so self-denyng as Timothy, who as it were naturally Cared for the good of the Church: As Demas forsook Paul in his suffering, and went after his own worldly business; but yet did not forsake Christ and preferre the world before him (for ought we find of him.)*

(u) Jer. 45. 4, 5. Mic. 6. 8.

Q. 22. You make this first Commandement to be the summe of all.

A. It is the Summary of all, and our Obedience to it is *Virtually* (but not *Actually*) our obedience to all the rest. This is it which Christ calleth the first and greatest Command, *Thou shalt Love the Lord thy God with all thy Heart and Soul and might.* This is the Foundation of all the rest of the Commandements, and the Root of all: The rest are but branches from it. When we are obliged to Love God and obey him, we have a General obligation to keep all his Commandements. But as this General Command doth not put the special particular Commands in existence, so neither doth it oblige us to obey them till they exist: And then as the *Genus* and *Species* constitute every defined being, so the General and Special obligation concur to make up every duty. He that sincerely obeyeth this first command, is a true Subject of God and in a state of Salvation, and will sincerely obey all particular Commands in the main course of his life, when they are revealed to him. (x)

(x) *Hof.* 9. 1, 2. & 4. 6. & 12. 2.

CHAP. XXXV.

Of the Second Commandement.

Qu. 1. **W***hat are the words of the second Commandement?*

A. **T**hou shalt not make to thy self any graven Image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down thy self to them nor serbe them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy to thousands of them that Love me and keep my Commandements.

Q. 2. *How prove you against the Papists, that this is not part of the first Commandement?*

A. 1. By the matter which is different from it. 2. And by the Scripture which saith, There were Ten, and without this there is but Nine. 3. And by historical Tradition; which we can prove that the Papists falsifie.

Q. 3. *What is the true Meaning of the Second Commandement? and wherein doth it differ from the first?*

A. The first Commandement bindeth us to give
God

God his own, or his due as God, both in heart and life, and to give it to no other. The second commandeth men to keep so wide a difference between God and Heathen Idols, as not to worship him as the Heathens do their Idols, nor yet to seem by their bodily action to worship an Idol, though they despise it in their Thoughts, and pretend to keep their hearts to God. *Corporal* and *outward* and *seeming* Idolatry is here forbidden. For though a man renounce in Heart all other Gods, yet if he be seen to bow down before an Image, 1. He seemeth to the beholder to mean as Idolaters do, while he symbolizeth with them. And as Lying and Perjury with the Tongue is sin, though a mans inward thoughts do own the truth, so bowing as Worshippers do before an Image, is *Bodily Idolatry*, though the mind renounce all Idols: And God is the God of the Body as well as of the Soul: And God would not have others encouraged to Idolatry by so scandalous an Example. 2. And if it be the true God that such profess to worship, it is interpretative Blasphemy; As if they told men, that God is like to that Creature whose Image they make. So that *scandal* and *Bodily Idolatry* and *Blasphemy* are the things directly forbidden in this Commandement, as the *real* choosing and Worshipping a false God is in the first. (a)

Q. 4. *By this it seems that scandal is a hainous sin?*

(a) *Deu.* 4. 16, 17. *Lev.* 26. 1, 2. *Deu.* 16. 22. *Dan.* 3. *Deu.* 7. 5. *Isa* 40. 18, 25. & 46. 5.

A. Scandal

A. Scandal is enticing, tempting or encouraging others to sin, by doing or saying that which is like to be abused by them to such an effect: or laying a Stumbling-block in the way of blind or careless Souls. If they will make our *necessary duty* the occasion of sin, we may not therefore omit our duty, if indeed it be an indispensable duty at that time: But if it be no duty, yea or if it be only a duty in other Seasons and Circumstances, it is a hainous sin to give such Scandal to another, much more to Multitudes or publick Societies.

Q. 5. *Wherein lyeth the evil of it?*

A. 1. It is a countenancing and furthering sin.
2. It is uncharitableness and cruelty to mens Souls.
3. And therefore it is the Devils work. (*b*)

Q. 6. *But if our Rulers command us to do a thing indifferent, which others will turn to an occasion of sin and damnation, must we disobey our lawful Governours to prevent mens sin and fall?*

A. If the thing in its own nature tended to so great and necessary good as would weigh down the contrary evil to the scandalized, we must do our duty and labour to help them some other way. But supposing it either Indifferent or of so small benefit as will not preponderate against the sin and danger of the scandalized, we are Soul-murderers if we do not forbear it. For 1. God hath given no Rulers power to Destruction of Souls, but to Edification; no power to command us that which is so contrary to the indispensable duty of Love or

(*b*) *Mat.* 18. 6, 7, 8, 9, &c. & 13. 41. *1 Cor.* 8. 13. *Lev.* 19. 14. *Ezek.* 14. 3, 4, 7. *Ro.* 14. 13. *Rev.* 2. 14.

Charity. If an Apothecary, or Physician, or King command his Servant to sell Arsnick to all that will buy it without exception, the servant may not lawfully sell it to such as he knoweth mean to Poyson themselves or others by it. If the Commander 'be a sober man, the servant ought to suppose that he intended such exceptions though he exprest them not. But if he exprest the contrary, he commanded contrary to Gods command, without authority, and is not to be obeyed.

2. God himself dispenseth with his own Commands about Rituals or smaller matters, when greater good or hurt stands on the other side. The Disciples did justly pluck and rub the Ears of Corn, and the Priests in the Temple break the rest of the Sabbath, and an Ox or Ass was to be watered or pull'd out of a pit on that day: If the King or Priest had made a Law to the contrary, it had been null: If Gods Laws bind not in such cases, mans cannot. God bids us preach and pray, &c. and yet to quench a Fire, or save mens Lives, we may and must at that time forbear Preaching, or Sacraments, or other publick Worship. (c)

Q. 7. But what if as many will be scandalized, or tempted to sin on the other side if I do it not?

A. No duty being a duty at all times, much less a thing indifferent though commanded, every Christian must prudently use the Scales, and by all the helps of wise men that he can get, must discern which way is like to do most good or hurt, considering the persons, for number, for quality,

(c) *Rom.* 14. 15, 17, 20. *2 Cor.* 10. 8. & 13.
10.

and probability of the effect. God binds us to Charity and Mercy, and no man can disoblige us from that. And he that sincerely desireth to do the greatest good, and avoid the greatest hurt, and useth the best means he can to know it, shall be accepted of God though men condemn him. (d)

Q. 8. *But is nothing here forbidden but symbolizing with Idolaters, in seeming to mean as they by doing as they?*

A. That's it that is directly forbidden. But by consequence it is implied, that all Doctrines are forbidden that falsely represent God, and all Worship or acts pretended to be Religious, which are unsuitable to Gods holy Nature, Attributes, Will or Word; as being prophanation, and an offering to God that which is unclean. (e)

Q. 9. *What is the Command which is here implied?*

A. That we keep our Souls chaste from all outward and seeming Idolatry; and that we worship him who is the Infinite, Almighty, Holy Spirit, with Reverence, Holiness, in Spirit and Truth; according to his Blessed perfect Nature, and his holy Will and Word. (f)

Q. 10. *Hath God given us a Law for all things in his Worship?*

A. The Law of Nature is Gods Law, and obligeth man to that devotion to God and worship of him which is called *Natural*. And the sacred

(d) 1 Cor. 10. 33. & 6. 12, 13. & 9. 22. & 14. 26. (e) Ps. 50. 21, 22, 23. (f) 1 Joh. 5. 21. 2 Cor. 6. 16. 1 Cor. 8. 10, 11. & 10. 19, 20, 27, 28. Rev. 2. 14, 20. Isa. 2. 18.

Scripture prescribeth both that and also all those positive means or Ordinances of Gods Worship which are made necessary to the universal Church on Earth: And as for the meer *Accidents* of worship (which are no proper parts.) as Time, Place, Words, Methods, Gesture, Vesture, &c. Gods Laws give us *general Precepts*, only telling us how to order them, leaving it to humane Prudence and Church Guides to order them according to those general Rules.

Q. 11. *Is àll use of Images unlawful?*

A. God did so much hate Idolatry, and the Neighbourhood of the Idolaters made it so dangerous to the *Israelites*, that he did not only forbid the Worshipping of Images, but all such *making* or *using* of them as might become a snare or temptation to any. So that though it be lawful to make Images for Civil uses, and when they are made, to fetch holy Thoughts or Meditations from them, as from all other Creatures, or things in the World; yet in any case when they become a snare or danger (being not necessary things) they become a sin, to those that so use them as a snare to others or themselves. (g)

Q. 12. *Is it lawful to make any Picture of God?*

A. No: for Pictures are the signs of Corporeal things, and it is Blasphemy to think God like a bodily Substance: But it is Lawful to make such Pictures (as of a Glorious Light) from which occasion may be taken of good thoughts concerning God. (h)

(g) *Ex.* 34. 13, 14, 15. *Num.* 33. 52. *Deu.* 7. 5. 2 *kin.* 11. 18. & 23. 14, 24. (h) *Ex.* 25. 18, 19, 20. 1 *Sam.* 4. 4. *Psf.* 18. 1. *Ezck.* 10. 2.

Q. 13. *Is*

Q. 13. *Is it lawful to make the Picture of Christ as Man, or as Crucified.*

A. The doing it as such is not forbidden, nor the right use of it when done: But the abuse, *i. e.* the worshipping of it or of Christ by it, is forbidden, and the making or using such, when it tendeth to such abuse; and hath more of snare than profit.

Q. 14. *Why is Gods Jealousie here mentioned?*

A. To make us know that God doth so strictly require the great duty of worshipping him as the true God, and hate the sin of Idolatry or giving his Glory to another, or blaspheming him as if he were like to painted things, that he would have us accordingly affected.

Q. 15. *Why doth God threaten to visit the iniquities of the Fathers on the Children in this Command rather than in the rest?*

A. God hath Blessings and Curses for Societies as well as for individual persons; And societies are constituted and known by the Symbols of publick profession. And as Gods publick Worship is the Symbol of his Church which he will bless, so Idolatrous Worship is the Symbol of the societies which he will Curse and Punish. And it was Specially needful that the *Israelites* should know this, who could never else have been excused from the guilt of Murdering Man, Woman and Child of all the Nations which they conquered, had not God taken it on himself as judging them to death for their Idolatry and other Crimes, and making the *Israelites* his Executioners: (i)

(i) *Jer.* 10. 25. *Deu.* 2. 34. & 3. 6. & 4. 26. *Num.* 33. 50, 51, 52. *Deu.* 7. 2, 23, 24. & 12. 2, 3. & 20. 17, 20.

Q. 16. *But doth not God disclaim punishing the Children for the Fathers sins, and say the Soul that sinneth shall die?*

A. Yes; when the Children are either wholly innocent of that sin, or else are pardoned through Christ upon their true repentance, and hating and renouncing their Fathers sins. But not else.

Q. 17. *Are any Children guilty of their Parents sins?*

A. Yes, all Children are guilty of the sins which their Parents Committed before their birth, while they were in their loins. Not with the same degree and sort of Guilt as the Parents are; but yet with so much as exposeth them to just penalties.

Q. 18. *How prove you that?*

A. First by the Nature of the Case: For though we were not *Personally* existent in them when they sinned, we were *seminally* existent in them, which is more than *Causally* or *Virtually*: And it was that *semen* which was guilty in them, that was after made a *person*, and so that person must have the same guilt. 2. From the whole History of the Scripture, which tells us of the Children of *Cain*, the old World, *Sodom*, *Cham*, the *Canaanites*, *Saul*, *David* (as an Adulterer,) *Achan*, *Gehazi*, and others punished for their Parents sins: And the Jews cast off and Cursed on that account to this day. 3. And our common Original sin from *Adam* proveth it.

Q. 19. *But our Original sin from Adam had another cause; God decreeing that Adam should stand or fall for all his posterity?*

A. We must not adde to Gods Word, much less blaspHEME him, as if it were God himself that by a Decree or Covenant made all the world sinners

save

save *Adam* and *Eve*. If *Adam* had not sinned, it would not have saved all or any of his Posterity, unless they also had continued innocent themselves. Nor did God make any promise to continue and keep innocent all *Adams* posterity, in case he sinned not. We sinned in *Adam* because we were seminal-ly in him; and so are our Children in us: And who can bring a clean thing out of an unclean, if it was essentially in it?

Q. 20. *If we are guilty of all nearer parents sin, will not our guilt increase to the end of the World, and the last man have the greatest guilt?* (k)

A. No: because all guilt from *Adam*, and from our nearer parents too, is pardoned by Christ, when we are baptized as sincere Believers or their seed: But it's true that we are so far more guilty as to have the more need of a Saviours grace. 2. And Guilt is considerable either as *more obligations* to the *same* punishment, or as obligation to *more or greater punishment*. It's true, that impenitent persons who are the seed of a line of wicked Ancestors, have more obligations to the *same* punishment; but not obligation to *greater* punishment: because as great as they were capable of was due before.

Q. 21. *But many say that for nearer parents sins no punishments but temporal are due?*

A. 1. If any at all are due, it proveth an answerable guilt: 2. To say that *Adams* sin deserveth our spiritual and eternal punishment, and all other Parents sin only temporal, is to speak without and against Scripture and the Nature of the Case? The

(k) *On this I have written a peculiar Treatise of Original sin.*

Case of the seed of the old World, the *Sodomites*, the *Canaanites* and the present Heathens, speaks much more. 3. It's clear that nearer Parents sin is a cause that many of their Posterity are more sinful (in Lust, Pride, Fornication, Heresie, Ignorance) than others: And *Sin* (as well as *Grace*) hath a tendency to perpetuity, if not cured and remitted.

Q. 22. *Why doth God name only the third and fourth Generation?*

A. To shew us, that though he will punish the sins of his Enemies on their Posterity who imitate their Parents, yet he sets such bounds to the Execution of his Justice, as that sinners shall not want encouragement to repent and hope for Mercy.

Q. 23. *Who be they that be called here Haters of God?*

A. All that have a predominant hatred to his Servants, his Service and his holy Laws. But the Text specially meaneth those Societies of Infidels, Heathens, and Malignants, who are the professed enemies of his Church and Worship. As I said before, The outward symbols of Idolatry were the *Professing signs* by which his Churches Enemies were openly noted in the World; as Baptism and the Lords Supper were the Badges of his Church and Servants. (l)

Q. 24. *What is the meaning and extent of the promise of Mercy to thousands of them that Love him and keep his Commandements?*

A. 1. As to the Subject it must be noted, that such a Belief in God as causeth men to Love him and keep his Commandements, is the qualification

(l) *Deu.* 32. 41. *Psal.* 81. 15. *Rom.* 1. 30. *Luk.* 19. 27.

of them that have the promise of Gods saving Mercy: *Faith working by Love and Obedience.*

2. The words signifie Gods wonderful Mercy and his delight to do good to those that are qualified to receive it.

3. And they signifie, that God will not only love and bless a Godly Offspring for their own sake, but also for the sake of their godly Ancestors, and while they succeed them in true Piety, God will increase his Blessings on them.

4. And though those forfeit all, that prove ungodly when they come to age, yet the Infant-seed of the Faithful, while such, are in Covenant with God, on the account of their relation to those godly Parents who dedicate themselves and theirs to him.

Q. 25. How doth God perform this Promise, when many godly Parents have wicked and miserable Children?

A. This Promise doth not say that God will keep all the Children of the faithful from sinning against him, and casting away his Mercy and Salvation: But if men be sincerely Godly, and dedicate themselves and their Children to God, and enter them into his Covenant, and perform their own part promised by them, God will accept them into his Family, and pardon their Original Sin, and give them the necessary helps for their personal Faith and Obedience when they come to the use of Reason: (*m*) And if the Children keep their Covenant according to their capacity, and do not violate it and reject his

(*m*) *Prov.* 20. 7. *Psal.* 37. 28. 26. *Mat.* 19. 13, 14. *Act.* 2. 39. *1 Cor.* 7. 14. *Isa.* 45. 25. & 65 23. *Mal.* 2. 15. *Ro.* 4. 16. & 9. 8.

Grace, God will accept and save them as actual obedient Believers.

Q. 26. Will he not do so also by the Children of Unbelievers?

A. If such at age see their Parents sin and forsake it, and devote themselves to God, he will accept them. But as Infidels and wicked Hypocrites have no Promise of Gods acceptance of them and theirs, so such do not dedicate themselves and their Children to God: He that will devote his Child to God, must do it as it were a part of himself; and cannot do it sincerely if he first devote not himself to God.

Q. 27. But may not others do it for his Children?

A. In Infancy they are considered in the Covenant of Grace, but as Infants, that is, Appurtenances to another. As the Infidels Infants they have neither Capacity nor Promise. But if any other adopt them and take them truly as their own, I am in hope that God accepteth such so devoted to him.

CHAP. XXXVI.

Of the Third Commandement.

Qu. 1. What are the words of the Third Commandement?

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

Q. 2. What

Q. 2. *What is it that is specially here forbidden?*

A. Prophaneness: that is, The unholy using of Gods holy Name, and holy things; especially by Perjury or any other entitling him to falshood or to any of the sins of men, as if he were the Author or approver of them.

Q. 3. *What is meant by the Name of God?*

A. Those words or other signs by which he is described, denominated, or otherwise notified to man; which I opened so fully on the first Petition of the Lords Prayer, that to avoid repetition I must referre you thereto.

Q. 4. *What is meant by taking the Name of God in vain?*

A. Using it *Prophanely*, and specially *falsely*; it is contrary to the *Hallowing of Gods Name*, which is mentioned in the Lords Prayer.

In the Scripture, 1. The *Creature* is called *Vanity*, as being but a Shadow and untrusty thing, and to use *Gods Name* and *Holy things* in a *common manner*, as we use the *Creatures*, is to *Profane his Name*, and take it *vainly*.

2. And *Falshood* and *Lyes* are usually called *Vanity*, for *Vanity* is that *Shadowyness* which seemeth something and is nothing, and so deceiveth men: A *Lye* is that which deceiveth him that trusteth it; so *Idols* are called *Vanity* and *Lyes*, for their *Falshood* and *deceit*; and all men are said to be *Lyars*, that is, *Untrusty* and *deceitful*.

Q. 5. *What is an Oath?*

A. I have said heretofore as others, that it's but an Appeal to God as the Witness of the Truth, and the Avenger of a Lye; but on further Thoughts I

find that the common nature of an Oath is to [*Pawn some greater thing in attesting of the truth of our words,*] or [*to take some grievous thing on our selves as a penalty if we Lye,*] or [*to make some certain Truth a pledge of the truth of what we say;*] And to Swear by our Faith, or Truth, or Honesty, by the Temple, the Altar, the Fire, the Sun, is as much as to say [*If this be not true, then I have no Faith, Truth, Honesty; there is no Temple, Altar, Fire, Sun*] or [*let me be taken for one that denyeth that I have any Faith, that there is any Sun, Fire, &c.*] or [*it is as true as that this is Fire, Sun, &c.*] so to Swear by God, is to say [*It is as true as that there is a God, or as God liveth, &c.*] or [*if I Lye, take me for one that denyeth God to be God*] (and consequently it is an Appeal to him, as the Avenger:) so [*By the Life of Pharaoh*] was [*As true as Pharaoh liveth*] or [*else take me for one that denyeth the life of Pharaoh;*] So that there is somewhat of an Imprecation or Self-reproach as the penalty of a Lye in every Oath, but more dreadfully of *Divine Revenge* when we Swear by God, and of *Idolatry* when men Swear by an Idol as if it were a God.

Q. 6. Which be the chief wayes of taking Gods Name in vain?

A. 1. Fathering on him false Doctrine, Revelations or Laws; saying as false Prophets, *God sent me,* and *Thus saith the Lord,* when it is false; saying, *This Doctrine or this Prophecy Gods Spirit revealed to me,* when it is not so; therefore all Christians must be very fearful of false Revelations and Prophecies, and see that they believe not every Spirit, nor pretend to Revelations; and to take heed of taking the

the Suggestions of Satan, or their crazed melancholy Fancies, for the Revelations of God.

2. So also *Gathering false Doctrines* out of Scripture by false Expositions, and fathering these on God. And therefore all men should in dark and doubtful cases, rather suspend their judgments till they have overcome their doubts by solid Evidence, than rashly to conclude, and confidently and fiercely dispute for Errour. It's a great prophanation to father Lies on God, who is the Hater of them, when Lying is the Devils work and character.

3. The same I may say of a rash and false Interpretation of Gods Providences.

4. And also of fathering false Laws on God, and saying that he either commandeth or forbiddeth what he doth not : To make *Sins* and *Duties* which God never made, and say he made them, is to father falshood on him, and corrupt his Government.

5. Another way is by *false Worship*. 1. If men say that *God commanded such Worship* which he commanded not, it is the sin last mentioned. 2. If they worship him with their own Inventions without his Command (Particular or General) they prophane his Name, by offering him that which is unholy, common and unclean.

6. Another way is by false pretending that God gave them that Authority which he never gave them ; Like counterfeiting a Commission from the King. If Princes should pretend that God gave them Authority to oppole his Truth, to persecute Godliness, unjustly to silence faithful Ministers of Christ, to raise unnecessary Warres, to oppress the Innocent ; This were a heinous taking of God's Name in vain. If Priests shall pretend that God gave them Authority

rity to make themselves Pastors of the Flocks that are unwilling of them, without a just Call, or to make Laws for any that are not rightfully their Subjects, and to impose their Dictates, Words and Forms, and unnecessary Inventions, as Conditions of Ministration or Communion, without true right, and to make themselves the Rule of other mens words and actions by usurpation ; this is all taking Gods Name in vain. And so it is, if they Preach false Doctrine in his Name, and if they pronounce false Excommunications and Absolutions, and justify the wicked, and condemn, reproach and slander the Just, and brand unjustly the Servants of Christ as Hypocrites, Schismatics, or Hereticks, and this as by Ministerial Power from Christ : especially if they silence Christs Ministers, impose Wolves or incompetent men, scatter the Flocks, and suppress serious Godliness, and all this in the Name of Christ. Much more if any pretend, as the Pope or his pretended general Councils, to be Christs Vicar General, or Head, or Supream unifying Governour over all the Church on Earth, and to make Lawes for the whole Church : Or if they corrupt Gods Worship with imposed Superstitions, Falshoods, or Prophanations, and say God hath Authorized them to do this ; It is hainous Prophaning God's Name by a Lie ; such doing brought up the Proverb, *In nomine Domini incipit omne malum* : When all their Abuses began with [*In the Name of God, Amen.*]

And they that make new Church-forms which God made not, either Papal, Universal Aristocracy, Patriarchal, and such like, and either pretend that God made them, or gave them, or such other power to make them, must prove what they say, lest they prophane Gods Name by falshood.

But

But the highest Prophanation is, when they pretend that God hath made them Absolute Governours, and set them so far above his own Laws, and Judgment, and himself, as that whatever they say, is the Word of God, or the Sence of the Scripture, though never so falsely, must be taken for such by all: and whatever they command or forbid, they must be obeyed, though Gods Word command or forbid the contrary: And that God hath given power (to Popes or Councils) to forbid men the Worship which God commandeth; yea, to Interdict whole Kingdoms, and excommunicate and depose Kings; and that from these as a Supream Power no man must appeal to the Scripture, or to God and his final Judgment. This is by prophane Lying to use God's Name, to the destroying of Souls, the Church, and the Laws and Government of God himself. (a)

7. Another way of taking God's Name in vain, is by *Heresies*; that is, *embodying in separated Parties or Churches* against the Church and Truth of God, for the propagating of some dangerous false Doctrine which they father on God, and so militate in his Name against his Church. If men, as aforesaid, do but promote false Doctrine in the Church without Separation, it is bad; But to gather an Army against the Truth and Church, and feign Christ to be the Leader of it, is worse. (b)

(a) Jer. 14. 14. & 23. 32. & 37. 14. Mar. 13. 22. 2 Cor. 11. 13. 2 Pet. 2. 1. Jer. 27. 15. & 29. 9, 10. 31. 1 Joh. 4. 1, 2. (b) Act. 20. 30. Ro. 16. 16, 17. Eph. 4. 14.

8. Another way is by *Perjury*, appealing to God or abusing his name as the Witness and owner of a Lye.

9. Another way is by *false Vows made to God* himself. When men either Vow to God, to do that which he abhorreth or hath forbidden: Or when they Vow that which is good with a false deceitful Heart, and as *Ananias* and *Sapphira* with false reserves; or when they Vow and pay not, but wilfully break the Vows which they have made. The breach of Covenants between Princes, or between them and Subjects, or between Husband and Wife confirmed by appeal to God, is a dreadful sin; But the violation of the great Baptismal Vow in which we are all solemnly devoted and obliged to God, is one of the hainoufests sins in the World: When it is not about a lesser duty, but even our Oath of Allegiance to God, by solemn Vow taking him for our God, our Saviour and Sanctifier, and giving up our selves to him accordingly, renouncing the contrary, and laying on this Covenant all our Hopes of Grace and Glory, Pardon and Salvation, what can be more hainous than to be false to such a Vow and Covenant? (c)

10. And *Hypocrisie* it self is a hainous taking Gods name in Vain. When we offer God the dead Carcass of Religious acts without the Life and Soul; and present him with Ceremony, self-exalting Pomp, meer heartless words, an artificial Image of Religion, that hath not the Spiritual Nature, Life, or fe-

(c) *Jer.* 4. 2. & 5. 2. & 7. 9. *Mal.* 3. 5. *Psal.* 15. 4. *Zech.* 5. 3, 4. *Jer.* 23. 10. *Hof.* 4. 2. & 10. 4.

rious desire of the Heart ; This is seeking to mock God, or making him like an Idol that seeth not the Heart, and knows not what is offered him. Alas ! how much of the Preaching, Hearing, Praying and Sacraments of many is a taking God's Name in vain, as if he did accept a Lye ?

11. Another way of this Prophanation is making Gods Name and acts of Religion an engagement to wickedness : As when men bind themselves to Treason, Murder or any sin, by taking the Sacrament. As many, Alas, (which I unwillingly Name) have done in a blind zeal for the *Roman* Usurpation, being told that it pleaseth God and Saint *Peter*, and meriteth Salvation, to destroy the Enemies of the Church, that is, of the Pope and his Clergy. And those that bound themselves with an Oath to kill *Paul*, thought God accepted the Oath and deed. And the General Council at *Laterane* under *Innocent* the 3. which bound Temporal Lords to take an Oath to Exterminate such as they called Hereticks, fathered the work on God by that Oath. And the Pope (and Council of *Trent*) which hath brought in on all the Clergy a new Oath to many new and sinful things, by that Oath make God the approver of all. And the *Mahometans* that give liberty of Religion, yet think it pleaseth God and meriteth Heaven to kill the Enemies of *Mahomet*. And Christ saith, *They that kill you shall think they do God good service*. And is it not prophaning the Name of God, to make him the Author of the murder of his Servants ?

12. Another way of taking Gods Name profanely, and pleading it for Vanity and Lyes, is by making God the determining first Cause of all the acts of men in the World, as specified by their objects and circum-

circumstances; that is, of all the Lyes and all the other sins that are done in the World: As if God had given no such free-will to men or Devils, by which they can Lye, Murder, hate God or commit any sin, till God move their Wills, Tongues, and Hands to do it, by an unavoidable predetermining Efficiency. This is so much to prophane and take in vain Gods Name, as that it maketh him the Chief cause of all the Devils Works.

13. Another way of vain abuse and prophanation of Gods Name, is by Blasphemy and contempt and scorn of God; or of the Word or wayes of God: And, Alas, who would think that this should be so common among men, when even the Devils believe and tremble! I hope Posterity will account it so odious as hardly to believe, that ever there were men, and so many men, even in *England*, who use to deride the Name, Word, Providence and Worship of God, and make serious regard of God and Religion the common scorn; and familiarly to wish by way of Imprecation as a by-word [*God damn me,*] and to swear by the Name, the Wounds, and Blood of God.

14. Lastly, another way of taking Gods Name in vain, is by an unholy, unreverent tossing of it in common talk in jest, and on every Ludicrous occasion. Playes and Play-books use it: It's made an ordinary accident to all Common and Prophane discourse: Beggars prophanely begg by it: Children cry by it: [*O God, and O Lord*], is become an Interjection.

Q. 7. *Why do we take ordinary light Swearing, specially by God or by Sacred things, to be a sure sign of a wicked man?*

A. Because it sheweth a predominant habit of Prophane-

Prophaneness; that the man liveth without the reverence of Gods Holiness, Majesty, Knowledge and Presence, and is hardened into a senselesness or contempt of God and of his dreadful judgment, as if he derided God or dared him; or as if he did believe that there is no God that heareth him. To live in the fear of God, and Subjection to his Government, is the property of every godly man.

Q. 8. *What is meant by the words [The Lord will not hold him guiltless?]*

A. God will not leave him unpunished, nor account this as a small offence: He himself will be avenged for this sin.

Q. 9. *Why is this threatenng annexed more to this Commandement than to others?*

A. Because this sin is, 1. An immediate injury to God; while it expressly fathereth Lyes and other sin on him, it doth as we may say, engage him to vindicate himself. When Rulers or Usurpers pretend that God authorizeth them to do mischief and fight against himself; when Persecutors and Corrupters of Religion, pretend Gods Interest and Will for all; that it is for *Order, Unity, Government and Obedience* for the Church, that they corrupt, destroy, silence and tyrannize; they invite God to cast the Lye and Cruelty back on them, which they would father upon him; and to turn their Canons, Prisons, and Inquisitions and other devillish plagues of the world, upon the Author, in disowning them himself.

2. And they that by Perjury, Hypocrisie, false Doctrine and the rest of the forementioned sins, do Appeal to God and make him openly the Author of all, do thereby as it were Summon God to revenge. As they said to *Paul, Hast thou appealed to Caesar?*

To

To Caesar shalt thou go: so it may be said to the Perjured, the Hypocrite, the Usurper, the false Judge, &c. Hast you *appealed to God*, and do you father on him your Lyes, Cruelties, Tyrannies, and Usurpations, and false Doctrines? To God shalt you go, who will undertake the Cause which you cast upon him; and will judge the secrets of mens Hearts as he did *Ananias and Saphira's*: If men sin under the Laws of men, God requireth Magistrates to judge them: But if they appeal to God, or by falshood escape the judgment of man, they more immediately cast themselves on the Justice of God; And it is a fearful thing to fall into his hands who is a consuming fire: God is the avenger specially on such. (d)

Q. 10. *Is it meant of Gods vengeance in this Life, or in the next?*

A. In both: Usually Prophanation of Gods Name and Holy things, especially by Perjury, and by fathering Cruelty and Wickedness on God, is more notably punished by him in this life; Though such may seem to prosper for a while, God usually overtaketh them here, and their sins do find them out: But if they escape such Bodily punishment here, they are usually more dreadfully forsaken of Grace than other men, and heap up wrath against the day of wrath.

I will only adde in the conclusion, that even true Christians should take great care, lest their very Thoughts of God, and their Prayers and speaking of him, should be customary, and dead, and like their

(d) *Deu.* 32. 43. *1 Thes.* 4. 6. *Rom.* 12. 19. *Heb.* 10. 30. *Hab.* 12. 29. *Isa.* 35. 4. & 47. 3. & 61. 2. & 63. 4. & 1. 24. *Luk.* 18. 7, 8.

Thoughts and talk of Common things, and in some degree, of *Taking of Gods Name in vain.*

CHAP. XXXVII.

Of the Fourth Commandement.

Q. 1. **W**hat are the Words of the fourth Commandement?

A. Remember the Sabbath day to keep it holy: six daies shalt thou Labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor thy Stranger that is within thy Gates: for in six daies the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day and hallowed it. (a)

Q. 2. Why doth Deut. 5. repeat it in so different Words?

A. Because the words are but for the sence, and they being kept in the Ark as written in Stone and

(a) Exo. 20. 10, 11. & 31. 17. Heb. 4. 4.

safe from alteration, *Moses* in *Deut.* 5. gave them the sense, and added some of his own explication: And nothing is altered to obscure the sense. (b)

Q. 3. *Which day is it which was called the Sabbath in this Commandement?*

A. The seventh, commonly called from the Hea-then Custom, *Saturday*.

Q. 4. *Why was that day made the Sabbath?*

A. God having made the world in six daies space, seeing all Good and very Good, rested in his own complacency; and appointed the seventh day every week to be separated as Holy, to worship and praise him the Great Creator, as his Glorious perfections shine forth in his works.

Q. 5. *What is meant by Gods resting from his work?*

A. Not that he had been at any labour or weariness therein; but 1. That he finished the Creation; 2. That he was pleased in it as Good: 3. And that he would have it be a day of holy pleasant Rest to man.

Q. 6. *What is meant by keeping Holy the Sabbath day?*

A. Separating it to the Holy Worship and praise of the Creator, and Resting to that end from unnecessary bodily labour.

Q. 7. *What doth the word [Remember] signifie?*

A. First, it is an awakening Caveat to bid us take special care that we break not this Commandement. 2. And then that we must prepare before it comes,

(b) *Gen.* 2. 2, 3.

to avoid the things that would hinder us in the duty, and to be fit for it's performance.

Q. 8. *Why is [Remember] put before this more than before the rest of the Commandments?*

A. Because, 1. Being but of Positive institution, and not naturally known to man, as other duties are, they had need of a positive excitation and Remembrance. And 2. It is of great importance to the constant and acceptable worship, and the avoiding of impediments to keep close to the due Time which God hath appointed for it: And to violate it, tendeth to Atheistical ungodliness.

Q. 9. *Why is it called [The Sabbath of the Lord thy God?]*

A. Because 1. God did institute and separate it: 2. And it is separated to the honour and Worship of God.

Q. 10. *When and how did God institute and separate it?*

A. Fundamentally by his own Resting from the work of Creation: But immediately by his declaring to *Adam* his Will for the sanctifying of that day, which is expressed, *Gen. 2. 3.*

Q. 11. *Some think that the Sabbath was not instituted till man had sinned and Christ was promised, and so God Rested in Christ?*

A. When the text adjoineth it close to the Creation, and giveth that only as the reason of it (that God ended his works which he had made, and rested from them,) this is humane, corrupting presumption.

Q. 12. *But some think the Sabbath was first instituted in the Wilderness, when they were forbid to gather Manna?*

A. It is not there mentioned as newly instituted, and it is mentioned, *Gen.* 2. 2, 3. and then instituted with the reason of it, [*And God blessed the seventh day, and sanctified it, because in it he rested from all his works which God created and made.*] And the same reason is repeated in the Fourth Commandment.

Q. 13. *Is this Commandment of the Law of Nature as are the rest?*

A. It was more of the Law of Nature to *Adam* than to us; his nature knowing otherwise than ours, both *when* God ended his works, and how beautiful they were before the Curse. It is now of the Law of Nature (that is, known by Natural light without other Revelation.) 1. That God should be worshipped: 2. That Societies should assemble to do it together: 3. That some set Time should be separated stately to that use: 4. That it should be done with the whole heart, without worldly diversions or distractions.

But I know nothing in Nature alone from whence a man can prove that 1. It must be either just one day in seven, 2. Or just what day of the seven it must be: 3. Nor just what degree of Rest is necessary. Though reason may discern that one day in seven is a very convenient proportion.

Q. 14. *Are the words [Six dayes shalt thou labour, &c.] a Command, or onely a License?*

A. They are not only a License but a Command to man, (c) to live in an ordinary calling or Lawful course of Labour, according to each ones ability and

(c) 1 *Thef.* 4. 11. 2 *Thef.* 3. 10, 11, 12. *Pro.* 18. 9. *Mat.* 25. 26. *Rom.* 12. 11.

place, and diligently to exercise it, and not spend time in Idlenels: And the ordinary time is here assigned thereto.

Q. 15. *Then how can it be lawful to spend any of the week-dayes in Religious Exercises, any more than to spend any part of the Sabbath day in Labour?*

A. All Labours are to be done as the Service of God, and as a means to holy and Everlasting ends; and therefore it is implied still that God be sought and remembred and honoured in all; As our Eating and drinking is our duty, but to be done to the Glory of God, and therefore with the seeking of his blessing and returning him our thanks. (d)

Q. 16. *But is it lawful then to separate whole dayes either weekly, or monthly, or yearly, to Religious Exercises, when God hath commanded us to labour on them?*

A. As Gods command of Resting on the Sabbath is but the Stating of the *Ordinary Time*; supposing an exception of extraordinary Cases; (as in time of War, of Fire, of dispersing Plagues, of hot Persecution, &c. As Circumcision was omitted in the Wilderness forty years;) so this Command to Labour six dayes doth state our ordinary time, but with supposed exception of extraordinary occasions for dayes of Humiliation and Thanksgiving. And all Gods Commands suppose that when two dutyes meet together and cannot both be then done, the greater must ever be preferred: And therefore saving the Life of a Man, or a Beast, yea feeding and watering beasts, labouring in Temple Service, &c. were to be

(d) *Prov.* 31. 27. *Ezek.* 16. 41. *1 Tim.* 5. 13. *Mat.* 20. 6.

preferred before the Rest of the Sabbath: And so when our necessity or profit make Religious exercises more to our good, and so a greater duty (as Lectures, Fasts, &c.) we must preferre them to our ordinary Labour. For as the Sabbath was made for man, and not man for the Sabbath, so were the other dayes. (e)

Q. 17. *May not Rich men that have no need, forbear the six dayes Labour ?*

A. No: if they are able: It is part of Gods Service, and Riches are his gift: And to whom he giveth much, from them he expecteth not less but more: Shall servants work less because they have more wages? It is not only for their own supplies that God commandeth men to Labour, but also for the publick good, and the benefit or relief of others: and the health of their Bodies, and the suitable employment of their minds, and that none of their short precious time be lost in sinful idleness. (f)

Q. 18. *But it will seem sordid for Lords, and Knights, and Ladies to labour ?*

A. It is swinish and sinful not to Labour: But they must do it in works that are suitable to their places. As Physicians, School-masters, and Church-Ministers, labour not in the same kind of imployment as Plow-men and Tradesmen do; so Magistrates have their proper Labour in Government, and Rich Persons have Families, Children and Servants to oversee, their poor Neighbours and Tenants to visit, encourage and relieve, and their equals so to converse

(e) *Esth.* 9. 26, 28, 31. (f) *See Prov.* 31. 27, &c.

with as tendeth to the greatest good : But none must live idly. (g)

Q. 19. *Was Rest on the Sabbath absolutely commanded?*

A. It was alwayes a duty to break it, when a greater duty came in which required it: As Christ hath told the *Pharisees*, in the Case of feeding Man or Beast, healing the sick, and doing such necessary good; For God preferreth Morals before Rituals; and his rule is, *I will have mercy and not Sacrifice.* (b)

Q. 20. *Why then was bodily Rest Commanded?*

A. That body and mind might be free from diversion, weariness and distraction, and fit with pleasure wholly to serve God, in the religious duties of his Worship.

Q. 21. *Why doth God mention not only Servants but Beasts?*

A. As he would not have Servants enslaved and abused by such Labour as should unfit them for Sabbath-work and Comfort, so he would have man exercise the clemency of his Nature even towards the Brutes: and Beasts cannot labour, but man will be put to some Labour or diversion by it: And God would have the whole place where we dwell, and all that we have to do with, to bear an open signification of our obedience to his Command, and our reverence to his sanctified Day and Worship.

Q. 22. *Is this Commandement now in force to Christians?*

A. So much of it materially is in force as is of

(g) *Ezek.* 16. 49. (b) *Mat.* 12. 5. *Mar.* 2. 27, 28. *Luk.* 13. 15.

the Law of Nature, or of Christ by supernatural Revelation; and no more. Therefore the Seventh day Sabbath of Corporal Rest, is changed by Christ into the Lords day, appointed for Christian Worship.

Q. 23. Was not all that was written in stone of perpetual obligation?

A. No: Nor any as such: For as it was written on those stones it was the Law of *Moses* for the *Jews*, and bound no other Nations, and is done away by the dissolving of their Republick and by Christ.

Q. 24. How prove you all this?

A. 1. As *Moses* was Ruler or Mediator to none but the *Jews*, and the words of the Decalogue are appropriate to them as redeemed from *Egyptian* bondage, so the Tables were delivered to no other: and a Law cannot bind any without promulgation. All the world was not bound to send to the *Jews* for Revelation, nor to be their Profelytes.

2. The Scripture expressly affirmeth the change, *2 Cor.* 3. 3, 7, 11. *If the ministrations of death written and engraven in stones was glorious, so that the Children of Israel could not steadfastly behold the face of Moses for the Glory of his Countenance, which was to be (or is) done away, &c. For if that which is done away was Glorious (or, By Glory) much more that which remaineth is Glorious (or In glory.)* Here it is evident that it is the Law written on Stone that is mentioned, and that it is not (as some say) the Glory only of *Moses* Face or the flaming mount which is *done away*; (for that was done away in a few dayes;) But it is the Law which is called *Glorious* that is said to be *done away*.

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The words can bear no other sence. It's too tedious to cite all: The Texts following fully prove it; *Heb.* 7. 11, 12. 18. & 9. 18, 19. *Eph.* 2. 15. *Joh.* 1. 17. *Luk.* 16. 16. *Rom.* 2. 12, 14, 15, 16. & 3. 19, 20, 21, 27, 28, 31. & 4. 13, 14, 15, 16. & 5. 13, 20. & 7. 4, 5, 6, 7, 8, 16. & 9. 4, 31, 32. & 10. 5. *Gal.* 2. 15, 16, 19, 21. & 3. 2, 10, 11, 12, 13, 19, 21, 24. & 4. 21. & 5. 3, 4, 14, 23. & 6. 13. *Phil.* 3. 6, 9. *1 Cor.* 9. 21.

3. And the Sabbath it self is expressly said to be ceased with the rest; [*Col.* 2. 16. *Let no man judge you in meat or in drink, or in respect of an Holy day (or Feast) or of the New Moon, or of the Sabbaths, which are a shadow of things to come; but the body is of Christ.* It was the weekly Sabbath that was the chief of Sabbaths, and therefore included in the plural name, there being no exception of it.

4. And to put all out of doubt, Christ (who commandeth not two weekly Sabbaths) hath appointed and sanctified the First day of the week instead of the Seventh-day Sabbath; not calling it, *The Sabbath*, but the *Lords day*.

Q. 25. *How prove you that?*

A. If you will search the Scripture, you shall see it proved by these degrees. I. Christ commissioned his Apostles to teach the Churches all his Doctrines, Commands and Orders, and so to settle and guide them. *Luk.* 6. 13. *Mat.* 28. 18, 19, 20. *Joh.* 20. 21. *Luk.* 10. 16. *Mat.* 10. 40. *Act.* 26. 17. *1 Cor.* 15. 3. & 11. 23. & 4. 1, 2. *Gal.* 1. 11, 12. *Joh.* 21. 15, 16, 17. *Mat.* 16. 19. *Joh.* 17. 18. & 13. 16, 20. *Act.* 1. 2, 24, 25. & 2. 42. & 10. 5. *Gal.* 1. 1. *Eph.* 4. 11, to 16. *1 Cor.* 12. 28, 29. *Eph.* 2. 20. *2 Pet.* 3. 2.

II. Christ

II. Christ promised his Spirit to them, to enable them to perform their Commission, and lead them into all truth, and to bring all to their remembrance, and to Guide them as his Churches Guides, and so as the promulgators of his Commands. For this see *Jer.* 3. 15. *Isa.* 44. 3. *Joel* 2. 28, 29, &c. And *Luk.* 24. 49. *Joh.* 15. 26, 27. & 16. 7, 12, 13, 14, 15. & 17. 18. *Mat.* 28. 20. *Act.* 1. 4, 8.

III. Christ performed this promise, and gave them the infallible Spirit accordingly to perform their Commissioned work. See *Heb.* 10. 23. *Tit.* 1. 2. 1 *Joh.* 5. 10. *Joh.* 20. 22. *Act.* 2. & 15. 28. *Heb.* 2. 4. 1 *Pet.* 1. 12. *Rom.* 15. 19, 20, &c.

IV. Christ himself laid the Foundation by Rising that day (as God did of the Sabbath by ceasing from his Work.) He appeared to his disciples Congregate on that day; He sent down the Holy Ghost (his Agent and the perfecter of his work) on that day: The Apostles settled that day as the stated time for constant Church-Assemblies and Communion; And all the Churches in the World have constantly called it *The Lords day*, and kept it as thus appointed and used by the Apostles, from their dayes till now, with one consent. And because I must not here write a Volume on this point instead of a Catechisme, he that doubteth may see all this fully proved in my book called *The Divine appointment of the Lords day*, and in Dr. Youngs book, called *The Lords day* (vindicated.)

Q. 26. *Is Rest as necessary now as under Moses Law?*

A. It was then commanded both as a means to the holy work of the day, and also as a Ceremony which was made a duty in it self, as a Shadew of the

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the Christian Rest. In the first respect we are as much (or more) obliged to forbear Labour, even so far as it hindereth holy work, as they were then: But not in the second respect. (i)

Q. 27. *When doth the Lords day begin and end?*

A. It's safest to judge of that according to the Common estimation of your Countrey, of the measure of all other dayes: remembring that it is not now as the Jewish Sabbath to be kept as a *Ceremony*, but as the season of *Holy Works*: As therefore you allow on other dayes a stated proportion of twenty four hours for Labour, and the rest for sleep or rest, do so by the Lords day, and you need not further be scrupulous as to the time. But remember, 1. That you avoid scandal. 2. That even the Sabbath (and so the Lords day) was made for man, and Christ is the Lord of it, who will have the greatest works preferred.

Q. 28. *Doth not Paul tell us that all dayes are alike, and we must not judge one another for dayes? Why then should Christians make a difference, and not serve God equally every day?*

A. Paul tells you, that Christ hath taken away the Jewish Ceremonial difference of dayes; for neglect of which none is to be judged: But it followeth not that Christ hath made no difference himself, and hath not stated a day for Christian Work in Communion above the rest. One hour of the day doth not in it self now differ from another. And yet every wise Master of a Family. will keep the Order of stated hours, for Dinner and for Prayer. And so will a

(i) *Exo.* 31. 15. & 35. 3. *Num.* 15. 32. *Neb.* 13. 17, 19. *Jer.* 17. 21, 22, 24, 27.

Congregation for Lectures and other ordinary occasions. I told you in the beginning that the *Light and Law* of nature tells us, that Gods publick Worship should have a stated day; in which as free from diversions and distractions, we should wholly apply our selves thereto. And that all the Christians in the world assemble for the same work on the same day, hath much of laudable concord, harmony and mutual help. And therefore it concerned him who only is the King and Law-giver to the universal Church, to make them a Law for the determination of the day, which he hath done.

Q. 29. But is it not more spiritual to make every day a Sabbath?

A. It is most Christian-like to obey Christ our King. Thus the same men pretend to make every meal a Sacrament, that they may break the Law of Christ who instituted the Sacrament. Satans way of drawing men from Christs Laws, is sometime by pretending to do more and better. But to keep every day a Sabbath, is to keep none. It is not lawful to cast off our outward labour all the six dayes: nor can mind or body bear it to do nothing but religious Worship. These men mean no more but to follow their earthly business with a spiritual mind, and at some seasons of the day to worship God solemnly: And this is but what every good Christian should do every day. But who knoweth not that the mind may with far more advantage attend Gods instructions, and be raised to him in holy Worship, when all worldly diverting businesses are laid by, and the whole man employed towards God alone.

If men will regard 1. The experience of their own Souls, 2. And of all others in the World, they might soon

soon be resolved how mischievous a thing the neglect of the Lords day is, and how necessary its holy observation. 1. That man never knew what it is to attend Gods worship seriously, and therein to receive his special blessing, who hath not found the great advantage of our separation from all common business to attend holy work only on the Lords day. He that feeleth no miss or loss of it, sure never knew what Communion with God is. 2. And Servants would be left remediless under such Masters as would both oppress them with Labour and restrain them from Gods service. It is therefore the great mercy of the universal King, to secure the Liberties of the Servants, and to bind all men to the means of their own felicity.

3. And common reason will tell us, that a Law obliging all men to spend one day of seven in Learning Gods Word, and offering him holy Worship, must needs tend abundantly more to the increase of Knowledge and Holiness, than if all men were left to their own or to their Rulers wills herein.

4. And common experience puts the matter of fact out of doubt, that where the Lords day is most conscientiously spent in holy exercises, there Knowledge, Piety, Charity and all Virtue, do most notably prosper: And where the sanctifying of the Lords day is neglected, Ignorance, Sensuality and Worldliness abound. O how many millions of Souls hath Grace converted and comforted and edified on the Lords dayes! When men are obliged to hear, read, pray, and praise God, and to Catechize their Children and Servants, as that which God requireth, is it not liker to be done, than if they be left to their own erroneous, backward, sluggish minds, or to the Will of Rulers perhaps worse than they?

Q. 30. How is it that the Lords day must be spent and Sanctified?

A. Not in diverting worldly thoughts, words or deeds: Much less in idleness, or vain pastimes: and least of all in such sinful pleasures as corrupt the mind and unfit a man for holy Work, such as gluttony, drunkenness, lasciviousness, Stage-playes, Romances, Gaming, &c. But the Lords day is specially separated to Gods publick Worship in Church-Communion; and the rest to private and secret holy exercises. The primitive Christians spent most of the day together: And the publick Worship should not be only preferred, but also take up as much of the day as we can well spend therein. (k)

Q. 31. What are the parts of Church-Service to be used on the Lords day?

A. 1. The Reading of the Sacred Scriptures, by the Teachers, and expounding them to the People: Their preaching the Doctrine of the Gospel, and applying it to the case and Consciences of the hearers. Their guiding them in the solemn exercise of Gods Praise, special Worship, celebrating the Sacraments, especially that of Communion of the Body and Blood of Christ, and that with such conjunction of Praises to God, as that it may be fitly called the *Eucharist*, speaking and singing joyfully of Gods Perfections, and his Mercyes to man; but specially of the wonderful Work of our Redemption, and therein chiefly of the Resurrection of Jetus Christ. For

(k) *Isa.* 58. 13, 14, 15. *Luk.* 6. 1, 6. & 13. 10. *Act.* 13. 42. & 16. 13. *Luk.* 4. 16, 18. *Act.* 13. 27, 44. & 15. 21. *Act.* 20. 7. *1 Cor.* 14. & 16. 1. *Psal.* 100. 1, 2, 3, &c.

the day is to be spent as a Day of Thanksgiving, in joyful and praising Commemoration of Christs Resurrection.

Q. 32. On dayes of Thanksgiving men use to Feast: May we labour on the Lords day in providing Feasts?

A. Needless cost and Labour and sensual excess must be avoided, as unsuitable to spiritual work and Rejoicing. But such provision as is suitable to a Festival for sober holy Persons, is no more to be scrupled, than the labour of going to the Church, or the Ministers preaching. And it's a Laudable use for men to wear their best Apparel on that day.

Q. 33. What are the private duties of the Lords day?

A. Principally speaking and singing Gods Praises for our Redemption, in our Families; and calling to mind what we were publickly taught; and Catechizing Children and Servants, and praying to God, and meditating on Gods Word and Works of Nature, Grace and Glory. (1)

Q. 34. Seeing the Lords day is for the Commemoration of Christs Resurrection, must we cease the Commemoration of the Works of Creation for which the seventh day Sabbath was appointed?

A. No: The appointing of the Lords day is accumulative and not diminutive, as to what we were to do on the Sabbath. God did not cease to be our Creator and the God of Nature, by becoming our Redeemer and the God of Grace; we owe more praise to our Creator and not less. The Greater and the subsequent and more perfect work com-

(1) *Psal.* 92. & 95. & 96. & 118. 21, 22, 23, 24. *Col.* 3. 16.

prehendeth the Lesser, antecedent and imperfect. The Lords day is to be spent in praising God both as our Creator and Redeemer: The Creation it self being now delivered into the hands of Christ. (m)

Q. 35. *But is it not then safest to keep two dayes; the seventh to honour the Creator, and the first to commemorate our Redemption?*

A. No: For when the world was made all very Good, God delighted in Man, and Man in God as his only Rest. But upon the sin of Man, God is become a condemning Judge, and displeas'd with Man, and the Earth is Curled; so that God is so far from being now mans Rest, that he is his greatest Terror, till he be reconciled by Christ: No man cometh to the Father but by the Son: So that now the work of Creation must be commemorated with the work of Redemption, which restoreth it to its proper use. (n)

Q. 36. *But what if a man cannot be satisfied that the seventh day is repealed, is it not safest for him to keep both?*

A. God hath laid no such task on Man, as to dedicate to Religious Duties two dayes in Seven. And he that thinketh otherwise, it is his culpable Error. But if he do it conscionably, without contentious opposing the Truth, and dividing the Church for it, good Christians will not despise him, but own him as a Brother. Paul hath decided that Case, Rom. 14. & 15.

Q. 37. *Why is mention here made of all within our gates?*

(m) *Jam. 5. 14. Rev. 4. 11. & 10. 6. Col. 1. 16.*

(n) *Col. 2. 16.*

A. To shew that this Commandement is not only directed to private Persons, but to *Magistrates* and Masters of Families as such, who though they cannot compell men to believe, may restrain them from violating the Rest of the Sabbath, and compell them to such external Worship of God as all men are immediately obliged to: even all within the gates of their Cities or Houses.

Q. 38. *What if one live where are no Church-meetings, or none that he can lawfully joyn with?*

A. He must take it as his great loss and suffering, and with the more diligence improve his time in private. (o)

Q. 39. *What Preparation is necessary for the keeping holy that day?*

A. I. The chief part of our Preparation is the habitual Holiness of the Soul, a Love to God and his Word and Grace, and a sense of our Necessities, and Heart full of thankfulness to Christ, which relieth Sweetness in his Gospel, and in Gods Praise and the Communion of Saints. II. And the other part is Our endeavour to prevent all distracting hinderances, and to enjoy the greatest helps that we can in the most suitable Means; and to meditate before of the great mercy of our Redemption, of Christs Resurrection, the giving of the Holy Ghost, and the everlasting Heavenly Rest which this prepareth for: And to pray for Gods assistance and blessing.

(o) *Rev.* 1. 10.

C H A P. XXXVIII.

Of the the Fifth Commandement.

Qu. 1. **W**hat are the Words of the fifth Com-
mandement?

A. Honour thy Father and thy Mo-
ther, that thy dayes may be long on
the Land which the Lord thy God giveth
thee.

Q. 2. Doth this Commandement belong to the first
Table or the second?

A. No man knoweth which of the two Tables of
Stone it was written in by God: But if we may
judge by the Subject, it seemeth to be the Hinge
of both, or belong partly to each: As Rulers are
Gods Officers, and we obey God in them, it be-
longs to our duty to God: But as they are Men, it
belongs to the second. (a)

Q. 3. Why is Father and Mother named rather
than Kings?

(a) Pro. 1. 8. & 6. 20. & 23. 22, 25. Heb. 12. 9.
Eph. 6. 1, 2. Prov. 13. 1. & 15. 5. & 20. 20. &
30. 17. Mar. 7. 10, 11. Deu. 27. 16. Deu. 21. 18,
19. Lev. 19. 3. & 20. 9. Exod. 21. 15. 17. Gen.
9. 23. Col. 3. 20. 22. Jer. 35. 8. 10.

A. 1. Pa-

A. 1. Parents are our first Governours before Kings: 2. Their Government is deeperly founded, even in Nature, and not only in Contract. 3. Parents give us our very being, and we are more obliged to them than to any. 4. They have a natural Love to us and we to them: so that they are justly named first.

Q. 4. *Is it only Parents that are here meant?*

A. No: All true Governours are included: but so far as the Commandement is part of the Law of Nature, it bindeth us but to natural Rulers antecedently to humane Contract and consent, and to those that Rule us by Contract, but consequently. (b)

Q. 5. *What is the Power of Parents and Rulers which we must obey?*

A. They are of various ranks, and Offices; and every ones power in special, is that which belongeth to his own place and Office: But in general, they have power first to command Inferiors to obey Gods Laws: And 2. To command them such undetermined things in subordination to Gods Laws which God hath left to their Office to determine of: As Corporations make By-Laws by Virtue of the Kings Law.

Q. 6. *What if Parents or Princes command what God forbids?*

A. We must obey God rather than men. (c)

Q. 7. *Are we not then guilty of disobedience?*

A. No: for God never gave them power to contradict his Laws.

(b) *Rom.* 13. 1, 2, 3. *Prov.* 5. 13. *Tit.* 3. 1, 2. *1 Pet.* 2. 13. & 5. 5. *1 Tim.* 2. 11. *1 Pet.* 3. 1. 5. *Heb.* 13. 7. 17. *1 Cor.* 16. 16. (c) *Act.* 5. 29.

Q. 8. *But who shall be Judge when mens Commands are contrary to Gods? Must Subjects and Children judge?*

A. While we are Infants naturally incapable of judging, we are ruled as Brutes by our Parents. But when we grow up to the use of Reason, our Obligation to Govern our selves is greater than to be governed by others. (d) *Gods Government* is the first in order of Nature: *Self-government* is the next, though we are not capable of it till we come to some ripeness: A man is nearer to himself than his Parents are, and his happiness or misery depends more on himself than on them: And indeed Childrens or mens *obedience to others*, is but an act of *self-government*. It is a mans *self-governing* Reason and Will which causeth him to obey another: nor can a Child perform any act of *proper obedience* differing from a Brutes, unless by a *self-governing act*. But Parents Government is the next to *Self-government*, and the Government of Husbands, Princes and Masters which are by Contract is next to that. Every Subject therefore being first a Subject of God and next a *self-governour*, is to obey as a reasonable Creature, and to understand what is his duty and what not; And because all is our duty which God commandeth, but not all that man Commandeth, Gods power being Absolute, and all mens limited, therefore we have nothing to do with the Laws of God but to know them, *and Love them*,

(d) 1 Pet. 1. 14. 1 Job. 5. 21. Jude 20, 21. Mar. 13. 9. Prov. 25. 28. & 16. 37. & 9. 12. 2 Tim. 2. 15. 1 Tim. 3. 15. & 4. 7, 15, 16. & 5. 22. & 6. 5.

and

and obey them. But as to mans Commands we must know also that they are not contrary to Gods Laws, and that they belong to the Office of the Commander. (e) If a Parent or Prince command you to blaspheme God, or Worship Idols, or deny Christ, or renounce Heaven, or not to pray, &c. you must obey God by disobeying him. And if a King Command you not to obey your Parents, or will choo'e for you your Wife, your Dyet, your Physick, the words you shall say to God in your secret Prayers, &c. these are things which belong not to his Office, no more than to a Captains to become Judge of the Common pleas. Subjects therefore must judge what they must or must not obey, as Rulers must judge what they must or must not Command: or else they act not as men.

Q. 9. *But what Confusion will this Cause, if every Subject and Child become judge whether their Princes or Parents Commands be lawful? Will they not take all for unlawful which their folly or Corrupt wills dislike, and so cast off all obedience?*

A. It is not finding *inconveniencies* in the miserable state of lapsed Mankind that will cure them. Were there any avoiding Errour, Sin and Confusion by Government, some would have found out the way before now. But while man is bad, he will do accordingly. In avoiding these evils we must not run into far greater. Are they not Greater, if men must not discern *who* is their lawful Governour, but must fight for an *Usurper* in Power against his Prince or Parents if Commanded by him? And if every Child and Subject must renounce God, Christ and

(e) Dan. 3. & 6.

Heaven, that is Commanded; and men become Gods and Antigods? (f)

Q. 10. *But is there no remedy against both these Confusions?*

A. YES: the remedies are these. 1. Rulers, that should have most reason, must give us the first remedy, by knowing Gods Laws, and taking care that they Command and forbid nothing contrary to them, and not put on Subjects a necessity of disobeying them.

2. Children and Subjects must be instructed also to know the Laws of God, that they may not take that for his Law which is not: It is not keeping them ignorant of Gods Laws, lest they pretend them against the Laws of man, that is the way; no more than keeping them ignorant that there is a God, lest they obey him against man.

3. They must be taught betime the difference between the capacity of Children and of men at age, and of young unfurnished wits, and those that Study and Experience have ripened; and they must be taught the duty of self-suspicion, humility and submission, and that as Learning is necessary to knowing, so believing our Teachers (with a humane belief) is necessary to Learning of them. (g) Who can learn that will believe nothing which his Teacher saith? But this is not taking him for Infallible, nor resolving only to be ruled still by his knowledge, but in order to Learn the same Evidence of Truth which our Teachers themselves discern it by. (h)

(f) *Isa.* 9. 6, 7. *Job* 34. 17. *Neh.* 5. 14. 18.
 (g) *Eph.* 6. 1, 2, 3. (h) *Eph.* 5. 21. 1 *Thes.* 5.
 12, 13. 1 *Pet.* 5. 5. 2 *Pet.* 2. 10.

4. They must be taught to know, that if they mistake Gods Laws, and erroneously pretend them against their Rulers, their error and abuse of the Name of God is their sin, and will not excuse their disobedience: And therefore they must try well, before they disobey.

5. All the Churches near them should agree publicly of all the necessary Articles of Divine Faith and Obedience, that the authority of their Concord may be some awe to the minds both of Commanders and Obeyers.

6. Rulers are not to suspend the executive part of their Government upon every Consciencious error of the Child or Subject: If they will pretend Gods Law for intolerable sin or injury, they must nevertheless be restrained by punishment.

7. But lastly, the Conscience of Subjects duty to God must be tenderly used and encouraged, and their mistakes through infirmity must be tolerated in all tolerable cases: Some differences and disorders in judgement and practice must be born with by them that would not bring in greater. (i) Gentle reasoning and Loving usage, must cure as much of the rest as will be cured: And our Concord must be placed in the few plain and necessary things: The King hath more wit and clemency than to hang all ignorant, erroneous, faulty Subjects, or else he would have none left to Govern. And if Pastors have not more wit and clemency than to excommunicate all such, they will be no Pastors as having no flocks. But hainous is their sin that can tolerate multitudes of the ignorant and ungodly in their Communion, who will

(i) *Rom.* 14. 1, 2, &c.

but be for their power and wealth, and can tolerate none of the Wise and Conscionable if they do but differ from them in tolerable cases, or dislike them. Yet there goeth more to make a tolerable Christian and Church-member, than a tolerable Subject: And consent to the Relation is necessary to both.

Q. 11. *What duty doth the Word [Honour] contain and Command?*

A. 1. The first and chief act of *Honouring* them, is to acknowledge their Relation to God as his appointed Officers, and the Authority which God hath given them, that they may be obeyed reverently, and God in them.

2. The next is to take all their Laws and Commands which God hath authorized them to make, to be the Rule of our duty in subordination to Gods Laws, and so far to obey them for Conscience sake, believing it a sin to resist or disobey them.

3. Another is to maintain them honourably, so far as we are able and they need: Though parents provide for Children in youth, Children must maintain Parents if they need it, when they come to age; And so must People their Princes and Pastors, and pay Tribute to whom it is due. (k)

4. Also they ought to speak reverently to them, and honourably of them, and not use any unjust dishonouring Thoughts, Words or Deeds against them, specially which would disable them for Government.

(k) *Mal.* 1. 6, 7. *Mat.* 15. 5, 6. & 21. 30, 31. *Eph.* 6. 2. 1 *Pet.* 2. 17. 1 *Tim.* 5. 17. *Rom.* 13. 6, 7. *Eph.* 5. 33. *Heb.* 12. 9, 2 *Sam.* 9. 6. 1 *King.* 1. 31.

5. Lastly

5. Lastly they ought to do their best to defend them against injuries.

Q. 12. *But seeing Parents are named and not Princes, must we defend our Parents against our King if he be their Enemy?*

A. If their Cause be just, we must defend them by all lawful means; that is, by Prayer to God, by Argument, by Petition to the King, and by helping their Flight or hiding them: And if a King would ravish or murder your Mother or Wife, you may hold his hands while they escape; as you may do if he would kill himself in Drunkenness or Passion. But you may not on such private accounts raise a War against him, because War is a publick action, and under the Judgment of the publick Governour of the Common-wealth, and not under the Judgment of your Parents or any private person. (1)

Q. 13. *But if the King Command me one thing and my Parents another, which of them must I prefer in my obedience?*

A. Each of them have their proper Office, in which they must be preferred, and obeyed: Your Mother must be obeyed before the King, in telling you when to Suck or Eat. Your Parents must be obeyed before the King, in matters proper to Family-Government; as what daily Food you shall eat, and what daily work for them you shall do, and what Wife to choose, &c. But the King is to be obeyed before your Parents in all matters belonging to National Government.

Q. 14. *But what if it be about Religious acts, as what*

(1) 1 Sam. 19. 11, 12, 13, 17. & 19. 1, 4, 7. & 20. 16, 30, 42. & 14. 44, 45.

Pastor I shall choose; What Church I shall joyn with; how I shall spend the Lords day, &c. Must I prefer the King or my Parents in my Obedience?

A. While you are in your Minority and understand not the Kings Laws, you must obey your Parents, and if they command you any thing contrary to the Kings Commands, they must be answerable for it, as the Case shall prove: some Commands about your Religion belong to your Parents; and some to the King, and they are accordingly to be obeyed. It is not the Kings Office but your Parents to Carechize you, to teach you to Read and Pray, to choose your School-master or Tutor; In these therefore your Parents are first to be obeyed: And it is your Parents office to choose where you shall dwell, and consequently to what Pastor you shall commit the conduct of your Soul: And also how in the Family and in Private you shall spend the Lords day. But the determination of all those *publick Circumstances*, which are needful to be imposed on *all Christians* in the Land, belongs not to your Parents but to the Supream Power. (*m*)

Q. 15. *But what if the King and the Bishops or Pastors differ about matters of Religion, to be believed or done, which of them must I obey?*

A. If it be in things belonging to the Kings determination, (as what Translation shall be used in all the Churches, when Synods shall meet, who shall have the Tythes, Glebe and Temples; what National Fasts or Thanksgivings shall be kept, and such like) you must obey the King. But if it be in things proper to the *Pastoral Office*, (as who shall be

(*m*) *Deu.* 6. 11. & 11. 19.

Judged Capable of *Baptisme*, or of the *Lords Supper* and Church-Communion: Who shall be admonished, excommunicated or absolved by the Pastors: what Text the Minister shall Preach on, and on what Subject, in what Method and in what Words: what he shall say to troubled Consciences or to the sick, or to others: what words he shall use in Exhortation, Prayer or Thanksgiving: all these being part of the *Pastors work*, you are to obey him in them all. But neither Prince nor Pastor have power against God. (n)

Q. 16. *But what if the Bishops or Pastors be divided; which of them must we obey?*

A. 1. Those that obey Gods Laws. 2. Those that impose the safest course where the matter on one side is no sin, when on the other we fear it is. 3. All other things being equal, those that are most unanimous and concordant with the universality of Christians, and the Primitive Church: And our *own* Pastors rather than others: And the Godly and eminently wise, before the ignorant and ungodly. (o)

Q. 17. *But what if the Bishop or Pastor who is over us, differ from most in the Nation? And if the National Bishops and Ministry differ from most other forreign Churches, (as England from France, Spain, Italy, Germany, Moscovy, the Greeks, Armenians, Abassines?)*

A. The things in which the difference is supposed

(n) 2 Chron. 29. 27. See all the Examples of David, Solomon, Jehosaphat, Hezekiah, Josiah, Nehemiah. (o) Rom. 16. 16, 17. 1 Thes. 5. 12, 13. Heb. 13. 7, 17.

must

must not be thus confounded: either they are *necessary points of Faith or Practice* to all Christians in order to Salvation. 2. Or elle they are *controverted Opinions* not so necessary. 3. Or elle they are matters of *local occasional mutable practice*.

1. As to the first, All true Christians are agreed in all things necessary to our Common Salvation: If any oppose these (and draw men from the Church on that account) he is a Heretick. In this case Gods Law must be known to us all, to which we must stick whoever gainsay it. (p)

2. In the second case (of disputable less necessary Opinions,) we must suspend our judgements till evidence determine them: But judge them most probably to be in the right who are in those matters discerned commonly to have greatest skill and sincerity. But the Ignorant cannot subscribe to any of them in the dark.

3. In the third case, (as what Time and Place we shall meet at, what Subject we shall hear; what Catechism-questions we shall answer, when we shall Communicate, and with what individual Persons, in what words the Assembly shall pray and praise God, &c.) we are to obey our *own Pastors*, and not *Strangers*: A every Wife is to be governed by her *own Husband*, and every Child by his *own Parents*, and every Servant by his *own Master*: I scarce think our Papists (Monarchical or Aristocratical) would have an *universal Husband, Parent or Master*, or a *Council of Husbands, Parents or Masters* of all the

(p) Gal. 1. 8. & 2. See the Case of Paul and Peter.

World,

World, or all the Kingdom, set up for such acts as these.

Q. 18. *But is there no Command to Parents, Princes, and Pastors for their duty, as well as to Children and Subjects for theirs?*

A. The Commandements written on stone were necessarily brief, and the duty of Rulers is here implied and included.

Q. 19. *What is the duty of Parents for their Children?*

A. 1. To take due care of their Lives, Health and necessary Maintenance. (q) 2. To teach them when they are capable to know God and his Word (his Doctrine, Laws, Promises and Penalties;) to know themselves, their Souls, their Relation to God, their Duty to him, their Original pravity, and guilt, and danger: To know Jesus Christ, his Person, Life, Doctrine, Death, Resurrection, Ascension Glory, Kingdom, Intercession, and Judgment: To know the Holy Ghost as sent by Christ, to indite and seal the Scripture, qualifie the Apostles and Evangelists to deliver infallibly Christs Commands, and record them to all after Ages, and accordingly settle the Churches; to confirm their Ministry by Miracles, and to sanctifie all true Christians to the end of the world: To know the use of the ordinary Ministry, and of the Communion of Saints: To know the Covenant of Grace, and the Grace of Pardon, Adoption and Sanctification which we must here receive, and the Glory which we shall receive here-

(q) *Deu.* 6. 11. & 11. 19. & 33. 46. *Jos.* 4. 6, 7, 22. *Eph.* 6. 3, 4. *1 Tim.* 3. 12. *Prov.* 22. 6. & 23. 13. & 29. 15.

after

after at Death and at the General Resurrection; And the great duties of Faith and Repentance, of Obedience and Love to God and Man, and renouncing the Lusts of the flesh, the world and the Devil, which must be done by all that will be Glorified by and with Jesus Christ. (r)

This is the Catechism which Parents must teach their Children.

Q. 20. *Alas, it will be a hard and long work to teach Children all this; or Servants either that are at age?*

A. All this is but the plain meaning of the Creed and ten Commandements; which the Church requireth all to learn; And no more than in their Baptism the Parents should, and the Godfathers do, solemnly Promise to see them taught. It is these things for which God hath given them life, and time, and reason; and on which their present safety and comfort, and their Everlasting Life dependeth: And will you set them seven years Apprentice to a Trade, and set them Seven and Seven to Schools and Universities, and Inns of Court, where study must be their daily business: And will you think it too much to teach them the sense of the Creeds, Lords Prayer and ten Commandements, needful to far greater and better ends? (s)

Q. 21. *In what manner must Parents teach their Children?*

A. 1. Very plainly, by familiar talk: 2. Gently and Lovingly, to win them, and not discourage them: 3. Beginning with the History and the Do-

(r) 1 Tim. 3. 16. 1 Cor. 15. 3, 4, 5, 6. Heb. 5. 11, 12. & 6. 1, 2, 3. (s) 2 Tim. 3. 15.

ctrine, which they are most capable to receive. 4. Very frequently, that it be not neglected or forgotten, *Deut.* 6. & 11. 5. Yet a little at a time, that they be not overwhelmed. 6. Praising them when they do well. 7. Doing all with such holy reverence, that they may perceive it is the Work of God, and not a Common matter. 8. Teaching them by an answerable Life.

Q. 22. *What else besides Teaching is the Parents duty?*

A. 3. To use all just means to make Religion pleasant to them, and win their Hearts to Love it: And therefore to tell them the Author, the Excellency, the certainty and profit of it, here and hereafter. 4. To possess them with necessary Fear of God, of Death, of Hell and of Sin. 5. To make a great difference between the good and the bad; rewarding good Children, and Correcting the bad, disobedient and stubborn. 6. To choose safe and godly School-masters for them, if they teach them not all themselves. 7. To keep them out of ill Company, and from Temptations; especially to know their Vices, and watch against all occasions of their sin: 8. To choose meet Trades or Callings for them, and faithful Masters, ever preferring the welfare of their Souls before their Bodies. 9. To choose meet Husbands or Wives for them, if they are to be married. (1) 10. To settle them under a faithful Pastor in the real Communion of Saints. And all

(1) *Deu.* 6. 11. & 11. 19, 20. *Eph.* 6. 3, 4. *2 Tim.* 3. 15. *1 Thes.* 2. 7.

this with constant serious diligence, praying to God for his Grace and Blessing.

O how happy were the Church and World, if Parents would faithfully do all this needful certain Duty, and not perfidiously and cruelly break the Promise they made in Baptism, and by negligence, worldliness and ungodliness betray the Souls of their own Children to Sin and Satan. The happiness or misery of Families, Churches, Cities, Kingdoms, and of the World, lyeth most eminently on Parents hands.

Q. 23. What is the duty of Children to their Parents in special?

A. To Honour their Judgment and Authority; to be Thankful to them for their Being, Love and Education: To Love them Dearly: To learn of them willingly and diligently: To obey them faithfully: and to requite them as they are able: and what is included in the General duty of Subjects opened before.

Q. 24. What if the Father be a Papist and the Mother a Protestant, and one commandeth the Child to read one book, and go to one Church, and the other another; which must be obeyed?

A. Either the Child is of age and understanding to try and Judge which of them is contrary to Gods Law, or not: If he be, he must obey God first; and therefore not obey any thing that is contrary to his Law: But if not, then he is one that will not put such questions, nor do what he doth out of Conscience to God, but perform meer humane Obedience to man: And if his Ignorance of Gods Law, be through his own negligence, it will not excuse his

Sin if he mistake. But if it be from natural incapacity, he is ruled like a Brute, and no doubt the Father is the Chief Governour of the house, and will and must be obeyed before the Mother, when obedience to God doth not forbid it, which this Child understandeth not.

Q. 25. What if Children be rebellious in wickedness, as Drunkenness, Stealing, &c. must the Parents cause them to be put to death, as Moses Law Commanded? or what must they do with them?

A. Moses Law had some special Severities, and was peculiar to that Nation, and is abrogate: whether the Common good and safety require the death of such a Son (or any,) the Supream Power is judge, and not the Parents: Nor is it meet (though some think otherwise) that Parents have the Power of putting to death their Children: For the Commonwealth, which is better than the Family, is concerned in all the Subjects lives: And experience proveth it, that were this granted, Whores, Beggars and raging passionate Persons would be Common Murderers of their Children.

But if the Magistrate would appoint one house of Correction in every County for Children that will not be ruled by Parents, where they may be kept in labour till they are humbled and subdued, it would be an excellent work.

Q. 26. But what shall such sorrowfull Parents do?

A. First use all means by Wisdom, Love and Patience, while there is hope: And next, if they are past their Correction, send them to the House of Correction: And lastly, disinherit them, or deny them all maintenance for their lust.

Q. 27. *Is it a duty to disinherit an incorrigible wicked Son; or to deny such filial maintenance and Portions?*

A. Supposing it to be in the Fathers power, it is a duty to leave them no more than will maintain their lives in temperance: For all men are Gods Stewards and must be accountable for all that he doth trust them with: And they ought not to give it to be the fuel of Lust and Sin, when they have reason to believe that it will be so used: That were to give Gods Mercies to the Devil, to be turn'd against him. Nor are Parents bound to give those Children the necessary maintenance for their lives and health, or any thing at all, who by obstinate rebellion utterly forfeit it: Nature is not so strong a bond, but that some sin may dissolve it, and forfeit Life it self, and therefore forfeit fatherly maintenance. The rebellion and ingratitude of an *incorrigible Child* is far more hainous than a Neighbours injuries. And though *Moses* Law and its rigors be ceased, the reason of it still remaineth, as directive to us. When thousands of good people want food, and we cannot give all, it's a sin to prefer an *incorrigible wicked Son* before them. (x)

Q. 28. *But God may change them when the Parents are dead?*

A. It is supposed that the Parents have tryed to the utmost of their Power: And Parents cannot judge of what unlikelihoods God may bring to pass when they are dead. If God change them, God will provide for them: If Parents have any hope, they may

(x) *Luk.* 15. 16. *Deu.* 21. 18, 19, 20, 21. & 17. 11, 12. 2 *Thef.* 3.

leave somewhat in trusty hands to give them when they see them Changed. If not, such may work for themselves.

Q. 29. *But what if a Son be not deoboist, but Civil; But be of a Corrupt understanding, inclined to ill Opinions, and averse to serious Piety, and like to use his Estate to the hurt of the Church or Common-wealth? What shall Parents do by such?*

A. The publick Interest is to be preferred before a Sons: If Parents have good hopes that such a Son may do more good than harm with his Estate, they must trust him as far as Reason requireth, rather than to trust a Stranger. But if they have reason to believe that he will do more harm than good with it, they should settle it in trust to do all that good which he should do, and not leave it to do hurt, if it be in their Power; Allowing him necessary maintenance.

Q. 30. *Should not Parents leave all their Estates to their Children? Or what proportion must they give them?*

A. Nature makes Children so near their Parents, that no doubt they must be specially careful of their Corporal and Spiritual welfare above others: And the *Israclites* being tyed to keep their Possessions in their Families and Line, were under an extraordinary obligation in this matter. But to all Christians the Interest of God and the Common good is the Chief, and to be preferred: (y) They that all Sold their possessions, and laid down the Money at the Apostles feet, did not scruple alienating them from their Heirs. In this case, Children are to be considered,

(y) *Act.* 4. & 5. 1, 2, 3. *1 Cor.* 4. 2. *1 Pet.* 4. 10. *Psal.* 17. 14. *Jeb* 21. 11. *Luk.* 19. 8.

1. As meer *Receivers* of their own *due*. 2. Or as their Parents *Trustees* for *doing good*. If they be like to prove faithful, their Parents should rather trust them than others with their Estates to *do good* when they are gone. But if not; they should secure a due proportion for good Works.

And however all men should in their Life do all the good that regularly they can do: For who can expect that his Son should do that good with his Estate, which he had not a Heart to do himself? And who would not rather secure a reward to *himself* than to his *Son*?

Q. 31. *Do you disallow of the Common Course, which is to give all that men can get to their Children, save some small droppings now and then to the Poor?*

A. I take it to be the effect of that SELFISHNESS, which is the grand Enemy to the Love of God and Man. A carnal Selfish man doth live to his Flesh and Carnal Self, for which he gathers all that he can get: And when he must needs dye and can no longer enjoy it, he takes his Children to be as parts of himself, and what they have he thinks he almost hath himself: And so out of meer Self-love doth Love them and enrich them. But a Holy person thinks all is Gods, and that it is best used which is best improved to his Will and Kingdom.

But Alas, what have Selfish carnal worldlings to account for? When the best they can say of the use of Gods talents, is, that they pampered the flesh with as much as it craved, and the rest they gave their Children to make them rich, that their Flesh also might be pampered, and their lust might want no fewel or provision, nor their Souls want temptation. Hundreds or Thousands given to Daughters, and
Lands

Lands purchased for their Sons, and now and then a Farthing or a Penny given to the Poor. And though the Hypocrites take on them to believe Christ, that it's harder for a rich man to enter into the Kingdom of God, than for a Camel to go through a Needle's eye, yet they live as if nothing were the desire and business of their lives, but to make their own and their Childrens Salvation by Riches thus next to impossible. (z)

Q. 32. *Is it well, as is usual, to give the eldest Son all the Inheritance?* (*)

A. Nature and Scripture tell us of some preeminence of the eldest: This Birthright *Jacob* thought worth the buying of *Esau*: Christ is called the *First-born of every Creature*, because the first-born have the preeminence of Rule, Wealth and Honour: And the heavenly Society are called *The general Assembly of the first-born whose Names are enrolled in Heaven*, Heb. 12. Because they are in Honour and Power above others. But yet, 1. The Younger also are Sons, and must have their part: And it pleased God to leave on record how oft he hath preferred the Younger: Even an *Abel* before *Cain*, a *Seth* before his Seniors; a *Sem* before *Japhet* and *Cham*: *Isaac* before *Ishmael*; *Jacob* before *Esau*: *David* and *Solomon* before their Elder Brethren.

2. But to the faithful, though Nature be not disregarded, yet Grace teacheth us what to prefer. And Christ and his members are dearer to us than our Sons or natural members. (†) In cases where

(z) *Psal.* 49. 9, 10, 11, 12, 13, 14, 15. (*) *Gen.* 25. 31. (†) *Mat.* 19. 21. *Mar.* 10. 21. *Luk.* 12. 33. & 18. 22.

we must deny our selves for Christ and the publick good, we may also deny our natural Kindred; For they are not nearer to us than our selves. And if an eldest Son be wicked or unprofitable, a believing Parent should give him the less, and more to a younger (yea to a Stranger) that will do more service to God and his Countrey; and not prefer a fleshly difference and priviledge, before a Spiritual and his Masters Service.

Q. 33. What is the Duty of Husbands to their Wives?

A. To love them as themselves, and live with them in conjugal Chastity as Guides and Helpers, and provide for them and the Family, to endeavour to cure their infirmities and passions, and patiently bear what is not cured; to preserve their honour and authority over inferiours, and help them in the education of their Children, and comfort them in all their sufferings. (*)

Q. 34. What is the duty of Wives to their Husbands?

A. To live with them in true Love and Conjugal Chastity and Fidelity; to help them in the Education of Children, and governing Servants, and in worldly affairs; To learn of them and obey them: To provoke them to duties of Piety and Charity, and to bear with their infirmities, and Comfort and Help them in their Sufferings: And both must live as the Heirs of Heaven, in preparation for the Life to come. (+)

(*) *Eph.* 5. 25. *Col.* 3. 19. *1 Pet.* 3. 7. (+) *Eph.* 5. 22, 24. *Col.* 3. 18. *Tit.* 2. 4, 5. *1 Pet.* 3. 1, 2, 3.

Q. 35. *What is the duty of Masters to their Ser-vants?*

A. To employ them suitably, not unmercifully, in profitable labour, and not in sin or vanity: To allow them their due wages, and maintenance, keeping them neither in hurtful Want, nor in Idleness, or sinful fulness: To teach them their duty to God and Man, and see that they joyn in publick and Family Worship, and live not in any wilful sin: And as Fellow Christians (if they are such) to further their comfortable passage to Heaven. (*)

Q. 36. *But what if we have Slaves, that are no Christians?*

A. You must use them as Men, that are Capable of Christianity, and do your best with pity to cure their Ignorance and Unbelief and sin, and to make them Christians, preferring their Souls before your worldly commodity.

Q. 37. *Is it lawful to buy and use men as Slaves?*

A. It is a great mercy accidentally for those of Guiny, Brasile, and other Lands, to be brought among Christians, though it be as Slaves: But it is a sin in those that Sell and buy them as Beasts, meerly for Commodity, and use them accordingly: But to buy them in compassion to their Souls as well as for their Service, and then to sell them only to such as will use them Charitably like men, and to employ them as aforesaid, preferring their Salvation, is a lawful thing, specially such as Sell themselves, or are sold as Malefactors.

Q. 38. *What is the duty of Ser-vants to their Masters?*

(*) Eph. 6. 9. Col. 4. 1.

A. To honour and obey them, and faithfully serve them, as part of their service of Christ, expecting their chief reward from him: To be trusty to them in Word and Deed, not lying, nor stealing, or taking any thing of theirs without their content, nor wronging them by idleness, negligence or fraud. Learning of them thankfully and sincerely, and obediently, joyning with them in publick and Family Worship of God. (+)

Q. 39. *Doth God require Family Teaching, and daily Worship?*

A. Yes, both by the Law of Nature and Scripture. All Christian Societies must be sanctified to God: Christian Families are Christian Societies: They have as Families constant dependance on God, constant need of his protection, help and blessing, and constant work to do for him, and therefore constant use of prayer to him: And as Nature and Necessity will teach us to eat and drink every day, though Scripture tell us not how oft, nor at what hour, so will they tell us that we must daily ask it of God. And stated times are a hedge to duty, to avoid omissions and interruptions: And Scripture Commandeth Parents to teach and perswade their Children constantly, lying down and rising up, &c. (*) *Deut. 6. & 11.* And to bring them up in the Nurture and admonition of the Lord: *Cornelius, Crispus* and others Converted, brought in their households with them to Christ. *Daniel* prayed openly daily in his House.

(+) *1 Pet. 2. 18. Tit. 2. 9. 1 Tim. 6. 1, 2. Eph. 6. 5, 6, 7. Col. 3. 22. (*) Act. 10. 2, 3. 1 Cor. 1. 16. Gen. 18. 19. 2 Sam. 6. 11, 20. Exo. 12. 3, 4.*

The fourth Commandment requireth of Masters that all in their House do Sanctifie the Sabbath. Reason and Experience tells us, that it is the keeping up Religion and Virtue in Families, by the constant instruction, care, and Worship of God by the Governours, that is the chief means of the hopes and welfare of the world, and the omission of it the great cause of all publick corruption and confusion. (†)

Q. 40. *What must Children, Wives, Servants and Subjects do that have bad Parents, Husbands, Masters and Magistrates?*

A. Nature bindeth Children in minority so to their Parents, and Wives to their Husbands (except in case of lawful divorce) that they must live in patient bearing with what they cannot amend: And so must such Servants and Subjects as by Law or Contract may not remove, nor have legal remedy. But those that are free may remove under better Masters and Princes when they can.

Q. 41. *But whole Nations cannot remove from Enemies and destroyers?*

A. It is God and not I that must answer such cases. Only I say: 1. That there is no Power but of God.

2. That Governing Power is nothing but *Right and Obligation* to Rule the People in order to the Common good. (*)

3. That *destroying* the *Common good* is not *Ruling*, nor any act of Power given by God.

4. That all mans Power is *limited* by God and

(†) *Act.* 12. 12. *Act.* 2. 46. & 5. 42. *Prov.* 3. 33. (*) *Rom.* 13. 2, 5, 4, 5, 6, 7. *2 Cor.* 10. 8. & 13, 10. *1 Pet.* 3. 11, 12, 13, 14.

subordinate to his universal Government and Laws, and he hath given none Authority against himself or his Laws.

5. That so far as Gods Laws have not determined of the *species* and *Degrees* of Power, they must be known by the humane Contracts or Consent which found them.

6. Nations have by *Nature* a right to self-preservation against destroying Enemies and Murderers.

7. And when they only seek to save themselves *against such*, they resist not Governing Authority.

8. But particular persons must patiently bear even wrongful destruction by Governours: And *whole Nations tolerable injuries*, rather than by Rebellions and Wars to seek their own preservation or right, to the hurt of the Common-wealth. (+)

9. They are the great enemies of Government, who are for *Perjury*, by which mutual Trust is overthrown.

CHAP. XXXIX.

Of the Sixth Commandement.

Qu. 1. **W**hat are the Words of the sixth Commandement?

A. **Thou shalt do no Murder.**

Q. 2. *What is Murder?*

A. Killing unjustly a reasonable Creature: And

(+) *Mat.* 17. 25, 26. & 22. 19, 20.

all that culpably tends to it, bringeth an answerable degree of guilt.

Q. 3. *Why is this command the first that forbiddeth private wrongs?*

A. Because a mans Life is more precious, than the accidents of his Life; Death depriveth him of all further time of Repentance and earthly Mercies; and depriveth all others of the benefit which they might receive by him. They rob God and the King of a Subject: Therefore God who is the giver of Life, is a dreadful avenger of the sin of Murder; *Cain* was cast out with terrour for this sin: for it was the Devils first Service; who was a Murderer from the beginning: Therefore God made of old the Law against eating Blood, lest men should be hardened to cruelty, and to teach them his hatred of blood-guiltiness. (a) And it was the Murder of the Prophets and of Christ himself and his Apostles, that brought that dreadful destruction on the *Jews*, when Wrath came upon them to the uttermost. (b)

Q. 4. *If God hate murder, why did he Command the Israelites to kill all the Canaanites, Men, Women and Children?*

A. Justice done by God or his Authority on Capital Malefactors, is not murder. You may as well ask why God will damn so many in Hell, which is worse than Death. The Curse was fallen on *Chams* posterity: They were Nations of Idolaters, and Mur-

(a) *Den.* 19. 10, 13. 1 *King.* 2. 31. 2 *King.* 21. 16. & 22. 4. *Prov.* 6. 17. *Gen.* 4. 10, 11. & 9. 4, 5, 6. & 37. 26. & 42. 22. *Prov.* 28. 17. *Hof.* 4. 2. (b) *Mat.* 23. 31. & 27. 25. 4. *Luk.* 11. 50. *Rev.* 16. 6. *Act.* 22. 20.

derers of their own Children, offering them to Idols; and so drown'd in all wickedness, that God justly made the *Israelites* his Executioners to take away their forfeited Lands and Lives. (c)

Q. 5. *When is killing Murder, or unlawful?*

A. When it is done without Authority from God, who is the Lord of Life.

Q. 6. *To whom doth God give such authority to kill men?*

A. To the Supream Rulers of Common-wealths, and their Magistrates to whom they communicate it. (d)

Q. 7. *May they kill whom they will?*

A. No: None but those whose crimes are so great as to deserve death by the Law of God in Nature, and the just Laws of the Land: even such whose crimes make their death the due interest of the Republick, and needful to its good and safety.

Q. 8. *What if a Prince think that the death of an Innocent man is accidentally necessary to the safety of himself or the Common-wealth, through other mens fault: may he not kill him?* (e)

A. No: he is a Murderer if he kill the Innocent, or any whose fault deserveth not death; should God permit killing on such pretences, no mens lives would be safe. In Factions there be other wayes of remedy: and such wicked means do but hasten and increase the evil which men would so prevent. (f)

(c) *Deu.* 27. 15. & 18. 9. & 29. 17. 2 *King.* 16. 3. *Lev.* 18. 26, 27. *Deu.* 18, 12. (d) *Gen.* 26. 11. *Exo.* 19. 12. & 21. 12, 15, 16, 17. *Deu.* 17. 6, 7. & 21. 22. & 24. 16. *Jos.* 1. 18. (e) *Joh.* 18. 14. (f) *I Sam.* 14. 43, 44, 45.

Q. 9. *May*

Q. 9. *May not Parents have power to kill bad Children?*

A. No: I have given you the reason under the fifth Commandement.

Q. 10. *May not a man kill another in the necessary defence of his own Life?*

A. In some cases he may, and in some not: He may in case it be his equal or inferiour as to publick usefulness, and he have no other means being assaulted by him to save his Life from him. But he may not, 1. If by flight or other just means he can save his own Life: 2. Nor if it be his King, or Father; or any publick Person, whose death would be a greater loss to the Common-wealth than his own. (g)

Q. 11. *How prove you that?*

A. Because the Light of Nature tells us, that seeing *Good* and *Evil* are the objects of our *Willing* and *Nilling*, therefore the *Greatest Good* should still be preferred, and the greatest evil be most avoided: and that the *Good* or *Hurt* of the Common-wealth is far greater than of a single private person.

Q. 12. *But doth not Nature teach every Creature to preserve its life, and rather than die to kill another?*

A. The Nature of man is to be Rational, and above brutish Nature, and to choose by Reason though against sensitive inclination. (h) Why else must Martyrs choose to dye rather than to sin? and Souldiers choose their own death before their Cap-

(g) So David to Saul. (h) 1 Chr. 11, 19. 1 Joh. 3. 16. Rev. 12. 11.

tains or their Kings; in which God and reason justify them.

Q. 13. *But by this Rule an Army should kill their General, rather than to be killed or betrayed to death by him: because all their lives are better than one mans?*

A. If they be but some part of an Army, and the Generals life be more useful to the rest, and to their King and Countrey and the publick good, than all theirs, they should rather dye, as the *Thebane Legion* did: But if the General be a Traytor to his King and Countrey, and would destroy all or part of the Army to the publick loss and danger, it is no Murder if they kill him when they have no other way to save their Lives.

Q. 14. *How many sorts of Murder are there, and which are the worst?*

A. I. One of the worst is Persecution: Killing men because they are good, or because they will not break Gods Lawes. And lower degrees of Persecution, by Banishment, Imprisonment, Mulcts, participate of guilt against this Command. (i)

II. A second sort of hainous Murder is by Massacres, and unlawful Wars. In which *multitudes* are murdered, and that studiously and with greatest Industry, and Countreys ruined and undone. The multitude of hainous Crimes that are contained in an unlawful Warre, are hardly known but by sad Experience.

III. Another sort of hainous Murder is, when Parents kill their own Children, or Children their Parents.

(i) *Prov.* 29. 10. *Rev.* 6. 10, 12. & 18. 24. & 19. 2. *Mat.* 23. 35.

IV. Another is when Princes destroy their own Subjects whom by Office they are bound to protect, or Subjects their Princes, whom they are bound to obey, and defend, and honour.

V. Another sort of hainous Murder, is when it is committed on pretence of Justice, by *Perjured Witnesses, false Accusers, or false Judges or Magistrates*: (k) As *Naboth* was murdered by *Jezebel* and *Ahab*, and *Christ* by the *Jews* upon false accusations of *Blasphemy* and *Treason*. For in this case the Murder is fathered on *God* and on *Justice* which most abhorre it, and the best things which should preserve the peace of the Innocent, are used to the worst ends, even to destroy them: And a man hath no defence for himself, as he may have against Murderers or open Enemies; and he is destroyed by those that are bound to defend him: And the most devilish wicked *Perjured* men are made the Masters of mens Lives, and may conquer Subjects by perverting Law.

VI. One of the most hainous crimes is *soul-murder*: which is done by all that draw or drive men into sin, or from their duty to *God* and the care of their Salvation: either by seducing false Opinions, opposing necessary Truth and Duty, or by scorns, or threats. But none here sin so grievously as *wicked Rulers, and wicked Teachers* and *Pastors* of the Churches: Others kill Souls by one and one, but these by hundreds and thousands: And therefore it is the Devils main endeavour through the World, to get Rulers and Teachers on his side, and turn the *Word* and *Sword* against him that did ordain them. All the Idola-

(k) 1 King. 21. 19.

trous World that know not Christ, are kept under the Power of the Devil, principally by wicked Rulers and Teachers: And so is the Infidel and *Mahometan* World. When the *Turks* had once conquered the Eastern Empire, how quickly did those famous Churches and large Nations forsake Christ, and turn to the grossest of Deceivers! O how many millions of Souls have been since hereby destroyed! And what wicked deceitful, and contentious Teachers have done to the murdering of Souls, alas! the whole Christian World is witness. Some by Heresie, and some by Proud Tyranny, and some by malignant opposition to the serious practice of that holy Law of God which they preach; and some by Ignorance, and some by slothful treacherous negligence, and some by Church-divisions, by their Snares, or contentiouness. Such as *Paul* speaks of, *Phil.* 1. 15, 16. & 2. 3. And some in envy malign and hinder the preaching of the Gospel, by such as they distast, 1 *Thes.* 2. 16.

VII. But of all Soul Murder, it is one of the greatest which is done by wicked Parents on their own Children, who breed them up in Ignorance, Wickedness, and profane neglect, if not hatred and scorn of serious Holiness. (1) And teach them malignant principles, or hinder them from the necessary means of their Salvation: That by Example teach them to Swear and lie, and be drunken or profane: For Parents to be the cruel damners of their own Children, and this when in false hypocrisie they Vowed them in baptism to God, and promised their godly education, is odious cruelty and perfidiousness.

(1) *Deu.* 12. 31. *Psal.* 106. 37, 38.

VIII. And it is yet a more hainous Sin to be a Murderer of ones own Soul; as every ungodly and impenitent sinner is: For Nature teacheth all men to Love themselves, and to be unwilling of their own destruction. And no wonder that such are unmerciful to the Souls of Wives, Children and Servants, who will damn themselves; and that for nothing; and that, after all the importunities of God and man to hinder them. (m)

Q. 15. *When may a man be accounted a Soul-self-murderer? seeing every man hath some sin?*

A. Every sin, (as every sicknels to the body) is an enemy to life, though it destroy it not: And as wounding a man (yea or injurious hurting him or desiring his hurt,) is some breach of this Command, as Christ tells us *Math. 5.* to every sin is as hurtful to the Soul: But those are the mortal murdering sins, which are inconsistent with the Predominant habitual Love of God and Holiness; and are not only from the *Imperfection* of this *Divine Nature* and *Image*, but from the *absence* of it: such as are the sins of the *unbelievers* and *impenitent*.

Q. 16. *But he shall not be hang'd for killing another that doth it against his Will: And no man is willing to damn himself?*

A. But a man will himself be a dead man if he kill himself unwillingly: And all wicked men do *willingly* murder their own Souls: They be not willing to burn in Hell: but they are willingly ungodly, Worldly, Sensual; And unholiness is the death or misery of the Soul; and the departing of the Heart

(m) *Prov. 13. 13. & 29. 1. & 6. 32. & 21. 15.*

or Love from God, and choosing the world and fleshly pleasure before his Grace and Glory, is the true Soul-murdering: (n) When God maketh Poyson destructive to mans Nature, and forbids us taking it, and tells a man that it will kill him, if this man will yet take the Poyson because it is sweet, or will not believe that it is deadly, it is not his being unwilling to die that will save him. When God hath told men, that unholiness and a fleshly Mind is death, he destroyeth his Soul that yet will choose it. (o)

And it is a hainous aggravation that Poor sinners have so little for the Salvation which they sell. The Devil can give them nothing that is to be put into the ballance against the least hope or possibility of the Life to come: And for a man to sell his own Soul, and all his hopes of Heaven for a base lust, or a transitory shadow, as profane *Esau* sold his birthright for a Morfel, is Self-murder of a most odious kind.

Q. 17. *But you make also our Friends that Love us to be murderers of us, if they draw us to sin, or neglect their duty?*

A. As the Love of his own flesh doth not hinder but further the Drunkards, Fornicators and idle persons murder of his own Soul; so your Friends carnal love to you, may be so far from hindering that it may further your destruction. They that draw each other to Fornication, to Gaming, to time-wasting Playes, to Gluttony and Drunkenness, may

(n) *Rom.* 2. 5, 6, 8. *1 Cor.* 6. 9, 10. *Eph.* 5. 5, 6, 7. (o) *Heb.* 12. 16. *Mar.* 8. 36. *Heb.* 12.

do it in *Love*. If they give you poyson in Love, it will kill you. (p)

And if Parents that are bound to feed their Children, do famish them, do you think they do not murder them by omission? So may they, and so may Ministers murder the Souls that they are by Nature or Office entrusted to instruct and diligently govern.

Q. 18. *Are there any other wayes of Murther?*

A. So many that it is hard to number them. As by rash Anger, Hatred, Malice, by Drunkenness disposing to it: By Magistrates not punishing murderers; By not defending the Lives of others when we ought: and abundance more which you may read in Bishop Downames Tables on the Commandements.

Q. 19. *Must I defend my Parents or Children against the Magistrate or any one that would kill them by his Commission?*

A. Not against Justice no doubt, what you must do against Subjects who pretend an *illegal Commission* to rob or kill your self, Parents or Children, or destroy Cities, and Countreys, is partly toucht on under the fifth Commandement, and partly matter unmeet for a Catechisme, or private unlearned mens unnecessary discourse.

Q. 20. *Are there more waies of self murder?*

A. Among others excess of Meat and Idleness destroy mens health and murder millions.

(p) Gal. 4. 17, 18.

CHAP. XL.

Of the Seventh Commandement.

Qu. 1. **W**hat are the Words of the Seventh Commandement?

A. **Thou shalt not Commit Adultery.**

Q. 2. *What is the sin here forbidden?*

A. All unlawful carnal Copulation, and every evil inclination, or action or omission which tendeth thereunto, or partaketh of any degree of unchastity or Pollution.

Q. 3. *Is all lust or inclination to Generation a Sin?*

A. No: For 1. Some is natural to man, and that not as corrupt; But as God said, *Increase and Multiply* before the Fall, so no doubt he inclined Nature thereto. (a) 2. And the regular propagation of Mankind, is one of the noblest natural works that man is instrumental in: A Man being a more excellent thing than a house or any Work of art. 3. And God hath put some such inclination into Nature, in great Wisdom and Mercy to the world: For if Nature had not some considerable appetite to Generation and also strong desire of Posterity, Men would hardly be drawn to be at so much care, cost and la-

(a) *Heb.* 13. 4. *Gen.* 1. 22, 28. & 9. 7. & 22. 17. & 26. 4, 24.

bour to propagate Mankind, but specially Women would not so commonly submit to all their sickness, pain, danger and after-trouble which now they undergo. But if a few self-denying persons did propagate Mankind only as an act of obedience to God, the multitude of the ungodly would not do it.

Q. 4. If it be so, why is any carnal acts of Generation forbidden? specially when it is an act of Love, and doth no body any harm?

A. God hath in great Wisdom and Mercy to man made his Laws for restraining men from inordinate Lust and Copulation.

1. The noblest things are basest when Corrupted. Devils are worse than men because they were higher and better before. A wicked man is incomparably worse and more miserable than a Beast or a Toad, because he is a nobler nature depraved. And so humane Generation is worse than that of Swine or Dogs when it is vicious.

2. Promiscuous unregulated Generation tends to the utter ruin and vitiating of Mankind, by the overthrow of the just Education of Children, on which the welfare of Mankind doth eminently depend. Alas, all care and order is little enough and too little to keep corrupted Nature from utter Beastiality and malignity; much more to make Youth wise and virtuous; without which it had been better never to have been born: When Fathers know their own Children, and when Mothers have the love and encouragement and Household-advantage of order which is necessary, some good may be done. But lawless exercise of Lust will frustrate all. 1. Women themselves will be Slaves, or their advantage mutable and uncertain; For such Lust will serve its turn

of them but for Novelty, and will be still for change; And when a younger or a fairer comes, the Mother is cast off and hated: (b) And then the next will hate her Children, or at least not love them as necessary Education doth require. And when the Father hath forsaken the Mother, it's like he will forsake the Children with her. And when Womens lusts are lawless as well as Mens, men being uncertain what Children are their own, will be regardless both of their Souls and Bodies: So that Confusion would destroy Religion and Civility, and make the World worse than most of the *American Savages* are, who are taught by nature to set bounds to lust.

And besides all this, the very Lust it self thus increased by lawless liberty would so corrupt mens Minds, and Fantasies and Affections into a sordid beastly Sensuality, that it would utterly indispose them to all spiritual and heavenly yea and manly employments of Heart and Life; men will grow sottish and stupid, unfit to consider of Heavenly things, and incapable of Holy pleasures.

Q. 5. *But if these evil consequents be all, then a man that can moderately use Fornication so as shall avoid these evils, sinneth not?*

A. Sin is the breach of Gods Law: These mischiefs that would follow lawless lust, shew you that God made this Law for the welfare of Mankind: But Gods own Wisdom and Will is the Original reason of his Law, and must satisfy all the World. But

(b) *Act.* 15. 20, 29. *Rom.* 1. 29, 30. *1 Cor.* 6. 13, 18. & 7. 2. & 10. 8. *Gal.* 5. 19. *Eph.* 5. 3. 4. *Col.* 3. 5. *1 Thes.* 4. 3. *Rev.* 2. 14, 20. *Mat.* 15. 19. *1 Cor.* 5. 11. *Heb.* 12. 16.

were

were there none but this forementioned, to avoid the Worlds confusion and ruine, it was needful that God set a Law to Lust: And when this is done for the Common good, it is not left to man to break Gods Law whenever he thinks he can avoid the consequents and secure the end of the Law. For if men be left to such liberty as to judge when they may keep Gods Law and when they may break it, lust will alwayes find a reason to excuse it, and the Law will be in vain. The World needed a regulating Law: and Gods Law must not be broken.

Q. 6. Which are the most hainous sorts of filthyness?

A. Some of them are scarce to be named among Christians: 1. Sodomy: 2. Copulation with Bruits. 3. Incest; sinning thus with near kindred: 4. Rapes or forcing Women. But the commonest sorts are Adultery, Fornication, self-Pollution and the filthyness of the thoughts and affections, and the words and actions which partake of the Pollution. (c)

Q. 7. Why is Adultery so great a sin?

A. Besides the foresaid evils that are Common to it and Fornication, it is a perfidious violation of the Marriage Covenant, and destroyes the conjugal Love of Husband and Wife, and confoundeth Progeny, and as is aforesaid corrupteth Family order and humane Education. (d)

Q. 8. Why may not a man have many Wives now as the Jews had?

A. As Christ saith of *Putting away*, *From the beginning it was not so*, but it was permitted for the

(c) *Gen. 18. 1 Cor. 5. Lev. 18. (d) Mat. 5. 32. & 19. 6. Mal. 2. 13.*

hardness of their Hearts; that their Seed might be multiplied, in which they placed their chief prosperity. And (that we may not think worse of them than they were) as God hath taught the very Brutes to use Copulation no other than is necessary to Generation, so it is probable by many passages of Scripture, that it was so ordinarily then with men; and consequently that they that had many Wives used them not so often as now too many do one, and did not multiply Wives so much for Lust as for Progeny. (e)

Q. 9. *But is no other use of Husband and Wife lawful than for Generation?*

A. Yes, in Case of necessitating Lust: But such a measure of Lust is to be accounted inordinate, either as sin or a disease; and not to be causelessly indulged; though this remedy be allowed it. (f)

Q. 10. *But why may not many Wives be permitted now as well as then?*

A. 1. No man can either dispense with Gods Laws, or forgive sin against them, but God himself. If he forbear men in a sin, that doth not justify it. 2. If a few men and many Women were cast upon a Wilderness, or sent to plant it by Procreation, the case were liker the *Israelites*, where the Men were often kill'd by Wars and Gods Judgments than the Women: But with us there is no pretence for the like Polygamy; but it would confound and disquiet Families.

If one should make a difficult case of it, whether a Prince that hath a Barren Wife may not take ano-

(e) *Gen.* 29. 30, 34. & 30. 15. 18. 20. *Deu.* 25. 6, 7. (f) *1 Cor.* 7. 9.

ther, for the safety of a Kingdom, when it is in notorious danger of falling into the hands of a destroyer (as *Adams* own Sons and Daughters lawfully married each other because there were no others in the World,) this would be no excuse, where no such publick notorious necessity can be pleaded.

Q. 11. *Why must marriage be a publick act?*

A. Because else Adultery and unlawful Separations cannot be known nor punished, but Confusion will come in.

Q. 12. *But is it not Adultery that is committed against secret Marriage, which was never published or legally Solemnized?*

A. Yes: Secret consent makes a Marriage before God, though not before the World: and the violation of it is Adultery before God.

Q. 13. *May not a man put away his Wife, or depart from her, if she seek his death, or if she prove utterly intolerable?*

A. While he is Governour he hath divers other Remedies first to be tryed: A Bedlam must be used as a Bedlam: And no doubt but if he have just cause to fear poysoning or other sort of Murder, he may secure his life against a Wife as well as against an Enemy: Christ excepted not that case, because Nature supposeth such Exceptions.

Q. 14. *But if utter unsuitableness make their Cohabitation an insuperable temptation or intolerable misery, may they not part by consent for their own good; seeing it is their mutual good which is the end of Marriage?*

A. 1. The publick good is a higher end of all mens worldly Interests and Actions than their own: And when the Example would encourage unlawful
Sepa-

Separators, they must not seek their own ease to the publick detriment. (g) 2. And if it be their own sinfull distempers which maketh them unsuitable, God bindeth them to amend, and not to part: And if they neglect not his Grace, he will help them to do what he commandeth: And it's in his way and not their own, by the *Cure of their sin*, and not by *indulging* it that they must be healed: But as the Apostle saith in another Case, if the faulty Person depart, and the other cannot help it, a Brother or Sister is not left in Bondage, but may stay till the allay of the Distemper incline them to return. (g)

Q. 15. *What is inward heart Fornication or Uncleannefs?*

A. 1. Inordinate filthy thoughts are some degree; 2. Inordinate desires are a higher degree: 3. Inordinate contrivance and consent are yet a higher. And when such thoughts and desires become the ordinary Inhabitants of the Soul, and pollute it when they lie down and when they rise, and shut out holy and sober thoughts, and become a filthy habit in the Mind, then the degree is so great, as that an unclean Devil hath got great advantage, if not a kind of possession of the Imagination and the Soul. (h)

Q. 16. *Which way are the other senses guilty of this sin?*

A. 1. When an ungoverned Eye is suffered to fetch in lustfull thoughts and desires into the mind.
2. Much more when to such immodest or unchaste

(g) *Mat. 5. 32. & 19. 6.* (h) *Mat. 5. 28, 29. Eph. 5. 4, 5. Jam. 1. 21. 2 Pet. 2. 18. 1 Joh. 2. 16. Job 31. 1.*

Looks,

Looks, there is added immodest Actions and dalliance, unfit to be named. 3. And when fleshly Appetite and Ease do bring in fewel to unchaste inclinations. 4. And when the Ear is set open to ribald and defiling words.

Q. 17. *How is the Tongue guilty of Uncleanness?*

A. By the aforesaid filthy or wanton talk, reading alluring Books, using alluring words to others, but worst of all by defending, extenuating or excusing any filthy Lusts.

Q. 18. *What are the chief Causes of this sin?*

A. It is supposed that God put into Nature an ordinate Governable Appetite to Generation in Mankind: But that which rendereth it inordinate and unruly and destructive, is, 1. Overmuch pampering the flesh by pleasing Meats and Drinks. 2. Idleness: Not keeping under the Body by due labour; nor keeping the Mind in honest employment, about our Callings, and the great matters of our Duty to God and of our Salvation, which leave no room for Filth and Vanity. 3. Want of a sanctified Heart and tender Conscience to resist the first degrees of the sin. 4. Specially wilfull running into temptation. (i)

Q. 19. *By what degrees do Persons come to Fornication?*

A. 1. By the foresaid cherishing the Causes, Appetite and Idleness.

2. By this means the lustfull Inclinations of the Flesh grow as strong and troublesome in some as a violent Itch, or as a Thirst in a Feaver. (k)

(i) *Deu.* 6. 21. *Ezek.* 16. 49. (k) *Eph.* 2. 3. *Jud.* 12. 7, 8. *2 Pet.* 2. 14. 16. 18. *1 Joh.* 2. 16. *Gal.* 5. 19, 20.

3. Then an unguided Eye must gaze upon some tempting piece of Flesh.

4. And if they get opportunity for frequent privacy and familiarity, and use it in immodest sights and actions, they are half overcome.

5. For then the Devil as an unclean Spirit gets possession of the Imagination, and there is a strong inclination in them to think of almost nothing else, but fleshly filth, and the pleasure that their Sense had in such immodest brutishness. When God should have their Hearts Morning and Night, and perhaps at Church and in holy Actions, this unclean Spirit ruleth their thoughts.

6. Then Conscience growing senseless, they fear not to feed these pernicious flames with ribbald talk, and Romances, and Amorous foolish Playes, and conversing with such as are of their own mind.

7. After this where their Fancy is infected, they study and contrive themselves into further temptation, to get that nearness, opportunity and Secrecy which may encourage them.

8. And from thence Satan hurryeth them (usually against Conscience) into actual Fornication.

9. And when they are once in, the Devil and the Flesh say, Twice may be pardoned as well as once.

10. And some at last with seared Consciences, grow to excuse it as a small sin: And sometimes are forsaken to fall into utter Infidelity or Atheism, that no fear of Judgment may molest them. But others sin on in horror and despair: Of whom of the two there is more hope, as having less quietness in their sins to hinder their repentance.

Q. 20. What are the best Remedies against all Unchastity and uncleanness of Mind and Body?

A. 1. The principal is the great work of *renewing grace* which taketh up the Heart of man to God, and maketh him perceive that his Everlasting concerns are those that must take up his Mind and Life: And this work still mortifieth the flesh with the affections and lusts thereof.

2. Another is to make it seriously a great part of our Religion, to subdue and destroy all fleshly sinful lusts: and not to think a bare Conviction or Wish will do it: But that it requireth more Labour, than to kill Weeds in your ground, or to tame unruly Colts or Cattle. (l)

3. Another means is, to resolve upon a constant diligence in a lawful Calling. Poor labouring men are seldom so vicious in Lust, as idle Gentlemen are. (m)

4. Temperance, and Fasting when there is need, and avoiding fulness, and flesh-pleasing meats and drinks: Gluttons and Drunkards are fitted to be Boars and Stallions.

5. To keep a Conscionable Government of the Eye, and Thoughts, and call them off as soon as Satan tempteth them.

6. Above all to be sure to keep far enough from tempting persons. Touch them not: Be not private with them: There is no safety when fire and Gunpowder are long near: Nor in an infectious House. Distance is the greatest means of safety.

(l) Rom. 8. 1, 5, 7, 12, 13. 2 Pet. 2. 10. Gal. 5. 13, 17, 24. (m) Jude 23. 1 Cor. 9. 17. Rom. 13. 13, 14. Prov. 5. 8. Gen. 34.

7. Another

7. Another means is to foresee the End, and think what will follow : specially think of Death and Judgment : Consider what the alluring flesh will be when the Small-pox shall cover it with Scabs, or when it shall have lain a few weeks stinking in a grave: This must be: But O the thoughts of the Judgment of God, and the torment of a guilty Conscience should be more mortifying helps. To go to the house of Mourning and see the end of all men, and see what the dust and bones of men are when they are cast up out of the grave, and to think where the Souls are and must be for ever, methinks should cure the folly of Lust.

Q. 21. Is it unlawful for Men and Women, especially the unmarried, to set out themselves in such Ornaments of Apparel, as may make them seem most comely and desireable?

A. 1. The common Rule is to be cloathed with decent but modest Apparel, such as shews the Body without deceit to be what it is, which is neither loathsome, nor alluring. *2.* And persons must be invited to conjugal desires, by Truth and not by Deceit, and by the matters of real worth, such as wisdom, godliness, patience and meekness, and not by fleshly snares: For Marriages so contracted are like to turn to continued misery to both, when the Body is known without the Ornaments, and deceit, and the diseases of the Soul become vexatious.

3. But there is much difference to be made of the Time, and Ends. (*n*) A young Woman that hath a Suitor and intendeth Marriage, may go further

(*n*) *Jer.* 2. 32. *1 Pet.* 3. 3, 4. *Gen.* 38. 15. *Prov.* 7. 10.

in adorning her self to please him that chooseth her, and a Wife to please her Husbards Eye, than they may do to Strangers, where there is no such purpose or Relation. To use a Procatious garb to be thought amiable to others, where it may become a Snare, but can do no good, is the act of one that hath the folly of Pride, and some of the disposition of a Harlot; even a pleasure and desire to have those think them amiable, desirable persons, in whom it may kindle concupiscence liker than any good.

Q. 22. But may not a crooked or deformed person hide their deformity by apparel or other means?

A. Yes, so far as it only tends to avoid mens disdain in a Common Conversation; But not so as to deceive men in Marriage-desires, or purposes or practice.

Q. 23. What if ones Condition be such that Marriage is like to impoverish them in the World, and cast them into great streights and temptations, and yet they feel a bodily necessity of it?

A. God casteth none into a necessity of sinning. Fornication must not be committed to avoid poverty: If such can by lawful means overcome their lust, they must do it: If not, they must marry though they suffer poverty.

Q. 24. What if Parents forbid their Children necessary marriage?

A. Such Children must use all lawful means to make Marriage unnecessary to them. But if that cannot be done, they must marry whether their Parents will or not. For man hath no Power to forbid what God Commandeth.

Q. 25. Is that Marriage void which is without the consent of Parents, and must such be separate as Adulterers?

A. Some

A. Some Marriage as aforesaid is Lawful without their consent: some is sinfull, but yet not Null nor to be dissolved, which is the most usual Case. Because all at age do choose for themselves, even in the matters of Salvation: And though they ought to be ruled by Parents, yet when they are not, their own act bindeth them. But if the *incapacity* of the persons make it null, that's another Case.

Q. 26. How shall men be sure what degrees are prohibited, and what is Incest, when Moses Law is abrogated, and the Law of Nature is dark and doubtful in it, and Christ saith little of it?

A. Those passages in *Moses* Law which are but Gods Explication of a dark Law of Nature, do still tell us how God once expounded it, and consequently how far it doth extend, though *Moses* Law as such be abrogated.

2. The Laws about such restraint of Marriage, are Laws of Order: And therefore bind when Order is necessary for the thing ordered; but not when it destroyeth the good of the thing ordered, which is its End. Therefore Incest is unlawfull out of such cases of Necessity; but to *Adams* Sons and Daughters it was a Duty: And all the Children of *Noah's* three Sons must needs marry either their own Brothers and Sisters, or the Children of their Fathers Brethren, which moved *Lots* Daughters to do what they did.

3. In these matters of Order some Laws of the Land must be obeyed, though they restrain men more than the Laws of God.

Q. 27. Is Marriage in every forbidden degree to be dissolved?

A. Not if it be a degree only forbidden by Mans
Laws:

Laws: Or if it were in such foresaid cases of absolute necessity: But that which God doth absolutely forbid, must not be continued but dissolved; as the Case of *Herod*, and him 1 *Cor.* 5. tells us.

CHAP. XLI.

Of the Eighth Commandment.

Qu. 1. **W**hat are the Words of the Eighth Commandment?

A. **Thou shalt not Steal.**

Q. 2. *What is the Stealing here forbidden?*

A. All injurious getting or keeping that which is anothers.

Q. 3. *When is it injurious?*

A. When it is done without right: And that is when it is done without the *Owners Consent*, or by a *fraudulent* or *forcible getting his consent*, and without just Authority from a superiour power, who may warrant it.

Q. 4. *What Power may allow one to take that which is anothers?*

A. 1. God who is the only Absolute Owner of all; did allow the *Israelites* to take the *Egyptians* and *Canzanites* goods, and so may do by whom he will. 2. And a Magistrate may take away the goods of a Delinquent who forfeiteth them: And may take from an unwilling Subject such Tribute as is his due, and as much of his Estate as the Law alloweth him

to take for the necessary defence of the Commonwealth; and may force him to pay his debts: And a Father may take from his Child who is but a conditional Subproprietor, what he seeth meet.

Q. 5. *But what if it be so small a matter as will be no loss to him? Is it sinful Theft to take it?*

A. Yes; if there be none of his Consent, nor any Law to warrant you, it is Theft how small soever the thing be. But if the common sense of Mankind suppose that men would consent if they knew it; or if the Law of God, or the just Law of Man enable you to take it, it is no Theft. And so God allowed the *Israelites* to pluck the Ears of Corn, or eat Fruit as they pass'd through a Vineyard in hunger, so be it that they carryed none away. And a man may gather a Leaf or an Herb for Medicine in another Mans Ground, because Humanity supposeth that the Owner will not be against it. (a)

Q. 6. *But what if he can spare it, and I am in great necessity, and it be his duty to relieve me, and he refuseth?*

A. You are not allowed to be your own Carver: The common good must be preferred before your own. And if every one shall be judge when their Necessity alloweth them to take from another, the Property and Right of all men will be vain, and the common Order and Peace be overthrown. And while you may either beg, or seek to the Parish, or Magistrate for Relief, there is no place for a just Plea of your Necessity.

(a) *Deu.* 23. 25. *Mat.* 12. 1. *Luk.* 6. 1.

Q. 7. But should a man rather die by Famine than take from another that is bound to give, and will not?

A. If his taking will by encouraging Thieves do the Common-wealth more hurt than his Life will do good, he is bound rather to die than Steal. But I dare not say that it is so where all these following Conditions concur: 1. If it be so small a thing as is meerly to save Life (as God allowed the fore-said taking of Fruit and Corn.) 2. If you have first tryed all other Means, as Begging or seeking to the Magistrate. 3. If by the Secrelie, or by the Effect, it be no hurt to the Common-wealth but good: As for instance, If to save life one take an Apple from a Tree of him that is unwilling; or eat Pease or Corn in the Field: If Children have Parents that would famish them: If a company in a Ship should lose all their Provision save one mans, and he have enough for them all, and would give them none; I think the Law of Nature alloweth them to take as much as will save their Lives, against his will. If *David* the Lords Anointed and his six hundred men want Bread, they think they may take it from a churlish *Nabal*. (b) If an Army, which is necessary to save the Kingdom from a foreign Enemy, should want Money and Food, and none would give it them, it seemeth unnatural to say that they should all famish and lose the Kingdom, rather than take Free Quarter, or things absolutely necessary from the unwilling. The Common-wealths right in every Subjects Estate is greater than his own, as

(b) Even *K. Ahab* might not take *Naboths Vineyard*.

the Common good is better than his. But these rare Cases are no excuse for the unjust taking of the least that is anothers without his consent.

Q. 8. But may not a Child or Servant take that Meat or Drink which is but meet, if the Parents and Masters be unwilling?

A. No, unless as aforesaid meerly to save Life. If Children have hard Parents they must patiently bear it: If Servants have hard Masters, they may leave them, or seek Remedy of the Magistrate for that which they are unable to bear. But the World must not be taught to invade other mens Property, and be Judges of it themselves.

Q. 9. But what if he owe me a debt and will not pay me, or keep unjust possession of my goods, may I not take my own by stealth or force, if I be able?

A. Not without the Magistrate, who is the Preserver of common Order and Peace, when your taking it would break that Order; and such liberty would encourage Robbery. If you take it, you sin not against his Right, but you sin against the greater Right and Peace of the Common-wealth.

Q. 10. But what if I owe him as much as he oweth me, may I not stop it, and refuse to pay him?

A. Yes, if the Law and common good allow it; but not else: For you must rather lose your Right than hurt the Common-wealth by breaking the Law which keeps its Peace.

Q. 11. What if I win it by Gaming or a Wager; when he consented to run the hazard?

A. Such Gaming as is used in a covetous desire of getting from another, without giving him any thing valuable for it, is sinfull in the winner and the loser; And anothers covetous sinfull consent to stand to the hazard,

hazard, maketh it not lawful for you to take it. You forfeit it on both sides, and the Magistrate may do well to take it from you both. But if a moderate wager be laid, only to be a penalty to the loser for being Confident in some untruth, it's just to take his wager as a penalty, and give it to the Poor. But the just Law of Exchanging rights by contract is, to take nothing that is anothers, without giving him for it that which is worth it.

Q. 12. *Is it lawful to trye Masteries for a prize or wager: As running of Men, or Horses, Cock-fights, Fencing, Wrestling, contending in Arts, &c?*

A. It is not lawful to do it: 1. Out of Coveteousness, desiring to get another mans money, though to his loss and grief: 2. Nor by Cruelty, as hazarding mens lives by overstriving, in running, wrestling, fencing, &c. But if it be used as a manly Recreation, and no more laid on the wager than is meet to be spent on a Recreation, and may be justly spared without Coveteousness, or hurting another, I know not but it may be lawfully done.

Q. 13. *What are the rules to avoid sinful injury in buying and selling?*

A. 1. That you give the true worth, that is, the Market-price for what you buy, and desire not to have it cheaper, unless it be of a rich man that abateth you the price in kindness or Charity, or one that having bought it cheaper can afford to sell accordingly. (c) And that you neither ask nor desire more than the said true worth for what you sell, unless it be somewhat that you would not otherwise part with, which is worth more to some one man

(c) Lev. 25. 14. Prov. 20. 14.

than to others, or one that in liberality will give you more.

2. That you do as you would be done by, if you were in the same circumstances with the other; supposing your own desires just.

3. That you work not on the ignorance or necessities of another, to get more or take less than the worth.

4. And therefore that you deceive him not by hiding the fault of what you sell, nor by any false words or wiles.

5. That if a man be overseen, you hold him not to his bargain to his loss, if you can release it without a greater loss. Yet that you stand to your own word to him if he will not discharge you. More I omit. (d)

Q. 14. *Is it lawful to take Usury, or gain for Money lent?*

A. The great difference of mens judgments about Usury, should make all the more Cautelous to venture on none that is truly doubtful. I shall give my Judgment in some Conclusions.

1. It is evident that Usury of other things as well as of Money was forbidden the Jews; *Deut.* 23. 19, 20. *Lev.* 25. 36, 37. *Exod.* 22. 25. And by Usury is meant any thing more than was lent taken for the use of it.

2. It is manifest the word [*Nesheck*] signifying *biting*, Usury, that it is unmerciful hurting another that is here meant.

3. It is manifest that it was to the *Poor* that this manner of lending was not to be used: And that

only to a Brother or *Israelite*, who also might not be bought as a forced Servant; But to a Stranger it was lawful.

4. The *Israelites* then used no Merchandize, or Buying and Selling for gain. They lived on Flocks, Herds and Vineyards and Figtrees. So that it is only taking usury of any thing that was lent to the needy, when Charity bound them to relieve them by lending, that is here meant.

5. To exact the Principal or thing lent was as truly forbidden, when the Poor could not pay it. And so it was to deny to give him freely in his need.

6. All this plainly sheweth that this supposeth a case in which one is bound to use Mercy to another in want, and that it is meer unmercifulness that is here forbidden.

7. The Law described the sin, and the Prophets when they speak against Usury do but name it; making no new Law, but supposing it described in the Law before.

8. The Law of *Moses* as such bound not the rest of the World, nor bindeth Christians now, 2 *Cor.* 3.

9. Therefore there is no Usury forbidden but what is against the Law of *Nature*, or the *Supernatural Revelation of Christ*

10. The Law of *Nature* and of *Christ* forbid all *Unjustice* and *Uncharitableness*, and therefore all *Usury* which is against *Justice* or *Charity*. Every man must in Trading, lending and giving keep the two Grand precepts; [*Do as you would (justly) be done by*] and [*Love your Neighbours as your selves.*]

11. To take more for the Use than the use of the Money, Horse, Goods or any thing was really worth

to the *Uſer*, is *iniuſtice*. And to take either *Uſe* or *Principal* when it will do more hurt to him that payeth it, than it is like to do good to our ſelves or any other to whom we are more obliged, is contrary to *Charity*: And ſo it is, *Not to Give where we are obliged to give.*

12. Merchandize or Trading by buying and ſelling for gain is real *Uſury*. They that lay out Money on goods, and ſell them for more than they gave for them, do take uſe or increaſe for their Money of the buyer: which was forbidden the *Iſraeliets* to Poor Brethren. And it is all one to make a Poor man pay one Shilling in the Pound for the uſe of the Money to buy Cloth with, as to make him pay one Shilling more than was paid for the cloth. And if a Draper be bound to lend a Poor man money to buy Cloth without uſe, he is as much bound to ſell him Cloth without gain.

13. Merchandize or Trading for gain is not unlawful, being uſed without *iniuſtice* and *uncharitable-neſs*.

14. Every one that hath Money is not bound to lend it at all: And not to lend it at all, is as much againſt the good of ſome borrowers, as to lend it and take but what the uſe of it was worth to them.

15. No more muſt be taken for Uſe, than the Uſer had real Profit by it; unleſs it be when the Rich are willing to pay more, or run the hazard, or what a man loſeth by one bargain he gets by another. (e)

16. Some Uſury is an Act of great Charity: *viz.* A Landlord offereth to ſell his Tenant his Land for

(e) *Deu.* 23. 29.

much less than the worth: The Tenant hath not Money to buy it: A Rich Neighbour told him [*The Land is also offered to me; but if you will, I will lend you Money on use to buy it, and pay me when you can.*] It was Wood-Land: The Tenant borrows the Money; and in two years sells the Wood which paid it all, and had the Land for almost nothing. Was not this charitable Usury. (f)

I knew a worthy Person that trading in Iron works, did partly for himself and partly in Charity, take to Use the Moneys of many honest mean people, that knew not else how to live or to use it; and from a small Estate he grew to purchase at least Seven thousand pound *per Annum* to himself and his Sons; was there any uncharitableness in this Usury? (g)

17. It is great uncharitableness in some, not to give use for Money, and Cruelty to set it out without use: As when poor Orphans are left with nothing but a little Money to maintain them, and abundance of Poor Widdows that have a little Money, and no trade to use it in, and must beg if they presently spend the stock; If they lend it the Rich or those that gain by it in trading, the gainers are unmerciful if they pay not use for it, as well as unjust.

18. They that say, we must not lend to make men rich, but only to the needy, do put down all common Trading: And forbid most young men to marry: For that which will maintain a single man plentifully, will not maintain a Wife and Children, and provide

(f) *Mat.* 25. 27. *Luk.* 19. 23. (g) *Prov.* 22. 16.

them necessary Portions : And if he must not endeavour to grow richer than he is, how shall he maintain them, who had but enough for himself before ? And how shall he be able to relieve the Poor, or do any such good works, if he may not endeavour to grow richer ?

Q. 15. If a Merchant find that it's usual to deceive the Custom-house, or poor men think Chimney-Money or other Legal Taxes to be an Oppression, may they not by Concealment save what they can ?

A. No : The Law hath given it the King, if you like not to be his Subjects on the Terms of the Law, remove into another Land ; If you cannot, you must patiently suffer here : It is no more lawful to rob the King than to rob another man.

Q. 16. Is it necessary to restore all that one hath wrongfully got ?

A. Yes, if he be able. (b)

Q. 17. What if he be not able ?

A. If he can get it by his Friends, he must ; if not, he must humble himself to him that he wrong'd, and confess the debt, and bind himself to pay him if ever he be able.

Q. 18. But what if it be a malicious man, that will disgrace or ruine him if he know it : Is he bound to Confess it ?

A. Humanity it self will tell a man that Repentance is the greatest Honour, next to Innocence ; and that a Repenting person that will do it at so dear a rate, is unlike to wrong him any more : And therefore we may suppose that there are few so inhumane as to undo such a penitent. But if

(b) *Exo.* 22. 5, 6, 12. *Lev.* 6. 4. *Luk.* 19. 8.

he that knoweth him have good cause to judge that the injured person will make use of his Confession, 1. To the wrong of the King or the Commonwealth, or the Honour of Christianity, or to a Greater hurt of the Confessor than the Confession is like to prove a good to any, he may then forbear such a Confession to the person injured, and send him secretly his Money by an unknown hand: or if he cannot pay him, Confess it to God and his spiritual Guide.

Q. 19. What if a man can restore it, but not without the wrong or ruine of his Wife and Children, who knew not of his sin?

A. His Wife took him with his debts, as he did her; and this is a real debt: She can have no right by him in that which he hath no right himself to: And he cannot give his Children that which is none of his own.

Q. 20. What if I wrong'd a Master but in some small matter in Marketting, which is long since gone?

A. The debt remaineth: And if you have the Value you must offer satisfaction; Though its like, that for small things few will take it; But you must Confess the fault and debt: And forgiveness is equal to Restitution.

Q. 21. What if those that I wronged be dead?

A. You owe the value to those that they gave their Estate to: Or if they be dead, to the next Heirs: And if all be dead, to God in some use of Charity.

Q. 22. What if any Father got it ill, and left it me?

A. He can give you no Right to that which he had none to, himself; sinfull keeping is Theft as well as sinfull getting.

Q. 23.

Q. 23. *What if the thing be so usual as well as small, as that none expect confession or restitution: As for Boyes to rob Orchards?*

A. Where you know it would not be well taken, Restitution is no duty: But if you have opportunity it is safest to confess.

Q. 24. *Is it Thievery to borrow and not pay?*

A. Deceitfull borrowers are of the worse sort of Thieves, against whom one cannot so well save his Purse as against others: And they would destroy all charitable lending by destroying mutual belief and trust. Many Tradesmen that after break, do steal more and wrong more than many High-way Robbers that are hanged. But it is not all Breakers that are so guilty. (i)

Q. 25. *What borrowing is it that is Theft?*

A. 1. When you have no intent to pay. 2. When you know that you are not able to pay, nor like to be able. 3. When there is a great hazard and danger of your not paying, with which you do not acquaint the Lender, and so he consenteth not to run the hazard. (k)

Q. 26. *What if it would crack my Credit, and ruin my Trade if I should reveal the hazard and weakness of my Estate?*

A. You must not rob others for fear of ruine to your self. If you take his Money without his Consent, you rob him. And no man that is *Ignorant* is said to *consent*: If you hide that which would hinder him from consenting if he knew it, you have not really his consent, but rob him.

(i) *Rom.* 13. 8, 9. (k) *Psal.* 37. 21.

Q. 27. *What*

Q. 27. *What is the duty required in this eighth Commandement?*

A. To further the Prosperity or Estate of your Neighbour as you would do your own, that is, with the same sincerity.

Q. 28. *Must a man work at his Trade for his Neighbour as much as for himself: Or as much use his Estate for others?*

A. I said [with the same sincerity] not in the same manner and degree. For there are some duties of Beneficence proper to our selves as the Objects, and some common to others. And as Nature causeth the Eye to wink for it self, and the Gust to taste for it self immediately, and yet also consequently for every Members good, and principally for the whole Man, so every Man must get, possess and use what he can immediately for himself. But as a Member of the Body which hath a due regard to the good of every Member, and is more for the whole than for himself. (1)

Q. 29. *Who be the greatest breakers of this Commandement?*

A. 1. They that care for no body but themselves, and think they may do with their own as they list; as if they were absolute Proprietors; whereas they are but the Stewards of God: And it is the pleasure of the Flesh which is the use they think they may put all their Estates to.

2. Those that see their brother have need, and shut up the bowels of their compassion from him: (m)

(1) 1 Cor. 12. 21. Eph. 4. 28. (m) Deu. 15. 8. 11. Eph. 4. 28. Jam. 2. 16. 1 Joh. 3. 17. Mat. 25. Prov. 31. 20. Psal. 72. 13. Ezek. 16. 49.

that is, Relieve him not, when it is not for want of ability, but of compassion and will. Or that drop but some inconsiderable pittance to the Poor, like the crumbs or bones to the Dogs; the leavings of the Flesh, while they please their Appetites and Fancies with the rest, and live as he *Luk.* 16. who was cloathed in Purple and Silk, and fared sumptuously or deliciously daily, while the Poor at the door had but the Scraps. That make so great a difference between themselves and others, as to preferre their *own Superfluities and Pleasures*, before the *Necessities of others*, even when multitudes live in distressing Poverty.

3. Those that live Idly, because they are (*n*) rich or slothfull, and think they are bound to labour for none but themselves: whereas God bindeth all that are able, to live in some profitable Labour for others, and to give to them that need. So also they that by Prodigality, Drunkenness, Gaming, Luxury or other Excess, disable themselves to relieve the Poor.

4. Those that out of a covetous worldly Mind, heap up Riches for themselves and their Children, † to leave a Name and great Estate behind them (that their Children may as hardly be saved as themselves;) As if all that they can gather were their Childrens due, while others better than they are utterly neglected.

5. Those that give with grudging, or make too great a matter of their Gifts, and set too high a Price upon them, and must have it even extorted from them.

(*n*) *Prov.* 31. 2 *Theff.* 3. †] *Nabal.*

6. Those that neglect to pay due wages to them that labour for them, and would bring down the Price below its worth, so that poor Labourers cannot live upon it: And that strive in all their Bargainings to have every thing as cheap as they can get it, without respect to the true worth, or the Necessities of others. (o)

7. Those that help not to maintain their own Families and Kindred as far as they are able.

Q. 30. *Who are the greatest Robbers, or breakers of both parts of this Command, Negative and Preceptive?*

A. 1. Emperours, Kings and other Chief Rulers, who oppress the People, and impoverish them, while they are bound by Office to be Gods Ministers for their good. (p)

2. Soldiers who by unjust Wars destroy the Countreys, or in just war unjustly rob the People: O the Woful ruines that such have made! So that Famine hath followed the Poverty and desolations, to the death of Thousands.

3. Unrighteous Judges, who for Bribes or Partiality, or culpable ignorance, do fine righteous men, or give away the Estates of the just, and do wrong men by the pretence of Law, Right and Justice, and deprive the just of their remedy.

4. Perfidious Patrons, who Simoniacally Sell, or Sacrilegiously alienate, the devoted maintenance of the Church.

5. Much more those Rulers and Prelates who

(o) 1 Tim. 5. 8. Jam. 5. 4, 5. (p) Exo. 3. 9, 10. Psal. 12. 5, 6. Prov. 28. 16. Psal. 73. 8. Eccle. 4. 1, 2. 1 Sam. 12. 3, 4.

factiously, maliciously or otherwise culpably, silence and cast out Faithful Ministers, Sacrilegiously alienating them from the Work of Christ, and the Churches service, to which they were consecrated and devoted, and casting them out of their publick ministerial Maintenance. (q)

6. All Persecutors who unjustly fine men and deprive them of their Estates, for not sinning against God by Omission or Commission: especially when they ruine multitudes.

7. Cruel, oppressing Landlords who set their poor Tenants such hard Bargains as they cannot live on. (r)

8. Cruel Lawyers, and other Officers, who take such Fees as undo the Clients; so that men that have not Money to answer their Covetous expectations, must lose their right.

9. Unmerciful Physicians, who consider not the scarcity of Money with the Poor; but by Chargeable Fees and Apothecaries bills, put men to die for want of Money. (s)

10. Unmerciful Usurers and Creditors, that will not forgive a debt to the poor, who have it not to pay.

11. People that rob the Ministers of their Tythes.

12. Cheaters, who by Gaming, false Playes, and tricks of Craft, or false Writings, Concealments, or by quirks in Law that are contrary to Equity, do beguile men of their right; (t) And especially the

(q) 2 Cor. 7. 2. (r) Isa. 5. 7. Jer. 6. 6. (s) Isa. 3. 12. & 19. 20. & 16. 4. (t) Lev. 19. 13. 1 Cor. 6. 7, 8. 1 Thes. 4. 6.

Poor, who cannot contend with them : Yea and some their own Kindred.

CHAP. XLII.

Of the Ninth Commandment.

Qu. 1. **W**hat are the Words of the ninth Commandment ?

A. **T**hou shalt not bear false witness against thy Neighbour.

Q. 2. *What is it which is herein forbidden ?*

A. All Falshood injurious to the innocency, right or reputation of another ; especially in witness-bearing, accusations or judgments contrary to publick Justice. The Act forbidden is Falshood : The object against which it is done, is our Neighbours good or right of any sort ? whether his good Name, or Estate, or Life, especially as it perverteth the hearers Judgment and Love, or publick Justice. (a)

Q. 3. *Is all Lying here forbidden ; or only injurious Lying ?*

A. All Lying is injurious, and forbidden. (b)

Q. 4. *What injury doth a jeasting Lie do to any one ? Or a Lye which only saveth the speaker from some hurt, without hurting any other ? Yea some Lies seem to be profitable and necessary. As if a Parent or Physician tell a Lie to a Child or Patient to get them to*

(a) Lev. 19. 11. Prov. 14. 5. (b) Col. 3. 9. Rev. 21. 17. & 22. 15.

take a Medicine to save their lives, or a Subject tell a lye to a Traytor or Enemy to save the Life of the King? Tell me I pray you, why God forbiddeth all such Lies?

A. 1. You must consider that God is the Author of Order: And *Order* is to the World it's useful disposition to it's Operations and Ends: Just as it is to a Clock or Watch, or a Coach, or Ship or any such Engine; Disorder the parts, and it's good for nothing: A Kingdom, Army, Church, or any Society, is essentiated by Order, without which it is destroyed. And the World of Mankind being made up of individual persons, the ordering of particular Men is the Chief thing to the Order of the humane World: As we dye, when disorder of parts or humors maketh the Body incapable of the Souls Operations. So a mans Soul is vitiated, and dead to it's Chief ends, when it's *Order* is overthrown. All Godliness and Morality is nothing but the *right Order* of the dispositions and acts of man, in our subordination to the Governing Will of God (which is our Law:) It is not another Substance that Grace maketh in us, but another *Order*. And all sin is nothing but the contrary *Disorder*: And that mans Words be the true and just Expression of his Mind, is a great part of the *Order* of his Words, without which it were better Man were speechless.

And 2. You must consider, that God hath made man a *sociable* Creature, and each one a part of the World, which is *One Kingdom* of God the Universal King. And that each part is more for the *whole* than for *it self*, becaule the *common welfare* of the *whole*, is better than of any *part*, as being a higher End of Government, and more illustriously shewing the Glory of God.

And

And 3. You must consider, that because God only knoweth the Heart, there can be no *Society* and *Conversation* but by *Words* and other *Signs*: And that without *mutual Trust*, there can be no *Society* of Love, Concord or mutual Help: But *utter distrust* is a *Virtual Warre*: There can be no Prince and Subjects, no Husband and Wife, no Pastor and Flocks, without *some trust*. And *Trustiness* is *Truth-telling*: So far as a Man is taken for a *Lyer*, he is not believed or *trusted*. (c)

4. You must consider, that if God should leave it to mans discretion in what cases to Lie, and in what not, and did not absolutely forbid it, *Selfishness*, *Interest* and *Folly* would scarce leave any *credibility* or *trustiness* in Mankind. For how can I know whether *your Judgment* now bid you not Lye, for some reason that I know not.

5. So that you see, that *Leave to Lie* when we think it *harmless*, would be but to pluck up a flood-gate of all deceit, untrustiness and utter confusion, which would shame and confound and ruine Societies and the World. And then it's easie to know that it is better that any mans *Commodity* or *Life* miscarry (which yet was scarce ever done meerly for want of a Lye) than that the World should be thus disordered and Confounded: As men sick of the Plague must be shut up rather than go about to infect the City; and some Houses must be blown up rather than the fire not be stopt. And as Souldiers burn Suburbs to save a City, &c. so no mans pri-

(c) *Prov.* 6. 17. & 12. 19, 22. & 13. 5. & 17. 7. 1 *Tim.* 1. 10. (d) *Rom.* 3. 7.

vate good must be pretended for the Corruption and Misery of the World. (e)

6. And Remember that Lying is the Devils Character and Work, and so the work and Character of his Servants. And Truth is the effect of Gods Perfection, and his Veracity so necessary to Mankind, that without it we could have no full assurance of the future blessedness which he hath promised: If *God* could *Lye*, our hopes were all shaken; for we should be still uncertain whether his Word be true. And Gods Laws and his Image must signify his perfection. (f)

Q. 5. *Wherein doth the Truth of words consist?*

A. In a threefold respect: 1. In a suitable significancy of the *Matter*: 2. In an agreeable significancy of the *Mind* of the Speaker. 3. And both these as suited to the Information of the hearer.

Q. 6. *What is false-speaking?*

A. 1. That which is so disagreeable to the *Matter* as to represent it falsely. 2. That which is so disagreeable to the Speakers *Mind*, as to represent it falsely to another. 3. That which speaketh the *Matter* and *Mind* aptly as to themselves and other hearers, but so as the present hearer who we know takes the Words in another sence, will by our design be deceived by them.

Q. 7. *Is all false speaking Lying, or what is a Lye?*

A. *Lying* properly signifieth a *culpable speaking* of *falsehood*: And it hath divers degrees of culpability. When falsehood is spoken without the speakers fault,

(e) 1 *King.* 22. 22. *Job.* 8. 44. *Tit.* 1. 2. *Heb.* 6. 18. (f) *Rom.* 3. 4

it is not *morally* to be called a Lie: Though improperly the *Hebrews* called any thing a *Lye* which would deceive those that trust in it: and so all men and Creatures though blameless are Lyars to such as overtrust them. (g)

Q. 8. Which are the divers degrees of Lying or Culpable false speaking?

A. 1. One is *privative*; When men falsely represent things by *Diminutive* Expressions: Things may be falsely represented by *defective* as well as by *Excessive* speeches: He that speaks of God, and Heaven and Holiness faintly as Good, saith a *grammatical truth*: But if he speak not of them as *Best* or *Excellent*, it is *Morally* a false Expression through defect. He that saith Coldly, To *Murder*, to be *Perjured*, to *Silence Christs Ministers unjustly*, is not well, as *Eli* said of his Sons Wickedness; or only saith, [*I cannot justify it,*] or [*It's hard to justify it*] saith a *Grammatical Truth*, but a *Moral falshood* by the extenuating words, as if he would persuade the hearer to think it some small or doubtful matter, and so to be impenitent.

2. He that speaketh falsely through *rashness*, *heedlessness*, neglect of just Information, or any ignorance which is Culpable, is guilty of some degree of Lying. But he that knowingly speaketh falsely, is a Lyar in a higher degree.

3. He that by *Culpable forgetfulness* speaks falsely, is to be blamed: But he that *Remembreth* and *Studieth* it, much more.

(g) *Prov.* 12. 17. *Psal.* 52. 4. & 120. 7. *Psal.* 116. 11. *Eph.* 5. 6.

4. He that lyeth in a *small matter* which seemeth not to hurt but perhaps to profit the Hearer, is to be blamed: But he that lyeth in *great matters*, and to the great hurt of others, much more.

5. He that speaketh either contrary to his *Mind*, or contrary to the *Matter* culpably, lyeth. But he that speaketh both contrary to his *Mind* and the *Matter*, lyeth worse.

6. He that by *Equivocation* useth *unapt* and *unsuitable expressions*, to deceive him that will misunderstand them, is to be blamed: But he that will stand openly bold-faced in a Lie, much more.

7. It is sin to speak Untruths of *our own*, which we might avoid: But it's much worse to *father them on God* or the *Holy Scripture*. (b)

8. It is sin by falshood to *deceive one*, but much more to deceive *multitudes*, even whole Assemblies or Countreys.

9. It is sin in a *private* man to Lie to another about small things: But much more hainous for a *Ruler*, or a *Preacher*, to deceive multitudes even in matters of *Salvation*.

10. It is a sin *rashly* to *drop* a falshood: But much greater to *write Books* or *dispute* for it, and *justify* it.

11. It is a sin to Lie from a *good intent*: But much more out of *envy*, *malice* or *malignity*.

12. It is a sin to lie in private Talk: But much more to lie to a Magistrate or Judge who hath power to Examine us.

13. It is a sin to *assert* an Untruth as aforesaid:

(b) 1 Cor. 15. 15. 1 Joh. 5. 10.

But much greater to *swear* it, or offer it to God in our *Profession* or *Vows*.

Q. 9. *Is all Deceiving of another a sin?*

A. No: There is great difference, 1. Between deceiving one that I am bound to inform, and one that I am not bound to inform: 2. And between deceiving one to his *benefit* or *harmlessly*, and to his hurt and injury: 3. And between deceiving him by *just means*, and by *unjust forbidden means*.

I. I am under no Obligation to inform a Robber or an usurping Persecutor as such. But to others I may be obliged to open the Truth.

II. I may deceive a Patient or Child to profit him, when I may not do it to hurt him.

III. I may deceive such as I am not bound to inform, by my *silence*, or my *looks*, or *gestures*, which I suppose he will misunderstand, when I may not deceive him by a Lie.

Q. 10. *Is it not all one to deceive one way or another?*

A. No: 1. I am not bound to open my Mind to all men: What right hath a Thief to know my Goods or Heart? or a Persecutor to know where I hide my self?

2. But I have before largely shewed you, that *Lying* is so great an evil against *common Trust* and *Society* in the World, as is not to be used for personal Commodity or Safety.

3. And other Signs, Looks and gestures being not appointed for the natural and common Indications of the Mind, are more left to humane Liberty and Prudence, to use for Lawful ends. As Christ, *Luk. 24.* made by his motion, as if he would have gone further: And even by words about *Cæsars* Tri-

bure, and other Cases, concealed his Mind, and oft denied the *Pharisees* a resolution of Questions which they put to him. Stratagems in a Lawful War are lawful, when by actual shews and seemings an Enemy is deceived.

Q. 11. *But the Scriptures mention many Instances of Equivocation and flat Lying, in the Egyptian Midwives, in Rahab, in David and many others, without blame, and some of them with great commendation and reward, Heb. 11?*

A. 1. It is *Gods Law* that tells us what's Sin and Duty, when the History oft tells us but what *was done*, and not how far it was *well or ill done*.

2. It is not the *Lie* that is commended in the Midwives and *Rahab*, but their Faith and Charity.

3. That which God *pardoneth* (as he did *Polygamy* and *rash Divorce*) to Godly men that are upright in the main, and specially such as knew it not to be sin, is not thereby *justified*; nor will it be so easily *pardoned to us*, who live in the clearer Gospel light.

Q. 12. *But when the Scripture saith, that All men are Lyars, and sad Experience seemeth to confirm it, what credit do we owe to Men, and what certainty is there of any History?*

A. History (by Writing or Verbal Tradition) is of so great use to the World, that Satan maketh it a chief part of his work, as he is the Deceiver and Enemy of Mankind, to corrupt it. And false History is a most hainous sin, and dangerous Snare, by which the great Deceiver keeps up his Kingdom in the World. Heathenism, Mahometanism, Popery, Heresie, and Malignity and Persecution, are all maintained

tained by false Tradition and History. Therefore we must not be too hasty or confident in Believing Man: And yet denying just Belief will be our sin and great loss.

Q. 13. *How then shall we know what and whom to believe?*

A. 1. We must believe no men that speak against God or his Word: For we are sure that God cannot lie: And the Scripture is his infallibly Sealed Word.

2. We must believe none that speak against the *Light of Nature* and common Notices of all Mankind: for that were to renounce Humanity: And the Law of Nature is Gods first Law. But it is not the Sentiments of Nature as depraved which is this Law.

3. We must believe no men against the common Senses of Mankind, exercised on their duely qualified Objects. Faith *contradicteth* not common Sense, though it goe *above it*. We are Men before we are Christians; and Sense and Reason are presupposed to Faith: The Doctrine which saith, *There is no Bread nor Wine* after Consecration in the Sacrament, doth give the lie to the Eyes, Taste and Feeling, and intellectual Perception of all sound men, and therefore not to be believed: For if Sense be not to be trusted, we know not that there is a Church, or a *Man*, or a *Bible* or any thing in the World, and so nothing can be believed. Whether all sound Senses may be deceived or not, God hath given us no surer way of certainty.

4. Nothing is to be believed against the certain Interest of all Mankind, and tending to their destruction; That which would damn Souls, or deny their Immortality and future Hope, or ruine the
Christian

Christian World or Nations, is not to be believed to be duty or lawfull: For *Truth* is for *Good*, and *Faith* is for *Felicity*; and no man is bound to such destructive things. (*i*)

5. Nothing is to be believed as absolutely certain, which depends on the *meer honesty* of the Speakers: For all men are liable to mistake or lie.

6. The more Ignorant, malicious, unconscionable, factious, siding, any man is, the less credible he is. And the wiser and nearer to the action any man is, and the more conscionable, peaceable and impartial he is, the more credible he is. An Enemy speaking well of a man, is so far more credible than a Friend: Multitudes, as capable and honest, are more credible than one.

7. As that Certainty which is called *Morall*, as depending on mens *Free-will*, is never absolute, but hath many degrees, as the witness is more or less credible; so there is a Certainty by mens Report, Tradition or History which is *Physical* and wholly *infallible*: As that there is such a place as *Rome*, *Paris*, &c. and that the Statutes of the Land were made by such Kings and Parliaments to whom they are ascribed; and that there have been such Kings, &c. For proof of which know, 1. That besides the *free acts*, the *Will* hath some acts as *necessary* as it is to the *Fire to burn*, viz. To Love our selves and Felicity, and more such. 2. That when all men of contrary Interest, Friends and Foes, agree in a matter that hath sensible Evidence, it is the Effect of such a *Necessitating Cause*. 3. And there is no Cause in Nature that can make them so agree in a

(*i*) 1 *Joh.* 4. 1, 2.

lie. Therefore it is a Natural Certainty. Look back to the sixth Chapter.

Q. 13. Why is false Witness in Judgement so great a sin?

A. Because it containeth in it all these odious Crimes conjunct: 1. A deliberate lie: 2. The wrongfull hurting of another, contrary to the two great Principles of Converse, Justice and Love: 3. It depriveth the World of the benefit of Government and Judicatures: 4. It turneth them into the plague and ruine of the innocent: 5. It blasphemeth or dishonoureth God, by whose Authority Rulers judge, as if he set up Officers to destroy us by false Witnesses, or knew it not, or would not revenge Injustice. 6. It overthroweth humane Converse and Safety, when Witnesses may destroy whom they please, if they can but craftily agree. (k)

Q. 14. Is there no way to prevent this danger to Mankind?

A. God can do it: If he give wise and righteous Rulers to the World, they may do much towards it: But wicked Rulers use false Witnesses as the Devil doth, for to destroy the Just. As Jezebel did.

Q. 15. How should good Rulers avoid it?

A. 1. By causing Teachers to open the danger of it to the People. 2. Some old Canons made invalid the Witness of all notorious wicked men: How can he be trusted in an Oath, that maketh no Conscience of Drunkenness, Fornication, Lying or other Sin?

(k) *Mat.* 26. 62. & 27. 13. *Mar.* 14. 55, 56. *Num.* 35. 30. *Act.* 6. 13. *Deu.* 19. 16, 17, 18. *Pro.* 6. 19. & 12. 17. & 21. 28. & 25. 18. *Pf.* 35. 11.

Q. 16. How

Q. 16. How then are so few destroyed by false Witnesses?

A. It is the wonderful Providence of God, declaring himself the Governour of the World: that when there are so many thousand wicked men, who all have a mortal hatred to the Godly, and will daily Swear and Lie for nothing; and any two of these might take away our Lives at pleasure, there are yet so few this way cut off. But God hath not left himself without witness in the World, and hath revenged false Witnesses on many, and made Conscience a terrible Accuser for this Crime. (l)

Q. 17. What is the positive Duty of the ninth Commandment?

A. 1. To do Justice to all men in our places.

2. To defend the Innocent to the utmost of our just Power. If a Lawyer will not do it for the Love of Justice and Man, without a Fee when he cannot have it, he breaketh this Commandment.

3. To reprove Backbiters, and tell them of their Sin.

4. To give no Scandal, but to live so blamelessly that Slanderers may not be believed.

5. On all just occasions especially to defend the Reputation of the Gospel, Godliness and Good men, the Cause and Laws of God, and not silently for self saving to let Satan and his Agents make them Odious by Lies, to the Seduction of the Peoples Souls. (m)

(l) *Prov.* 19. 5. 9. (m) *Prov.* 25. 23. *Psal.* 25. 2, 5.

CHAP. XLIII.

Of the Tenth Commandment.

Qu. 1. **W**Hat are the Words of the Tenth Commandment?

A. Thou shalt not Covet thy Neighbour's House: Thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

Q. 2. What is forbidden here, and what Commanded?

A. 1. In summe, the thing forbidden is SELFISHNESS, and the thing Commanded is to LOVE OUR NEIGHBOUR AS OUR SELVES.

Q. 3. Is not this implied in the five foregoing Commandements?

A. Yes: and so is our LOVE to GOD in all the Nine last. But because there are many more particular Instances of Sin and Duty than can be distinctly named and remembred, God thought it meet to make two *General Fundamental Commandements* which should contain them all: which Christ calleth the *first and second Commandment*, *Thou shalt Love the Lord thy God with all thy Heart, &c.* And *thou shalt Love thy Neighbour as thy Self.* The first is the Summary and root of all the duties of the other nine, and specially of the second, third and fourth. The Other is the Summary of the second Table duties: And it is placed

placed last, as being instead of all unnamed instances. As the Captain leads the Souldiers, and the Lieutenant brings up the rear. (a)

Q. 4. *What mean you by the Sin of SELFISHNESS?*

A. I mean that inordinate *self-esteem, self-love and self-seeking, with the want of a due proportionable Love to others*, which engageth men against the good of others, and inclineth them to *draw from others to themselves*: It is not an ordinate Love of our selves, but a diseased self-love. (b)

Q. 5. *When is Self-Love Ordinate? and when is it Sinful?*

A. That which is ordinate, 1. Valueth not a mans Self blindly above his Worth: 2. It employeth a man in a due care of his own Holiness, Duty and Salvation. 3. It regardeth our Selves but as little members of the common great body, and therefore inclineth us to Love others as our selves, without much partial disproportion, according to the divers degrees of their antiableness, and to Love publick good, the Church and World, and much more God above our selves. 4. It maketh us studious to do good to others, and rejoyce in it as our own, rather than to draw from them to our selves. (c)

II. Sinful selfishness, 1. Doth esteem and love and seek *self-interest above it's proper worth*: It is over deeply affected with all our own concerns. 2. It hath a low, disproportionable Love and regard of

(a) *Mat. 19. 19. Luk. 10. 27. Rom. 13. 9. Lev. 16. 24. Mar. 8. 34.* (b) *Jer. 45. 5. Mat. 16. 22, 23. Luk. 14. 26, 29, 32, 33.* (c) *Phil. 2. 4, 21 & 1 Cor. 12. & 10. 24.*

others good. 3. And when it groweth to full malignity, it maketh men envy the prosperity of others, and covet that which is theirs, and desire and rejoyce in their disgrace and hurt, when they Stand against mens Selfish Wills: and to endeavour to draw from others to our selves: *Selfishness* is to the Soul like an Inflammation or Impostume to the Body; which draweth the Blood and Spirits to it self, from their due and Common course, till they corrupt the inflamed part.

Q. 6. *What mean you by Loving others as ourselves?*

A. Loving them as members of the same Body or Society (the World or the Church as they are) impartially with a Love proportionable to their worth, and such a careful, practical, forgiving, Patient Love, as we Love our selves. (d)

Q. 7. *But God hath made us Individual persons, with so peculiar a Self-love, that no man can possibly love another as himself?*

A. 1. You must distinguish between *sensitive Natural Love*, and *Rational Love*. 2. And between *Corrupt*, and *Sanctified Nature*.

1. Natural Sensitive Love is stronger to ones *Self*, that is, (more *sensible of self-interest*) than to all the World. I *feel* not anothers Pain or Pleasure, in it self. I hunger and thirst for my self: A Mother hath that Natural Sensitive Love to her own Child (like that of Bruits) which she hath not for any other. (e)

2. Rational Love valueth and loveth, and prefer-

(d) Col. 3. 12, 13. 1 Cor. 13. Eph. 4. 1, 2.
 (e) Prov. 14. 10.

reth every thing according to the degree of its amiableness, that is, it's *Goodness*.

3. Rational Love destroyeth not Sensitive; but it *Moderateth* and *Ruleth* it, and Commandeth the *Will* and *Practice* to *preferre* and *desire* and seek and delight in higher things, (as Reason ruleth Appetite, and the Rider the Horse;) and to deny and forsake all carnal or private Interests, that stand against a greater good.

4. Common Reason tells a man, that it's an unreasonable thing in him that would not dye to save a Kingdom; Much more that when he is to love both himself and the Kingdom inseparably, yet cannot Love a Kingdom, yea or more excellent persons, above himself. But yet it is Sanctification that must Effectually overcome inordinate self-Love, and clearly illuminate this Reason, and make a man obey it. (f)

5. To conquer this *Selfishness* is the summe of all Mortification, and the greatest Victory in this World: And therefore it is here perfectly done by none: but it's done most where there is the greatest Love to God, and to the Church and publick good, and to our Neighbours.

Q. 8. *What is the sinfulness and the hurt of Selfishness?*

A. 1. It is a Fundamental Errour and Blindness in the Judgment: We are so many Poor Worms and little things; And if an Ant or Worm had Reason, should it think it's Life or Ease or other interest

(f) 1 Cor. 10. 33. Tit. 1. 8. Jam. 3. 15, 17. Col. 1. 24.

more valuable than a Mans, or than all the Countreys?

2. It is a fundamental Pravity and disorder of *Mans Will*: It is made to *Love Good* as *Good*, and therefore to Love most the greatest good. .

3. Yea it blindly casteth down and trampleth on all Good in the World which is above *self-interest*. For this prevailing Selfishness taketh a mans *self* for his ultimate end, and all things else but as *means* to his own Interest: God and Heaven and all Societies and all Virtue, seem no further Good to him than they are for his own good and welfare. And Selfishness so overcometh Reason in some, as to make them dispute for this fundamental Errour as a Truth, That there is nothing to be accounted *Good by me*, but that which is *Good to me* as *my interest* or *welfare*: And so that which is Good to others, is not therefore Good to me. (g)

4. And thus it blasphemously deposeth God in the Mind of the sinner; making him no further Good to us, than as he is a means to our *Good*; and so he is set quite below our selves: As if he had not made us for Himself, and to Love him as God, for his own Goodness.

5. I told you before (of the First Commandement) how this maketh every man his own Idol, to be Loved above God.

6. Yea, that the *Selfish* would be the Idols of the World, and have all men conformed to their Judgement, Wills and Words.

7. A Selfish man is an Enemy to the publick Peace

(g) *Prov.* 3. 5. & 20. 6. & 23. 4. & 25. 27. & 26. 5, 12, 16. & 27. 2. & 28. 11.

of all Societies, and of all true Unity and Concord: For whereas Holy persons as such have all one Center, Law and End, even God and his Will, the Selfish have as many *Ends* and *Centers* and Laws as they are persons. So that while every one would have his *own Interest*, *Will* and *Lust* to be the Common Rule and Center, it is by the wonderful overruling Power of God, that any order is kept up in the World; and because when they cannot be all Kings, they agree to make that use of Kings which they think will serve *their Interest* best.

8. A Selfish man so far can be no true Friend: For he loveth his Friend but as a Dog doth his Master, for his own Ends.

9. A Selfish Person is so far *untruſty*, and so false in Converse and all Relations: For he chooseth and changeth and useth all, as he thinks his own interest requireth. If he be a Tradesman, believe him no further than his interest binds him: If he be a Minister, he will be for that Doctrine and Practice which is for his Carnal Interest: If he be a Ruler, wo to his Inferiours. And therefore it is the highest point in policy, next Conscience and Common Obedience to God, to contrive if possible so to twist the Interest of Princes and People, that both may feel that they are inseparable, and that they must live and thrive or dye together. (b)

10. In a word, *Inordinate Selfishness*, is the grand pravity of Nature, and the Diseale and Confusion of all the World: whatever Villanies, Tyrannies, Rebellions, Heresies, Persecutions, or Wickedness you read of in all History, or hear of now on Earth, all

(b) *Phil.* 2. 4, 21.

is but the effects of this adhering by inordinate *self-love* to *self-interest*. And if *Paul* say of one branch of its effects [*The Love of Money is the root of all Evil,*] we may well say it of this radical Comprehensive sin.

Q. 9. *Alas! who is it that is not selfish? How Common is this sin! Are there then any Saints on Earth? Or any hope of a remedy?*

A. I. It is so Common and so strong, as that
1. All Christians should most Fear it, and Watch and Pray and Strive against it; 2. And all Preachers should more open the Evil of it than they do, and live themselves as against it and above it.

1. How much do most over-value their own dark Judgments, and weak reasonings, in comparison of others! (i)

2. How commonly do men measure the Wisdom or Folly, Goodness or Badness of other men, as they are *for* or *against* their selfish Interest, Opinions, Side or way!

3. How impatient are men if self-will, Reputation or Interest be Cross!

4. How will they stretch Conscience in Words, Deeds or Bargaining for gain!

5. How soon will they fall out with Friends or Kindred, if Money or Reputation come to a Controversie between them!

6. How little feeling Pity have they for another in Sicknes, Poverty, Prison or Grief, if they be but well themselves!

7. How ordinary doth Interest of Body, Reputation, Wealth; corrupt and change mens Judgments

(i) 1 King. 22. 8. 2 Chron. 18. 7.

in Religion: So that *Selfishness* and *Fleishly* interest chooseth not only other Conditions and Actions of Life, but also the *Religion* of most men; yea of too many Teachers of Self-denyal. (k)

8. And if Godly people find this and lament it, how weakly do they resist it, and how little do they overcome it.

9. And though every truly Godly man preferre the Interest of his *Soul* above that of his *Body*, how few get above a Religion of Caring and Fearing for *themselves*; to study more the Churches good, and more than that to Live in the delightful Love of God as the Infinite Good.

10. And of those that Love the Church of God; how many narrow it to their *sect* or *party*, and how few have an Universal impartial Love, to all true Christians as such. (l)

Q. 10. *Where then are the Saints, if this be so?*

A. All this sin is predominant in ungodly men, (saying that common Grace so far overcometh it in some few, that they can venture and lose their Estates and Lives for their special Friends, and for their Country:) But in all true Christians it is but in a subdued degree. (m) They hate it more than they Love it: They all Love God and his Church with a far higher Estimation than themselves, though with less passion. They would forsake Estate and Life rather than forsake Christ and a Holy Life. (n) They were not true Christians if they had not learnt to bear the Cross and Suffer. They seek and hope for

(k) 1 *Joh.* 15. (l) *Col.* 1. 4, 8. (m) 2 *Tim.* 3. 2. (n) *Luk.* 14. 26, 27, 33. 1 *Cor.* 13.

that Life of perfect Love and Unity where *Selfishness* shall never more divide us.

Q. 11. *What is it that maketh the Love of others so great a duty?*

A. 1. It is but to *Love God*, his *Interest* and *Image* in others. No man hath seen God: But rational Souls, and specially *Holy ones* are his *Image*, in which we must see and Love him. And there is no higher duty than to Love God.

2. Love maketh us meet and useful members in all Societies, especially in the Church of God. It maketh all to love the Common good above their own.

3. It maketh all men use their utmost power for the good of all that need them.

4. It overcometh Temptations to hurtfulness and division: It teacheth men patiently to bear and forbear: It is the greatest keeper of Peace and Concord. As one Soul uniteth all parts of the Body, one Spirit of Love uniteth all true Believers. It is the Cement of Individuals; the vital healing Balsom which doth more than Art to cure our Wounds. (o)

If all Magistrates *loved* the People as themselves, how would they use them? If Bishops and Teachers loved others as themselves, and were as loth to hurt them as to be hurt, and to reproach them as to be reproached, and to deliver them from Poverty, Prison or Danger, as to be safe themselves; what do you think would be the consequent?

How few would study to make others odious, or to ruine them? how few would backbite them, or censoriously condemn them, if they loved them as

(o) 1 Cor. 12. Eph. 4. 1, 2, 3, 16. Rom. 12. 9, 10.

themselves? If all this City and Kingdom loved each other as themselves, what a foretast would it be of Heaven on Earth! How delightfully should we all live together! Every man would have the good of all others to rejoice in as his own; And be as ready to relieve another as the right hand will the left. We can too easily forgive our selves our faults and errors; and so should bear with others. (p)

Love is our Safety: who is afraid of any one who he thinks loveth him as himself? who is afraid that he should persecute, imprison or destroy himself, unless by ignorance or distraction? Love is the delight of Life, when it is mutual and is not disappointed: what abundance of Fears, and Cares and Passions, and Law-suit's would it End? it is the fulfilling of the preceptive part of the Law; and as to the penal part, there is no use for it where Love prevaieth: To such saith *Paul*, there is no Law: They are not without it, but *above it* so far as it worketh by fear. (q)

5. Love is the Preparation and *Foretast* of *Glory*. Fear, Care and Sorrow are distantly preparing works; but it's *Joyful Love* which is the *immediate Preparation* and foretast: There is no War, no Persecution, no Hatred, Wrath or Strife in Heaven: But perfect Love, which is the uniting Grace, will there more nearly unite all Saints, than we that are in a dividing world and body, can now conceive of or perfectly believe.

(p) 2 Cor. 2. 4, 8. & 8. 7, 8, 24. (q) Rom. 13. 10. Gal. 5. 6, 13, 22. Phil. 1 15, 17. & 2. 1, 2, 3. 1 Thes. 4. 4. 1 Tim. 6. 11. Heb. 13. 1, 2. 1 Joh. 4. 7, 18. Eph. 4. 16.

Q. 12. *Is there any hope that Love should reign on Earth?*

A. There is hope that all the Sound Believers should increase in Love, and get more victory over *Selfishness*: For they have all that Spirit of Love, and obey Christs last and great Command, and are taught of God to Love one another; yea they dwell in Love, and so in God, and God in them; and it will grow up to Perfection.

But I know of no hope that the Malignant Seed of *Cain* should cease the hating of them that are the Holy seed; save as Grace converteth any of them to God: Of any Common or universal Reign of Love, I see no Prognosticks of it in Rulers, in Teachers or any others in the World: Prophecies are dark: But my greatest hope is fetcht from the three first Petitions of the Lords Prayer, which are not to be put up in Vain.

Q. 13. *What should we do towards the increase of Love?*

A. 1. Live so blamelessly that none may find just matter of hatred in you. (s)

2. Love others whether they Love you or not. Love is the most powerful cause of Love.

3. Do hurt to none but by necessary Justice or defence: And do as much good as you can to all.

4. Praise all that is good in men, and mention not the Evil without necessity.

5. Do all that you can to make men Holy, and winne them to the Love of God; And then they will Love each other by his Spirit and for his sake.

(r) *Jam.* 2. 8. (s) *1 Pet.* 2. 17. & 3. 8.

6. Do all that you can to draw men from sinfull worldly Love: For that Love of the World which is Enmity to God, is also Enmity to the love of one another. Further than you can draw men to center in Christ and in holy Love, there is no hope of true Love to others.

7. Patiently suffer wrongs rather than provoke men to hate you by unnecessary seeking your right or revenge.

Q. 14. *Is all desire of another mans unlawfull?*

A. All that is to his hurt, los and wrong. You may desire another mans daughter to Wife, by his Consent; or his House, Horse or Goods when he is willing to sell them: But not else. (t)

Q. 15. *But what if in gaming, betting or trading, I desire to get from him, though to his los?*

A. It is a covetous, selfish, sinfull desire: You must desire to get nothing from him to his los and hurt.

Q. 16. *But what if he consent to run the hazard, as in a Horse-race, a Game, a Wager, &c? It's no wrong to a Consenter?*

A. The very desire of hurtful drawing from him to your self, is selfish sin: If he consent to the hazard, it is also his covetous desire to gain from you: And his sin is no excuse for yours: And you may be sure it was not the *Los* that he consented to: But if he do it as a *Gift*, it's another Case. (u)

Q. 17. *What be the worst sorts of Covetousness?*

A. 1. When the Son wisheth his Fathers death for his Estate.

(t) *Psal.* 10. 3. *1 Cor.* 5. 10, 11. & 6. 10. *Eph.* 5. 5. *Luk.* 12. 15. (u) *Act.* 20. 33. *1 Tim.* 6. 10.

2. When

2. When men that are Old and near the Grave, still covet that which they are never like to need or use.

3. When men that have abundance are never satisfied, but desire more.

4. When they will get it by Lying, Extortion or other wicked means, even by Perjury and Blood, as *Jezebel* and *Ahab* got *Naboths* Vineyard.

5. When Princes not content with their just Dominions, invade other Mens, and plague the World with unjust Warres, Blood and Miseries, to enlarge them. (x)

Q. 18. *How differ Charity and Justice?*

A. Charity Loveth all because there is somewhat in them lovely; and doth them good without respect to their *Right*, because we love them. Justice respecteth men as in the same Governed Society (under God or Man) and so giveth every man his due.

Q. 19. *Is it Love or Justice that saith, Whatever you would that men should do to you, do ye also to them?]*

A. It is both. Justice saith, Do right to all, and wrong to none, as you would have them do to you. Charity saith, Love and pity and relieve all to your power, as you would have them Love, Pity and Relieve you.

Q. 20. *Hath this Law no exceptions?*

A. It supposeth that your own Will for your selves be just and good: If you would have another make you drunk, or draw you to any sinfull or un-

(x) *Jesh.* 7. 21. *Mic.* 2. 2. *Pro.* 21. 26. *Hab.* 2. 9. *Exod.* 18. 21. *Prov.* 28. 16.

clean Pleasure, you may not therefore do so by them. But do others such right and good as you may lawfully desire they should do to you.

Q. 21. What are those Foundations on which this Law is built?

A. 1. That as God hath made us Individual Persons, so he is the free Distributer of his allowance to every Person, and therefore we must be content with his allowance, and not covet more.

2. That God hath made us for Holiness and endless Happiness in Heaven: And therefore we must not so Love this World, as to covet fulness, and desire more of it than God alloweth us. (y)

3. That God hath made every man a member of the humane World, and every Christian a Member of the Church, and no one to be self-sufficient, or Independent, as a World to himself: And therefore all men must Love themselves but as Members of the Body, and Love the Body or publick good above themselves, and Love other Members as their place and the common Interest doth require. (z)

4. That we are not our own, but his that did Create us and Redeem us: And therefore must Love our selves and others, as His, and according to his Will and Interest; and not as the selfish narrow Interest tempteth us.

5. That the Faithful are made Spiritual by the sanctifying Spirit; and therefore favour the things of the Spirit, and referre all outward things thereto: And therefore must not so over-value Provision

(y) *Heb.* 13. 5. *1 Tim.* 6. 8. *Phil.* 4. 11. *1 Joh.* 2. 15. *Pf.* 119. 36. *Ezek.* 33. 31. (z) *1 Cor.* 12. & 6. 20. & 7. 23.

for the *Flesh* as to *Covet* and *draw* from others for its pleasure. (*)

So that i. As the *first Greatest Command* engageth us wholly to God as our Creator, Redeemer and Sanctifier, against that SELFISHNESS which is the *Idol-Enemy* to God, including the Privation of our LOVE to him, and against the Trinity of his Enemies, the FLESH which would be first pleased, the WORD which it would be pleased by, and the DEVIL who deceiveth and tempteth men by such Baits of Pleasure; (†) Even so this tenth (which is the second summary Command) engageth us to Love God in our *Brethren*, and to Love them according to his Interest in them, as Members of the same Society, with an impartial Love, against that SELFISHNESS which is the Enemy of impartial Love, and Common good, and against the Lusts of the FLESH which would be first pleased, and the WORLD which is the Provision which it coveteth, and the DEVIL who would by such worldly baits and FLESHLY Pleasure deceive Mankind into ungodliness, sensuality, malignity, mutual enmity, contention, oppression, persecution, perfidiousness, and all iniquity; and finally into endless misery, in separation from the God of Love, and the heavenly perfected united Society of LOVE. (†)

And this is the true meaning of the tenth Commandment.

(*) *Rom.* 8. 6, 7, 8. *Rom.* 13. 13. *Luk.* 12. 21. *Mat.* 7. 22. (†) *Eph.* 5. 3. *Col.* 3. 5.

CHAP. XLIV.

Of the Sacred Ministry, and Church, and
Worship.

Qn. 1. **T** Hough you have opened the Doctrine of the Catholick Church, and the Communion of Saints, before in Expounding the Creed, because the Sacraments cannot be understood, without the Ministry and Church, will you first tell us what the Ministerial Office is?

A. The Sacred Ministry is an Office instituted by Christ, in subordination to his Prophetical Office, to Teach, and to his Priestly Office, to Intercede in *Worship*, and to his Kingly Office, to be Key-bearers of his Church, to trie and judge of mens title to its Communion; And this for the converting of the Infidel World, the gathering of them into the Christian Communion, and the helping, guiding and edifying them therein. (a)

Q. 2. Are they Ministers in Office to any but the Church?

A. Yes: their first work is upon the *World*, to make them Christians, and gather them into the Church by Teaching and Baptizing them. (+)

Q. 3. Is not that the common work of Lay-men that are no Officers?

(a) *Mat.* 28. 19, 20. & 16. 19. *Act.* 2. 42. *Ro.* 1. 1, 2. *Mat.* 24. 45. & 22. 3, 4. 1 *Cor.* 4. 1, 2. (+) *Act.* 14. 23, & 20. 28. *Tit.* 1. 5. 1 *Tim.* 3.

A. Lay-men must do their best in their capacity and station; but 1. Officers do it as *separated* to this work, as their Calling: 2. And accordingly do it by a special Commission and Authority from Christ: 3. And are tryed, chosen and dedicated thereto, as specially qualified.

Q. 4. *What must Christs Ministers say and do for the Worlds Conversion?*

A. *Luk.* 14. and *Mat.* 22. tell you: They must tell men of the Marriage Feast, the blessed Provision of Grace and Glory by Christ, and by Evidence and Urgency compell them to come in. More particularly,

1. They must speak to sinners as from God, and in his Name, with a [*Thus saith the Lord.*] They must manifest their Commission, or at least, that the *Message* which they bring, is his; that men may know with whom they have to do; and that he that despiseth, despiseth not men but God. (*b*)

2. They must make known to Sinners their sinfull, dangerous and miserable State, to convince them of the necessity of a Saviour. As if they should say, [*He that hath no sin, that is no Child of Adam, that shall not die and come to Judgment, that needs no Saviour, Pardon and Deliverance; Let him neglect our Invitation: But Sin and Miserie are all mens necessity.*]

3. They are to tell men what God hath done for them by Christ; what a Saviour he hath given us: What Christ hath done and suffered for us. (***)

(*b*) *Act.* 26. 17, 18. *Luk.* 10. 16. *1 Thess.* 4. 8. *Mat.* 9. 13. *Luk.* 24. 47. (***) *Job.* 3. 16. *Heb.* 10. 14. *Rom.* 3. 1. 10. *Tit.* 2. 14.

4. They are to tell men what Grace and Glory is purchated for them, and offered to them, and what they may have in Christ and by him.

5. They are to tell men how willing God is of mens Recovery, so that he beseecheth them to be reconciled to him, and Ministers are sent to entreat them to accept his Grace, who refuseth none that refuse not him.

6. They are to acquaint men with Gods Conditions, Terms and Expectations: Not that they give him any satisfying or purchasing Price of their own, but that they Accept his free gift according to its proper nature and use, and come to Christ that they may have Life; but that they come in time, and come sincerely and resolvedly, and believe and penitently return to God; for which he is ready to assist them by his Grace. (+)

7. They must acquaint men with the methods of the Tempter, and the hinderances of their Faith and Repentance, and what opposition they must expect from the Flesh, the World and the Devil, and how they must overcome them.

8. They must acquaint men what great Assistances and Encouragements they shall have from Christ; how good a Master, how perfect a Saviour and Comforter, how sure a Word, how sweet a Work, how good and honourable Company, and how many mercies here, and how sure and glorious a reward for ever: and that all this is put in the Ballance for their choice, against a deceitful transitory shadow. (c)

(+) 2 Cor. 5. 19, 20. Lusk. 14. 17. (c) 1 Thes. 3. 5. Eph. 6. 11. 2 Cor. 2. 11. Heb. 11. Heb. 12. 28, 29. 2 Cor. 4. 16, 18.

9. They must answer the carnal Objections of deceived Sinners, and shew them clearly that all is Folly that is said against Christ and their Conversion.

10. They must make men know how God will take it, if they unthankfully neglect or refuse his Grace, and that this will leave them without remedy, and greatly adde to their Sin and Milery, and that there is no more Sacrifice for sin, but a fearful looking for of Judgment, from that God who to such is a consuming fire: and that it will be easier for *Sodom* in the day of Judgment than for such. (*d*)

Q. 5. *In what manner must Christs Ministers preach all this?*

A. 1. With the greatest Gravity, and Holy Reverence, because it is the Message of God.

2. With the greatest Plainness: because men are dull of understanding.

3. With the clearest Proof and convincing Evidence, to conquer Prejudice, Darkness and Unbelief.

4. With powerful winning Motives, and urgent Importunity, because of mens disaffection and averness. And, O what powerful motives have we at hand, from Self-love, from God, from Christ, from Necessity, from Heaven and Hell! (*e*)

5. With Life and Fervency, because of the unspeakable importance of the Matter, and the deadness and hardness of mens Hearts.

6. With Frequency, in season and out of season,

(*d*) 2 *Tim.* 2. 25. *Tit.* 2. 8. *Heb.* 2. 3. & 10. 22, 23. (*e*) *Tit.* 2. 6, 7, 8. *Heb.* 5. 10, 11. 1 *Cor.* 1. 17, 18. *Mat.* 7. 29. *Act.* 2. 37.

because of mens aptness to lose what they have heard and received, and their need still to be carried on.

7. With Constancy to the end, that grace may be preserved and increased by degrees.

8. With seemly and decent Expressions, because of captious Cavilling hearers, and the Holiness of the work.

9. With Concord with all the Church of Christ, as preaching the same Faith and Hope.

10. By the Example of Holy practice, doing what we perswade them to do, and excelling them in Love, and Holiness, and Patience, and Victory over the Flesh and World: and winning them, not by Force, but by Light and Love. (*f*)

Q. 6. *What is it that all this is to bring men to?*

A. 1. To make men understand and believe what *God is* to them, what Christ is, what Grace and Glory are, as is aforesaid in the Christian Faith.

2. To winne mens Hearts to the Love of these, from the Love of sinful fleshly Pleasure, and to fix their Wills in a resolved Choice.

3. To engage them in the obedient Practice of what they Love and Choose, and help them to overcome all Temptations to the contrary. (*)

Q. 7. *Why will God have all this and the rest which is for the Church, to be an Office, Work of chosen, separated, consecrated Persons?*

A. 1. It is certain that all men are not fit for it, (Alas too few!) The Mysteries of Godliness are deep

(*f*) 1 Cor. 14. 2 Tim. 2. 15. 1 Pet. 3. 16. Act. 20. 25. 29. 31, 32. (*) Act. 20. 21.

and great. The Chains of Sinners are strong: and God useth to work according to the suitableness of means. Great abilities are requisite to all this: And God would not have his cause and work dishonoured, by his Ministers unfitness: Alas! unfit men have been the Churches great Calamity and Reproach. (g)

2. God would have his work Effectually done; and therefore by men that are wholly devoted to it. Were they never so able, if they have avocations and do it by the Halves, dividing their Labours between it and the World, this will not answer the Necessity and the End: Even a *Paul* must do it publickly and from House to House, night and day with Tears, *Act.* 20. 20, 28. It must be done *in season and out of season*, 2 *Tim.* 4. 1, 2. *Timothy* must meditate on these things, and give himself wholly to them, 1 *Tim.* 4. 15. *Paul* was separated to the Gospel of God, *Rom.* 1. And Ministers are Stewards of his Mysteries, to give the Children their Meat in season.

3. It is much for the Comfort of the Faithful to know that it is by Gods own ordained Officer, that his Message of Invitation, and his Sealed Covenant, Pardon and Gift of Christ and Grace, are delivered to them. (h)

4. The very being of an Ordered Church requireth a Guiding official part: It is no Ruled Society without a Ruler: No School without a Teacher. Men must know to whom to go for Instruction: The Law was to be sought from the mouth of the Priest, as the Messenger of the Lord of Hosts, *Mal.*

(g) 1 *Tim.* 3. 16, 1, 2. *Tit.* 1. 6, 9. 2 *Tim.* 2. 15.
2 *Tim.* 2. 2. 1 *Tim.* 4. 15. (h) 2 *Cor.* 5. 19.

2. 7. Read *Act.* 14. 23. *Tit.* 1. 5. *Eph.* 4. 14, 15, 16. *1 Thes.* 5. 12, 13. *Luk.* 12. 42, 43.

5. The safety and preservation of the Truth requireth the Ministerial Office. As the Laws of *England* would never be preserved without Lawyers and Judges, "by the common People; so the Scriptures, and the Faith, Sacraments and Worship would never have been brought down to us as they are, without a stated Ministry, whose Interest, Office and Work it is continually to use them. See *1 Tim.* 5. 20. *Eph.* 4. 14. *Rom.* 16. 16, 17. *1 Tim.* 3. 15. *Heb.* 13. 7, 9, 17. None have leisure to do this great work as it must be done, but those that by Office are wholly separated thereto. Will you leave it to Magistrates, or to the People, who if they were able, have other work to do? Deny the Office, and you destroy the Church and Work.

Q. 8. *How are men called and separated to the Sacred Ministry?*

A. There are many things concurr thereto. The first Ministers were called immediately by Christ himself, and extraordinarily qualified: But ever since, all these things must concur:

1. A Common Obligation on all men to do their best in their places to propagate the Gospel and Church, and to save mens Souls, is presupposed, as a preparatory antecedent.

2. There must be necessary qualifying Abilities: 1. Natural Wit and Capacity. 2. Acquired improvement and so much Knowledge as must be exercised in the Office. 3. If Apt to Teach and Able, signified no more than to Read what is prescribed by others, a Child, Fool or an Infidel were Apt and Able. Ability for competent Utterance and Exercise. 4. And to his *Acceptance with God and his own Salvation, saving Faith*

Faith and Holiness is necessary. If you would know the necessary degrees of ability, it is so much without which the necessary acts of the Office cannot be done, *2 Tim. 2. 2.* The things that thou hast heard of me among many Witnesses, the same commit thou to Faithful men, who shall be able to teach others also.

3. The approving Judgment of other Senior Ministers is ordinarily necessary; For men are not to be the only Judges *themselves* where the publick interest is concerned. And the *Investing Ordination* of such, is the orderly *Solemnizing* of their entrance, and delivery of Christs Commission; and is that to the General Office of the Ministry, which Baptism is to Christianity, and Solemn Matrimony to Marriage, or Coronation to a King. This is not done by the Election of the People; It is not their Work to choose Ministers to the General Office, or men to call the World. (i)

4. To make a man the Pastor of a *particular Church* or Flock, the *consent* both of the Man and of the *Flock* is necessary; and to the well being also, the *Consent* of the Neighbour Pastors, and to *Peace* and *Liberty* the Princes. This is an *Ordination* or *Relation* which may be often renewed and changed; but the Ordination to the *General Office* is to be but once: To *license a Physician*, and to *choose him for my Physician* are divers things: And so it is here.

Q. 9. *What Laws or Canons have Pastors power, to make for the Church?*

A. 1. None to the *Universal Church*, for that hath no Ruler or Law-maker or Judge but Christ; man being utterly incapable of it.

(i) *2 Tim. 2. 2. Tit. 1. 5. Act. 14. 23. & 9. & 13. 2.*

2. None which shall Cross the Laws of Christ, in Nature or Scriptures.

3. None which are of the same kind and use with Christs own universal Laws, and no more needful to one Place or Age than to all: For this will accuse Christ, as if he had been defective in his own Legislation, when more must be added of the same kind. (k)

4. Taking the Word [*Laws*] strictly, Pastors as such have no Legislative power. But taking it *loosely*, for Mandates or Directions given by just Power, such as a Parent or Tutor hath, they may make such Laws as these: 1. Such as only enjoyn the obeying of Christs own Laws. 2. And such as only determine of such meer Accidents of Doctrine, Worship and Discipline, as Christ hath commanded in General, and virtually, and left the particular sort to humane determination of Governours (as Time, Place, Utensils, &c.) 3. Such as are not extended beyond the Churches of which they are Pastors, to others of whom they are no Rulers. 4. Such as being Indifferent are not made more necessary than their Nature and Use requireth; Nor used to the Churches Destruction or hurt, but to it's Edification. 5. Such as being mutable in the Reason or Cause of them, are not fixed. And continued when the reason of them ceaseth. (l)

Christ calleth us Ministers that we may not think we are Lords of his Heritage: Our Work is to ex-

(k) *Isa.* 33. 22. *Jam.* 4. 12. *1 Tim.* 4. 6. *1 Cor.* 3. 5. & 4. 1. (l) *Mat.* 20. 27, 28. *2 Cor.* 1. 24. *1 Pct.* 5. 1, 2, 3. *2 Cor.* 3. 6. *1 Pet.* 4. 9, 10, 11.

pound and apply his Laws and perswade men to obey them, and not to make Laws of our own of the same kind, as if we were his Equals, and Lords of his Church. It's true, he hath bid us determine of Circumstances to the Churches Edification, and the Pastor is Judge for the present Time and Place, what Chapter he shall read, what Text he shall preach on, and in what Method, what Psalm shall be Song and in what Tune, and such like: But who made him Lord of other Churches, to impose the like on them? Or how can he prove that the very same circumstances are necessary to all, when a day may alter the case with himself, which depends on mutable causes. If all the World or Land be commanded on such a day to read the same Psalm and Chapter, and occurrents make any Subject far more suitable, who hath power to deprive the present Pastor of his Choice, and to suppose Ministers *unable* to know what Subject to read or preach on, unless it be they that make such men Ministers that they may so rule them?

Q. 10. *Why must there be stated Worshipping Congregations?*

A. 1. For the Honour of God and our Redeemer, who is best honoured in united solemn Assemblies, magnifying him with one Mind and Heart and Mouth. (*m*)

2. For the preservation of Religion, which is so best exercised; honoured and kept up.

3. For the Benefit and Joy of Christians, who in such concordant Societies, receive Encouragement, Strength and Comfort.

(*m*) 1 Cor. 14. Heb. 10. 21, 22. Act. 14. 23.

4. For the due Order and Honour of the particular Churches and the whole.

Q. 11. *Is every worshipping Congregation a Church?*

A. The Name is not much worthy of a debate: There are divers sorts of Christian Assemblies which may be called [Churches.] 1. There are occasional accidental Assemblies that are not stated. 2. There are stated Assemblies like Chappels, which have only Curates, and are but Parts of the lowest political Governing Churches. 3. Christians statedly associated under such Pastors as have the Power of the Church Keyes for personal Communion in Holy Doctrine, Worship and Conversation, are the lowest sort of Political Governed Churches. 4. Synods, consisting of the Pastors and Delegates of these may be called Churches in a lax sense. 5. And so may a Christian Nation under one King. 6. And all the Christian World is one Catholick Church as Headed by Jesus Christ. 7. And the Roman Sect is a spurious Church, as it is headed by a humane uncapable Sovereign, claiming the Power of Legislation and Judgment over all the Church on earth.

Q. 12. *But how shall I know which is the true Church, when so many claim the Title; the Papists say it is only theirs?*

A. I have fully answered such doubts on the Article of the *Holy Catholick Church and Communion of Saints, in the Creed.* Either you speak of the *Whole Church*, or of a *Particular Church* which is but a Part. If of the *whole Church*, it is a foolish question, [How I shall know which is the *true Church*] when there is but one. If of a *Particular Church*, every true Christian Society (Pastors and Flocks) is a *true Church*, that is, a True Society as a part of the Whole.

Q. 13. *But*

Q. 13. But when there are divers contending Churches, how shall I know which of them I should joyne with?

A. 1 If they are all true Churches, having the same God, and Christ, and Faith, and Hope, and Love, You must *separate* from none of them, as Churches, though you may separate from their sins: But must communicate with them in all lawful Exercises, as occasion requireth. *2.* But your fixed Relation to a particular Pastor and Church peculiarly, must be chosen, as your own Case and Benefit, all things considered, doth require. When you can have free choice, the *Nearest* and *Ablest* and *Holyest* Pastor and Society should be chosen: When Violence interposeth, a Rulers will may do much to turn the scales for a tolerable Pastor and Society: if it make it most for the common good, and your Edification.

Q. 14. May men adde any thing to the prescribed Worship of God?

A. Worship is a doubtful Word; If you will call meer mutable Accidents and Circumstances by the Name of Worship, Man may adde to them, such as is putting off the Hatt, the Meetre and tune of Psalms, and such like. But men may do nothing which implyeth a defect in the Laws of Christ, and therefore may make no new Articles of Faith, or Religion, or any thing necessary to Salvation, nor any Sacraments or Ordinances of Worship of the same kind with Christs, much less Contrary thereto.

Q. 15. May we hold Communion with a faulty Church and Worship?

A. Or else we must have Communion with none on Earth: All our personal Worship is faulty; we

Joyn with them for Christian Faith and Worship. If the Minister say or do any thing contrary, it is his sin, and our presence maketh it not ours. Else we must separate from all the World. But we may not by false Professions, Subscribing, Swearing or Practicē, commit any sin our selves for the Communion of any Church on Earth. (n)

CHAP. XLV.

Of Baptism.

Qu. 1. **W**hat is Baptism.

A. It is a Sacred action (or Sacrament) instituted by Christ, for the Solemnizing of the Covenant of Christianity between God and Man, and the solemn investing us in the State of Christianity, obliging us to Christ, and for his delivering to us our Relation and right to him as our Head, and to the gifts of his Covenant. (a)

Q. 2. Why did Christ institute such a Ceremony as Washing in so great and weighty a Work as our Christening?

A. 1. A Soul in flesh is apt to use sense, and needs some help of it. 2. Idolaters had filled the World with Images and outward Ceremonies, and the Jews had been long used to abundance of Typical Rites; And Christ being to deliver the World from these,

(n) *Luk.* 4. 16. & 6. 6. *Mat.* 8. 4. (a) *Mat.* 28. 29. *Act.* 2. 38, 41. & 8. 12, 13, 16, 37, 38. & 19. 5. & 22. 16. *Rom.* 6. 3, 4. *Gal.* 3. 27. *Eph.* 4. 5. *Col.* 2. 12. *1 Pet.* 3. 21.

and teach them to Worship in Spirit and Truth, would not run into the extream of avoiding all sensible signs and helps, but hath made his Sacraments, few and fitted to their use, to be instead of Images, and mens vain Inventions and the Jewish burdens, as meet and sufficient helps of that kind to his Church, that men might not presume to set up any such things of their own, on pretence of need or usefulness.

Q. 3. What doth this great Sacrament contain?

A. 1. The Parties Covenanting and Acting: 2. The Covenant as on both parts, with the Benefits given of God, and the Duty professed and promised by man. 3. The outward signs of all.

Q. 4. Who are the Parties Covenanting and Acting?

A. God and Man: that is, 1. Principally God the Father, Son and Holy Ghost, and Ministerially under him, the Baptizing Minister: 2. The party baptized; And if he be an Infant, the Parent or Owner on his behalf:

Q. 5. In what Relations is God a Covenanter with man?

A. 1. As our Creator and Governour, offended by sin and reconciled by Christ, whom his Love gave to be our Saviour. 2. As Christ is our Redeemer and Saviour. 3. As the Holy Ghost is our Rgenerator and Comforter; sent by the Father and the Son.

Q. 6. In what Relation stands the person to be baptized?

A. As a Sinner miserable by guilt and pravity, and loss of his blessed Relation to God, but Redeemed by Christ and called by him, and coming to receive him and his saving Grace.

Q. 7. What is it that God doth as a Covenanter with the baptized?

A. You

A. You must well understand that two Covenanting acts of God are presupposed to Baptism, as done before. I. The first is Gods Covenant with Jesus Christ as our Redeemer by Consent; In which God requireth of him the work of mans Redemption as on his part, by perfect Holiness, Righteousness, Satisfactory Suffering, and the rest: And promiseth him as the reward to be Lord of All, and the saving and Glorifying of the Church with his own perpetual Glory. (*b*)

II. A Promise and *Conditional Covenant*, or *Law of Grace* made to lost Mankind by the Father and the Son, that whoever truly believeth, that is, becometh a true Christian, shall be saved. (*c*)

Now Baptism is the bringing of this *Conditional Promise* upon *mans consent* to be an *actual mutual Covenant*.

Q. 8. And what is it that God there doth as an actual Covenanting?

A. First, he doth by his Minister stipulate, that is, demand of the party baptized whether he truly consent to his part. And next on that supposition, he delivereth him the Covenant-gifts which at present are to be bestowed.

Q. 9. What be those?

A. 1. The Relation of a pardoned reconciled sinner and adopted Child of God, or that God will be his God in Love through Christ.

(*b*) *Joh.* 17. 1, 2, 3. & 3. 35. & 5. 22, 27. & 6. 39. (*c*) *Joh.* 3. 16. 2 *Cor.* 5. 19, 20. 1 *Joh.* 5. 11, 12. (*d*) 1 *Pet.* 3. 21, 22.

2. A Right and Relation to Christ as his actual Saviour, Head, Teacher, Intercessor and King.

3. A Right and Relation to the Holy Ghost, to be to Him the Illuminating, Sanctifying, quickening Spirit of Light and Love and Holy Life; and deliverance from the Devil, the World and Flesh, and from the Wrath of God. (e)

Q. 10. *What is it that God requireth of Man, and he professeth?*

A. That he truly believeth in this God the Father, Son and Holy Ghost, and *Presently* and *Resolvedly* consenteth to be *His* in these Relations, taking him as His God and Father, his Saviour and his Sanctifier, repenting of his sins, and renouncing the contrary Government of the Devil, World and Flesh. (f)

Q. 11. *What are the Outward signs of all this?*

A. 1. The Water, 2. And the Actions of both parties. I. The Action of the Minister on Gods part is to wash the body of the baptized with the Water, which in hot Countreys was by dipping them over head and taking them up. To signifie, 1. That they are washed from the guilt of Sin by the Blood of Christ. 2. And are as dead and buried to sin and the World and Flesh, and risen to a new and Holy Life and heavenly Hope. 3. And that by this act we are solemnly bound by God to be Christians.

II. The Action of the baptized is, To be a willing receiver of this Washing, to signifie, his believing and thankful receiving these free Gifts of Christ,

(e) Gal. 3. 27. 1 Cor. 12. 13. (f) Mat. 28. 19, 20. 1 Joh. 5. 7, 11, 12.

and his solemn self-engagement to be henceforth a Christian.

Q. 12. *Are Infants Capable of doing all this?*

A. No: They are personally capable of receiving both the *sign* and the Grace, even *Right to Christ* and *Life*, but not themselves of actual believing and covenanting with Christ.

Q. 13. *Why then are they baptized, who cannot Covenant?*

A. That you may understand this rightly, you must know. 1. That as Children are made Sinners and miserable by their Parents, without any act of their own; so they are delivered out of it by the free Grace of Christ, upon a Condition performed by their Parents: Else they that are visibly born in sin and misery should have no visible or certain way of Remedy: Nature maketh them as it were parts of the Parents, or so near as causeth their Sin and Misery: And this nearness supposed, God by free Grace hath put it in the power of Parents to accept for them the blessings of the Covenant, and to enter them into the Covenant of God, the Parents *Will* being instead of their own, who yet have none to Choose for themselves. (g)

2. That Baptism is the only way which God hath appointed for the entering of any one into the Christian Covenant and Church.

3. That the same Sacrament hath not all the same Ends and uses to all, but varyeth in some things as their capacities differ. Christ was baptized, and yet not for the remission of Sin: And the use of Circum-

(g) 1 Cor. 7. 14. Isa. 65. 23. Psal. 37. 26.
Act. 2. 39.

cision partly differed to the Old and to the Infants.

4. It is the Will of God that Infants be Members of the Christian Church, of which Baptism is the entrance. For 1. There is no proof that ever God had a Church on Earth in any age, of which Infants were not members.

2. The Covenant with *Abraham* the Father of the Faithful was made also with his Infant Seed, and Sealed to them by Circumcision. And the Females who were not circumcised, were yet in the Church and Covenant: and when the Males were uncircumcised forty years in the Wilderness, they were yet members of the Jewish Church: And *Deut.* 19. the Parents entered their little ones into the renewed Covenant: And Christ came not to cast all Infants out of the Church who were in before.

3. Christ himself saith, that he would have gathered *Jerusalem* as a Hen gathereth her Chickens, and they would not: so that he would have taken in the whole Nation, Infants and all that were in before.

4. And *Rom.* 11. it's said, that they were broken off by unbelief: Therefore if their Parents had not been unbelievers, the Children had not been broken off.

5. And *Christ himself* was *Head of the Church in his Infancy*, and entered by the Sacrament then in force, though as Man he was not capable of the work which he did at age: Therefore Infants may be members. (i)

(b) *Mat.* 23. 37. (i) *Mat.* 19. 13, 14. & 18. 3.

6. And he rebuked his Disciples that kept such from him, *because of such is the Kingdom of God: He would have them come as into his Kingdom.*

7. And plainly the Apostle saith to a believing Parent, that the unbeliever is sanctified to the believing (for the begetting of a Holy Seed) *else were your Children unclean, but now they are Holy; meer Legitimation is never called Holiness; nor are Heathens Children Bastards.* (k)

8. And most plainly, Christ when he instituteth baptism saith, *Go, Disciple me all nations, baptizing them:* which fully sheweth that he would have Ministers endeavour to Disciple and baptize Nations, of all which Infants are a part. (l)

9. And accordingly many Prophecies foretell, that Nations shall come in to Christ; and Christians are Called, *A Holy Nation.* And it's said [*The Kingdoms of the World are become the Kingdoms of the Lord and of his Christ.*]

Q. 14. *But though Infants be Church-Members, is it not better that their Baptism be delaycd till they know what they do?*

A. Christ knew what's best: And he hath told us of no other door of entrance into the visible Church regularly but by Baptism. And if he had intended so great a change to the believing Jews as to unchurch all their Infants, he would have told it. And the Apostles would have had more ado to quiet them in this, than they had for casting off Circumcision: But we read of no such thing; but the constant baptizing of whole households.

(k) 1 Cor. 7. 14. (l) Mat. 28. 19, 20. Rev. 11. 15.

Q. 15. *But Infant-Baptism seems to let in all the Corruption of the Churches, while Infants receive they know not what, and are all taken after for Christians, how bad soever, or without knowing what Christianity is: Whereas if they stayd till they understood it, it would engage them to be resolved Christians indeed?*

A. This is not long of Infant-Baptism, but of unfaithful Parents and Ministers. For 1. If the Parents were told their Duty, and also what a Blessing it is to have their Children in Christs Church and Covenant, it would awaken them better to do their part, and comfort them in their Childrens state of Grace.

2. And if Infants were not betime engaged, the usage would tempt Multitudes to do as some did of old, even sin on as long as they durst, that Baptism might wash it away at last.

3. And doubtless with unfaithful Ministers, *Baptism at age* also would be made but a Ceremony, and slubbered over as Confirmation is now, and as customary going to the Church and Sacrament is.

4. But that which should be done is, that at age every baptized person before he is admitted among adult Communicants, should be as diligently Catechized, and as solemnly own and renew his Baptismal Vow and Covenant, as if it were now to be first done. The full nature of Baptism is best to be understood by the case of the adult who were capable of more than Infants are. And no adult Person must be baptized without serious deliberate understanding Profession of Faith, Repentance and holy Obedience to Christ. Infants cannot do this: Though they must not do that again which they did

did and could doe, *viz.* receive Baptism; yet they must do that which they did not nor could do.

I confets to you, of the two evils, I think the Church is more corrupted for want of such a solemn serious renewing of the Baptifimal Covenant at age, and by turning Confirmation into a Ceremony, than by those Anabaptists, who call People to be seriously rebaptized, as the *Africk* Council did those that had been baptized by Hereticks.

Q. 16. *Do you think that Anabaptists should be tolerated, or that all should not be forced to bring their Children to Baptism?*

A. 1. Infant Baptism is no such easie Controversie or Article of Faith, as that no one should be tolerated that receiveth it not.

2. The ancient Church which we most reverence, left all men to their liberty to be baptized only when they pleased, and compelled none for themselves or their Children. *Tertullian* was for the delay till they understood: *Gregory Nazianzen* was for staying some years. *Augustine* and other of the Fathers were baptized at age.

3. Baptism giveth so great a gift, even Christ and Pardon and Adoption, and Right to Life Eternal, on Condition of thankful acceptance and believing Consent, that undoubtedly the *unwilling* have no right to it. The ancient Church baptized none till they desired and sought it (for themselves or Children.) Yea they must be willing of it on *self-denyal-terms*, forsaking the Flesh, the World and the Devil, and taking God instead of all. So that to force any to be Baptized by Mulcts and Penalties, and baptize those so forced, is to deceive Souls, defile Christ's Church, and profane the Sacred Ordinance of God.

Q. 17. I

Q. 17. *I have oft wondred what harm twice baptizing doth, that it should be accounted a Heresie and intolerable?*

A. It is a fault, because it's contrary to Christs appointed Order: Baptism is the Sacrament of our New-Birth: and we are born but once. To be baptized again implyeth an Untruth, that we were not baptized before: But I suppose none do it, but through Ignorance: And *Cyprian* and the Bishops of many Countreys in many Councils were so ignorant as to be guilty of rebaptizing all that Hereticks baptized. The great fault of the Anabaptists is their *Schism*, that they cannot be contented when they are rebaptized to live in Love and Communion with others, but grow so fond of their own Opinion, as to gather into separated Churches, and avoid Communion with all that are not of their Mind, and spend their time in contentious Endeavours to draw men to them.

Q. 18. *What the better are Infants for being baptized?*

A. The Children of the Faithful are stated by it in a Right to the foresaid Benefits of the Covenant, the Pardon of their Original sin, the Love of God, the Intercession of Christ, and the help of the Holy Ghost when they come to Age, and title to the Kingdom of Heaven, if they die before they forfeit it.

Q. 19. *But how can we judge all such in a state of Salvation, when we see many at age prove wicked and Enemies?*

A. This is a point of so great difficulty, that I may but humbly propose my Opinion to tryal.

i. There is a degree of grace or goodness, which

doth only give a man a *Power* to believe or obey God, but not give a rooted habitual determination to his will: such the fallen Angels had, and *Adam* before his fall, who was thereby in a state of Life, till he fell from it by wilfull sin: And so it *may be* with the *baptized Infants of Believers*: But when the special sanctifying gift of the Holy Ghost is given them, and they are habitually rooted in the Love of God, as the seed sown in good ground, they fall not totally away. 2. As *Parents* and *Children* are Covenanters for their several Duties, if Parents will perfidiously neglect their promised duty for the holy Education of their Children, or Children rebelliously sin against that Power and Measure of Grace which they received, they may perish by Apostacy, as the Angels did, or need as *Adam* a renewing by Repentance. *All Christs Grace* is not *confirming*: As the best may *lose much* and fall into foul sin, and grow worse than they once were, so common Grace, and I think this middle Infant Grace which Children have as related to their Parents, may be lost.

Q. 20. *But is it not safer to hold that Baptism puts none but the Elect, who never lose it, into a title to Salvation?*

A. 1. Then it would be little comfort to Parents, when their Children die, who know not whether one of ten thousand be Elect. 2. And it would be little satisfaction to the Minister to Baptize them, who knoweth not the Elect from others. 3. It's plain, that it is not *another*, but the *same Covenant of Grace* which is made with *Infants* and *Adult*. And that Covenant giveth pardon of Sin, and right to Life, to all that have the requisite qualification; And as
that

that qualification in the Adult is *Faith and Repentance*, so in Infants it is nothing but to be the *Children of the faithful dedicated to God*. God never instituted any Baptism which is not for *Remission of Sin*. If I thought Infants had no visible right to *Remission* in which Baptism should invest them, I durst not Baptize them. I think their Holiness containeth a certain title to Salvation.

Q. 21. *But is it not enough to know that they are of the Church visible?*

A. All at Age that are of the visible Church are in a state of Salvation except Hypocrites. Therefore all Infants that are of the visible Church, are also of the Mystical Church, except such as had not the requisite qualification; and that is, such as were not the Children of the Faithful.

All the World are in the Kingdom of the Devil who are not in the Kingdom of God. And if there be no visible way of Salvation for them, what reason have we to hope that they are saved.

Q. 22. *Some say we must leave their case to God as unknown to us, and that he will save such of them as he electeth?*

A. True Faith and Hope is grounded on Gods Promise. What reason have we to believe and hope that any are saved whom God never promised to save? This would teach wicked men to presume that God will save them too, though he do not promise it. And this giveth no more comfort to a Christian than to an Infidel: How know we but by his promise whether God elect one of ten thousand, or any at all. But God hath promised a special blessing to the Seed of the Faithful above all others.

Q. 23. *You make the Mercy so very great, as maketh the denial of it seem a heinous sin in the Anabaptists?*

A. There are three sorts of them greatly differing: 1. Some say that *no Infants have Original sin, and so need no Baptism nor Pardon*: Or if it be sin, it's done away by Christs meer death, and all Infants in the World are saved.

2. Others say that Infants have *Original sin, but have no visible Remedy*, nor are any in Covenant with Christ, nor Members of his Church, because no Pardon is promised but to Believers.

3. Others hold that Infants have Original sin, and that the Promise is to the Faithful and their Seed, and that Parents ought thankfully to acknowledge this Mercy, and devote them to Christ as Infant-members of his Church: but that *Baptism* is not for *Infant-members*, but only as the *Lords Supper* for the adult: This last sort are they whom I speak of as such whom I would not separate from, if they separate not from us: But the other two sorts are dangerously erroneous. When God hath made so many plain Promises to the Seed of his Servants; and in all Ages before Christ, hath taken Infants for Church-members, and never made a Covenant but to the *faithfull and their Seed*, to say that Christ the Saviour of the World, came to cast all Infants out of the Visible Church, into the visible Kingdom of Satan, and give them no greater Mercy instead of it, seemeth to me very great Ingratitude, and making Christ too like to Satan, as coming to do much of his destroying work.

Q. 24. *But every where Salvation is promised only to Believers?*

A. The

A. The Promise is to them and their Seed, keeping Covenant. The same Text that saith, *He that believeth shall be saved*, saith, *He that believeth not shall be damned*. Which sheweth that it is only the Adult that it speaketh of; Or else all Infants must be damned for Unbelief. It shuts them no more out of Baptism than out of Heaven.

Q. 25. *But the Scripture speaks of no Infants baptized?*

A. 1. No Infants are to be baptized but the Infants of the Faithful: Therefore the Parents were to be made Believers first. 2. The Scripture speaks of baptizing divers Households. 3. No Scripture mentioneth that ever any Child of a Believer was baptized at age. 4. The Scripture commandeth it, and that's enough; *Disciple Nations baptizing them*, *Mat.* 28. 19. (*m*)

Q. 26. *How can Infants be Disciples that learn not?*

A. 1. Did Christ mistake when he sent them to *Disciple Nations*, of which Infants are a part? 2. Cannot Infants be Disciples of Christ, if Christ an Infant can be the *Master* and *King* of his Church? Christ was our Teacher, Priest and King in his Infancy, by Right, Relation, and Destination, and undertaking, and Obligation to what he was after to do: and so may Infants be his Subjects and Disciples: May not an Infant be a King that cannot rule? And are not Infants the Kings Subjects, though they cannot obey? May not they be Knights and Lords, and have right to inheritances? 3. Yea, are not Infants called *Gods Servants*, *Levit.* 25. 42. Yea and Christs

(*m*) *Act.* 16. 15, 33. & 18. 8.

Disciples, *Act. 15. 10.* Peter saith, those that would have imposed Circumcision would put a Yoke on the neck of the Disciples: But it was Infants on whom they would have put it.

Q. 27. We are all by Nature Children of Wrath, and none can enter into Heaven that is not regenerate and born of the Spirit?

A. But we are all the Children of God (we and our Seed) by the Grace of Christ: And Infants are capable of being regenerate by the Spirit. Or else they would not be called Holy, *1 Cor. 7. 14.*

Q. 28. The Apostle only giveth a reason why a believing Husband may lawfully live with an unbelieving Wife.

A. True: But what is the Reason which he giveth? The doubt was not whether it be Fornication: that was past doubt: But the Faithful must in all their Relations be a peculiar Holy People, and the doubt was, Whether their Conjugal Society became not such as Infidels, common and unholy; And *Paul* saith, No: To the pure all things are Sanctified: The Unbeliever is not Holy in her self, but sanctified to the Husband for conjugal Society: Else saith he, (*Your Children were unclean, not Bastards, but unholy as those without are;*) But now are they Holy, as the *Israelites* adult and Infants were a Holy People, separated from the World to God, in the Covenant of peculiarity, and not common and unclean.

Q. 29. Is it the Infants of all professed Christians and Hypocrites, or only the Infants of sincere Christians, who have the Promise of Pardon and Salvation delivered and sealed by Baptism?

A. As the Church is to receive all the adult who make a credible profession, so are they to receive

all

all their Infants : For God only knoweth the Heart. But it is with the *Heart* that *man believeth to righteousness*, Rom. 10. And as adult Hypocrites are not pardoned by God who knoweth the Heart, so neither is there any promise of pardon to their Seed. No text of Scripture giveth any pardon but to *sincere Believers* and *their Seed*. And the *Child* is in the Covenant as the *Child of a believer devoted to God*: And that Faith which qualifyeth not the Parent for pardon, cannot qualify the Child for it. I know no more promise of *Pardon* and *Life* to an *Hypocrites*, than to a *Heathens Child*.

Q. 30. *But what if the Godfather, or Grandfather be a true Christian, or the Ancestors and the Parents both Infidels : may not the Child be baptized and pardoned ?*

A. The further you go from the Parent, the darker is the Gate. We are all the offspring of Righteous *Noe*, and yet that maketh not the Infants of *Heathens* baptizable or pardoned. But the case of *Abrahams* Covenant maketh it *probable*, that whoever is the *true owner* of the Child by *Nature*, *Purchase* or *Adoption*, may devote it acceptably to God in baptism : Because the Infant having *no choosing power*, the *Will* of his *Owner* goeth for his own, in accepting the Mercies of the Covenant and obliging him to such conditions as are for his good ; which if he like them not, he may renounce when he comes to age. But if the Grandfather or *Godfather* be *no Owner of the Child*, I know no proof that their causing him to be baptized helps him to Pardon and Salvation. If we dream that Baptism giveth pardon to all Infidels, and *Heathens* Children, whose owners were not in the Covenant themselves, we

make a Gospel, which as far as I can find, Christ never made.

Q. 31. *May not any man take an Infant out of the Street and give him food and rayment; much more offer him to Baptism, which is an Act of greater Charity?*

A. The first God alloweth: But Pardon and Salvation is none of ours to give, but Gods; and we can ministerially deliver the investing signs to none that have no title to which God hath promised the gift: If as some think, bare Redemption hath given a right to all the World, then all Infidels and *Heathens* shall be saved if baptized: If they say it is to all Infants in the World, then whether they have God-fathers or no they may be baptized: And if all that are baptized are saved, it's irrational to think that *want of Baptism* without their fault shall hinder their Salvation. But though God offer to all men Pardon and Life for themselves and their Infants, yet no Scripture giveth it to either without *Acceptance* and *Consent* of the adult: we must not make a Gospel of our own.

Q. 32. *Some say, that so much Faith will serve for a Title to Baptism, as taketh Christ for a Teacher and maketh us Disciples, that we may after attain to saving Holiness, but that it is not special saving Faith, that must needs be then professed?*

A. This is to make a new Baptism and Christianity to vie with that which alone Christ made. No adult person is a Christian in Scripture sense, who believeth not in Christ as Christ. Which is as Saviour, as Prophet, Priest and King: The essentials of Christs Office and gifts as offered, are essential to that accepting Faith, which makes us Christians: A Disciple

ciple and a Christian were words of the same importance, *Act. 14.* (n) Christ made no Baptism but for the remission of Sin, and giving men a Relation-right to Father, Son and Holy Ghost: Baptism saveth by the answer of a good conscience to God. *Arise and wash away thy sins*, was the word to *Saul*. We are Sacramentally buried and risen with Christ, as dead to Sin, and made new Creatures, when we are baptized, *Rom. 6.* Therefore it is called *The Laver of Regeneration*, *Tit. 3. 5.* All the Church of Christ from the Apostles, taught that Baptism put away the guilt of Sin, to all that were truly qualified for that Sacrament. And they required the profession of a Saving Faith and Repentance: And all the form of Baptism used in *England* and the whole Christian World, so happily agreeth in expressing this, that whoever will bring in the Opinion, [*That the Profession of a Faith short of that which hath the promise of Pardon and Life, entitleth to Baptism,*] must make a new Baptismal form.

Q. 33. *But many Divines say, that Baptism is not administred to Infants on the title of a present Faith, nor to give present pardon; but on a promise that they shall believe at age, and so have the Benefits of Baptism at age?*

A. None dare say so of the adult: If they say, we repent not nor believe now, but we promise to do it hereafter, no wise man will baptize them. It is *present Believing*, and not a meer promise to believe that is their Title. And Infants title is the Parents Faith and dedication. By this Doctrine, Infants of Christians are not in the same Covenant or Baptism

(n) *Mar. 16. 16. Rom. 10. 10, 14.*

as their Parents, nor are any more pardoned than *Heathens*. (o)

Q. 34. *What use are we to make of our Baptism ever after?*

A. It is of great and manifold use. 1. We must live under the humble sense of that miserable state of Sin from which Christianity doth deliver us. (p)

2. We must live in the thankful sense of that Grace of God in Christ which did deliver us: and in the Exercise of our belief of that Truth and Love which was then Sealed to us.

3. We must live in the faithful remembrance of that Covenant which we Sealed, and that Obedience which we promised, and in that War against the Devil the World and the Flesh in which we then engaged our selves.

4. It is the Knowledge of the Baptismal Covenant which tells us what Christianity is, and who we must take and Love as Christians, while Sects and Dividers by narrow false measure, do limit their Christian Love and Communion, and hate or cast off the Disciples of Christ.

5. Accordingly it is the baptismal Covenant that must tell us what *true Faith* is, viz. Such a Belief as causeth us truly to *consent to that Covenant*; and what *true Conversion* is, viz. Such a change as containeth a *true consent* to that Covenant: And so it tells us how to judge of our sincerity of Grace; viz. When we *unfeignedly consent to that Covenant*; And tells us what sin is *mortal*, that is, inconsistent with

(o) *Act.* 2. 39. (p) *Rom.* 3. *Rev.* 1. 5. & 7. 14. *Rom.* 6. 1, 2, 3. *I Cor.* 6. 10, 11, 12. *Heb.* 10. 22.

true Grace and Title to Salvation, *viz.* All sin which is not consistent with an *unfeigned consent to the Covenant of Grace.* (q)

6. It tells what the *Catholick Church* is, *viz.* Visibly all that profess consent to the baptismal Covenant, and forsake it not: and mystically all that sincerely do consent to it.

And 7. So it tells us how to exercise Church Discipline, that we cast not out those as none of Christs members for their Infirmities, who are not proved by sufficient witness to have done that which cannot stand with the sincere *keeping of that Covenant.*

And thus Baptism, not as a meer *Outward washing*, but as including the Grace which it signifieth, and the *Covenant* and Vow which it sealeth, is the very Kernel of the Christian Religion, and the Symbol, or Livery of the Church and Members of Christ.

Q. 35. *Are all damned that die unbaptized?*

A. Baptism is the solemn devoting men in Covenant to Christ. All that hear the Gospel are condemned that consent not to this Covenant. But the Heart-consent for our selves and Children is our Title-condition before God, who damns not men for want of an outward Ceremony, which by Ignorance or necessity is omitted: Believers Children are Holy because they and theirs are devoted to God, before Baptism: Baptism is to Christianity what publick Matrimony is to Marriage, Ordination to the Ministry, listing to a Souldier, and Crowning to a King.

(q) *Joh.* 13. 8. *Eph.* 5. 26. *Tit.* 3. 5. *Act.* 22. 16.

CHAP. XLVI.

Of the Sacrament of Christs sacrificed Body and Blood.

Qu. 1. **W**hat is the Sacrament called the Lords Supper or Eucharist?

A. It is a sacred Action in which by Bread and Wine *Consecrated*, broken and poured out, given and taken, and eaten and drunk, the Sacrifice of Christs Body and Blood for our Redemption is *Commemorated*, and the Covenant of Christianity mutually and solemnly *renewed*, and sealed, in which Christ with the benefits of his Covenant is given to the Faithful, and they give up themselves to Christ, as members of his Church, with which they profess Communion. (a)

Q. 2. Here are so many things contained; that we must desire you to open them severally: And first what Actions are here performed?

A. 1. *Consecration*, 2. *Commemoration*, 3. *Covenanting and communication*.

Q. 3. What is the Consecration?

A. It is the seperating and Sanctifying the Bread and Wine, to this holy use; by which it ceaseth to be meer common Bread and Wine, and is made Sacramentally, that is, by signification and re-

(a) *Mat.* 26. 26, 27, 28. *Luk.* 22. 19. *1 Cor.* 10. 16, 17. & *11.* 23, 24, 25, 26, 28.

presentation, the Sacrificed Body and Blood of Christ.

Q. 4. *How is this done, and what Action consecrateth them?*

A. As other holy things are consecrated, as Ministers, Utensils, Church-maintenance, Oblations, the Water in Baptism, &c. which is by an *authorized devoting it to it's proper holy use.*

Q. 5. *But some say, it is done only by saying these words, This is my Body; or by Blessing it?*

A. It is done by all that goeth to a *Dedication or Seperation* to it's holy use: and that is, 1. By declaring that *God commandeth and accepteth it,* (which is best done by reading his Institution) and that we then accordingly devote it. 2. By Praying for his Acceptance and Blessing 3. By pronouncing Ministerially that it is now Sacramentally, Christs Body and Blood.

Q. 6. *Is the Bread and Wine the true Body and Blood of Christ?*

A. Yes, Relatively, Significantly, Representatively, Sacramentally: that is, it is consecrated Bread and Wine on these accounts so called.

Q. 7. *But why do you call it that which it is not really, when Christ saith, This is my Body, and not, this signifieth it?*

A. The Name is fitly taken from the Form: And a Sacramental form is a Relative form. If you see a Shilling of the Kings Coin, and the question be, *Whether this be a Shilling, or the Kings Coin, or Silver?* You will answer, It is all three: The matter of it is Silver; The General Relation is Money or Coin; The Special Relative form is, It's a Shilling. And this is the fittest name when the value is demanded.

ed. So the question is, Whether this be *Bread and Wine*, or a *Sacrament*, or *Christs Sacrificed Body and Blood*. It is *all* these: and the Answer must be according to the meaning of the question.

It is usual to say of Pictures, *This is the King*, and *This is such a one*, and *This is my Father*, &c. Certainly the two parts of the Sacrament must be understood alike: And of one Christ saith [*This Cup is the New Testament in my Blood which is shed for you*, Luk. 22. 20. 1 Cor. 11. 25. Where none can deny that by [*Cup*] is meant the *Wine*, and by [*Is the New Testament*] is meant, [*Is the Exhibition and Sealing of the New Testament*] and not the very Testament it self.

And its known that Christs common Teaching was by Parables and Similitudes, where he saith, *Mat. 21. 28. A Certain man had two Sons*, &c. *v. 33. A Certain Householder planted a Vineyard*, &c. And so frequently, *Mat. 13. 21, 22, 23, 37, 38, 39. He that soweth is the Son of Man: The Field is the World. The good Seed are the Children of the Kingdom: The tares are the Children of the Wicked one: The Enemy is the Devil: The Reapers are the Angels*, that is, *They are signified: This is ordinary in the Gospel*, *Joh. 15. 1. I am the Vine, and my Father is the Husbandman: Joh. 10. 7, 9, 14. I am the Door, I am the good Shepheard, (as David, Psal. 22. 6. I am a Worm and no man;) Mat. 15. 13, 14. Ye are the salt of the Earth: the Lights of the World: that is, Ye are like these things.*

Yea, the Old Testament useth [*is*] for [*signifieth*] most frequently, and hath no other word so fit to express it by.

Q. 8. *Why then do the Papists lay so much stress*

on the Word [is:] Yea, why do they say That, there is no Bread and Wine after the Consecration, but only Christs Body and Blood under the shew of them?

A. The Sacrament is exceeding Venerable, being the very Eating and Drinking, Christs own Sacrificed Body and Blood in similitude or representation. And it was meet that all Christians should discern the Lords Body and Blood in similitude, from common Bread and Wine: And in time the use of the Name when the Church was drowned in Ignorance, was taken (about one thousand years after Christ) for the thing signified without the sign; As if they had said, *This is the King*; Therefore it is not a picture, nor is it Cloth or Colours. And it being proper to the Priests to consecrate it, they found how it exalted them to be judged able to make their Maker, and to Give or Deny Christ to men by their Authority, and so they set up Transubstantiation, and by a General Council made it Heresie, to hold that there is any Bread or Wine left after Consecration.

Q. 9. *Wherein lyeth the evil of that Opinion?*

A. The Evils are more and greater than I must here stay to recite. In short, 1. They feign that to be Christs Body and Blood, which was in his Hand or on the Table when he spake the words, as if he had then two Bodyes

2. They feign his Body to be broken and his Blood shed before he was crucified.

3. They feign him to have *Flesh and Blood* in Heaven, which two General Councils have condemned; his Body being a Spiritual Body now.

4. They feign either himself to have eaten his own Flesh and Drunk his own Blood, or at least his Disciples to have done it while he was alive.

5. They

5. They feign him to have been the Breaker of his own Flesh and Shedder of his own Blood, and make him to do that which was done only by the *Fems.*

6. They contradict the exprefs words of the Scripture, which three times together call it *Bread* after the Consecration; in 1 *Cor.* 11. (*) When yet they say, *It is not Bread.*

7. They condemn the *belief of the soundest senses* of all men in the World, as if it were heresie. All our *Eyes, Touch, Tast, &c.* tells us that *there is Bread and Wine,* and they say *there is none.*

8. Hereby they deny all certainty of Faith, and all other certainty: For if a man may not be *certain* of what he *Seeth, Feeleth and Tasteth,* he can be certain of no sensible thing: For we have no Faculties but sense to perceive things sensible as such: Nor any way to transmit them to the Intellect but by sense. And we can no otherwise know that there is a Bible, a Church, a Council, a Pope, a Man, or any thing in the World, and therefore much less can believe any of them. So that all Humane and Divine Faith are thus destroyed, yea man is set below a Beast that hath the Benefit of sense.

9. Hereby they feign God to be the grand deceiver of the World; For, things sensible are his Works, and so is Sense: And he makes us know no supernatural Revelation but by the intromission of some Sense: And if God may deceive all men by the way of sense, we can never be sure but he may do it otherwise.

(*) So 1 *Cor.* 10. 15. *Act.* 20. 7, 11. & 2. 42. 46. 1 *Cor.* 11. 25, 26, 27, 28.

10. They set up Men who confels their *own senses* are not to be credited, to be more *credible* than all *our senses*, and to be the Lords .of, the understandings of all Princes and People in despite of sense : And he that is to be believed before our senses, is an absolute Lord.

11. They deny it to be a *Sacrament* : For if there be no *sign* there is no *Sacrament*.

12. They feign every ignorant drunken Priest every time he consecrateth, to work greater Miracles than ever Christ wrought, and so to make Miracles common and at the Wills of thousands of wicked men. I must not here stay to handle all this : But in a small Book call'd *Full and Easie Satisfaction which is the true Religin*, I have shewed thirty one Miracles with twenty Aggravations which all Priests are feigned to work at every Sacrament.

Q. 10. *What is it that is called the Mass, which the Papists say that All the Fathers and Church used in every age, and we renounce ?*

A. In the first Ages the Churches were gathered among *Heathens* ; and men were long *Instructed* and *Catechized hearers* before they were baptized Christians : And the first part of the day was spent in publick, in such Common Teaching and Prayer as belonged to all, and then the Deacon cryed *Missa est* ; that is, *Dismiss* the unbaptized hearers, and the rest that were Christians spent the rest of the time in such duties as are proper to themselves, especially the *Lords Supper* and the *Praises of God*. Hereupon all the Worship following the *Dismission* of the unchristened and suspended, came to be called barbarously *the Mass*, or *Dismission*. And this Worship hath been quite changed from what it was in the

beginning, and the Papists by keeping the Name [*Maß*] or *Dismission*, make the ignorant believe that the Worship it self is the same as of old.

Q. 11. *What be the changes that have been made?*

A. More than I may now stay to number. *Justin Martyr* and *Tertullian* describe it in their Time to be just such as the Scripture mentioneth, and we now commonly perform; that is, In Reading the Scripture, opening and applying it; Praying as the Minister was able, Praising God, Baptizing, and administering the Lords Supper. After this Ministers grew less able and trusty, and they decreed that they should pray and Officiate in set forms; yet so that every Bishop might choose his own, and every Presbyter must shew it to the Bishops and have their approbation: The Creed, Lords Prayer, and Commandements, and the Words of Baptism and Delivery of the Lords Supper were alwayes used in forms before. After this they grew to use the same forms called a Liturgie in whole Provinces: some Ceremonies were so Ancient that we cannot find their Original, that is, The Anointing of the baptized, the giving them Milk and Honey to taste, dipping them thrice, cloathing them in a white Garment after, to Worship with their faces toward the *East*, and not to kneel in Prayer or Adoration any Lords day in the year, nor any Week day between *Easter* and *Whitsuntide*, and specially to observe those two yearly Festivals, and Good Frydaies fast.

And quickly after the encouraging of persecuted Christians to suffer, drew them to keep a yearly day at the place where a Martyr was kill'd or buryed, to honour their memories and give God thanks for them. After this they built Altars over them: And they

they built their Churches where their graves or some of their bones were laid, and in honour of their memory called the Churches by their Names. Next they brought their Names daily into the Church Litu rgies; And next they added to them the Names of such Bishops of those particular Churches as had left an honourable memorial behind them. And the Lords Supper was celebrated much like as it is in our English Liturgy (save these Names.) And thus far the changes were then accounted laudable, and were not indeed such as should discourage any Christians from Communion: Nor do we read of any that were against them. Besides which they over-valued the use of Crossing.

But quickly (though by degrees) a Flood of Ceremonies came in, and Popes and Prelates added at their Pleasure, till Gods publick Worship was made quite another thing.

I. God who is a Spirit and will be Worshipped in Spirit and Truth, is by Mass-Priests and Papsts Worshipped by such a mass of Ceremonies, as makes it like a Stage-play, and representeth God so like the *Heathens* Idols, delighted in Mummeries and toyish actions, as is greatly to the dishonour of Religion and God. (b)

II. They have brought in the Worshipping of God in a Language which the People understand not, and praying for they know not what.

III. They have lockt up the very Scriptures from the people, and forbid all to use it in their known

(b) *Joh.* 4. 20, 22, 23, 24. *Act.* 17. 23, 25. *Phil.* 3. 3. *1 Cor.* 14. 2, to 27. *Luk.* 11. 52. *Joh.* 5. 39. *Act.* 17. 11. *2 Tim.* 3. 15.

Tongue translated, but those that get a special License for it.

IV. They abolish all substantial Signs in the Sacrament, as is aforesaid, and say, *There is no Bread or Wine*, and so make it no *Sacrament*.

V. They give the Laity the *Bread only* without the *Cup*.

VI. They call the Consecrated Bread by the Name of their *Lord God*, and taking it to be *no Bread* but *Christs Body* worship it with *Divine Worship*, which seemeth to me flat Idolatry.

VII. They *reserve* it as *their God*, long after the Sacrament, to adore and to work pretended Miracles by.

VIII. They solemnly celebrate a Sacrament before the Congregation, where none communicate but the Priests, and the People look on.

IX. They say these Masses by number, to deliver Souls out of the Flames of Purgatory.

X. They have many Prayers for the Dead as in Purgatory for their ease and deliverance.

XI. They Pray to the Dead Saints to intercede for them and help them, and to the Virgin *Mary* for that which is proper to Christ.

XII. They worship God by Images, and adore the Images as the representations of Saints and Angels; Yea and of God, and some profess that the Cross, and the Images of the Father, Son, and Holy Ghost, are to be worshipped with honour participatively Divine. (c)

These with abundance more, and many false Doctrines on which they depend, are brought into

(c) Col. 2. 18.

Gods publick Worship, and called *The Mass*, and are added by degrees to that founder Worship which was called the *Mass* at first.

Q. 12. *You have spoken much about the Consecration in the Sacrament; What is it which you call the Commemoration?*

A. It containeth the signal representation of the Sacrificing of Christ, as the Lamb of God to take away the sins of the World. Where the Signs are, 1. The Materials, the Bread and Wine; 2. The Ministers *Breaking* the *Bread* and *Pouring out* the *Wine*; 3. The Presenting them to God as the *Commemoration* of that Sacrifice in which we trust: and declaring to the people that this is done to this *Commemoration*.

The things signified are, 1. Christs Flesh and Blood when he was on Earth: 2. The Crucifying of Christ, the piercing of his Flesh, and shedding his Blood: 3. Christs *Offering* this to God as a Sacrifice for mans Sin. And this *Commemoration* is a great part of the Sacrament.

Q. 13 *What think you of the name Sacrifice, Altar and Priest, here?*

A. The Ancient Churches used them all, without exception from any Christian that ever I read of. I. As the Bread is justly called *Christs Body* as *Signifying* it, so the Action described was of old called a *Sacrifice*, as *representing* and *commemorating* it. And it's no more improper than calling our Bodies, and our Alms, and our Prayers *Sacrifices*. Rom. 12. 1. Eph. 5. 2. Phil. 2. 17. & 4. 18. Heb. 13. 15, 16. 1 Pet. 2. 5. (d)

(d) Luk. 22, 19. 1 Cor. 11. 24, 26, 27.

E e 3

II. And

II. And the naming of the Table an *Altar* as related to this representative Sacrifice, is no more improper than that other, *Heb. 13. 10. We have an Altar whercof they have no right to eat*, seems plainly to mean the Sacramental Communion. And the *Rev. 6. 9. & 8. 3. 5. & 16. 7.* and oft useth that word.

III. And the word *Priest* being used of all *Christians* that offer praise to God, *1 Pet. 2. 5. 9. & Rev. 1. 6. & 5. 10. & 20. 6.* It may sure as well be used of those whose Office is to be Subintercessors between the People and God, and their mouth to God, in Subordination to Christs Priesthood: Causeless scruples harden the Papists. We are not offended that the Lords day is called the *Sabbath*, though the Scripture doth never so call it; and a *Sabbath* in Scripture sense was a day of *Ceremonial rest*: and the ancient Church called it the *Christian Sabbath*, but by such allusion as it (more commonly) used the word *Sacrifice* and *Altar*.

Q. 14. *But we shall too much countenance the Papists Sacrifice by using the same Names?*

A. We can sufficiently disclaim their turning a *Commemoration* of Christs Sacrifice into the feigned *real Sacrificing of his Flesh and Blood*, without renouncing the names. Else we must for mens abuse renounce the name of a *Sabbath* too, and a *Temple*, &c. if not also of a *Church* and *Bishop*.

Q. 15. *You have spoken of the Sacramental Consecration, and Commemoration; What is it which you call the Covenanting part and Communication?*

A. It containeth the *Signs*, and the *things signified*, as *Communicated*. The *Signs* are, 1. The *Actual delivering* of the consecrated Bread and Wine (first
Broken

Broken and poured out) to the Communicants, with the Naming what it is that is given them. 2. Bidding them *Take, Eat and Drink*: 3. Telling them the Benefits and Blessings given thereby; And all this by a Minister of Christ, authorized thus to act in his Name, as Covenanting, promising and giving what is offered. (e)

And on the Receivers part the Signs are, 1. *Freely taking* what is offered (the Bread and Wine:) 2. *Eating and Drinking*: 3. *Vocal Praise* and Thanksgiving to God, and *Professed Consent* to the Covenant.

Q. 16. *What are the things signified and given?*

A. I. 1. On Gods part, the renewed giving of a *Sacrificed Saviour* to the penitent Believer.

2. The Will and Command of Christ, that as Sacrificers feasted on the Sacrifice, so the Soul by Faith should thankfully and joyfully feast on Christ by hearty Acceptance of the free Gift. (f)

3. The actual Applicatory Gift of the Benefits of Christs Sacrifice; which are, 1. Our confirmed Relation to Christ as our Head and Saviour, and to God as our Father reconciled by him, and to the Holy Ghost as our Sanctifier, and to the Church as his Kingdom or Body. 2. The Pardon of our Sins by his Blood. 3. Our right confirmed to Everlasting Life. 4. The strengthening of our Faith, Hope, Love, Joy, Patience and all Grace. (g)

4. Christs Promise and Covenant for all this Sealed to us.

(e) *Mat.* 26. 26. *Joh.* 6. 53, 54, 57, 58. (f) *Zec.* 9. 11. *Heb.* 10. 29. & 13. 20. (g) *1 Cor.* 10. 16. *2 Cor.* 13. 14. *Luk.* 22. 20. *Heb.* 9. 15, 16, 17, 18.

II. On the Receivers part is signified, 1. That in the sense of his own Sin, Misery, and Need, he humbly and thankfully receiveth his part in Christ as Sacrificed. 2. That he endeavoureth by Faith to feast on him: 3. And that he thankfully receiveth the Blessings purchased, to wit, his Relation to Christ as his Head, to God as his Father, and to the Holy Ghost as his Sanctifier and Comforter, with the Pardon of Sin, the Sealed Promise and Right to Heaven, and all the helps of his Faith and other Graces. 4. That he resolutely reneweth the Dedication of himself to God the Father, Son and holy Ghost, as thus, related to these ends; Covenanting Fidelity in these relations, and renouncing the contraries. 5. Doing all this as in Communion with all the Church of Christ, as being united to them in the same Head; the same Faith, and Hope and Love. 6. Thankfully praising God and our Redeemer for this Grace.

Q. 17. Should not one prepare for the Lords Supper by Fasting and Humiliation before? or how should we prepare?

A. We must alwayes live in habitual Preparation: and special Fasts are not ordinarily necessary thereto: the Primitive Church did communicate not only every Lords day, but on other dayes when they met to worship God; and therefore used not every Week to spend a day in Fasting for Preparation. But as Christians must use Fasting on just occasions, so must they do before this Sacrament in case that any hainous Sin, or heavy Judgment or danger call for it; and preparing Considerations and Prayers are necessary.

Q. 18. May one communicate who is uncertain of the sincerity of his Faith?

A.

A. By *Faith* you mean either *Objective*, or *Active* Faith.

1. One that is so far uncertain that the Gospel is true, and that there is a Life to come, as that he dare not say, I have no wavering or doubt of it, may yet be a true Believer and may communicate, if his persuasion be but so prevalent, as to resolve him to consent to the Covenant of Grace, and take God for his God, and Christ for his Saviour, and the Holy Ghost for his Sanctifier; Gods Law for his Rule, his Promise for his Security, and Heaven for his Happiness, and here to place his Hope and Trust, forsaking all that stands against it. A weak and doubting Faith may bring a man to Martyrdom and to Heaven, if it bring him to trust Christ with Soul and Body in the way of Obedience to him. (b)

2. If by *Faith* you mean the Act of *Believing* and *Consenting*, God hath made the *Sincerity* of our Faith necessary to our Salvation, but not the *Certainty that it is Sincere*. Every man must do his best to discern the Trust, Consent and Choice of his own Heart: And he that truly believeth, and yet is not sure of it, if he can say, As far as I am able to know my own Heart by Trial, I seriously think that I resolvedly consent to the Covenant of Grace, and prefer Christ, Holiness and Heaven before all this World, and trust to Christ and his Promises for my Felicity; ought to come to the Table of the Lord, notwithstanding his uncertainty. (i)

Q. 19. *Whence is it that so many Christians are*

(b) *Act.* 8. 37. *Mar.* 9. 24. *Mat.* 6. 30. & 8. 26. & 14. 31. & 16. 8. *Luk.* 17. 5. (i) *Joh.* 20. 25. *Mat* 28. 17. *Act.* 13. 39.

more terrified than comforted by the Lords Supper?

A. 1. Some of them by an excess of reverence to this above all other Ordinances of God; which by degrees brought in the Papists Transubstantiation and Adoration. And by a dread lest by unworthy Receiving they should eat and drink their own Damnation; And so coming thither with a deeper sense of the danger than of the Benefit: And mistaking their Imperfections for this Unworthy Receiving. 2. And some come with two high expectations, that God must suddenly give them Joy, or all the grace that is signified by the Sacrament, while they have not the Holy skill to fetch in Comfort by the exercise of their Faith. And when they miss of what they expected, they are cast down. 3. And too many by wilful Sin or Negligence deal falsely with God, and break their Covenant, and renew their wounds of Conscience, and deprive themselves of the Comforts of the Love of God, and the Grace of Christ, and the Communion of the Holy Spirit. (k)

Q. 20. *Is not the Lords Supper a Converting Ordinance, which therefore should be used by the unbelievers or ungodly?*

A. Many things may accidentally by Gods Grace convert a man, which are not to be chosen and used to that End. Plagues, Sicknes, Death-approaching, may convert men: Falling into a hainous Sin hath affrighted some to leave their Sin. But these are not means to be chosen for such Ends. And the Fear and Care of preparing for a Sacrament hath converted some, when it was not the Receiving that did it. It is so evident as not to need long proof, that

(k) 1 Cor. II. 20, 30, 31.

God never appointed the Lords Supper to be chosen and used by Infidels or Impenitent ungodly persons, as a means to convert them: 1. Because it is presupposed that they be baptized who communicate. And I have proved that Baptism to the adult presupposed the Profession of Faith and Repentance; And that it delivereth Pardon and Title to Salvation.

2. Because Faith and Repentance and Covenant-consent renewed are also to be professed by all before they communicate.

3. Because it was ever an Ordinance proper to the Church, which consisteth of Professors of Faith and Holiness. 4. And the Communicants are said to be *One Bread and one Body*, and to *Eat Christs Flesh and drink his Blood*, and *Christ to dwell in them by Faith*, and to have *Eternal Life* hereby.

And as for them that say, it is not *saving Faith* but some *Commoner Preparatory* sort which is necessarily to be *professed* in Baptism and the Lords Supper, I have at large confuted them in a Treatise of *Right to Sacraments*: and the reasons before and now named confute it. I adde, that their Opinion is destructive to true Christian Love; For by them, No one should be taken for a Child of God and in a state of Salvation for being baptized and Communicants, and so not Loved as such. And how Poor a Charity is it to love all Visible Church-members, but as the Children of the Devil must be loved.

Q. 21. *Must we Love all as true Christians who are baptized and communicate and profess Christianity?*

A. Yes, with these three exceptions: 1. That it is not as a *certain Truth* that we must judge them sincere, but as *Probable*. 2. That there be divers
degrees

degrees of Probability as there be of Profession: Some we are almost sure are sincere; And some we have more *Fear* than *Hope* of. And we must measure our *Love* and *Trust* accordingly. 3. If men by *Word* or *Life* *Apostatize*, or plainly contradict and destroy their profession of Christianity, thereby they nullifie our Obligation to take them for Christians. But till men render their *Profession* incredible by *Contrary Profession* or *Practice*, we are by the Rules of Christian and Humane Charity, to take all Professed baptized Communicating Christians to be sincere, but only in various degrees of probability. (l)

Q. 22. *How must the Lords Supper be improved after the receiving?*

A. By a serious remembring with Joy and thankfulness, how great Mercies we have received of God? And with chearful Obedience, what a Covenant we have made, and what duty we have most solemnly promised: And in how near a Relation and bond we are tyed to the whole Church of Christ, and to all our fellow Christians: And frequently to plead these great Receivings and Great Obligations, to quicken our Faith, and Hope and Joy, and to overcome all Temptations to the World and Flesh, to Unbelief, Disobedience and Despair. (m)

Q. 23. *Some say that no man should be kept from*

(l) *Act.* 11. 26. *Mar.* 16. 16. *1 Cor.* 10. 16, 17. & 12. 8, 11, 13. *2 Cor.* 11. 2. *Gal.* 3. 28. *Eph.* 4. 3, 5. *Joh.* 4. 1. *Act.* 2. 38, 41. *Rom.* 6. 3, 5. *Mat.* 10. 42. *Luk.* 14. 26. 33. *Act.* 4. 32, 34. & 2. 41, 42, 44, 45, 46. *Joh.* 13. 35. (m) *1 Cor.* 10. 16, 20, 21, 22.

the Sacrament or Excommunicated, because it is the Food of their Souls, &c.

A. 1. If none be kept from Baptism, Heathens and Infidels, and professed deriders of Christianity might be baptized to make a mock of Baptism: We must make men Christs Disciples before we baptize them. *Mat. 28. 19.* And then Baptism would be no Baptism, nor the Ministry no Ministry, the specifying End and Use being changed. 2. Then the Church would be no Church, but lie common with the World: 3. And then Christ would be no King and Head and Husband of the Church, that is, no Christ. (n) 4. If all may not be *baptized*, all may not *communicate*; for Baptism entereth them into a state of Communion: Else the unbaptized and all Infidels might communicate. 5. Some baptized persons turn Atheists, Sadducees or Infidels after: And these are worse than common Infidels that never were baptized. The Church is no Church if it be common to these. 6. Some that continue a Nominal Christianity, openly hate and persecute the Practice of it, and live in common Adultery, Perjury, Murder: And the Church is Holy, and a peculiar People, a holy Nation, a royal Priesthood: (o) And Repentance and Obedience are necessary to the Church as well as Faith. If therefore these notorious, flagitious, impenitent persons, must be Members in Communion with the Church, it will be a Swine-sty and not a Church; a Shame to Christ

(n) *Mat. 28. 19. Mar. 16. 16. 1 Cor. 11. 27, 28, 29, 30. Eph. 1. 22, 23. (o) Tit. 2. 14. 1 Pet. 2. 9.*

and not an Honour. If his Church be but like the rest of the World, Christ will not be honoured as the Saviour of it, nor the Spirit as its Sanctifier. It is the Unity of *the Spirit* that all Christians must keep in the *bond of Peace*: (p) But these have none of his Spirit, and therefore are none of Christs.

The Sacraments are *Symbols* of the Church as differenced from the World; and Christ will have them be a visibly distinct Society. 7. Communicants come to receive the greatest gift in the world, Pardon, Justification, Adoption, right to Heaven: The Gospel giveth these to none but Penitent Believers: To say that Christ giveth them to flagitious impenitent Rebels, whose Lives say, *We will not have him reign over us*, is to make a new Gospel, contrary to Christs Gospel, which *Paul* curseth were it done by an Angel, *Gal.* 1. 7, 8. They are not yet capable of these precious gifts.

8. The Objectors take no notice of *1 Cor.* 5. *2 Theff.* 3. *Rom.* 16. 16, 17. *Tit.* 3. 10. *Rev.* 2. & 3. where the Churches are reprov'd for suffering Defilers; nor *Heb.* 13. 7. 17. 24. *Luk.* 12. 42. 42. *1 Theff.* 5. 12, 13. which describe the Office of Church-guides, nor *1 Tim.* 3. & 4, &c. where the governing of the Church, and avoiding Communion of the Impenitent are described.

9. In a word, Christs Office, Works and Law, the Nature of the Church and Sacrament, the Office of the Ministry, the frequent Precepts of the Apostles, and the constant practice of the Church in its greatest Purity, down from the Apostles dayes, do all speak so plainly for keeping and casting out In-

(p) *Eph.* 4. 3. 16. *Rom.* 8. 9.

fidels and impenitent wicked men, and for keeping the Church as a Society of visible Saints, separated from the World, that I can take him for no better than a Swine or an Infidel, who would have the Church-Keys cast away, and the Church turned common to Swine and Infidels.

Q. 24. But it will make Ministers Lords and Tyrants, to have such power?

A. 1. Some body must be trusted with the Power, if the work must be done: The Church must be differenced from the World: Therefore some must trye and judge who are fit to be baptized and to have its Communion. And who is fitter than those whom Christ by Office hath thereto appointed? Would you have Magistrates or the People do it? Then they must be prepared for it by long study and skill, and wholly attend it: For it will take up all their time. (9)

Q. 25. Must Ministers examine People before they communicate?

A. They must Catechize and Examine the Adult before they baptize them; and consequently those who were baptized in Infancy before they number them with adult Communicants: or else Atheists and Infidels will make up much of the Church, who will come in for worldly Interest: This Examination should go before Confirmation, or the publick owning of their Baptism. But there is no Necessity of any more Examination before every Sacrament, except in case of Scandal, or when persons need and crave such help.

(9) 1 Cor. 4. 1, 2. Mat. 24. 45, 46, 47.
1 Thes. 5. 12.

Q. 26. *Who be they that must be Excommunicated, or refused?*

A. Those who are proved to be Impenitent in gross scandalous sins after sufficient admonition and patience. And to reject such, is so far from Tyranny, that it is necessary Church-Justice: without which a Pastor is but a Slave or Executioner of the finfull will of others: Like a Tutor, Philosopher or Schoolmaster, who is not the Master of his own School, but must leave it common to all that will come in, though they scorn him and refuse his conduct. But no man must play the Pastor over other mens Flocks, nor take the Guidance of a greater Flock than he can know and manage: Much less be the only Key-bearer over many Score or Hundred Churches: And least of all take upon him to Govern and judge of Kings and Kingdoms and all the World, as the Roman deceiving Tyrant doth.

CHAP. XLVII.

Of Preparation for Death and Judgment.

Qu. 1. **H**ow must we prepare for a safe and comfortable Death?

A. I have said so much of this in my *Family Book*, that to avoid Repetition I must refer you thither; only in brief. I. Preparation for Death is
the

the whole work of Life, for which many hundred years are not too long if God should so long spare and trie us. And all that I have hitherto said to you, for Faith Love and Obedience, upon the Creed, Lords Prayer and Commandements, is to teach you how to prepare for Death. And though sound Conversion at last, may tend to Pardon and Salvation, to them that have lived a careless wicked Life; Yet the *best*, the *surest*, the *Wiseest* Preparation, is that which is made by the whole course of a holy obedient heavenly Life. (a)

Q. 2. *What Life is it that is the best Preparation?*

A. 1. When we have so well considered of the certain Vanity of this World, and all its pleasures, and of the truth of Gods Promises of the Heavenly Glory, as that by Faith we have there placed our chiefest Hopes, and there expect our chief Felicity, and make it our chief business in this-world to seek it, preferring no worldly thing before it, but resolved for the hopes of it to forsake them all when God requireth it: This is the first part of our preparation for Death. (b)

II. When we believe that this mercy is given by Christ the Mediator between God and Man, and trust in his Merits and Intercession with the Father, and take him for our Teacher also and our Ruler, resolving to obey his Word and Spirit. This is the second part of our preparation for Death. (c)

(a) *Phil.* 2. 12. *Heb.* 12. 28. *Tit.* 2. 11, 12. *Heb.* 5. 9. *Luk.* 19. 9. *Rom.* 10. 10, 11. 2 *Pet.* 3. 11, 12. 1 *Pet.* 1. 9. *Luk.* 14. 26, 33. (b) *Mat.* 6. 33. (c) 2 *Cor.* 4. 16, 18. *Joh.* 3. 16.

III. When the Holy Spirit hath shed abroad Gods Love upon our hearts, and turned their nature into a habit of Love to God and Holineſs, and given us a Victory over that Love of the World and fleſhly Proſperity and Pleaſure which ruleth in the hearts of Carnal men, though yet our Love ſhew it ſelf but in ſuch Mortification, and endeavour, and grief for what we want, we are prepared for a ſafe Death. (d)

But if the foretaſts of Heavenly Glory, and ſenſe of the Love of God, do make our thoughts of Heaven ſweeter to us than our thoughts of our Earthly hopes, and cauſe us out of Love to God and our glorified Redeemer and his Church; and out of love to a Life of perfect Knowledge, Love and Joy, to long to depart and be with Chriſt; then we are prepared not only for a ſafe but a joyful Death. (e)

Q. 3. *O! But this is a great and difficult work?*

A. It is not too hard for the Spirit of Chriſt, and a Soul renewed by it. It is our great folly and naughtineſs that maketh it hard: Why elſe ſhould it be hard for a man that loveth himſelf, and knoweth how quickly a Grave, and rotting in the Dark muſt end all his pleaſures in this World, to be earneſtly deſirous of a better after it. And why ſhould it be hard for one that believeth that mans Soul is immortal, and that God hath ſent one from Heaven who is greater than Angels to purchaſe it for us and promiſe it to us, and give us the firſt fruits by his Holy Spirit; to rejoyce that he dyeth not as an unpardoned Sinner, nor

(d) 2 Cor. 5. 17. Heb. 12. 14. Rom. 8. 9, 13.
 (e) 2 Cor. 5. 1, 3, 8. Phil. 1. 21, 23.

as a Beast, but shall live in perfect Life and Light, and Love and Joy and Praise forever; What should rejoyce a believing considering man like this? (f)

Q. 4. *O! But we are still apt to doubt of things unseen?*

A. 1. You can believe *Men* for things unseen, and be certain by it; for instance, that there is such a place as *Rome, Paris, Venice*, that there have been such Kings of *England* as *Hen. 8. King James*, &c. You know not but by believing others, whether ever you were Baptized, nor who was your Father or Mother: 2. You see not your own Soul, nor any ones that you talk with; and yet you feel and see such things as may assure any Sober man that he hath a Soul. God is not seen by us, yet nothing is more certain than that there is a God.

3. We see Plants, Flowers, Fruits, and all vital Acts, produced by an unseen Power: we see vast, lucid, glorious Regions above us; and we see and feel the effects of invisible powers: therefore to doubt of things because they are *unseen*, is to doubt of all the vital noblest part of the World, and to believe nothing but gross and lowest things; and to lay by Reason and become Brutes. But of this I have said more near the Beginning.

Q. 5. *What should we do to get the Soul so familiar above, as to desire to be with Christ?*

A. 1. We must not live in a foolish forgetfulness of Death; nor flatter our Souls into delays and dulness, by the expectations of long life on

(f) 1 Pet. 1. 6, 8. 1 Thes. 5. 16. Phil. 2. 16, 17, 18. & 4. 4. Heb. 3. 6.

Earth, the grave must be studied till we have groundedly got above the fears of it.

II. We must not rest quiet in such a humane belief of the Gospel and the Life to come, as hath no better grounds than the common opinion of the Countrey where we live, as the *Turks* believe *Mahomet* and his *Alcoran*: for this leaveth the Soul in such doubts and uncertainty as cannot reach to solid Joy, nor Victory over the World and Flesh: But the true Evidences of the Gospel and our Hopes must be well digested, which I have opened to you in the beginning, of which I give you a breviare in two Sentences.

1. The History of the Gospel of Christs Life, Miracles, Death, Resurrection, Ascension, sending down the Spirit, the Apostles Miracles, and Preaching and Writing and Sufferings, is a true History: Else there is none sure in the World: for none of such Antiquity hath greater Evidence.

2. And if the History aforelaid be true, the *Doctrine* must needs be true: for it is part of the History, and owned and sealed certainly by God.

III. We must not be content to be once satisfied of the Truth of the Life to come, but we must mentally live upon it and for it: and know how great business our Souls have every day, with our Glorified Lord, and the Glorified Society of Angels and the perfected Spirits of the just, and with the blessed God of Love and Glory: We must daily fetch thence the motives of our desires, hopes and duties, the incentives of our Love and Joy. The Confuta-

(g) *Phil.* 3. 18, 19, 20. *Col.* 3. 1, 2, 3. *Heb.* 12. 22, 23, 24.

tion of all Temptations from the Flesh and World; and our supporting patience in all our Sufferings and Fears. Read oft *Job.* 17. 22, 23, 24. & 20. 17. *Heb.* 12. 22, 23, 24. *Mat.* 6. 19, 20, 21, 33. *Col.* 3. 4, 5. 2 *Thef.* 1. 10, 11. *Heb.* 11. 2 *Cor.* 4. 16, 17. & 5. 1, 2, 3, 5, 7, 8. *Phil.* 1. 21, 23. & 3. 18, 19, 20. They that thus live by Faith on God and Glory, will be prepared for a joyful death.

IV. We must take heed that no worldly Hope or Pleasure, vitiate our Affections, and turn them down from their true delight. (b)

V. We must live wholly upon Christ, his Merit, Sufficiency, Love and Mediation; His *Cross* and his *Kingdom*, must be the summe of our Learning, Study and Content. (i)

VI. We must take heed of grieving the Spirit of Consolation, and wounding our Consciences, by wilful Sin of Omission or Commission.

VII. We must Faithfully improve all our Time and Talents to do God all the Service, and others all the good that we can in the World; that we may be ready to give an account of our Stewardship.

VIII. We must be armed against Temptations to unbelief and despair.

IX. We must while we are in the Body in our daily thoughts fetch as much help from sensible Similitudes as we can, to have a suitable Imagination of the Heavenly Glory. And one of the most Familiar is, that which Christ calleth the *Coming of the Kingdom of God*, which was his Transfiguration with *Moses* and *Elias* in Glorious appearance in the Holy Mount, *Mat.* 17. 1. Which made *Peter* say, *It's*

(b) *Eph.* 3. 17, 18. (i) *Eph.* 4. 30.

good to be here. (k) Christ purposely so appeared to them to give them a sensible apprehension of the Glory which he hath promised. And *Moses* that was buried appeared there in a Glorified Body.

And we must not think only of God but of the Heavenly Society, and even our old Acquaintance, that our Minds may find the more Suitableness and Familiarity in their objects and Contemplations.

X. We must do our best to keep up that Natural Vivacity and Cheerfulness, which may be Sanctified for Spiritual Employment: for when the Body is diseased with Melancholy, Heaviness, or Pains, and the Mind diseased with Grievs, Cares and Fears, it will be hard to think joyfully of God or Heaven or any thing.

XI. We must exercise our selves in those duties which are nearest kin to the work in Heaven. Specially labouring to excite Hope, Love and Joy by Faith, and Praising God, especially in Psalms in our Families and the sacred Assemblies, and using the most Heavenly Books and Company.

XII. We must not look when all is done to have very clear Conceptions of the quality and acts of separated Souls, or the World of Spirits; But must be satisfied with an implicate Trust in our Father and our Glorified Lord, in the things which are yet above our reach: And giving up Soul and Body to him, we should joyfully trust them with him as his own: And believe that while we know as much as may bring us well to Heaven, it is best for us that the rest is known by Christ, in whose Hand and Will we are surer and better than in our own.

(k) *Mat.* 17. 4.

As for the special Preparations in Sickneſs, I refer you to the *Family Book*.

Q. 6. What ſhall one doe that is tempted to doubt, or to think hardly of God becauſe he hath made Heaven for ſo few?

A. 1. Thoſe few may be aſſured that he will never forſake them, whom he hath ſo choſen out of all the World, and made his Jewels and his Treafure.

2. It's unprobable raſhneſs, to ſay, Heaven is but for few: All this Earth is no more to the Glorious World above us (even ſo far as we ſee) than one Inch is to all the Earth: And what if God forſake one Inch or Mole-hill? See *Heb. 12. 23, 24.*

Again I ſay, I take Hell to be as the Gallows; and this Earth to be as *Newgate Jail*, where ſome Priſoners are that ſhall die, and ſome ſhall live: and the Superior World to be like the City and Kingdom. Who will ſay that the King is unmerciful becauſe Malefactours have a Priſon and a Gallows, if all eſe in the Kingdom live in Peace.

And though this World ſeems almoſt forſaken as the Priſon-way to Hell, yet while the Elect are ſaved, and the ſuperior lucid Glorious World is many thouſand and thouſand and thouſand times greater than all this Earth, I doubt not but Experience will quickly tell us, that the Glory of Gods Love is ſo unmeaſurably manifeſted in Heaven, as that the Blindneſs, Wickedneſs, Confuſions and Miſeries of this Earth and Hell, ſhall be no Eccliſe or diſhonour to it for ever.

Finitur, Jan. 10. 1681.

FINIS.

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