

AN
EXPLICATION
OF THOSE PRINCIPLES
of Christian Religion, exprest or
implied in the Catechisme of our
Church of *England*, set downe in
the Booke of COMMON
PRAYERS:

Vsfull for housholders, that desire
heaven in earnest: and are willing to dis-
charge their dutie in examination of their
charge, before they send any of them
to our Communion.


Begun and finisht in *Barsstaple*, in the Coun-
tie of *Devon*. according to his Majesties
late pious Directions, for the renewing and con-
tinuing of the ordinance of Catechising, so
generally sleighted and neglected: now thus farre
published respectively for the benefit
of that Corporation.

1 TIM. 4. 15.

*Meditate of these things and give your selves wholly
to them, that your profiting may appeare to all.*

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to be sold at their shop, at the Golden Lyon
in *Pauls Church-yard*. 1633.





TO THE RIGHT

Worshipfull Mr. Major,
the Aldermen, Burgesles, inhabi-
tants and housholders: to all
within the Liberties of *Barstaple*,
beloved of God, called to bee
Saints, Grace to you, and Peace
from God our Father and
the Lord Iesus Christ.



Our Towne and Cor-
poration is both anci-
ent and eminent: for
healthy Scituation, e-
legant building, frequencie of peo-
ple, grave government, and store
of plentie in every kinde; so en-
rich by the Lords bounty with all
necessaries for well-being, as that
an understanding eye, cannot but
stile your seat, and that without
suspition of flattery, one of the
compleatest corners in this garden
of Europe; the lot is false unto
you in a good ground (the Lord
grant, your persons may exceed

*Camdens
Brit.*

Psal. 116. 6.

The Epistle

Phil. 3. 8.

the place, in transcendent brightnesse of holy zeale and humble innocencie; that such superficiall splendour and cloudy glitterings of terrene felicitie, doe not so oppresse your eyes, but that you pierce thorow to see and desire a further and far-passing glory, *To count all but losse, for the excellency of the knowledge of Christ Iesus,* you have received from God an ample portion: noted by many more, then acknowledged (eminency could not be so farre and easily knowne, were it not for enuy attending) yet acknowledged by more I thinke, then know and weigh the grounds thereof; next under the Divine providence crowning our deare and dread Sovereaigne with a peacefull government. I am mistaken, or they may be thus reduced.

1. A faithfull dispensation of divinely mysteries, by able Pastours, lawfully called, and conscionably discharging their dutie: what treasure

Dedicatory.

sure you have had or at present do enjoy in this kinde, is not for me to disclose, the Lord enrich their hearts with a double portion of his Spirit and make you abound more and more in practicall thankfulness; it is your obedience that will commend our Ministry.

2. An impartiall administration of justice without respect of persons or reward; when the scales are held in such steady hands, as that no sinister blast can shake them, then the common body is most sound and safe, from the fury of wild Bores abroad, and subtletie of undermining Foxes at home: and here, if none uncharitably mistake the end, thus much may be spoken inoffensively, for the glory of God, comfort of the present Major with his assistants and the further exemplary encouragement of successours in that place of government---*The sword this yeere, with conscionable vigilancie, hath turned indifferently*

Mr. R. M.
Major
that yeer;
1631.

The Epistle

every way. My hope is, no female breath, no unfriendly perswasion of neighbours or kinred; shall be ever able to crosse or stay that motion; constancy will crowne you with a holy happinesse.

3. A carefull education of youth in godly exercises according to the rules of wholesome discipline; requiring paines in the Pastour, diligence in the Schoole-master, and care in the Parents, to bring or see them brought up in the knowledge and feare of the Lord, daily solliciting the throne of grace for a blessing on all: the first hath nor, nor shall, I trust, be wanting in any duty publike or private; thus farre I am bold on my brothers behalfe, unknowne unto him: the second, neither hath, nor is wanting; your owne Schoole having furnisht one age already with great Schollers, famous in their kinde; and now the present hopes, by reason of his honesty and abilitie that undertakes the charge, doe in the eyes

Renowned Jewell; and Harding.

Dedicatory.

eyes of judgement and charitie, exceed the former; if the coldnesse of these times, or the unseasonable heate of indulgent parents doe not nippe or scorch the buds appearing: and that in the last, you your selves may not be wanting to your selves, this paines, and danger is adventured.

Education of children is one fundamentall prop, either to begin or uphold a societie in well-being; a meanes to stay originall corruption from breaking forth, to make way for saving grace and to turne the hatred of our enemies into feare, Traine up a childe in the way hee should goe, and when hee is old hee will not depart from it: Happy is the man, that hath his quiver full of such polisht shafts, that he may not be ashamed when he speaks with his enemies in the gate.

This were enough, without
¶ 4 fur-

Prov. 22. 6.
Psal. 127.
45.

The Epistle

further reason or apologie, to warrant all such endeavours as lobke that way: I had other Motives; to doe that over againe, which too many (some say) have done already; they may, I confesse, see further; how principles explained can bee too common, I see not: one Sunne shines in divers Countries, but by many beames, so judge of truth proportionably; diversitie of stile, in the unitie of faith and matter, glorifies the Authour with varietie, and confirms receivers of truth with further testimony; especially considering, how too many use Catechismes, as they doe Almanacks, for a yeere and then their date is out.

Next after the advancement of his glory and enlargement of his kingdom, whose I am, & whom I desire and resolve to serve in the use of that talent, lent me for the good of his Church.

First,

Dedicatory.

First, a conditionall necessitie, and that, first to manifest unto others, what obedience is due, and what respect hath beene given here, to those Sovereaign commands of such, who with Princely providence and fatherly care, doe or lately did sway the Scepter of this state: under King *Henry 8.* it was ordained, that Curates in their Sermons should deliberately and plainly goe over the *Pater noster*, Creed and Commandements, one clause or Article one day, and another, another day; till the whole were taught and learned by little and little, and that they should deliver the same in writing. And after---that fathers and mothers, masters and governors of youth should teach or cause to be taught their children and servants, even from their infancy, the *Pater-noster*, Creed and Commandements in their mother-

¶ 5

See the
Acts and
Monu-
ments
of the
Church.

The Epistle

ther tongue : and the same so taught should cause the said youth oft to repeat and understand. Vnder *Edward* the sixt, I finde it enjoyned--That the Creed, Lords Prayer, and ten Commaundements should bee read in English every Holy-day: that the people should bee exhorted not only to leame them themselves, but also to teach them to their children and family ; that once a yeere all their Parishioners should be examined therein, and that none should presume to come unto the Lords Table (let all Ministers take notice, to see this order, which by the Law of God ought, and by the lawes of our Land may be, observed in every Parish) without a true knowledge thereof : the same for substance during the Raigne of that renowned *Queene Elizabeth*, *King James*, and his Majesty that now is, renewed still,

con-

Dedicatory.

continued and confirmed: notwithstanding all this, lamentable it is to observe, how the neglect of this dutie increaseth daily; especially there, where nothing, or as nothing, is done the later part of the Lords day; secondly, to render you your owne, as God commands, some testimony of thankfulness, for your ready and continuing love (more worth then wealth) since my first comming amongst you: what the good Shunamite did for *Elisba*: 2 *Kings* 4. 10. you have doubled to me every way; and behold now, you have been thus carefull for mee, with all this care, what is to be done for you? lesse I could not, and more you expect not, dwelling contentedly among your owne people, then meanes to further your salvation; the Lord grant his Word may be in that powerfull and plaine evidence of the Spirit delivered, as that many
sonnes

The Epistle

sonnes and daughters may bee borne unto Christ amongst you. Thirdly, to save the wearisome labour of transcription; called upon we have beene lately and begun, to goe over the same againe; this benefit the Presse affords; not only to communicate with ease, but also to prevent some inconveniences might happen both to you and mee, by reason of many imperfect Copies abroad, which cannot be recalled, nor other-ways over-mastered, now if any thing be amisse, it may be amended, if any point obscure, it may be explained, or if in any part deficient, a supply may bee added. Fourthly, to minde men and women of that solemne vow and promise made at the Font, in their behalfe, for whom they become sureties, to teach or see they be taught, the use and end of Baptisme, the Creed, Lords Prayer, and ten Com-

Dedicatory.

commandements in the English tongue, with all other things, which Christians ought to know and doe for their soules health, and that they be virtuously brought up, &c. which many, I feare, undertake rashly as a matter of forme and complement, never thinking of it after. Fifthly, to point out a common calamity which I find rise in every place; many old people have no other religion, nor ground for salvation, but what consists in a bare and (often) senselesse repetition of this Catechisme, not finding, but making it a prayer, hoping only in the grace of regeneration by Baptisme, never thinking of, nor endeavouring to performe the conditions, exprest in the administration of this Sacrament. Sixthly, in desire at least to redeeme, many precious houres mispent in wanton prodigalitie which (blessed be the Lord)

The Epistle

Lord) I live to bewaile, and make some verball satisfaction, for reall wrongs, I remember, done to others, by enticement, silence, example, &c. which to persons remote and disperst cannot else be effected: as also to repay somthing to the poore and ignorant, in lieu of what I received from the richly-learned: a number of good helps I found and would not lessen them; learning as lands, concealed is forfeit, the talent hid is lost; riches are counterfeit, if not currant, so as a portion may successively fall to every mans share; who knowes what good, weakest endeavours may doe to the Church unborne? whose papers shall longest escape the devouring teeth of time and tyrannie? or what dismall cloud of Popish darkenesse (which the Lord prevent and keepe off) may in after times once againe overspread this British Ile, to
lash

Dedicatory.

lash our wantonnesse and make our people, prize more the meanes of knowledge? when courser fare will be more esteemed, then dainties now.

Secondly, a purpose and desire I had (If the Lord should remoove mee from you; a crazie body, and the daily departure of others, my deare friends and neighbours, minde mee often of mortalitie) to leave remaining with you, who have beene either called or confirmed by my ministry, the summe of all, which I have at severall times delivered; not without presidents; Saint *Matthew* having preacht to the Jewes, and being called to the Gentiles (as *Bellarmino* interprets *Eusebius*) deemed it profitable to leave (and that in his owne countrey language) some memoriall of his doctrine with them, from whom hee was to depart in body: *Bellar. lib. 4. de*

The Epistle

de verbo Dei non scrip. cap. 4.
out of *Eusebius lib. 3. hist. Ec-*
cles. cap. 21. The same is confir-
med by *Epiphanius* and *Nice-*
phorus, adding it was *absentia*
am scripto compensare; I wish all
Ministers would so recompence
their wilfull absence. Such was
the care and practice of Saint
Peter, 2 *Peter* 1. 14, 15 know-
ing that shortly I must put off
this tabernacle, I will endea-
vour, that you may be able af-
ter my decease, to have these
things alwayes in remembrance:
if good bookes abound, in-
stead of Cards and Dice, it
will prove both exemplary
and beneficiall to you and yours;
necessitie is laid on vs in pub-
like, and woe be unto you, if
private duties be neglected; e-
very governour hath a charge
to teach as well as feed: your
wives, children, servants must
be instructed out of the word,
else what doe you for them,
more

Dedicatory.

more then to your irrationall labourers? so *Iosephus lib. 2. cont. Apion*, according to a continuing practice of his countrey men, who point children at five yeeres, to the Bible. *Hilarius in Psal. 118. or 119.* referring to that place, *2 Tim. 3. 14, 15, 16. Chrysoft. in Col. Hierom* highly commends certaine godly Matrons of his time, by name, *Paula, Algasia, Marcella, Leta, Fabiola, &c.* as by his Epistles to them appears, for such spirituall employments in their families. *Servulus* is noted and laid downe for a patterne by *Gregory*, one *Iosephus* by *Eusebius*, *Theodorus* by *Cassianus*, *Cornelia* by *Cicero*, &c. but *Abraham* and the *Bereans* by the Spirit of God, *Timothy* by *Paul*, in *ἡν ἔτι ἄπιστος καὶ ἀπειθήνους ὦν*, &c. therefore let no prophane person ignorant of antiquitie, censure private duties,

The Epistle

as Puritanicall novelties; nor any feare, such labours can be in vaine in the Lord.

Thirdly, it was not the last nor least part of my care, to leave these thus legible, for a helpe unto my partner (a meet helper and a true Israelite) in performance of her duty toward our family; as beeing if the Lord call mee from them, the greatest legacie and love-token, I am like to leave them.

Master *W.*
Crompton of
the *Grange*
in *Bedford*
neere *Leigh*
in *Lanca-*
shire.

Lastly, a hope, these notes would bee welcome, pleasing and profitable to one, unto whom I owe, next unto God my Father in Christ, what I have or am: if by any meanes I might supply that want of service, which distance of place and necessary absence inevitably occasioneth not without griefe.

Other and better helps, I know, are extant, many; the very same points handled farre more exactly, by divers, only this

Dedicatory.

this you may call your owne :
wherein some things toucht
by others ; about the attributes
and decrees of God , the na-
ture and order of being and sub-
sisting in the B. Trinitie ; about
Angels, Originall sinne , Eccle-
siasticall orders , Offices , Dis-
cipline and seperated soules , &c.
are omitted : the rest bee you
pleased to accept , with the
same hand they are offered , and
I shall the lesse feele or feare
what others censure ; all I seeke
from you for all , is practice :
if any poore soule be convinc'd,
confirmed , comforted or in-
structed in any point of our
Religion or religious dutie , I
shall deeme it a rich recom-
pence : all I would say unto
you more , is by way of ad-
vise : content not your selves
with meere civill honestie , let
not formalitie delude you ;
search to finde out all your
sinnes , *French, Spanish, English,*
what

The Epistle

what you confesse, bewaile and reforme, the Lord will cover and pardon: build not your faith upon a morrall change, iudging your selves good enough, because not so bad as formerly; give all diligence to make your calling and election sure, rejoycing most, when you have got any assurance your names are written in heaven: let mee beseech you by the tender mercies of God in Christ, that you study to adorne your profession; with pious practice; let your light so shine with unblemisht brightnesse before men, that they may see your good works and bee ashamed that falsely accuse your good conversation in Christ; slanderously reporting that wee are all for faith and nothing for obedience. Bee thankfull for the meanes of grace; for your preservation from deserved judgements; such I meane, as
doe

Dedicatory.

doe usvally befall populous places; by fire and the plague of pestilence; for your plentie and prosperitie, that your soules may prosper as your bodies doe; for the mercy of God showed unto his Church beyond the Seas, by the hand of that renowned Prince the King of *Sweden*, praying for accomplishment in his time.

3. In election of capitall Burgesses, whence principall officers are annually called to governe your societie, let private, carnall ends be set aside, that so you may joyntly ayme at the publike good; as you desire the glory of Christ, the advancement of his truth, and to stand with comfort before his judgement seat at the last day, pitch on such as are able to doe him best service; say they be not so rich or great in kindred as others, yet they will bring more credit and profit to
your

The Epistle

your companie, then any other; as being the props of nature, the noblest of the world (so Schoolemen call them) and are so respected where Christ is honoured; who did himselfe, and taught us, to preferre our spirituall, before our carnall kinred.

4. For your Worke-house, I should reioyce to see it as full as your Schoole-house; enough you may finde, may it please you, mercifully to stop your eares against the deceitfull cries of fond parents, and to send your eyes abroad into the high wayes, to compell them to come in: a matter it is of great consequence, as that which will proove an ease unto your selves, in regard of that (other wayes inevitable) burden, by poore people daily increasing, an honour to your societie, a benefit to the state, and a good meanes to enlarge
Christ

One of the
Iudges in
his charge
this last
Assizes,
propofed
Dorchester
for a pat-
terne to
these parts.

Dedicatory.

Christs kingdome: omit not
such an opportunitie, delay not
duties, death is at hand.

5. Let the priuate exercise
of recalling, reading, prayer and
catechising bee more generally
and constantly obserued: the
later part of Saturday (which
some of our ancestours made a
vacation, for better preparati-
on to the day following) and
such parts of the Lords day, as
remaining before and after pub-
like employment, may be pro-
fitably spent that way: to the
furthering of which good end,
I hope it will please the Lord to
put it into the hearts of some of
you, to honour him with part
of his substance, by building an-
other Church, or Chappell, for
those poore people (I feare ma-
ny) who cannot when they
would finde roome to stand
within the fold: while you
haue opportunity, doe good
and defer not all till death.

6. IF

The Epistle

6. If fasting might take a turne with feasting, and sometimes goe round, in private I meane, it would helpe much to further the worke of mortification : the Lord calls now loude for th'one, not excluding thother, so vnderstand me ; feasts of loue may increase, if built vpon the decay of excessive meetings. *Symons* poore boord that fed many with little, was preferd to *Lucullus* his rich Table, that fed a few with superfluous varieties : strive who shall be most eminent, not in building, feasting or wearing of rich and ouer-costly apparell, but in promoting and prosecuting good causes (as some of you haue done and at present are so employed) let not good propositions want a conclusion, through carnall delay or factious opposition : Husband well your time, for on the expence of this
this

Dedicatory.

this moment, depends eternity
of weale or woe.

7. Let none of your sonnes
or seruants bee vntimely sent
beyond Seas, (where there is
manifest danger of infection,
no ordinary hope of instructi-
on) till they bee armed and sea-
soned with the knowledge and
loue of sound principles: more-
ouer in forraigne traffique, let
the world see, you preferre the
publike weale, to your owne
priuate gaine: and to that
end, euer content your selues
with reasonable increase, and
make restitution of what soe-
euer you can remember, to
haue beene vnlawfully or doubt-
fully gotten; for what will it
profit a man, &c. as *Matth. 16.*
vers. 26.

8. Let brotherly loue conti-
nue and abound, that so you
may often taste of that blessing
which the Lord offers you, in
the neerenesse of dwelling one
by

*Non remit-
titur pecca-
tum nisi
restituatur
ablatum.
August.*

The Epistle.

by another ; to encourage by
councell and conference and stir
vp one another in the way : for
my part , I am perswaded of
you, brethren, that yee are full
of goodnesse, filled with all
knowledge, able to admonish
one another, your obedience is
gone abroad and I am glad on
your behalfe, but yet I would
haue you wise vnto that which
is good and simple concerning
euill; and therefore I haue writ-
ten the more boldly vnto you,
in some sort, as putting you in
mind, because of the Grace that
is ginen to me of God ; and be-
cause I long to see a vnanimous
growth in spirituall strength,
your hearts as your houses com-
pact together in the Lord, that
so you may ioyne to serue him
with one mind and soule cheere-
fully trauailing towards heauen,
in Vnitie and Amitie : a speciall
meanes to witnesse your sinceri-
tie in the profession of Religi-
on,

Dedicatory.

on, and to shield you from all scandalous aspersions of faction, pride, strangeness and diuision: you see how large a letter I haue written vnto you with mine owne hand, too large for such a discourse, were that respected only, but not knowing whether I should euer haue the like opportunity againe, my loue vnto you and care for you, lead me into this error.

I conclide with our Apostle: my dearely beloued if there be any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowels and mercies, fulfill yee my ioy, that yee be like minded, hauing the same loue, being of one accord, of one mind, blamelesse and harmelesse, the Sonnes of God without rebuke, in the midst of a crooked and peruerse generation, among whom yee shine as lights in the world: what soeuer things are
¶ ¶ 2 honest,

The Epistle

honest, iust, pure, louely and of good report, thinke of and follow them : and the God of peace who brought againe from the dead our Lord Iesus, that great Sheeheard of the sheepe, through the bloud of the euerlasting couenant, make you perfect in euery good worke to doe his will : in this hope I leaue you, and will neuer cease to pray for you while I remaine,

*From my study in Barum
this 9 of May 1633.*

Yours to doe you ser-
uice in the Lord.

W. CROMPTON.

Stand fast in the liberty,
wherewith Christ hath
made you free, that you
be not intangled againe
with the yokes of bon-
dage.

*To that end,
Pray continually.*

O *Most gracious God and Al-
mighty Lord, Creator and
Commander of Heauen and
Earth, with all therein contained
in Iesus Christ a most louing and
mercifull father, of whose meere
goodnesse it commeth, that so
much of the truth is reuealed un-
to vs miserable sinners, lying in
the shadow of death and spiritu-
all darkenesse, preserve vs good
Lord in the knowledge and loue
thereof; make vs walke in all
thankfull obedience, worthy of
this fauour: for Christ his sake*

we entreate, accept of him for us
of us, in him; unite us as mem-
bers into his mysticall body, con-
vey spirituall light and life into
us, that we may live in him and
get victory by him over all our
spirituall enemies: pardon all our
sinnes, and give us power over our
many corruptions, remember not
the follies of our youth, blot out
all our transgressions as it is pro-
mised. O bury them in the Grave
of Christ, they never rise up to
appeare against us: bathe our
wounded and Rayned soules in his
precious blood: infuse and stirre
up in us, a sound and saving faith,
to receive and put on the spotles
roab of his Righteousnesse, wherein
appearing we shall be iustified.

Open the eyes of our under-
standings, that seeing wee may
know the truth; rectifie our af-
fections, that knowing wee may
love it: conforme our wils that
loving we may expresse obedience
in practice, with perseuerance in
the

the day of tryall and trouble: and
all to the glory of that great name,
good example of our brethren, the
present comfort and future safety
of our poore soules, that so with
the rest of the Saints, we may be
timely prepared for death and
Heauen, through Iesus
Christ our Lord and
only Saviour.
Amen.

Errata.

Pag. 14. l. 18. 20. for naturally read mutually, and for worldly read worthy, pag. 13. A. 1. l. 17. for euen read euer, pag. 41. A. 1. l. 4. for remaines read remained, pag. 70. A. 2. l. 6. for and read or, pag. 53. A. 1. l. 18. for the read though, pag. 74. A. 1. l. 3. for bound read borne, pag. 102. A. 1. l. 7. for Communication read Commination, p. 103. l. 1. read to bring in and aduance: so for confirme, l. 2. read conforme, pag. 109. A. 1. l. 5. for degrees read decrees, pag. 112. l. 26. for taking read lacking an ordinary oath in some countries, pag. 131. A. 2. l. 9. for deuill read euill, p. 154. l. 14. for remissiues read remissencesse, p. 155. A. 2. l. 12. for wates read wakes a terme well knowne in *Lancash.* pag. 167. l. 7. for sext read sexe, p. 172. A. 1. l. 8. for immodesty read modesty, p. 217. A. 1. l. 5. for of read it, pag. 229. l. 1. place or betweene profession and power, pag. 237. A. 1. l. 8. adde thirdly, and pag. 246. l. 6. for 3 let 4, pag. 258. l. 3. adde these words, and doth not pardon, pag. 270. A. 1. l. 3. eschew read reschew or raise vp, pag. 313. A. 1. l. 16. for desire it read desire after it, pag. 367. l. 3. blot out of, pag. 371. l. 21. for intermission read intermissine, p. 378. A. 1. l. 2. for life our life read life of our life.



Multis, non mihi.

Question.



What is Catechizing?

A. A diuine ordinance perpetually requisite in the Church, wherein the principles of Christian Religion are familiarly laid open, to the capacity of the ignorant, by way of question and answer.

Q. Who are to performe this duty?

A. In publike the Pastor of euery congregation, he is to doe it, or by his Curate or lawfull Deputy to see it done. In priuate, Husbands are to Catechize their Wives, Parents their Children, Masters their Seruants, Schoole-masters their Schollers

A God

Deu. 11. 19
1 Cor. 3. 1.
Heb. 6. 1, 2.

Mat. 18. 19.
Gen. 18. 19
Deut. 6. 7.

God-fathers and God-mothers
their vndertaken charge.

*Q. Who are they that are pub-
likely to be Catechized?*

A. Either those who being
of yeeres of discretion are not
yet baptized, but desire to be,
whether they be the seed of be-
leeuing Parents or Profelyt's: Or
else such as are already baptized,
who stand bound to learne and
giue account of their faith, as
the Lord shall enable them.

*Q. Why is this exercise so re-
quisite in the Church?*

A. First, because it is the best
remedy against naturall igno-
rance. Secondly, it helps to
cure the backwardnesse of many
superiours who neglect it, till
feare of publike censure driue
them to it. Thirdly, because it
is ancient, hath euer bene in-
ioyned to all sorts in euery age
and place; and that profitably,
to procure obedience, preserue
order and vnity in the Church
for

Prou. 22.6.
1 Pet. 3.15.

Prou. 29.18
Gen. 4.3.

for matters of faith, to ground children, helpe weake memories, confirme the strongest: to remoue rudenesse, and to restrain prophanenesse in all.

Q. How may this duty be performed publicly?

A. First, by insisting on a set portion of Scripture, containing a principle of Religion, touching Mans creation, Fall, Redemption, duty after, &c. Secondly, by unfolding the summe of all things Catechetically necessary to be knowne or done, though without a text: both wayes commendable, yet for vniformity it is best, that there should be one such fully compleate Catechisme generall.

Q. What Catechisme should Divines make use of in this case?

A. That Catechisme is most fit and conuenient, to be explained in the assembly, which is inioyned by publike authority, exprest for vs in our booke

Luke 4.17.
Heb 6.2.

Rom. 13.1,2.
1 Cor. 10.
33.11.16.

of Common Prayer, being agreeable to Scripture, containing all fundamentall points, necessary to saluation both for beliefe and practice, if fully vnderstood.

Q. How many parts are there in that Catechisme?

A. Two: the first declareth what is done for vs by the Church in our baptisme; the second shewes what the Church requireth to be done by vs after baptisme; as first, to forsake the Diuell, and all his workes, the pompes and vanities of the wicked world, with all the sinnefull lusts of the flesh, neuer to follow nor bee led by them. Secondly, to belecue the Articles of the Christian faith. Thirdly, to know and keepe Gods holy will and Commandements, all the dayes of our life. Fourthly, to pray and receiue the Lords Supper often.

Q. What is Baptisme?

A. The

A. The first Sacrament of the new Testament, whereof all within the Couenant must with all conuenient speede partake, being washed or sprinkled with water by a lawfull Minister, in the Name of the Father, Sonne and holy Ghost.

Mat. 28. 19.
Acts 8. 36.

Q. *What is done for us in Baptisme?*

A. Three things: first the giuing of the name, a practice very ancient and vsfull.

Q. *To whom belongs it to giue the name?*

A. Vnto the parents properly; by their permission, the sureties or Minister may doe it, sometime neighbours haue done it, *Ruth. 4. 17.*

Gen. 2. 19.
Luke 2. 21.

Q. *Why are names to be giuen vs, and why then?*

A. First, for distinction sake, that one might bee knowne from another, and euery one called by his right name. Secondly, for signification, to put men in

Gen. 3. 10.
1 Sam. 4. 21.
Mat. 21, 23

Rcu. 17-3.

minde of some good by their names. Thirdly, then giuen, that as often as we heare, reade or write our names, we might remember the Couenant made betweene the Lord and vs.

Q. What ought Christians to avoid in giuing names?

A. Three things especially: First, presumption, that none giue the Name of God the Father, of Christ, of the holy Ghost, or of some Theologicall graces; As Iehova, Adonai, Elohim, Iesus, Emmanuel, Holy or Holinesse; Faith, hope, loue, &c. Secondly, affected and offensive curiositie, by making a singular composition of many words, which in another language might, in ours cannot well make a name; as feare God, doe well, &c. Thirdly, scandall and prophanesse, by making a iest of names, or giuing idle, harsh-sounding, heathenish names.

Q. What

Q. What is the second thing done in Baptisme?

A. The bringing and receiving children into a particular visible Church, & admitting them to the use of Christs ordinances and priuiledges of the same.

Mar. 10. 14.

Q. What is the third thing?

A. The signifying, exhibiting, and sealing to the party baptized, his or her ingrafting into Christ, remission of finnes, and imputation of Christs righteousness vpon a conditionall Covenant.

1 Pet. 3. 21.

Q. What is that Covenant?

A. That God will be our God for euer, forgiue vs our finnes and saue vs, if we will be his people, cleaue vnto him with purpose of heart, loue and serue him aboue all other.

2 Cor. 6. 18.
Eze. 36. 25,
26.

Q. Can wee doe this of our selues?

A. No, God therefore in baptisme seales also vnto vs, the promise of his grace, thereby to

A 4 enable

enable vs.

Q. What is that grace?

Acts 2.38.
12.16.

A. Not any one; but the spirit, seed and root of all graces: our right vnto all, is sealed in baptisme, although the actuall possession and manifestation come long after sometimes, by the vse of some other ordinance.

Q. Is this Sacrament absolutely necessary to saluation?

1 Cor. 15. 29
Rom. 2. 28.
Iohn 3. 5.

A. No: God may conuey grace without it, who hath not tyed his grace to it; none may sleight it, it is necessary in regard of Christs institution as an ordinary outward meanes of saluation; nor condemne such who depart this life, neither receiving nor contemning the Sacrament.

Q. Who may receiue this Sacrament?

Mark. 10. 14.
Acts 8. 37.
16. 33.
1 Cor. 7. 14.

A. Reasonable creatures only; either Aliens conuerted, or infants borne of beleeuing parents

rents within the Couenant: Pa-
pists abuse it, baptizing Bels and
Ships in a more solemne manner
then children.

*Q. By whom ought children
to be baptized?*

A. By lawfull Ministers, to
whom the seale and power to
preach the Gospell is commit-
ted.

Mat. 28. 19.

*Q. Where and when should they
be baptized?*

A. Neither time nor place
set downe in Scripture; there-
fore it may be giuen at any time,
in any place; if respect be had
still to the commands of our
Gouernours, who haue thought
the Church to be the most con-
uenient place, and the Lords Day
the fittest time for administrati-
on thereof, when all the people
are assembled, to pray, to teach,
and to learne the Word of
God.

Mat. 3. 6.
Acts 8. 38.
16. 33.

*Q. How is this Sacrament to
be administred?*

A. 5. *A.* Ac-

A. According to Christs institution; that this may be better vnderstood, we must know, there is something required from euery one present.

Q. *What are required of the person to be baptized?*

A. Three things: First, presentation of him or her selfe to the congregation: Secondly, confession of the Faith: Thirdly, promise of future obedience.

Q. *How can infants perform any of these?*

A. Yes, all: vrtually in and with their beleeuing parents, actually by their sureties, who promise it for them.

Q. *But is not that a rash and dangerous promise?*

A. No: if rightly vnderstood; for first it is but a conditionall promise, if the Lord giue his promised grace. Secondly, it is but a charitable expression of Christian hope, grounded
vpon

1 Sam. 1. 14

Matth. 3. 6.

1 Cor. 7. 14

upon the knowne parents and the continued meanes. Thirdly, for their security, they haue the Word of God, that he is and will be the God, as of the faithfull, so of their seed: onely men should bee wisely sparing and carefull what and for whom they promise.

Gen. 17. 7.
Prou. 6. 3.

Q. What are required from the Minister baptizing?

A. First, that he haue what is essentially requisite, as the matter of baptisme, and that is cleane water. Secondly, that he keep the ordinary forme. Thirdly, that he obserue conuenient circumstances; blessing of the water, dipping or sprinkling water on the parties, and instructing of the sureties, if there be any.

Matth. 3. 11.
Iohn 3. 5.

Acts 8. 36.
Math. 28.
19.

Q. May men lawfully adde or alter Ecclesiasticall Ceremonies about a Sacrament?

A. First, to the essence of a Sacrament, no man nor men on earth

Deut. 4. 2.
12. 32.

Reu. 22. 18.
1 Cor. 14. 40.

earth may adde any thing, no more then to the Word. Secondly, to the circumstances Ecclesiasticall Governours may adde or take away, for weighty reasons grounded vpon the neuer failing Word; provided they no way adulterate the substance thereby.

Q. What advice may seasonably here be administred?

A. First, that none be superstitiously conceited about meere Ceremonies enioyned and vsed by the Governours of our State, to make the a part of Baptisme, that it should not bee, where they are not. Secondly, that none be so offended by them, as to leaue the society; to iudge no Minister better onely for refusing, nor any worse only for subscribing vnto them rightly vnderstood. Thirdly, that all learne submission to their lawfull Governours, as in things necessary, much more in things indifferent;

Rom. 14.
13. 14.
1 Cor. 11. 16
2 Cor. 10. 32,
33.

rent; studying the peace and quiet of the Church in all things, praying and waiting patiently the Lords leisure, if any thing there be that offend: Knowing that he keeps the fanne in his owne hand, to purge his owne floore at the time appointed.

Matth. 3. 12.

Q. What are required from the whole assembly?

A. First, that they stay till the Sacrament be finisht. Secondly, that they pray heartily for the persons baptized. Thirdly, that they meditate seriously of the spiritual mystery, how the inner man is to be washt in the blood of Christ.

Q. What bee the fruits and chiefe benefits of baptisme thus administred and received?

A. Many: First, the persons partaking thereof, are declared to be the adopted Sons of God, wch may be discerned after by their loue of him, and likenes to him. Secondly, their vnion with Christ,

Gal. 3. 27.
Rom. 6. 3.

Rom. 4. 11.

Act. 22. 16.

1 Cor. 12.
13.

Ier. 31. 31.

Ezech 37.
26.

Christ as members of his mysticall body is thereby made visible, which by communication of grace, and communion with Saints, is after made infallible. Thirdly, their heavenly inheritance is sealed vnto them, breeding in them a longing desire after the possession thereof. Fourthly, their soules are cleansed from the filth of sin, which appears vnto them afterwards by their true faith and repentance. Fifthly, the Spirit is therein conferred, which shewes it selfe in its seuerall operations afterward. Sixthly, the new covenant is thereby naturally confirmed, betweene the Lord and his people: all worldly receivers comming to yeeres of discretion, are mindfull of this, and carefull in the vse of meanes to procure and nourish the Spirit of Grace.

Q. Which is the first of those things, the Church requires to be done

done by us after Baptisme?

A. Eschewing all euill; vnto which we are deceitfully perswaded and tempted by the diuell, the world and the flesh.

Q. Why then, dare not you sweare, lye, prophane the Lords Day, drinke drunke, wallow in vncleannesse, coozen, follow euery fashion, boldly embrace the corruptions of the time for advancement, as others doe?

A. No: because I haue made a couenant with the great and glorious Lord God of heauen & earth to forsake them, which I must do, as I hope to be faued.

Q. What is the next thing to be done?

A. To assent vnto that credible truth, proposed vnto vs in that Creed, commonly called the Apostles Creed.

Q. What is the Creed?

A. A brieft confession of some principles of Christian Religion, and no prayer, as too many

Rom. 10.

10.

1 Tim. 6. 13.

many old and young abusively make it, because they haue often seene and heard parents teach their children this Creed, together with other prayers kneeling.

Q. Why is it called the Apostles Creed?

A. Not because they were the pen-men and disposers of it, in this forme of words; but first, to distinguish it from other Creeds: secondly, because it is a truth collected out of their writings by some of their immediate followers, and in honour of them called after their name.

Q. What is the chiefe subject or matter of the Creed?

A. God and his Church: God, in the vnitic of essence, and trinitie of persons, Father, Son, and holy Ghost, with their proper works, specially applyed to euery person; his Church, with the properties and priuiledges thereof,

thereof, both contained in these
twelve Articles following,

I beleene, &c.

*Q. Which is the first article
in the Creed?*

*A. I beleene in God, the Fa-
ther Almighty, maker of hea-
ven and earth.*

Q. What is faith here meant?

*A. A gift of God, whereby
men are perswaded to assent vn-
to the truth of God proposed
vnto them in this Creed, by the
true Church, with application
to themselves.*

Acts 26.27.
Heb. 1.1.

*Q. What is the manifest act of
this faith?*

*A. To beleene, with limita-
tion to the person. I beleene,
not implicitly as the Church be-
leues, nor blindly, because the
people of God beleene it, but o-
bediently, because it is a part of
Gods revealed truth.*

Hab. 2.4.
Marke 9.
23, 24.

*Q. Why doe you say, I beleene,
and not, We beleene?*

*A. Because every one must
haue*

1 Pet. 3. 15.
Rom. 14. 11.

have a speciall faith of his own, and make confession of these things, by and for himselfe distinctly.

Q. What doe you meane, when you say, I beleene?

A. First, I doe acknowledge these articles to be true, agreeable, vnto the rule of truth. Secondly, I doe make an outward confession of that my knowledge and assent. Thirdly, I doe specially apply that confession to my owne particular person. Fourthly, I doe heartily resolue to maintaine it vnto death.

Q. What is the proper object of this faith?

A. God and his truth, reuealed concerning himselfe, and all things else needfull to be beleued.

Ioh. 14. 1.

Q. What doe you beleene concerning God?

Iohn 5. 7.

A. That there is but one God, and three persons, in essence, glory, and power, coequal

quall and coeternall.

Q. What is revealed and contained herein, for you to beleewe of the first person in Trinitie?

A. First, that he is the Father, both in regard of his naturall Son, and other his adopted children. Secondly, that he is Almighty, in the manifestation of his power, as his attributes and works declare. Thirdly, that he is Maker of heaven and earth, that is, of all things being, in, and betweene heaven and earth.

Q. What doo you learne hence, when you call God, Father?

A. I learne: First, to magnifie the goodnesse of God, that I who am by nature a childe of wrath, by free grace am made a childe of God. Secondly, to honour and obey him as a Father, then to expect a childs portion from him. Thirdly, the dignitie of true beleeuers in this, that they are the children of God.

Q. What

Eph 4.6.

Ioh. 1. 18.

2 Cor. 6. 18.

Acts 17. 24.

Rom. 8. 11.
22.

Mal. 1. 6.

Maith. 5. 48.

1 Ioh. 3. 1.

Q. What learne you, when you say, you beleue, He is Almighty?

Gen. 17. 1.
Iohn 10. 29.
Rom. 8. 31.

A. I learne, First, to feare his threatnings, and so to be daily humbled at the sight of my owne vilenesse. Secondly, not to doubt of his promises, nor be dismayed by a multitude of enemies. Thirdly, neuer to despaire of the conuersion of others during life, nor of victory ouer my owne strong and long-preuailing corruptions: God is Almighty.

Q. What doe you learne from the manifestation of his power, in the creation of heauen and earth?

Pfal. 19. 1.
Iob 38. 31.
Pfal. 147. 9.

A. I learne: First, to behold the goodnesse of God in his creatures; not wantonly, to gaze on them as on a painted cloth, but to see therein and admire his glory. Secondly, to shun all abuse of the creatures, they are the workmanship of God. Thirdly, that all the vertue, beautie, comfort, and content
men

men reape from, and see in the creatures, is from God. Fourthly, that nothing falls out in either, but according to his disposing pleasure.

Q. Which is the second article?

A. And in Iesus Christ his only Sonne our Lord.

Q. What is contained in this Article?

A. A description of the second person in Trinitie, with the necessitie of my apprehension and confession of him.

Q. How is he described?

A. By his Titles; which are foure: Iesus, Christ, his Sonne, our Lord.

Q. What signifies that name, Iesus?

A. Sauiour, *Matth. 1.21.*

Q. What may that informe you?

A. First, to giue all due reuerence vnto it, as our Church (according to the Scriptures) requires,

Phil. 2. 10.

requires, and to shun the Popish abuse thereof, who by their capping, bowing and scraping, only to the very bare name, make an idoll of it. Secondly, to giue neither the name nor thing signified to any other Saint or Angel, living or dead. Thirdly, to get assurance, that Hee be to mee a Iesus.

Iob 5. 1.

Hosea 13. 4.

Q. What signifies Christ?

Psal. 2. 2.

A. Anointed: First, by Consecration of His humane nature, to the hypostaticall vnion with the Sonne of God; that so he might be a fit Mediatour. Secondly, by qualification of the same humane nature, with fulnesse of grace following the vnion.

Luk: 2. 26.

Q. What doe you learne from it?

Psal. 45. 7.

A. First, that as Christ, so beleeuing Christians are anointed with him. Secondly, that the lothsomenesse of sinne is done away from his seruants, by the pleasing

pleasing favour of his precious oyntment. Thirdly, that Christians should endeavour to walke worthy their name and calling; being anointed, not to turne with the Sow againe, to walow in the myre of carnall folly.

Q. What is the meaning of His third Title, only Sonne?

A. That this Iesus Christ, is the true and only Sonne of God the Father.

Q. How can this be so, seeing we reade in Scripture, of many other his sonnes and daughters?

A. It is true, God hath other sonnes and daughters by creation and adoption, but Iesus Christ is his only Sonne by eternall generation.

Q. What doe you learne from this?

A. First, to magnifie the loue of God, in sending his only Sonne to dye, and so pay the price of my redemption. Secondly, how men become to be
the

Cant. 1. 3.

Ephes. 4. 1.

1 Pet. 2. 22.

Psal. 2. 7.

Ioh. 11. 37

2 Cor. 6. 18.

Ioh. 10. 30.

Ioh. 3. 16.

Rom. 5. 8.
8. 32.

the sonnes of God, euen by the Sonne of God becomming Man. Thirdly, with courage and confidence to goe vnto God, for a supply of all my wants; He that gaue mee his only Sonne, how shall he not with Him giue me all things?

Q. What is the meaning of His fourth and last Title here giuen, Our Lord?

A. The meaning is. First, that Christ hath absolute power, both to compell and direct his seruants. Secondly, that his voyce alone should rule, bee heard and obeyed in his house: no Stewards, much lesse inferiour officers may dispose of his affaires, but according to the will of their Lord.

Q. What doe you learne from hence?

A. First, that Iesus Christ is Lord and Sauour to all true beleeuers: Sauourship extends no further then Lordship, if I deny him

John 13. 13,
14. 10. 4.

Math. 7. 21.

him subiection, I loose saluation. Secondly, to condemne the Iewish opinion, granting him the name of Iesus but not of Christ, the Arrian tenent, giuing him the titles of Iesus Christ, but denying him to be the onely and eternally true begotten Sonne of God; and the Popish conceit, affoording him all but the last; they depriue him of his Lordship in the Church by setting vp an Idoll in his room. Thirdly to be patiently content with his disposition and submissiuely obedient to his lawes; a rebellious sinner continuing so, hath no part in Christ for ought he knowes.

Q. Which is the third Article?

A. Who was conceiued by the holy Ghost, borne of the Virgin Mary.

Q. What is contained in this Article?

Psal. 101. 7.
Iohn 1. 1.
2. 3. 4.

2 Cor. 3. 14.
Mat. 20. 15.

Iob 1. 21.

A. A further description of the Son of God, by his assumed state and condition; his incarnation being the first branch of his humiliation.

Q. *Who was incarnate?*

A. Iesus Christ, the onely Sonne of God our Lord; remaining still what he was before, in the fulnesse of time was made what he was not before.

Q. *Why was he incarnate?*

A. First, that he might bee faithfull in performance of what hee hath vndertaken on our behalfe. Secondly, that he might be a perfect mediatur to deale betweene God and Man. Thirdly, that iustice might be fully satisfied in the same nature, whereby it was offended.

Q. *How came hee to bee incarnate?*

A. By assuming and vniting to his person, the true and perfect nature of man in generall; taking

Rom. 1. 3.
Iohn 1. 14.

Heb. 2. 16.
17. 18.

1 Tim. 2. 5.

Luke 1. 35.

taking his substance, properties and all sinnelesse infirmities.

Heb. 2. 17.

Q. What doe you learne from his incarnation?

A. First, the dignity of humane nature, what it is by this vnseparable vnion with the Deitie; little inferiour to Angels before the fall, about them since. Secondly, how holily we should liue, considering Christ is Emmanuel, God with vs. Thirdly, how earnest wee should be in our desires, to be where our nature is aduanced, with Christ in Heauen, which is best of all. Fourthly, how comfortable his seruice must needs be, who is so powerfull and pittifull a Sauiour; conceiued and borne that he might conceiue and beare our weaknesse.

Psal. 8. 5.
Math. 1. 23.
Psa. 42. 1, 2.
Phil. 1. 23.
Heb. 2. 18.
Psal. 103. 13,
14.

Q. What is the meaning of this word conceiued?

A. Three things are implied thereby: First, that fit matter gathered from all parts of the

Math. 1. 20.

Efay 7. 14.
Iohn 1. 14.

Virgins body, into the house or Cell of life was there brought into forme or shape. Secondly, that a reasonable soule was brought into that matter to informe it. Thirdly, that both matter and forme were vnited and sanctified by the infusion of Grace; and all this not successiue-ly but instantly by the efficiency of the holy Ghost in the passiue wombe of the Virgin.

Q. What was the matter of his conception?

Efay 7. 14.
Luke 1. 31.

A. True, reall, and the most pure blood of the Virgin; whoeuer adores any Christ not thus conceiued, commits idolatry; as most Papists doe in worshipping their god of bread.

Q. After what manner was he conceiued?

Luke 1. 35.

A. After a miraculous, extraordinary and supernaturall manner; more cannot be seene or said; the Blessed Virgin conceiuing, was ouershadowed by the Holy

Holy Ghost, to stay the curious from prying ouer farre into this wonder.

Q. What doe you learne from this conception ?

A. First, that the imputation of an impure conception is taken away from beleeuers, by Christ his holy conception. Secondly, that as Christ in his corporall conception, so beleeuing Christians in their spirituall conception, were and are sanctified by the holy Ghost: No Sauiour without a holy conception, no Saints without sanctification.

Q. Who was the Mother of Christ ?

A. The blessed Virgin Mary,
Luke 1.27.

Q. How is Shee described in the Creed ?

A. Three waies; First, by her name Mary. Secondly, by her condition a Virgin, before, in and after the birth. Thirdly, by

Esay 53.8.

*Iohn 17.19.
1 Cor.6.11.
Heb 12.14.*

Esay 7.14.

Luke 2. 6, 7.

her labour and trauell, as she conceived, so in the fulnesse of time after the ordinary course of women, she brought forth her first borne.

Q. What may you learne from this birth of Christ?

2 Tim. 2.
14, 15.

Matth. 1. 2.
Luke 1. 24.
Reu. 3. 11.

A. First, that *Eues* transgression, is answered by *Maries* conception; women should not be dis-heartned in the worke of saluation. Secondly, that Christ was truly noble, of the bloud Royall, borne King of the Iewes, so beleeuing Christians only are truly honourable. Thirdly, that good conceptions should be cherisht till they bee brought forth: the Word of God is the seed, good motions are spirituall conceptions; as *Elizabeth* when she had conceived, hid her selfe, so should Christians after Sermons, euen retire themselues a little, (if conueniently they may) to nourish the conception. Fourthly, to yeeld the blessed

fed Virgin *Mary* all due reuerence, as the Mother of Christ: which may be exprest. First, in giuing her those titles the Scripture doth: Blessed, Virgin, *Mary*: for those other strange titles of Ladie and Queene, we owne them not. Secondly, in praising God for her. Thirdly, imitating her, in chastitie, humility, &c. that by faith I may conceiue and beare Christ in my heart, as blessed *Mary* did in her wombe.

Luke 1.48.
1cr.7.18.

Q. Which is the fourth Article?

A. Suffered vnder Pontius Pilate, was crucified, dead, buried and descended into hell.

Q. What doth this Article containe?

A. The second part of Christs humiliation, to wit, his passion, with the seuerall degrees thereof.

Q. Who was it that suffered all this?

B 4

A. Ie-

Heb. 2. 18.
2 Cor. 1. 5.

A. Iesus Christ the onely Some of God, in and after the assumption of humane nature; the person suffered, but in and according to our nature onely, the Deitie remaining still vnca-
pable of passion.

Q. What doe you understand by this terme suffered?

Phil. 2. 8.

A. The passiue obedience of Christ, not excluding his actiue; there being in Christ both a suffering obedience and an obedient suffering: by the passiue part his obedient suffering, he tooke away sinne both in regard of guilt, staine and punishment; by the actiue part his suffering obedience he purchased and con-
uaied righteousness to his mem-
bers.

Q. What did he passiuely undergoe?

Lam. 1. 12.

A. All that offended iustice had to inflict on guiltie man for disobedience: as the wrath of God, the curse of the Law? with
all

all those incomparable miseries, meeting him betweene the wombe and the graue, whereof so high and heauenly a nature was capable.

Q. How is his passiuē obedience described in this Article?

A. Two waies: First, by the Iudge vnder whom he suffered. Secondly, by the sufferings themselves.

Q. Under what Iudge did he suffer?

A. Pontius Pilate.

Q. Who was this Pontius Pilate?

A. A Gentile and a Roman; President of Iewry, Deputie for Caesar and a ciuill Iudge among the Iewes.

Q. Why did Christ suffer vnder a Iudge?

A. First, that he might better represent the person of a Malefactor, guiltie-man, in whose roome he then stood. Secondly, that those represen-

Gal. 3. 13.
vid: The
bleeding
Vine.

Luke 3. 1.

Esay 53. 12.

Mar. 15. 28.

ted by him might be absolued before the great Iudge of the world.

Q. But why did hee suffer vnder a Gentile and a Roman Iudge?

Mar. 20. 19.

Iohn 18. 31

Acts 13. 46.

A. First, for the fulfilling of some prophecies, that he should be deliuered vp vnto the Gentiles. Secondly, because the Iewes had no power to put him to death, it was taken from them by the Gentiles. Thirdly, as the benefit of his passion was to be offered first to the Iewes, after to the Gentiles: So his passion was begun by Iewes, but finisht by Gentiles. Fourthly, not obscurely to fore-shew the sufferings of Christ Mystically vnder his successors, the Roman Deputies, Vicars of Rome, vnder whose iurisdiction a good Christian cannot but suffer.

Q. What doe you learne hence?

A. First, that worldly advancement

uancement by wealth, honour, preferment to high places of command, is attended with many dangers, and doth often occasion men to commit greater finnes, then otherwaies they would or should; *Pilats* authoritie made him guiltie of this innocent blood. Secondly, that as *Christ* suffered vnder *Pontius Pilate*, so true Christians vnder the Pope and all wicked Gouvernours. Thirdly, to suffer patiently with *Christ*, if at any time we be called to suffer for righteousness sake, committing all to him that iudgeth righteously.

Q. Which are the sufferings he underwent?

A. 1. Apprehension. 2. arraignment. 3. accusation. 4. sentence of condemnation. 5. execution; this last onely express in the Creed, as presupposing the rest.

Q. What may this teach you?

A. First,

Math. 4. 8, 9

1 Pet. 2. 21.
23.

1 Pet. 3. 14.

Mat. 26. 55.
27. 13.

Mat. 27. 23.

Luke 23. 12.
Rom. 8. 34.Luke 23. 31.
1 Pct. 4. 12,
17.

Iohn 15. 18.

Math. 27. 34

A. First, that wicked men agree in nothing so well as euill or what tends to euill: *Pilate* and *Herod*, Scribes, Pharises and Souldiers that were diuided before, agree now in opposing Christ. Secondly, that prophane, impenitent sinners, shall be apprehended, arraigned, accused, and condemned by and before the Lord, because they haue no benefit by his passion. Thirdly, that beleeuing penitents shall neuer be arraigned, accused or condemned, because Christ suffered all these for them. Fourthly, not to thinke it strange, if I be thus dealt with by men of the world for Christs sake, and in defence of his truth.

Q. What is the meaning of this word crucified?

A. Fastned to a crosse: the word being compounded of two Latin words, signifying so much, and showing the manner of Christs death.

Q. Why

Q. Why was Christ to be crucified?

A. First, for the fulfilling of certaine types and prophesies, especially that of the brazen Serpent. Secondly, this kind of passion was most answerable to *Adams* transgression; what the the first *Adam* lost by eating the fruit of a tree, the second regained by suffering vpon a tree. Thirdly, that he might thereby vndergoe the curse for vs, and redeeme all beleeuers from it. Fourthly, that he might draw our eyes and minds vpward.

Q. What doe you learne from this that Christ was crucified?

A. First, that as Christ, so true Christians are crucified in regard of the world, the power of sinne and preuailling lusts of the flesh. Secondly, that all my hope of health and safety is in Christ crucified; I attribute no part to the Crosse, but all to him that died vpon the Crosse, the

Exod. 15. 25

Iohn 3. 14.

Col. 2. 13.

Gal. 3. 10.

Iohn 12. 32.

Gal. 5. 24.

I Cor. 2. 2.

Col. 2. 14.

Rom. 5. 8.

Heb. 6. 6.

Math. 27. 46

the finnes of his beleauing followers, being nailed with him, that they might neuer rise vp in iudgement againe. Thirdly, so often as I read or heare of this, I cannot but admire the loue of my Sauour, grieue for my sins, that were the nailes to pierce his tender body, and heartily desire power ouer all my corruptions. Fourthly, now to be euer carefull lest I crucifie him againe, (as much as in mee is,) by continuing in any knowne sinne; this bitter death tels me, hee hath suffered enough already.

Q. What doe you meane by this, when you confesse hee was dead?

A. Viz. That the body and soule of Christ were really seuered for a time, as in the naturall death of any other.

Q. Why did Christ dye?

A. First, to show the truth of his humanity and realty of his

his sufferings Secondly, to satisfie justice to the full, who had before threatened man with death. Thirdly, to vanquish death by taking away the sting and making it a passage vnto life. Fourthly, to manifest the infinitnesse of Gods loue to mankind with the seuerity of his iustice against sinne, in one and the same act. Fifthly, that by a propitiatory sacrifice, hee might establish the couenant, which could not bee without such bloud-shedding.

Q. What doe you learne from the death of Christ?

A. First, a threefold assurance. First, that by his death I am freed from a double death; in part from the first, wholly from the second. Secondly, that being dead with Christ, I shall now euer after liue the life of Christ. Thirdly, that the new couenant of grace is now of force.

Secondly,

Gen. 2. 17.
Cor. 5. 14.
Heb. 2. 15.
ohn 3. 16.
Rom. 11. 22.

1 Cor. 15. 55
Heb. 2. 14. 15
Rom. 8. 1.

Col. 3.3.
Heb. 8.6.7,
9, 16, 17.

Rom. 6.2.8.
35.
I Ioh. 3. 16.
Ioh. 7. 31.
Rom. 6.9.
10. 13. 11.
Ephes. 5. 14.

Secondly, a threefold resolution. First, neuer more to liue in any knowne sinne, seeing Christ dyed for sinne. Secondly, to cleaue vnto him with an ardent vnseparable loue. Thirdly, to lay downe my life for him and his truth, to spend all my time and strength in his seruice, who hath not spared to spend his blood for me.

Thirdly, to condemne a threefold error. First, of the Iewes expecting another Christ, cleauing to shaddowes, obseruing ceremonies which were to dye with Christ. Secondly, of Papists that maintaine a continuall sacrifice, offering vp and so killing Christ often, when as hee was to dye but once. Thirdly, of carnall Protestants, who lye still snorting vnder the dead sleepe of sinne, yet thinke to be saued by Christs death.

Q. What doe you understand by this, when you say, he was buried?

An.

A. Viz. that Christs body after death was in a desent manner laid in a tombe or graue, where it also remains the same without alteration or corruption, preferued by the presence of the diety.

Q. Why was Christ buried?

A. First, to show vs, that in his greatest extremity, hee had some wel-willers, who performed this office of loue vnto him. Secondly, to confirme the truth and certainty of his death. Thirdly, that he might follow death, wrestle with him in his owne Castle, and beate him out of his owne supposed inuincible hold. Fourthly, by his presence to take away the horroure of the graue, to sanctifie it, to be a chamber of refuge, a sweet bed of rest, and a passage to immortality.

Q. By whom was he buried?

A. Ioseph of Arimathea, and Nicodemus; two of his fearefull

Mat. 27. 60.
Psa. 16. 10.

Mat. 27. 58.
Rom. 6. 6.
Hos. 13. 14.
Mat. 28. 6.
Hcb. 2. 15.

Luke 23.50.

fearefull Disciples in time of need became boldest, when such as had made fairer shewes denyed or left him.

Q. Why was Hee buried by rich men?

A. First, because they were best able to performe it, in a conuenient manner, Christ was the Sonne of Nobles, fit it was he should be buried by men of honour. Secondly, to teach rich men two things: First, to be helpfull with their substance to the members of Christ in distresse. Secondly, not to shun as ashamed, the meanest office, which may bring any glory to God, or comfort to his Church.

Prou. 3.9.

1 Tim. 6. 17

1 Pet. 4. 10.

Psal. 84. 10.

Q. What may you learne hence?

A. Two things especially. First, a lesson of consolation, cheerefully to follow my Saviour to the graue, where he once lay. Secondly, a lesson of imitation and that. First, to performe

Mat. 28. 6.

Esay 26. 19,

20.

forme the like vnto any of my Christian brethren. Secondly, to spend some time euery day in burying of my finnes, in and with him who was once buried for sinne.

Q. What meane you by these words, He descended into Hell?

A. First, that Christ after his death and buriall was detained as a prisoner vnder the bondage of death, for one whole day and two nights. Secondly, during this space that he triumphed ouer Satan in his owne Kingdome, the manner how is vnknowne.

Q. Why did Christ descend thus?

A. That beleeuers in him might not descend: that death might not detaine them as prisoners, nor Satan triumph ouer them.

Q. What doe you learne from it?

A. First, to confute Papists, teaching

Acts 8.2.
Rom. 6.4.
Exod. 34.6.

Psal. 16.10.
Acts 2.31.

Heb. 2.14, 15.

Gen. 18. 27.
Iob 40. 4.
Heb. 10. 36.
Luce 1. 18.
19.

teaching that the soule of Christ descended into Hell, to deliuer some soules there detained, and that the soules of iust men may suffer paine after death, equiuallent to the torments of Hell, crossing both the end and effect of Christs' descent. Secondly, to descend with Christ to the lowest step of humiliation, to be vile in my owne eyes, that I may be pretious in Gods sight through Christ. Thirdly, to possesse my soule in patience and hope : from the lowest ebbe of misery, God is able to restore, Christ was dead, buried, and descended into Hell, yet raised againe.

Q. Which is the first Article?

A. The third day he rose againe from the dead.

Q. What doth this Article containe?

A. The first full step or degree of Christs exaltation, and that is his resurrection.

Q. Who

Q. Who was it that was thus exalted?

A. Iesus Christ as God and Man: the same person that was humbled euen to the death of the Crosse, was raised to liue for euer in glory.

Q. What doe you meane when you say, Christ rose againe?

A. First, that the soule and body of Christ were reunited. Secondly, that Christ was freed from all infirmities of humane nature, keeping still all the properties of a true Body. Thirdly, that the Diety did more fully open it selfe, adorning the humanity with all those finite excellencies, as such a creature is capable of.

Q. How was He raised?

A. First, by his owne power. Secondly, as a publike person attended with some others who rose with him as an earnest of the great and generall resurrection.

Acts 2.24.
1 Cor. 15. 4.

Acts 2. 24.
10. 40, 41,
42, 43.

Iohn 8. 18.
Ephc. 3. 5. 6.
Mat. 27. 53.

Q. Why

Q. Why was Christ raised?

An. First, for the clearer manifestation of his Diety. Secondly, for the impletion of types and propheties, and for confirmation of that truth formerly by him taught. Thirdly, that his Disciples might be assured of his victory ouer death. Fourthly, that he might apply the merits of his passion and perfect the office of Mediation. Fifthly, to cause a double resurrection to the faithfull, the first to newnesse of life here, and the second to a life of immortality in heauen hereafter.

Q. When did Christ rise?

A. The third day after his death: hauing lyen in the graue aboute the space of thirty-sixe houres, he rose the first day of the weeke to teach vs. First, Why the Sabbath was altered, from the last to the first day of the weeke, that is, in memory of Christs Resurrection. Secondly,

Rom. 1. 4.
Plal. 16. 10.
Mat. 12. 39.
Rom. 4. 25.
6. 4.

Mat. 16. 21.
1 Cor. 15. 4.

ly, when our Sabbath begins, early in the morning, about that time our Saviour rose.

Q. Why did Christ rise the third day?

A. To fulfill the Scripture.

Mat. 12. 39.

Q. From what did Christ rise againe?

Luk. 13. 32.

A. From the dead, that is, the state of the dead, the power of death and the graue.

Q. What doe you learne from this?

A. First, that Christ is risen, confirmed by infallible testimonies, and diuers appearances. Secondly, that hee hath perfected the satisfaction, for the finnes of all beleeuers. Thirdly, that God will raise all such as he casts downe. Fourthly, that such as are Christs, are risen and shall be raised with him both in regard of the first and second resurrection.

Acts 10. 40.

41, 42.

Rom. 4. 25.

1 Cor. 15. 17

Col. 3. 1.

Q. What use can you make of this.

A. First,

Reu. 20. 6.
 Col. 3. 1.
 Iob 19. 25.
 Phil. 3. 10.
 11.

A. First, to examine my selfe, whether I be Christs and risen with Christ for the first Resurrection, which may be knowne. First, by my seperation from the dead. that is, wicked company. Secondly, by my heartily, heavenly conuersation.

Secondly, to cheere vp my selfe and all right beleeuing Christians in an assured hope of a comfortable Resurrection.

Thirdly, to endeaour in the vse of meanes. First, to know Christ thus as raised. Secondly, to rise by and with him. Thirdly, to be prepared during life for the last Resurrection.

Q. Which is the sixth Article?

A. He ascended into heauen, and sitteth at the right hand of God the Father Almighty.

Q. What doth this Article containe?

A. The second part or degree of Christs exaltation, that is,

that is, his ascention and coronation.

Q. What is the meaning of this, He ascended?

A. That Christ in his glorified humanity, did remooe, really, visibly, locally from earth into the third heauen, where the Lord manifesteth his glory vn- to his Saints.

Acts 1.9, 10.

Ephe. 4. 10.

Q. When did He ascend?

A. Forty dayes after his Resurrection.

23

Acts 1.3.

Q. From what place did Hee ascend?

A. The mount called *Oliuet*: whence He came to his passion, there is but one way to the Crosse and to the crowne; to suffer and to raigne.

Luke 24.50

Acts 1.12.

Q. To what place did He ascend?

A. To that heauen, which must containe his humanity till the restoration of all things.

Luk 24.51.

Acts 1.11.

Q. Why did Hee ascend thither?

C

A. First,

Col. 2. 15.

Heb. 9. 24.

Ps. 1. 24. 7.

Luk. 24. 25.

Ioh. 14. 2, 3.
Eph. 4. 8.

Iohn 16. 7.

Act. 1. 9. 10.
3. 21. 7. 55.

A. First, that he might triumph over the enemies of his Church, leade captiuitie captiue and limit the power of sinne and Satan toward his elect. Secondly, to appeare as an aduocate in the presence of God on the behalfe of his people. Thirdly, to take possession of his own Kingdome in our name and nature, to open for vs heauen gates, which were shut against vs by *Adams* fall. Fourthly, that he might thence send the gifts and graces of his Spirit vnto his Church: in a more plentifull manner. Fifthly, that He might prepare a place for e-uery one of his beleeuing followers, against their next meeting.

Q. What doe you learne hence?

A. First, that Christ is ascended, I may not looke for his corporall presence here till the Indgement day. Secondly, that if I be Christs, I must ascend with

with him, daily aspiring after a growth in grace, to haue my conuerſation in heauen. Thirdly, that heauen is the place provided for Christs Diſciples, their hearts, hands, and eyes muſt houely aſcend thitherward. Fourthly, that none can aſcend thither but Chriſt, naturall and myſticall, none but with, in, and by Chriſt, neither in prayer nor perſon.

Q. What is the meaning of Christs ſitting at the right hand of God the Father Almighty?

A. Firſt, that he hath receiued the fulneſſe of honour and glory in regard of his perſon. Secondly, the fulneſſe alſo of power and authority in regard of his office, both of mediati- on and iuriſdiction.

Q. Why was our Sauiour thus ſeated?

A. Firſt, that he might effe- ctually intercede in behalfe of his children ſending by him

Phil. 3. 20.
2 Cor. 5. 17.

Mat. 22. 44.

Ephes. 1. 20.

Mat. 11. 28.
1 Iohn 2. 1.
Rom. 8. 34.
Mat. 28. 18.

their sad complaints to God the Father. Secondly, that he might governe his Kingdome and exercise authority ouer all; while he sits there, he keeps the Keyes in his owne hand and needs no Popish Vice-roy.

Q. For whom doth Christ interceed?

Rom. 8. 27.
Heb. 7. 25.

A. All, for whom he dyed, that they may be conuerted and prepared for glory.

Q. How can you know, whether Christ hath and doth interceed for you?

Rom. 8. 16.

A. By the Spirit of supplication bestowed on me; I could not heartily pray for my selfe, but by vertue of his intercession for me.

Q. Ouer whom doth Christ beare rule?

Pfal. 1. 8. 9.
110. 1, 2.

A. All, good and bad: ouer his friends to gather, guide, defend and prepare them for a crowne; ouer his enemies by restraining their fury and confounding

founding them in their deepest plots, &c.

1 Cor. 15. 25

Qu. *What doe you learne hence?*

A. Generally two things: First, a point of good manners, to giue Christ the vpper hand, seeing God hath done it: to preferre his Embassadors and seruants to others that are not or appeare not so. Secondly, a point of doctrine, That those commonly are most esteemed with God, who are or haue beene least esteemed in the world, as Christ was. More specially I learne. First, being perst with theburden of preuailing corruption, to runne vnto Christ, who is ready and able to ease me. Secondly, that my endeauours in his seruice the weake and imperfect shall bee accepted through the efficacy of his intercession; Prayers made by me, are preferred by him. Thirdly, to obey him with

Psal. 137. 6.

John 9. 35.
15. 19, 20.
16. 33.

Mat. 11. 28.

1 John 2. 1.
Psal. 2. 11,
12.
Acts 7. 55.

reuerence and holy feare that is so high exalted. Fourthly, to looke vp vnto him in all extremities, of temptation, persecution, death; hee is heauens favorite, powerfull and compassionate. Fiftly, to be heavenly minded, in an humble submission of what is mine to his gouernment.

Q. Which is the seventh.

A. From thence hee shall come to iudge the quicke and the dead.

Q. What doth this article containe?

A. A confirmation of the former Article, and a description of the last iudgement.

Q. Who is He that shall come to iudge the world?

A. Iesus Christ the Sonne of God our Lord, who was once iudged by the world.

Q. What meane you by this, He shall come?

A. I meane. First, that Christ shall

shall truly and really appeare in his owne person, and in his humane nature. Secondly, that Hee shall manifest to all the world his power and glory in great pompe and state.

ACTS I. II.

Mat. 24. 30.

Q. From whence shall Hee come?

A. From heauen, where He is now seated on the right hand of God the Father Almighty: but to what place, whether to Mount Oliuet as some Schoolemen thinke, or to the valley of *Iehosophat*, as other Graue Diuines, or that it shall be in the Ayre: any, may be receiued as probable, none as certainly necessary.

I The. I. 10.

Phil. 3. 20.

Q. For what end must Hee come?

A. To iudge and determine of all controuersies, to passe a righteous sentence from which there can be no appeale; no not in the thought of those which shall be iudged.

Ps. 9. 7, 8.

Q. Who are they that must be iudged by Him?

Dan. 12. 2.

Iohn 5. 29.

Iudc 6.

A. All, quicke and dead: found lying in their graues or liuing vpon earth: good and bad, high and low: as first Angels with the iudgement of a more glorious retribution. Secondly, good men with the iudgement of absolution. Thirdly, wicked men and Angels of darkeness with the iudgement of finall condemnation.

Q. How will Christ come?

Mat. 25. 31.
1 The. 4. 16.

A. As a iudge in State and Maiesty, with a sounding Trumpet, that all the world shall heare, and the heauenly hoast attending, which all the world shall see in their richest furniture.

Q. When will Christ come thus?

A. It is not reuealed; that men might continually waite for it, and not curiously search after the seasons, which God hath

hath reserved in his owne power: preparation for it, is better then any disputation about it.

Mat. 24. 36.
Acts 1. 7.

Q. Why is Christ appointed to iudge the world?

A. First for the honour of his p^race and office, it being giuen him as a crowne for his suffering. Secondly, that Hee might openly take vengeance vpon those his enemies who would not that Hee should raigne ouer them here in this world. Thirdly, that he might bring his owne Subiects into reall possession of that glory which Hee did purchase for them. Fourthly, that the mystery of iniquity and all hidden workes of darkenesse, might be publikely seene, shamed and sentenced.

Ioh 5. 22,
23.
Phil. 2. 9, 10

Luke 19. 27.

2 Thes. 1. 8,
9, 10.
Luce 21. 28.

Q. What doe you learne from this Article?

A. First, that Christ will certainly come to iudgement. Secondly, that I must appeare

Heb. 9. 27.

2 Cor. 5. 10.

Math. 7. 1.

Reu. 14. 13.

Acts 24. 16.

Heb. 4. 16.

in my owne person before the Iudgement seate of Christ.

Thirdly, to iudge none but my selfe, not the liuing, I know not how God may dispose of them hereafter ; nor the dead, I know not how God hath disposed of them already : it is Christs office to iudge both. Fourthly, to make my account ready euery day, in a holy preparation for it, so to liue as I desire to stand then in the presence of Christ.

Q. Which is the eighth Article ?

A. I beleue in the Holy Ghost.

Q. What doth this Article containe ?

A. Two things. First, a description of the third person in Trinity. Secondly, the duty of a Christian concerning him.

Q. How is the third person described ?

A. Two wayes. First, by
hi

his name Ghost or Spirit. Secondly, by his title or attribute Holy.

Que. Why is he called, The Spirit?

A. Not exclusiuelly, both Father and Sonne are equally Spirit, but emphatically, because He is breathed, as it were, in his procession from the Father and the Sonne, noting the manner of his subsistence in the Godhead.

John 4. 24.
15. 26.
16. 13, 14.

Q. Why is Hee called, The holy Spirit?

A. First, in regard of his nature, He is holy. Secondly, because it is his personall office to sanctifie both the Church and the Children of the Church, such as are effectually called, and that both with common, and with sauing graces.

Rom. 15. 16.
Heb. 6. 4.

Rom. 8. 9. 10

Q. What is the duty of a good Christian?

A. To beleue in him.

Q. What is it to beleene in him?

A. First,

Mat. 28. 19.
Acts 5. 3, 4.

Eph. 4. 30.

1 Ioh. 5. 7, 8.

Rom. 8. 9.

2 Tim. 1. 14.

A. First, to acknowledge him for God. Secondly, to confesse him. Thirdly, to apprehend him, and relye vpon him for his comforts, gifts and graces. Fourthly, in resolution and preparation to dye in defence of this truth. Fifthly, to liue in a constant course of spirituall seruice required by Him, in whom I beleue.

Q. What doe you learne from the whole Article?

A. First, that there is a holy Ghost, in person distinct from the Father and the Sonne, in essence the same. Secondly, that I must beleue in him, (as in the Father and the Sonne) who is the sanctifier and comforter of my Soule. Thirdly, that if I beleue in Him indeed, Hee dwels and hath his abode in mee.

Q. How may a man know whether He haue the Spirit abiding in him?

A. I.

A. 1. By that spirituall seruice hee is stird vp vnto and enabled thereby to performe: the Spirit quickeneth especially to prayer.

2. By that holinesse of life, which follows the presence of the Spirit.

3. By the fruits of the Spirit, loue, ioy, peace, long-suffering, gentlenes, goodnes, faith, meeknesse and temperance.

4. By that inward testimony and comfort a man may feele in all spirituall conflicts and distresses.

5. By that care he hath, not to grieue the Spirit; but to cherish the motions, and follow the directions thereof.

Q. Which is the ninth Article?

Ans. The holy Catholike Church, Communion of Saints.

Q. What doth this Article containe?

A. A confession and description of the house of God, the Spouse of Christ, the Church: being the second generall part
of

Rom. 1. 4.

Iohn 6. 63.

Rom. 6. 22.

Gal. 5. 22,

23.

Rom 8. 16.

Ephes. 4. 30.

of the Creed.

Q. Whom doe you meane by (Church) here?

Acts 2.47.
Heb. 12.22.

A. That Vniuersall inuisible society, consisting onely of the elect, ordained to eternall life, quickned by the Spirit and so prepared for glory.

Q. What doe you confesse here touching this Church?

Ephe. 1.3.4.
Tit. 2.14.

1-Tim. 3.15.

Psal. 14.1,
2,3.
Acts 13.48.

A. First, notwithstanding the Vniuersall corruption of mankind and their desperate estate vnder sinne, yet God hath his company in the world, there is such a Church, the Mother and nurse of Christians, the pillar and ground of truth. Secondly, that this Church must be beleued to bee, it is aboue sense and reason, they iudging it improbable, if not impossible, therefore called the inuisible Church, in regard of her dispersion, spirituall condition and mysticall Vnion with Christ.

Q. What is it to beleeme the Church?

Church?

A. First, to acknowledge a number of beleeuers alwayes extant in the world. Secondly, to bee perswaded vpon good grounds out of Scripture, that I am one of her children. Thirdly, couragiously to resolue to liue and dye in the Vnity of this Church. Fourthly, to assent to that truth of God proposed and maintained by that company, with reference still vnto the rule.

Q. What doe you beleene of it?

A. First, that it is but one, although it may bee diuersly considered. Secondly, that Christ is the sole head of this Church both in regard of life and gouernment. Thirdly, that I cannot haue God for my Father except I haue this Church for my Mother. Fourthly, that this Church is free from errour, finall and fundamentall, so differing from particular

Mat. 16. 18.

18. 17.

Rom. 16. 1.

Iohn 10. 16.

Ephes. 4. 4, 5.

1 Tim. 2. 5.

Acts 2. 47.

Mat. 16. 18.

particular visible Churches, which consisting of a mixt multitude, are apt to erre & remoue.

Q. Is grace vniuersall as the Church is?

A. Yes, rightly vnderstood; this Church is not so vniuersall as to containe all men, nor grace so vniuersall as to saue all men.

Q. Cannot a man be wrought out of this Catholike Church: being once in it?

A. No: hee is kept by the power of God through faith vnto saluation.

Q. But cannot a man bee wrought out of a particular visible Church?

A. Yes, he may be cast out by two doores: First, of legall expulsion; by that high and fearefull Ecclesiasticall censure of excommunication, rightly ordered. Secondly, of voluntary separation, by heresie, schisme, or for some gainefully carnall ends.

*Q. How may a man know such
a vi-*

1er. 3. 2. 4.
1 Pet. 1. 5.

1 Cor. 5. 2.
Math. 16. 19.
1 Iohn 2. 19.

a visible Church from which hee can not offensively separate?

A. First, by the pure and powerfull preaching of the Word of Christ. Secondly, by a sincere administration of Sacraments, according to Christs institution as neere as may be attained. Thirdly, by a good forme of discipline agreeable to the Word, at least in the rules and grounds thereof, although there may be many faults and failings in the execution. Fourthly, by a conscionable practice of obedience in the perfect members of it.

Q. Is this nationall Church here with vs in England such a one?

A. Yes, as I am fully perswaded, hauing all the marks of a sound visible member, of the Catholike Church, before cited.

Q. What doe you learne from this confession?

A. First, how vnlikely a thing

Ioh 8.30.47.
Acts 2.42.
Mat. 18.17.
Psal. 1.1,2.

Psa. 14. 1, 2, 3

Rom. 5. 12.

Acts 2. 47.

Mar. 10. 16.

18. 17.

Ephes. 4. 1.

it is, and strange to flesh and blood, that there should be any such companie in the world, seeing it must be beleueed. Secondly, the necessitie of getting into, and the excellency of being in this Church, like *Noahs* Arke wherein none can perish. Thirdly, wisely to discern of assemblies therein, lest I mistake a den of theeues, for the house of God, all companies laying claime to the Church. Fourthly, humbly to submit to her doctrine, comparing it still with the rule; I may not so beleue the Church, as to take her word before Christs; the honour of the Church consisting in her dutifull subiection to him. Fifthly, continually to behaue my selfe, as becomes a child of the Church in all holinesse of life and conuersation.

Q. *How is the Church described?*

A. Two waies: First, by her pro-

properties Holy and Catholike. Secondly, by her priuiledges set downe to the end of the Creed, Communion of Saints, remission of sinne, resurrection of the flesh, and life euerlasting.

Q. Why is the Church called Holy?

A. First, because of her separation in her members, from the prophane multitude in the world. Secondly, because of the imputation of holinsse from Christ her Head and Husband, who endowed her with all his good things on the marriage day, especially faith and loue. Thirdly, by reason of the inchoation of holy practice, and Christs acceptation of her endeauours. Fourthly, for distinction sake of the Militant from the Malignant Church, which is a most prophane and impure companie.

Q. What doe you learne from this property?

A. First,

John 15. 19.
1 Cor. 12. 13
Cant. 6. 4.
Heb. 12. 14.
Reu. 17. 1, 2.

Reu. 21. 3, 7
Pfal. 93. 5.

A. First, that if I be in this Church, I must be holy; particular visible Churches containe a mixt multitude of good and bad, this Catholike Church receiues none but good. Secondly, as in all places and companies, so especially I must manifest holinesse in the Temple and companie of the Saints, assembled holinesse becomes Gods house for euer. Thirdly, sharply to reprocue Papists, for giuing this title (and more) to the present Pope; not only holy but (which is a name of blasphemie) his holinesse.

Q. Why is the Church called Catholike?

A. First, because it is disperst ouer the face of the whole earth. Secondly, it hath been in all ages and shall continue to the end of time. Thirdly, it containes penitent sinners of all sorts and conditions, none simply excluded. Fourthly, in respect of the

truth

Acts 10. 34,
35.
Ephes 2. 13.
Acts 2. 47.

truth she teacheth which is Catholike. Fifthly, to difference her from particular visible Churches, whereof no one can be called the Catholike Church.

Q. What doe you learne from it?

A. First, a lesson of comfort, seeing Christ hath provided so large an Arke to saue his children in, let none despaire. Secondly, to reprove Papists, who tye this terme Catholike to the particular Church of Rome, against the light and voice of common sence. Thirdly, what a stay good men haue here against the feare of common corruptions, whereby the Lord is prouoked daily. The Church is Catholike; as God is grieued and dishonoured by wicked men euery where, so he is againe well pleased and honoured with the seruice of his children euery where: seuen thousand wee reade of, that
neuer

Hab. 2. 3.
Esay 26. 20.
Ezech. 9. 4.
1 Kin. 19. 18.

neuer bowed their knees to Baal.

Q. What is the meaning of this word Communion?

A. That there is a societie or co-partnership of many together, in the possession and vse of spirituall riches: implying three things: First, vnion with them with whom we haue communion, mystically and spiritually knit, as members vnder one head. Secondly, mutuall communication in giuing to one another, and receiuing from one another. Thirdly, an obligation or tie to employ all our strength and gifts to the good of the whole bodie.

Q. Who are meant by Saints here?

A. Not the dead onely, much lesse such as are canonized by the Roman Bishop, but all that are in Christ, sanctified by his Spirit, and washt in his blood, whether dead and liuing.

Q. Why

Acts 2. 44.
Ephes. 1. 10.
4. 13, 16.
1 Cor. 12.
12, 13.
Heb. 11. 40.

Rom. 1. 7.
1 Cor. 1. 2.
2 Tim. 3. 19.

Q. Why are they called Saints?

A. First, because of their separation from the rest of the world (who are heartie enemies to sanctitie and holy walking) by an effectuall calling. Secondly, by reason of the imputation of Christs holinesse, in number, waight and measure, to all his members. Thirdly, in regard of their inherent (though imperfect) sanctification, wrought in them by the Spirit of God in the vse of his Ordinances. Fourthly, in respect of their right to a Saint-ship in glorie.

2 Cor. 6. 17.
Heb. 7. 26.
1 Cor. 6. 2.

Q. How many parts are there of this Communion?

A. Two: First, of all the Saints with Christ their Head. Secondly, amongst themselves, one member with another.

Q. Wherein consists the Communion of Saints with Christ?

A. In two things: First, in that Christ giues some things to them

Gal. I. 4.
Eſay 53. 4.
Acts 9. 4.

them which are his as his Bodie and Blood, Spirit and Graces, Crowne and Kingdome. Secondly, in that Chriſt takes ſome things vnto himſelfe, which belong vnto them, as ſin, puniſhment, perſecution.

Q. *What Communion is there among the Saints themſelues?*

Acts 2. 44.
4. 32.

A. Threefold: Firſt, among thoſe Saints that are in the Militant Church, a communion of affection, profeſſion, afflictions and diſtribution both of ſpiritual gifts and worldly wealth for the mutual reliefe one of another. Secondly, amongſt thoſe Saints which are in the triumphant part of the Church, there is a Communion, of viſion, conſolation, action or employment. Thirdly, betweene both, theſe on earth and thoſe in heauen, there is a Communion. Firſt, in that the Saints in Heauen doe heartily affect the welfare of thoſe on earth generally at leaſt.

Secondly,

Rom 12. 13.
16. 2.
Iohn 17. 21.
Reu. 5. 12.
Luce 16. 29.

Secondly, in that the Saints on earth haue their consolation in Heauen, earnestly desiring a dissolution to enioy their company.

Phil. 3. 20.
Reu. 5. 8.

Q. What is it to belecue this Communion of Saints?

A. First, to acknowledge such a society, whereof Christ is head. Secondly, to be perswaded I am a member thereof. Thirdly, to reioyce in it, as if I saw a most delightfull sight. Fourthly, to resolue neuer to forsake it what cuer come.

Heb. 12. 22.
Eph. 4. 12, 13

Q. Suppose a man be out, how may hee get into this Communion?

A. First, by regeneration, for except a man be borne from aboue, he cannot see the Kingdome of God. Secondly, hee must then forsake all other societies that are contrary. Thirdly, he must be bound vnto them as an apprentise for terme of life. Fourthly, he must faithfully

Iohn 3. 5.
Luke 14. 33
9. 62.
Math. 7. 21.

fully promise, and seasonably performe the worke of that companie.

Q. How may a man know hee is admitted into this societie?

A. First, by his humiliation and reformation; none are bound, many made free of this companie. Secondly, by that inward combate he shall after find in him, against sinne, Satan, and wicked men. Thirdly, by the earnest of the Spirit, receiued at his admission. Fourthly, by his loue to that societie, and compassion of them in all their sufferings. Fifthly, by his heavenly conuersation; his language, apparell and behauiour is such as they vse.

Q. What doe you learne hence?

A. First, that there haue beene, are and shall be till the end, such a societie in the world, consisting of Christ and Christians.

Ioh. 8. 34, 36

1 Ioh. 2. 15.

1 Iohn 4. 13.

3. 14.

1. 6, 7.

Col. 1. 18.

stians. Secondly the necessity of cleaving to this corporation, although it be contemned and opposed: will any free towneburne their Charter or be ashamed of their Priuiledges, because the countrie people enuie and maligne them? Thirdly, to acknowledge it with respectiue affection, where euer I see or beleue it, as the onely representation of Heauen. Fourthly, to seeke the good of this companie by all possible meanes, comforting some, reprobuing others, praying for all. Fifthly, I learne that neither distance of place, nor meannesse of condition, can dissolue or hinder this Communion, it is the Catholike Church. Lastly, to liue in loue and peace with Gods people, reioycing in their companie aboue all others.

Q. Which is the tenth Article?

A. The forgiuennesse of sinnes.

John 15.5.
Psal. 16.3.

Eph. 4.3.
Mack. 8.38.

1 Theff. 5.
14, 15.

Heb 13.1.
1 Theff. 5.13

Q. What doth it containe?

A. A second priuiledge of the Church, to haue finnes remitted vnto her, and to be an instrument whereby this fauour is procured to others.

Q. What is the meaning of this Article?

Cant. 1. 5.
Num. 23. 27.

1 Ioh. 1. 8, 9.

A. First, that there are finnes in the Church, euen among the Communion of Saints. Secondly, that all finnes are remissible to that societie, and onely to them. Thirdly, that good Christians are to beleue both the being of sinne in the Church, and forgiueneffe thereof to the Church.

Q. What is sinne?

1 Iohn 3. 4.

A. A transgression of the Diuine Law, in thought, word or deed.

A. How many sorts of sinne are there?

A. Many: originall; actuall, of omission and commission, of knowledge and ignorance,
of

of weaknesse and presumption, &c.

Q. *What is remission of sinne?*

A. It is an effect of Gods loue vnto his Church, whereby he acquits his chosen from the guilt of sinne, through the infinite merit of Christs sacrifice, so that they stand vnspotted and vndefiled in his sight, as if they had neuer sinned.

Ier. 33. 8.
Ezec. 18. 22.
Col. 1. 21, 22

Q. *What is it to beleene the forgiveness of sinne?*

A. First, to acknowledge such a power in God, that he is able to doe it. Secondly, to assent to the truth of God reuealed in Scripture for the manner of it. Thirdly, to be perswaded vpon good grounds, that I am one of the number to whom this priuiledge belongs; Fourthly, to labour daily during health and life, either to procure or to renew and continue it to me.

Math. 8. 1.
19. 26.

2 Sam. 12. 13

Acts 2. 38.
3. 19.

Marke 3. 5.

Q. Who can forgie sinne ?

A. He onely, against whose law sinne is committed, and that is God; for who can forgie sin but God onely.

Q. Cannot men and Ministers forgie sinne ?

Mar. 18. 21,
22.

Luke 24. 47.
Iohn 20. 23.

A. No : yet thus much is taught vs. First, that men may remit an offence giuen them, by any of their brethren, not the sinne committed thereby against God. Secondly, men may be instruments whereby remission of sinne is procured. Thirdly, Ministers may declare Gods will, and pronounce the sentence of remission vpon condition; if men presume to goe further, they trench vpon Gods prerogatiue.

Q. How is sin remitted ?

Esay 43. 25.
Iohn 20. 13.

A. Principally by the Lord himselfe, acquitting the sinner, blotting out the sinne, and couering both with the imputation of Christs righteousnesse instrumentally

mentally by his Ordinances and Messengers, preaching, praying, and administering Sacraments.

Q. How may a man get remission of sinne?

A. By repentance and conversion: for first there must be a sense and feeling of the burden of sinne. Secondly, a free and full confession. Thirdly, selfe condemnation with hatred and detestation of sinne. Fourthly, heartie supplication for pardon in and through Christ. Fifthly, a purpose to leaue all knowne euill, withall appearance of euill.

Q. How may a Christian be assured in some good measure of it?

A. First, by faith in the promises, seeing and beleeuing what the Lord hath spoken in his Word to this end. Secondly, by answerable reformation of life in obedience to Gods knowne will. Thirdly, by spirituall strength, and power ouer sinne,

1 Pet. 3. 21.

Acts 2. 38.
3. 19.
Mat. 11. 28.

1 John 1. 9.

Psal. 51. 1,
2, &c.

Acts 15. 9.
Esay 1. 18.
Prou. 28. 13.
John 15. 3.

Mar. 16.17.
1 Iohn 3.21.
5.10.

in the vse of appointed meanes; which whosoeuer desires indeed, hath and shall haue vicorie. Fourthly, by the inward testimonie of a rectified conscience, which being purified, is also pacified.

Q. What doe you learne from this confession?

Rom. 7.24.

Luke 24.47.

Matth. 7.12.
Luke 10.20

Ephc. 4.32.
Acts 8.22.

A. First, how miserable and wretched I am, by reason of sin remaining, although I be in and of the Church. Secondly, for my comfort, I learne hence where remission of sinne is to be had and how. Thirdly, to doe as I would be done vnto, forgiuing as I would be forgiuen. Fourthly, that this is one of the rarest priuiledges in the world, and hardest to be gotten, onely by faith. Fifthly, to sue out this pardon for my selfe; aboue all to auoide multiplying of sinne, and deferring of Repentance.

Q. Which is the eleventh Ar-

Article ?

A. Resurrection of the bodie.

Q. What doth it containe ?

A. A third priviledge of the Church, to haue the bodies of of her children raised from death to life, and from the graue to glorie.

Q. How can it bee a priviledge to the Church, when others without the Church: shall partake thereof ?

A. None can enioy it in that manner the Church doth and shall: others shall be raised by the externall power of Christ as a Iudge, commanding them from prison to the place of execution; but the children of the Church shall rise by the inward vertue of Christ, as a head of that bodie, conueying quickning power into euery member vnited to him.

Q. What is the meaning of this Article ?

D 5

A. First,

John 5. 29.
Dan. 12. 3.

Iob 19. 27.

1 Cor. 15. 42.
43. 44. 45.

Phil. 3. 20.

1 Cor. 15. 52

Math. 3. 9.

Iob 19. 25.

A. First, that the bodie after dissolution, shall be restored to his former integrity both for parts and proportion. Secondly, that euery bodie shall haue his owne soule brought backe, vnseparably vnited to giue life and motion. Thirdly, that all corruptible qualities shall be laid aside and both made wholly immortall like the glorious bodie of Christ.

Q. What is the resurrection?

A. A raising vp againe of what was fallen and a re-vnion of those things which for a time by death, were separated.

Q. What is it to beleue the resurrection of the body?

A. First, to acknowledge the mightie power of God, able of stones, dust and ashes, to raise vp children to Abraham. Secondly, to be assuredly persuaded my bodie shall be raised againe. Thirdly, with content
and

and inward delight to assent to this worke of God in regard of my owne particular.

Q. What bodies shall be raised againe?

A. The very same that die, with severall statures, without diminution or imperfection, altered onely in qualities.

Q. Who are they that shall be raised?

A. All, good and bad, iust and vniust, young and old, that euer were.

Q. By whom shall they be raised?

A. Christ, Lord of all things, and the onely head of his bodie the Church: thy dead men shall liue, together with my dead bodie shall they rise, saith the Lord, *Esay 26.19.*

Q. How shall they be raised?

A. First, the dead in their graues shall heare the powerfull voyce of Christ, and come forth. Secondly, for those which shall

Psal. 27. 13.

*2 Cor. 5. 10.
1 Cor. 15. 38*

*Math. 25. 32
Acts 24. 15.*

*Iohn 6. 44.
Phil. 3. 20.*

Iohn 5. 28.

1 Theſſ. 4.
15, 16.

ſhall be found living vpon the earth at that day, they ſhall be changed in a moment and prepared to meet him.

Q. Why muſt all bee raiſed thus?

Rev. 1. 7.

A. Firſt, for the glorie of God, in a further manifeſtation of his mercie and iuſtice. Secondly, for the infliction of deſerued puniſhment vpon the wicked, who often flouriſh here. Thirdly, for the performance of Gods promiſe, and perfecting the worke begun in his Children, who were of all, moſt miſerable, if they had hope only in this life.

Math. 25. 46

2 Cor. 13. 19

Q. When ſhall this reſurrección be?

Iohn 6. 54.

A. At the day of iudgement, called by *Iob* the latter day; by our Sauour the laſt day; with patience to be expected, becauſe not reuealed.

Queſt. What doe you learne from

from this Article thus explained?

A. First, that all must dye and fall before they can rise againe. Secondly, that all shall vndoubtedly rise to liue againe in the fulnesse of time. Thirdly, as I dye, so must I rise to stand in the presence of Christ, with the same eyes, parts, &c. Fourthly, I learne to oppose this truth against the feare of death and inmoderate grieffe for friends departed. Fifthly, to eschew sinne, especially the corruptions of that age wherein I liue, phantastike fashions in attire, long lockes, &c. and to adorne my minde with good workes, which will rise with me. Sixthly, to prepare for it by a daily meditation of it, still supposing I heare that voyce: *Arise yee dead and come to iudgement*. Seuenthly, that the despised Saints of Christ who now lyeburied in silence and disgrace, shall

Heb 9.27.

1 The. 4. 14.

Iohn 11. 24.

Acts 24. 15,
16.

shall ere long bee raised with credit and reputation. Eighthly, that a ioyfull Resurrection doth euer follow remission of sinne, as this Article doth the former, no thinking of the one, till the other be procured.

Q. How may a Christian be assured of his Resurrection to life and glory?

A. He must purchase it, with prayers, teares and a diligent vse of meanes all his life: for first, if he be truely humbled for his sinnes, if hee were euer cast downe and haue had his part in the first Resurrection. Secondly, if he haue chosen Christ for his Lord and Sauour, casting himselfe into his armes and resting wholly vpon Him. Thirdly, if he endeauour with zeale and cheerefulnesse to keepe faith and a good conscience in all things: then may he be assured to dye in Christ, to rest with Christ, till hee bee raised by Christ

Phil. 3. 10.
11.

Reu. 20. 5.
14. 13.

1 Tim. 4. 7, 8

Dan. 12. 3.

Christ to reioyce and sing for euermore.

Q. Which is the twelfth Article?

A. Life euerlasting.

Q. What doth it containe?

A. A fourth priuiledge of the Church, to haue life eternall bestowed vpon her and all her children.

Q. How is it a priuiledge of the Church, when wicked men shall also rise to liue againe?

A. None shall rise to liue the life of glory in heauen, but Children of the Church; the life of wicked men in hell, is rather an euerlasting death.

Col. 3. 3, 4.
Mat. 25. 41.

Q. What is the meaning of this Article?

A. First, that all the beleeuing members of Christ, shall be partakers of another life, far better then this. Secondly, that, of that life there shall bee no end.

Iob 14. 14.
Esay 26. 19.

Q. What is this life euerlasting?

sting?

Iohn 6. 47.
17. 3.

A. It is the being and exercise of spirituall actions in man agreeable to the Will of God: begun here by grace, but to be perfected hereafter in glory.

Q. *Wherein consists the excellency of that life in glory?*

Psal, 36. 9.

1 Cor. 2. 9.

Iohn 17. 21.
Iere. 31. 3.

1 Pet. 1. 11.

A. It cannot be exprest, described it may be darkly and a-farre off, to consist. First, in an immeditate fruition of God, when the Saints shall see, know, loue and reioyce in him perpetually. Secondly, in a perfect Sabbath when the Saints shall serue him both for matter and manner according to his owne Will, without Popish trinkets, wearinesse or distraction. Thirdly, in the continuance and duration of both, immutably, euerlasting, without any possibility of loosing or lessening.

Q. *What is it to beleoue life euerlasting.*

A. First, to haue the life of
Grace

Grace begun here, as the manifestation of election and the earnest of glory; for none can rightly beleue it, but hee that hath it, *Reu. 2. 17.* Secondly, to assent vnto the truth of God concerning the immortality of the Soule, and the life to come. Thirdly, to be assured, after the examination of my estate, that I am one of those to whom this priuiledge belongs. Fourthly, to resolute vpon fidelity in Gods seruice till death, that hee may glorifie his Name, by bestowing vpon me this Crowne of life.

Q. What must a Christian doe to attaine it?

A. First, he must endeauour to keepe the Commandements, Eschew euill, doe good, and liue for euermore. Secondly, he must sowe to the Spirit, and liue holyly. He that soweth to the Spirit, shall of the Spirit reape Life euerlasting. Thirdly, he must be constant in both, in
aright

John 4.14.

Phil. 1.6.

John 20.18.

Reu. 2.10.

Mat. 19. 17.

Psal. 34. 13,
13.

Gal. 6. 8.

Rom. 6. 22.

Reu. 2. 10.

a right manner, to a right end, till the Lord call him away.

Q. How may a man know whether this life bee begun in him?

Rom. 6. 11.

12.

Col. 3. 5.

Rom. 7. 24.

1 Iohn 3. 14.

2 Tim. 4. 8.

Acts 9. 6.

A. First, by the death of sinne, for the dominion thereof in his affection. Secondly, by an inward grieffe for corrupt motions, blasphemous thoughts and carnall inclinations, with a daily fighting against them. Thirdly, by a communicating loue to the Saints on earth. Fourthly, by an inward longing after Christs second comming. Fifthly, by a hearty submission of himselfe to the whole reuealed Will of God.

Q. When is this life wrought in the elect?

Iohn 17. 3.

A. By degrees and at severall times; partly in this life by the spirit, nourishing the incorruptible seed of the Word, more fully, immediately after death, but most fully & compleatly after

ter the Resurrection of the flesh.

Q. What doe you learne from this confession and description?

A. First, that there is a reward for true beleeuers. Secondly, that euerlasting life is the end of my faith and labours. Thirdly, to preferre that life aboue this momentany life I now enioy, and the meanes to attaine that, aboue the meanes to preserue this. Fourthly, to assure my heart aboue all things, of the beginnings thereof, and to endeaour in the vse of meanes all my dayes. Fifthly, patiently to suffer the Lord to worke it in me, how and when he pleaseth, saying, Amen to his prescriptions.

10. 10.

Rom. 6. 23.

Psal. 19. 11.

1 Tim. 4. 10

Heb. 11. 35.

1 Tim. 6. 19.

Heb. 10. 36.

Quest. Supposing a Christian thus farre right for his faith, what is next to be done for salvation?

A. An

A. An endeavour to know and keepe the Commandements of Almighty God.

Q. *How many are there?*

A. Ten: *Exod. 20. 1, 2, 3, 4, &c.*

Q. *Which is the first Commandement?*

A. Thou shalt hate no other Gods before me.

Q. *What is the meaning of this Commandement?*

A. I. That there is but one true God, to whose lawes I am absolutely bound. Secondly, that all spirituall seruice and diuine worship inward or outward, is due and must be performed by me to that God. Thirdly, that I may not make to my selfe, nor worship any other God.

Q. *How can a man make to himselfe other Gods?*

A. By robbing the true God of his honour and glory, and giuing it to that which is not God: as first by faigning gods, which

1 Iohn 5. 7.

Matth. 4. 10.

Deut. 6. 14.

which haue no being but in imagination onely. Secondly, by admitting dangerously-false conceits of the true God, in priuate thoughts or prayer, which haue no ground in Scripture. Thirdly, by giuing diuine worship, to any other beside the true God, whether Angell, Saint, &c. Fourthly, by seeking and affecting any of the creatures, before or more then the Creator, as the couetous, luxurious, selfe-seeking, vaine-glorious man doth, &c.

Q. What is commanded here?

A. First, that I should cleaue vnto *Iehoua*, as the onely true God, submitting to his lawes, seruing him and seeking his glory with all my heart. Secondly, that I doe this to him onely according to his will.

Q. What duties are you to performe by vertue of this command?

A. Many, first to labour after

Ios. 24. 25.

2 Tim. 3. 4.

Deut. 6. 14.

Ier. 2. 11.

Mat. 22. 37.

Ier. 9. 24.
 Iohn 17. 3.
 1 Ioh. 5. 10.
 Psal. 34. 8.

Psal. 31. 23.
 1 Iohn 4. 19.
 Reu 3. 19.
 Phil. 4. 4.
 Ephe. 5. 20.
 Rom. 12. 12.
 Heb. 10. 36

ter a sufficient, and sauing knowledge of the Lord, as hee hath reuealed himselfe in his Word. Secondly, to beleue the Word of God, both for the precepts, threatnings and promises therein contained. Thirdly, to place my whole affiance in him, as reconciled through Christ, which includes filial feare, sound hope, confidence, and flexible humility, considering his excellency and my vilenes. Fourthly, to loue him simply for himself, friends we may loue in him, enemies for him, and creatures as sent vs from him. Fifthly, to be zealous for his glory, sincerely, moderately and seasonably. Sixthly, to reioyce in the Lord alwayes, both in times of peace and persecution. Seuenthly, to be thankfull for euery thing; health and sicknesse, prosperity, and aduersity. Eighthly, to be patient vnder the crosse, ordered by his prouidence, for the

the chastisement and tryall of his children, and must bee borne cheerefully, meekely, and constantly. Lastly, to honour God. First, priuately by my selfe, or with others, reading, praying, conferring, singing of Psalmes, eating, drinking, buying, selling, and all to the glory of God. Secondly, publikely by ioyning with the true Church which the Scriptures doe demonstrate, by furthering the true Religion, swearing by his name being lawfully called, and by confessing the truth boldly, in the face of the enemy.

Q. What is here forbidden?

A. To set vp any other God in my heart, to giue diuine worship to any other thing; not to conceiue aright of the true God, or not to performe this spirituall seruice to him onely.

Q. What sinnes are you especially to auoyde by vertue of this prohibition?

A. Diuers

1 Cor. 6. 20.
Mal. 1. 6.

Col. 3. 16.
1 Cor. 10. 31
Psal 27. 4.
Prou. 3. 9.
Deut. 10. 20.
Mar. 10. 32.

Ios. 24. 23.
Gen. 35. 2.

Rom. 1. 19.
 Tit. 1. ult.
 Ephes. 5. 5.
 Phil. 3. 19.
 Ephes. 4. 18.
 Esay 1. 3.
 Iohn 3. 12.
 Iam. 2. ult.
 Psal. 50. 22.

A. Diuers, as first denying of God directly, or by consequence, when men liue as if there were none, or none such as the Scriptures declare. Secondly, multiplying of Gods, either with the idolatrous Gentiles, superstitious Papists, or with carnall Protestants who adore their riches, pleasure, honour, &c. Thirdly, abusing of the true God either in opinion, as Arrians, Iewes, Turkes, Epicures doe; or in practice and that, First, by ignorance of God and his Will, whether affected or carelesse: as also by a meere speculatiue knowledge, separated from obedience. Secondly, by infidelity, when men respect neither the power, Word nor workes of God; bringing Christians, that content themselues with an historicall, idle, counterfeit faith, vpon presumption or despaire commonly. Thirdly, by forgetfulnesse

getfulnesse of God, not hiding his Word or not laying it as a rule to order our affaires. Fourthly, by distrust of Gods goodnesse, power; and prouidence, manifested by a carking care, and vse of vnlawfull means either for deliuerance or advancement. Fifthly, by hatred of God, his truth, graces, or seruants, whether naturall or aduentitious; which is commonly attended by an excessiue loue of worldly honour. Sixthly, by a blind, vntutored zeale, which is furious, immoderate, vnseasonable and short; as also by coldnesse and luke-warmenesse in matters of Religion. Seuenthly, by ingratitude for blessings receiued, and impatiencie vnder the crosse. Eighthly, by dishonouring the Lord any way in priuate or publike: louing any thing aboue him, fearing any thing more then him, hindering his worship, denying his truth

Luke 12.19.

Matth. 6.25.

Prou. 30. 9.

1 Sam. 28.7.

Rom. 1. 30.

1 Iohn 3.15.
16.

Rom. 10. 2.

Reu. 3.16.

2 Tim. 3.2.

Mal. 3. 14.

Nehc. 13.10.
11.

Mark. 8.38.

E in

Ier. 5. 7.
2 Cro. 19. 3.

in time of danger, swearing by creatures, accompanying familiarly with his profest enemies, or breaking any of his knowne commands.

Q. What doe you learne from this Commandement thus explained?

Deut. 12. 32.

Iof. 24. 23.

1 Sam. 7. 3.

Mat. 23. 37.

John 12. 42,
43.
Psal. 139. 7. 8

Ier. 9. 24.

A. First, how holy and strict the Lord is, in the matter of his worship and seruice. Secondly, therefore speedily and heartily, to abandon all false gods, withall carnall conceits and blasphemous thoughts of the true God. Thirdly, to labour to know the Lord, as he hath reuealed himselfe, which is life eternall. Fourthly, to giue him so knowne, my heart, to serue, to depend vpon him and to put my whole trust and confidence in him. Fifthly, to admit of no opinion nor practice contrarie to his law. Sixthly, boldly to acknowledge him, by confessing him and his truth, standing

ding vp for both in all assemblies. Seuenthly, to consider my selfe as alwayes before him and to doe nothing without a serious thought of his presence; glorying most, that I am seruant to such a Lord.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath or in the water vnder the earth; thou shalt not bow downe to them nor worship them, for I the Lord thy God am a ielous God and visit the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me and keepe my Commandements.

Q. What is the meaning of this Commandement.

E 2 A. First,

Rom. 10. 10.
12. 1, 2.

A. First, that after knowledge and right choice, I must make an outward profession of the true God. Secondly, that this profession must be ioyned with seruice and solemne worship. Thirdly, that both these be done according to the rules and directions, exprest in his reuealed Will, the written Word.

Q. How many parts are there in it?

A. Two : First, the Commandement it selfe. Secondly, the confirmation of it with reasons to moue obedience.

Q. What is the Sinne of the command?

Esay. 66. 1.

Ioh. 4. 21, 23
1 Sam. 15.
23.

A. In regard of the mind, first that I conceiue aright concerning the Lords spirituall manner of subsisting, not to be represented by corporall shapes, nor seene with corporall eyes. Secondly, that I rest in that holy manner of worship, which he hath

hath prescribed in his Word, ayiming at his ends. In respect of the body-first, that no images be made for any religious vse in Gods seruice, without expresse direction. Secondly, that no man bow vnto, nor before any image, with respect and reference to the image. Thirdly, that no religious seruice nor diuine worship be performed to any images whether carued or painted. Fourthly, that none offer to conuay his seruice, by or through an image to the true God, he hath willed no such thing. Fifthly, that euery man endeuour to expresse his deuotion in that forme of worship which the Lord wil- leth in his Word, whether hee preach, pray, receiue the Sacra- ment, fast or vow, &c. All must be done in obedience without will-worship in sincerity with- out hypocrisie.

Q. How is it confirmed?

E 3 A. Three

2 King. 5. 8.

Exod. 32. 5.

1 Ioh. 1. ult.

Deut. 4. 12.

Prou. 4. 27.

Esay 1. 12.

1 Kings 13.
33.

A. Three wayes: First, from a description of God, I the Lord thy God am a ieaious God and will not giue my honour to another nor my praise to grauen images. Secondly, from a communication, to visit the iniquity of the fathers vpon the children, vnto the third and fourth generation of them that hate me. Thirdly, from a gracious promise of showing mercy vnto thousands of them that loue him and keepe his Commandements without addition or detraction, for matter and manner.

Q. *What finnes are here especially forbidden?*

A. Many: some directly: as first, all false carnall conceits touching the manner of diuine being in it selfe. Secondly, all will-worship with a secret distaste of euery prescribed forme, loathing that simplicity of seruice, the Lord requires,

to

to bring in aduance humane inventions, vnder the plausible name of deuotion. Thirdly, to make images of any creature, for any religious ends. Fourthly, to represent any person in the Godhead, by an image or picture. Fifthly, to giue honour and worship vnto any image by kissing, bowing, &c. vnder what presence foecer. Sixthly, to confirme vnto Idolaters, by adding such orders, rites and ceremonies as they vse contrary to Gods Word.

Other things by necessary consequence. As first, all approbation of idolatry, idole worship, by presence, silence, assistance; supplying Idolaters with such Images, and as most know, they grossely abuse. Secondly, all wilfull running vpon the snare of other mens superstition. Thirdly, all irreligious behaiour in the solemne performance of Gods worship, e-

Col. 3. 18,
23.
Deut. 4. 15,
16.
16. 22.

Esa. 42. 8.
Deut. 12.
30.

2 King. 16.
10.

Deut. 12. 3.
1 Cor. 11.
17.

Prou. 28. 9.
Ezech 33.

Esay 1.13.
Matth. 15.9

Reu. 13.16.
Num. 23.52.
Esay 2.16.
Deut. 18.14.
Reu. 21.8.
Acts 8.20.
Mat. 21.12.
13.

uery vndecent gesture in the publike assembly, withall contempt and neglect of his worship. 4. All formall selfe-conceited, superstitious seruice, when men giue all to the outward, or all to the inward part of Gods worship so diuiding what God hath ioyned, conformity and sincerity. Fifthly, all humane inuentions, corrupting, hindring or darkning that manner of Gods worship establisht by his order for gouernment. Sixthly, all worshipping of Satan, to effect great matters by forbidden meanes, of Antichrist and his agents by submitting to him and receiuing his marke. Seventhly, all abuse of sacred things, employed, to further the seruice and worship of God, especially sacriledge and Symony in the common acception, with-holding buying and selling spirituall liuings, odious and abominable to the Lord.

Q. Arc

Q. Are all images, and the use thereof simply here forbidden?

A. No: good use may be made of them: as first, to helpe the weakenesse of memory. Secondly, to reuiue and continue affection towards our godly departed friends. Thirdly, to prouoke vnto imitatiō. Fourthly, for ornament they may be used; prouided, they be of men, not of God.

Q. Are all humane inventions, in ordering the worship of God for the manner, condemned here as will worship and unlawfull?

A. No: for first there are inuentions politicall, lawes and constitutions of men, compelling to keepe the precepts of the second table. Secondly, inuentions ecclesiasticall or ceremoniall, directing men in the obseruation of the first Table; touching the time, place, man-

1 Sam. 6. 5.
1 King 6. 23

Rom. 13. 1.
1 Cor. 11. 2.

ner and other circumstances about Gods worship, not onely lawfull but requisite, provided all bee done with reference to those generall directions set downe in the Word, and to the practice Apostolicall. Thirdly, such onely as are against Gods Word and doe hinder his worship are here forbidden.

Q. What duties are here enjoyned to be done?

A. First, to conceiue a right of God, and to dedicate the body wholly to his seruice and worship. Secondly, constantly to vse the meanes and ordinances prescribed in his Word. Thirdly, strictly to obserue in a descent manner, those rules and orders, set downe for the manner of Gods publike worship in the vse of his ordinances.

Qu. What doe you learne hence?

A. First, that Gods seruice must

1 Cor. 6. 20.
14. 40.

must especially be spiritual both for matter and manner. Secondly, to bow my body together with the heart in the worship of God. Thirdly, in things of indifferency, neither commanded nor forbidden in Scripture, wherein Gods worship doth not consist and whereby it is not hindered, to conforme my selfe to the present Church, who hath power to order the assembly, for the auoiding of offence, confusion and disorder. Fourthly, to reprove Papists, who will not haue this to be such a distinct Commandment that they may more freely make and worship images, as appears both by their doctrine and praetice. Fifthly, to reuerence the true Image of God in Christ and Christians, labouring to haue it renewed and perfected in me daily.

Q. Which is the third Commandment?

A. Thou

John 4.24

1 Cor. 6.30.
10.32,33.
11.16.

1 Cor. 11.7.
2 Cor. 4.4.

A. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Q. What is the meaning of this precept?

Pfal. 50. 15.

1 Cor. 10. 31

A. First, that hauing rightly disposed of my heart and bodie, to the seruice and worship of the true God, I must think next of glorifying that God in the ordinarie course of my life, yea in all my actions. Secondly, that this glorifying of Gods consists principally, in a reuerent vse of his name, and a holy obseruation of his day. Thirdly, that whosoever offends in either, doth highly displease Almighty God and is held guiltie of eternall death.

Q. What doth this Commandement containe?

A. Three things: First, a manifest prohibition thou shalt not take the name of God in vaine.

vaine. Secondly, an included direction, but shalt reuerence the Name of God. Thirdly, a reason to moue obedience, drawne from the nature of an vpright Iudge, not to hold offenders guiltlesse.

Q. What is here meant by the Name of God?

A. First, his essentiall attributes, as power, holinesse, wisdom, goodnesse, truth, &c. Secondly, his regall soueraigntie manifested by his degrees before time, and a constant execution of them accordingly in time. Thirdly, his titles whereby hee hath made himselfe knowne vnto men of what countrie or language soeuer. Fourthly, all the meanes, wherein men may honour him as his Word and Ordinances. Fifthly, his creatures vpon which he hath set his name; his mercies and iudgements whereby he hath and doth daily magnifie his name.

Exo. 34. 5. 6.

23. 21.

Iohn 17. 6.

Deut. 18. 5 8

Ier. 23. 27.

Q. What

Q. What is it to take Gods Name in vaine ?

Psa. 50. 16, 17
139. 20.

Ier. 23. 10.

Zach. 5. 4.

Phil. 1. 15.

1 Cor. 10. 31

Eccl. 5. 4, 5.
Prou. 30. 9.

Ier. 23. 34.
Acts 2. 13.

A. First, to vse Gods Name vainely, wantonly, rashly, vnreuerently, either in idle oathes, ordinarie talke, or a formall profession of Religion. Secondly, to make vse of Gods Name falsely in false things to testifie a lie; or prophanely, in periurie, blasphemie, cursings, enchantments or other superstitious ceremonies. Thirdly, to debase his Word, through ignorance, rudenesse, lewdnesse; speaking and not doing it. Fourthly, to vsurpe his authoritie ciuill or sacred. Fifthly, to abuse his creatures, excessiuely, vnnecessarily, when nature requires none. Sixthly, to breake a lawfull vow or falsifie a promise made vnto another in the Name of God. Seuenthly, by dishonoring God any way in thoughts, words, actions or behauiour; rushing rudely vpon religious duties,

Of the third Commandement.

III

duties, turning the Lords Word or works into prophane iests or charmes, ioyning a scandalous conuersation with a Christian profession.

2 Sam. 12. 14

Q. Why may you not take Gods Name in vaine?

A. First, because he hath forbidden it, and threatned seuerely to punish it. Secondly, I should not then answer the end of my creation, which was to seeke the honour and glorie of God the Creator. Thirdly, I should neuer get pardon of any of my sinnes, but must remaine eternally guiltie without repentance.

Deut. 5. 11.
Psal. 39. 20

Q. What course must you then take in glorifying Gods Name.

A. I must cheerefully doe what he hath commanded, and circumspectly auoide what he hath forbidden to that end.

Q. What hath the Lord forbidden in this precept?

A. First,

Plal. 14. 1.
50. 21.

Rom. 2. 24.

Math. 5. 34.

James 5. 12.

Ier. 5. 7.

Zeph. 1. 5.

A. First, all blasphemous, vn-reuerent, dishonorable thoughts, concerning Gods infinite Maieftie. Secondly, all grosse prophaneations of the Name of God, blaspheming, or causing others to blaspheme. Thirdly, all more plausible abuses of his name, mentioning it in a ridiculous matter, after a superstitious carelesse manner, to a wicked end, as in forged wills and wrongfull sentences, beginning commonly In the Name of God Amen, &c. taking it vp for a shelter onely against iudgements, as carnall Christians doe; or for a snare, to delude men and gaine the more, as hypocrites and Iesuits doe. Fourthly, all sinnefull swearing, whether idly in common talke, falsely, or truly before a Magistrate, by that which is not God. Viuing oathes whether vertuall onely as by faith and troth; by taking, &c. Pharesai-call by the head, by Ierusalem, &c.

&c. Popish by Saints and Idols, &c. as by Saint *Mary*, Saint *Anne*, by the Masse, &c. heathenish as by *Iove*, &c. or Atheistical by the blood of God, wounds of Christs, &c. Fifthly, an idle, wanton repeating of any of the names of God in ordinarie discourse. Sixthly, all formall hypocriticall praying, hearing, professing, preaching with a heartlesse mouth for carnall ends. Seuenthly, all breach of lawfull vowes and promises, in baptisme, fickenesse, dangers: vntthankfulnessse for Gods blessings, spirituall, corporall; &c.

Q. What hath he commanded here to be done?

A. First, to sanctifie the Name of God in my heart, mouth and life, by thinking, speaking and walking holily. Secondly, in all my actions, whether in or out of Gods seruice, to ayme at his glorie. Thirdly,
to

Amos 8.14.

Deut. 28.58
Phil. 2.10.

Esay 19.13.
Prou. 7.14.

1 Sam. 2.21.

Psal. 29.2.
1 Cor. 10.31

Plal. 14. 1.
50. 21.

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Amos 8.14.

Deut. 28.58
Phil. 2.10.

Esay 29.13.
Prou. 7.14.

1 Sam. 3. 21.

Psal. 29.3.
1 Cor. 10.31

Num. 25. 6.
Deut. 28. 58.

Ier. 4. 2.
Pla. 15. 2, 4.

1 Tim. 4. 4.
Pfal. 116. 14
Col. 3. 17.

to vse his name in lawfull and weightie affaires onely, then to stand vp for him and his truth zealously. Fourthly, to sweare by his name only in truth iudgement and righteousnesse, being lawfully called. Fifthly, to make profession of his religion in sinceritie without hypocrisie, purpose of changing or backe-sliding. Sixthly, to be thankfull for mercies, faithfull in vowes and promises. Seuenthly, to receiue and vse the Word and Creatures of God, as from his hand and in his sight.

Q. What is required that you may endeavour to keepe this Law?

A. First, knowledge how the Lord hath combined his owne glorie and the saluation of his children, vnder one and the same meanes; one cannot be had without the other. Secondly, a grounded feare of the great name of the Lord my God.

Deut. 28. 58

Thirdly,

Thirdly, lone of his truth aboue all worldly things. Fourthly, purpose of heart to cleave vnto him, and to aduance his honour and glorie. Fifthly, setting and keeping of a constant watch ouer my heart and lips.

Q. What doe you learne from this Commandement thus explained?

A. First, to be zealously forward in all things, both in regard of my selfe and neighbours, whereby God may haue any glorie. Secondly, neuer to thinke or speake of God without great reuerence. Thirdly, aboue all to auoid swearing in ordinarie talké, and as a witnessse to sweare truely. Fourthly, to goe about all the parts of Gods seruice and worship heartily. Fifthly, to endeavour to make a holy vse of all Gods blessings; especially of his Word the food of my soule, and of his creatures the sustenance of my bodie. Sixthly, that

Psal. 115. 2.
Acts 11. 23.

Psal. 39. 1.

Num. 25. 8.
Eccles. 5. 2.

James 5. 12.
2 Tim. 2. 23

1 Tim. 4. 4, 5
Rom. 13. 4.

that Magistrates who supply Gods roome on earth, should not hold a swearer guiltlesse nor passe ouer any vnpunisht.

Q. Which is the fourth Commandement?

A. Remember that thou keepe holy the Sabbath Day: sixe daies shalt thou labour and doe all that thou hast to doe, but the seuenth Day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou nor thy Sonne, nor thy Daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is within thy gates: for in sixe daies the Lord made Heauen and earth, the Sea and all that in them is, and rested the seuenth Day, wherefore the Lord blessed the seuenth Day and hallowed it.

Q. What is the meaning of this Commandement?

A. First, that the whole course and continuance of time

is

is measured out in seven daies often comming and going. Secondly, that sixe of those daies must be spent in some lawfull calling and necessarie employment whereby the Church or Common-weale may be benefited; mispence of our time and prophanation of Gods time are both vnlawfull. Thirdly, that a seventh Day must be kept holy, separate from common busineses to be spent holy in spirituall exercises; that God may be that day more especially glorified by vs.

Q. Is this precept morall or ceremoniall?

A. Partly morall, that one day in seven should be set a part to the solemne seruice of God: partly ceremoniall, that this or the other should be the day: Iewes kept the last day of the weeke for their Sabbath in memorie of their creation: Christians haue the first day of the weeke,

Gen 2. 3.

Luke 13. 14.

Gen. 2. 3.

Exo. 16. 19.

Exo. 34. 21.
A&S 20. 7.

Reu. 1. 10.

weeke, in memorie of the accomplishment of their redemption, by order and practice of Christs Apostles.

Q. What doth this Commandement containe?

Luke 13. 14.

Reu. 1. 10.

Gen. 2. 2.

A. First, a strict iniunction, touching the sanctifying of the Lords Day. Secondly, an amplification of this precept, pointing to whom it belongs, superiours, inferiours, sonnes, daughters, seruants, cattle, strangers, with all in our iurisdiction. Thirdly, Reasons of it to enforce obediēce; which are three: First, because God hath granted fixe daies vnto men, to follow their owne businesse. Secondly, the seuenth is the Lords Day. Thirdly, wee haue the Lords owne example; hee rested and hallowed it, to teach vs what wee should doe. Fourthly, it containes a word or note of speciall obseruation aboute the rest.

(Re.

(Remember)

Q. What is the meaning of that word?

A. First, that such a day of rest hath beene or ought to haue beene obserued from the beginning, remember it is no new thing. Secondly, that it must continue till the end of time, euen as long as Matrimonie, they were ordained and shall end together. Thirdly, that men ought to haue a speciall care of this, aboue other, and to thinke of it before it come. Fourthly, that it is a verie difficult thing to keepe this day Holy as wee ought.

Gen. 2. 2, 3.

Esay 58. 13.
Iohn 9. 16.

Q. How is the Lords Day kept holy?

A. By abstaining from the ordinarie works of our calling (except it be a worke of and for the day) in obedience vnto God and spending the whole day in those spirituall employments, in that deuout manner, and to those

1 Pet. 1.16.
Leuit. 10.3.

meeting one day in Heauen, neuer to part. Fourthly, for a helpe of humane frailtie and weaknesse, not able to labour continually without rest; exceeding subiect to forget God and his seruice. Fifthly, to teach men what they should be, *holy*, &c. as also what they may expect if they be such, an eternall Sabbath of rest, from labour, feares, sinne and all the euill consequents thereof.

Q. What benefit is there in keeping this day holy?

1 Sam. 15.22

Iohn 9. 16.

Esay 56.2.
58. 14.

A. Much euery manner of way: for first it is an expressi-
on of obedience vnto Gods
command; and Euangelicall obe-
dience is better then any legall
Sacrifice. Secondly, it is a signe
of grace and of the filiall feare
of God. Thirdly, it is a spiritu-
all Faire or Market day for the
inner man, as we haue many for
the outward carefully obserued.
Fourthly, men thereby are made
more

more holy, procuring Gods blessing on them and theirs all the weeke after: a conscionable keeper of the Lords day cannot but walke with God euery day.

Q. What is forbidden in this precept?

A. All pollution and prophanation of the Lords Day: as First, not keeping it, but following worldly businesse. Secondly, keeping it superstitiously, the outward rest without any inward disposition towards sanctification. Thirdly, mispending it in worldly thoughts and constant vncherefulnesse in euery dutie. Fourthly, abusing it, by idlenesse; vanitie in prophane talke, games and pastimes; and impietic, by feasting immoderately, gluttonie, drunkennesse; with all vnprofitable meetings. Thou shalt doe no manner of worke.

Q. May men doe nothing

Exod. 34. 21

Esay 113, 14
Amos 8. 5.

Esay 58. 13.
Exod. 32. 6.

Eſay 58. 13.

Exod. 3 5.
33. 5.

Acts 13. 14.

15.
16. 13.
20. 7.

Pſal. 92. 5.

those holy ends, hee himſelfe hath appointed, to the complete ſanctification of this day theſe things are requiſite. Firſt, a grounded knowledge touching the diuine inſtitution thereof, elſe we may keepe it vnto men, not vnto God. Secondly, ſome anſwerable preparation both in regard of our worldly buſineſſe and inward diſpoſition of mind, by thinking vpon it, euer the day before, and riſing ſo that the private duties of meditation and praier by our ſelues, with our charge, may be performed before the publike begin. Thirdly, Chriſtian practice of thoſe duties in publike which are the workes of the day, comming at the beginning, ſtaying till the end. Fourthly, Meditation after, application and holy confeſſion about the Word and workes of God. Fifthly, a reaſonable concluſion of it, by repeating

repeating what we haue heard, examining those vnder vs, praising God and praying vnto him for a blessing vpon the whole.

Q. Why was this day instituted to bee kept thus holy?

A. First, that all may know (who heare and know of such a day) the Lord to be the sole author of sanctification. Secondly, for the preservation of our publike Ministrie, in the exercise of doctrine and discipline; therefore the chiefe Actors in the publike sanctification of this day, (Ministers) are enjoyned by the Law, to reside vpon their particular charge: Thirdly, that the Church might one day at least in seuen be gathered together visible; to giue strangers good example, to signifie their meeting in Christ as members of one bodie, to exercise and haue their graces increased, and to show their hope of a future

F mee-

Acts 8.30.
1 Cor. 3. 6, 7

Exod. 31. 13
1 Thes. 5. 23

1 Cor. 16. 2.
Acts 2. 1.
Ephes. 4. 13.

Deut. 5. 14.
Exod. 22. 31

1 Pet. 1.16.
Leuit. 10.3.

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dience is better then any legall
Sacrifice. Secondly, it is a signe
of grace and of the filiall feare
of God. Thirdly, it is a spiritu-
all Faire or Market day for the
inner man, as we haue many for
the outward carefully obserued.
Fourthly, men thereby are made
more

more holy, procuring Gods blessing on them and theirs all the weeke after: a conscionable keeper of the Lords day cannot but walke with God euery day.

Q. What is forbidden in this precept?

A. All pollution and prophanation of the Lords Day: as First, not keeping it, but following worldly businesse. Secondly, keeping it superstitiously, the outward rest without any inward disposition towards sanctification. Thirdly, mispending it in worldly thoughts and constant vncherefulnesse in euery dutie. Fourthly, abusing it, by idlenesse; vanitie in prophane talke, games and pastimes; and impietic, by feasting immoderately, gluttonie, drunkennesse; with all vnprofitable meetings. Thou shalt doe no manner of worke.

Q. May men doe nothing

Exod. 34. 31

Efay 1 13, 14
Amos 8. 5.

Efay 58. 13.
Exod. 32. 6.

on that day?

Math 12.5.

Iohn 7.23.

Mat. 12. 11,

12.

Luke 6.9.

A. Yes: the workes of the day; as: First, of pietie, touching the being or wel-being of that seruice which is to be performed vnto God. Secondly, of charitie, concerning the being or wel-being of the creature, as feeding of cattel, releeuing those in distresse, visiting the sicke, dressing necessarie prouision, making and keeping peace, &c: Hither referre the labour of Physitians and Mid-wiues, &c. Thirdly, of necessitie vnfained, as the labour of Mariners on the Sea, fighting of souldiers in defence of their countrie; it is lawfull to doe good on the Sabbath Day.

Q. How then is it most vsually prophaned amongst vs?

A. First, when men rest not from seruite works that day; either in regard of the mind by sinne, or bodie by an improvident ordering of businesse, or refer-

referring some worldly affaires purposely to that day (so making bold to borrow a part of Gods time, to ich out their owne) whereby they are hindered wholly, or made very vnfit for Gods seruice. Secondly, when men rest from labour but sanctifie not; making rest the end, when indeed it is but a meanes to a further end: idleness condemned all the weeke, cannot bee allowed that day. Thirdly, when men rest and sanctifie partly; giuing one halfe to God, another to themselves for profit or carnall delight; running to Ales, wakes or reuels; gaming, dancing, drinking, &c. The Lord saith, Remember to keepe the whole day, these forget one halfe. Fourthly, when men rest and sanctifie it wholly themselves, but regard not those within their gates, they are sent on iournies, set to drie Mault, kept in to prouide for a Mun-

Exod. 16. 29
Esay 58. 13.

Matth. 20. 6.
1 Kin. 18. 21

Acts 26. 28.

Neh. 13. 19.
Amos 8. 5, 6.

daies Feast, &c. Fifthly, when men rest and sanctifie it wholly both by themselves and theirs, but not to the right end; they could be content if there were none, or not so much preaching, or that it were quickly past.

Q. What doe you learne from this precept thus explained?

A. First, a necessitie of ceasing frō all seruile labour for our pleasure or profit on the Lords Day: superiours may not deprive their inferiours of this priuiledge. Secondly, to dedicate it wholly to his seruice in spirituall exercises with cheerefulnesse and delight. Thirdly, to permit none within my charge publike or priuate, to be idle or ill employed that day through my default. Fourthly, to affect and reuerence the Ministerie as the meanes vnder God of this daies sanctification: where this is wanting, all humane lawes are
not

Leuit. 19. 30

Isa. 24. 15.

Gen. 18. 19.

1 Tim. 5. 17.

Phil. 2. 29.

1 Thef. 5. 13

not able to prevent a prophana-
tion. Fifthly, to confine my
thoughts, words and actions
that whole day to religious ob-
jects, or to others in order there
vnto.

*Q. Which is the fifth Com-
mandement?*

A. Honour thy Father and
thy mother that thy daies may
be long in the land, which the
Lord thy God giueth thee.

*Q. Why is this made the first
precept of the second Table?*

A. First, to show that vnse-
parable connexion which is be-
twene the seruice of God and
the loue of our neighbour; hy-
pocrites diuide them, when
good Christians looke vnto
both. Secondly, because this is
the foundation of obedience,
vnto the rest that follow: re-
spect to superiours keeps men
from killing, stealing, &c. Third-
ly, because it contains a pro-
mise, which preuailes much

Mat. 22.37,
39.

Ephes. 6.3.

with men, and ought to precede the worke as a motiue to encourage.

Q. What is the meaning of this Commandement?

A. First, that when men haue disposed of their hearts and bodies for the seruice of the true God, they must then thinke of their dutie towards men, and not before. Secondly, that amongst men speciall regard must be had to superiours. Thirdly, that humane societies doe consist and are preserued in being and order by the due performance of mutuall duties.

Q. What doth it containe?

A. Two things: First, a precept, honour thy Father and Mother. Secondly, a promise, that thy daies may be long, or then they shall be long: which is not absolute, but conditionall, as it may stand with Gods glorie, and be good for the obedient childe of God.

Q. Who

Math. 6. 33.

1 Pet. 2. 17.

1 Tim. 2. 1, 2, 3

Eph. 6. 1, 2.

Q. Who are meant by Father and Mother here?

A. All superiours, in calling, age, gifts: such as our naturall Parents, Schoole-masters, Magistrates, Ministers, Masters, Husbands, Benefactors, &c. yea and all that excell others in common gifts, sauing grace, multitude of daies, &c.

*Q. What is meant by hono-
rour?*

A. All due respect in words, deeds and gesture, which the place, age, gifts or condition of any of our superiours require: as: First, reuerence either inward to acknowledge, approue and submit vnto Gods Ordinance; or outward to manifest this submission by action, rising

to them, going to meet them, standing bare, bowing the bodie, keeping silence while they speake, giuing place and termes of honour. Secondly, loue to their persons, place and

F 5

gifts:

Phil.2.22.
Iof. 7. 19.
1 Cor.4.15.
2 Kin.5. 13.
Prou.22 7.
1 Tim.5.1,2.

Leu.19.3,32
1 Pet. 3. 6.

1 Tim.5.4.

2 Cor.8.22.

Col. 3. 30.

Rom. 13. 1.

1 Tim. 2. 1, 2.

Gen. 9. 23.

gifts: Thirdly, cheerefull obedience to all their commands lawfull and possible. Fourthly, thankfulness to God for them, and vnto them vnder God for the good wee enioy by them: to aide them with our persons, purse and praiers. Fifthly, patience ioyned with modestie and humilitie towards them, bearing with their passions, couering their infirmities, so far as we may with a good conscience.

Q. But suppose your superiours be carnall, impiou and so vnworthy of honour?

Acts 23. 5.

Math. 22. 21

2 Pet. 2. 18.

A Howeuer God is worthy to be obeyed, let them be neuer so vnworthy to haue it: seeing God hath iudged them worthy of the place, either with his liking or leaue, disposition or permission, I may not iudge them vnworthy of that honour which belongs to the place: onely in honouring them I must learne

learne to distinguish the person and his office, from the viciousnesse in either.

Q. What are here commanded?

A. All those duties, which superiours and inferiours ought mutually to performe each to other, for the preservation of that honour and dignitie which God hath bestowed vpon them.

Q. What is the duty of Magistrates?

A. First, to gouerne in the Lord, seeking his glory, the aduancing of his truth, and the good of his people. Secondly, to correct for the Lord with courage, discretion and moderation; so bearing the sword, that the good may reioyce, and the euill tremble.

Rom. 13. 4.

Q. What is the duty of subjects?

A. First, to acknowledge their authoritie. Secondly, to testifie their awfull submission thereunto

1 Pet. 2. 19.
20.

Matth. 15.
4, 5.

Heb. 5. 4.

Acts 20. 28.

1 Pet. 5. 2.

Acts 20. 18,
19, 20.

2 Tim. 4. 12.

1 Tim. 4. 16

thereunto by obedience; praying for them, paying what their necessitie demands, and patiently suffering without rebellious thoughts, what shall be laid vpon them.

Q. What is the duty of Ministers?

A. First, to waite till the Lord be pleased to call them vnto a charge, not to run before they be sent, much lesse to purchase it. Secondly, to reside amongst those people, of whose soules the holy Ghost hath made them ouer-seers. Thirdly, to teach them the good wayes of God fully and faithfully. Fourthly, to liue and walke before them according to the strictest rules of godlinesse; considering the common sort are more led by the eye, then the eare: for the particulers let Ministers reade *Pauls* Epistles to *Timothy* and *Titus*.

Q. What is the peoples duty?

A. First,

A. First, to cleave vnto them firmly, so as not to prefer and follow strangers. Secondly, to affect them dearely. Thirdly, to reuerence them highly as instruments of greatest good. Fourthly, to obey them readily when they bring diuine authoritie with them. Fifthly, to reward them liberally; it is a great shame for men to suffer their Pastors to want, while themselves haue any thing. Sixthly, to procure a supply speedily, where a Shepheard shall chance to bee wanting; lest while they feare to giue a part, the Woolfe come and deuoure all.

Q. What is the duty of Schoole-masters?

A. First, to be both able and willing to spend themselves and their time wholly in that function. Secondly, to instruct painfully and profitably, in the grounds of their art. Thirdly, to obserue the nature and severall conditions

Iohn 10.5.

1 The. 5. 13.

Heb. 13. 17.

1 Tim. 5.

17, 18.

Gal. 6. 6.

Rom. 12. 6,
7.

Psal 34. 11.

Col. 3. 21.
Pfal. 101. 2.
I Tim. 4. 12.

conditions of their Schollars, terrifying the stubborne, drawing the tender-hearted with the cords of loue correcting all seasonably and moderately. Fourthly, to giue them good example. Fifthly, to Catechize them in the necessary grounds of religion; to enquire of their behaviour, both at home and abroad that they may encourage and reprove accordingly.

Q. What is the duty of Schollars?

I Cor. 12. 31
Phil. 4. 8.
I Pet. 2. 18.
20.

A. First, to learne what shall be taught them, out of their owne book, the booke of God, and the booke of manners. Secondly, to loue, reuerence and obey their Master in all his iust commands. Thirdly, to keepe their Masters counsell, not rattling abroad what is forbidden. Fourthly, patiently to vndergoe deserued correction, without murmuring or complaining whē there is no iust cause.

Q. What

Q. What is the husbands duty towards his wife?

A. First, to loue her and manifest it by bearing with and passing by all infirmities. Secondly, to dwell with her as a man of knowledge, instructing her in points whereof shee is ignorant or doubtfull; protecting her against enemies, cherishing her as the most tender part of himselfe, providing and communicating things necessary, wisely governing her and others, that she may haue honour as the weaker vessell; and all this that their prayers be not hindered.

Q. What is the duty of a good wife towards her husband?

A. First, to acknowledge him as her head and lord, giuing him reuerence accordingly, by her gesture, silence, feare to offend, &c. Secondly, to obey him in the Lord, keeping house and wisely dispensing what is left to

Ephes. 5. 25.
28. 33.

1 Pet. 3. 7.

1 Tim 5. 8.
See my wedding Ring.

1 Pet. 3. 6.
Col. 3. 18.

Tit 2.4.

1 Pet. 3.4.

1 Pet. 3.1, 2,
3, 4, 5, 6.

Gen 2. 18.

Prou. 31. 10,
11, 12, 13,
14, 15.

Judges 13. 8

Pfal. 103. 13.

Luke 1. 59.

to her trust. Thirdly, to cherish him in sicknesse by attendance, in health by louing behauiour, endeauouring to conforme her selfe to his conditions beeing good. Fourthly, to keepe her on-ly vnto him; shewing no light behauiour, nor frequenting any suspected company, which might stirre vp ieaiousie. Fifthly, to doe him good and not euill all the dayes of her life; both in the things that concerne this and a better life, that if any obey not the word, they may be wonne by the conuersation of the wiues, &c. the rest see *Prou.* 31. 10, 11, &c.

Q. What is the duty of parents?

A. First, to loue their children. Secondly, carefully to see vnto their spirituall estate; and so to pray for them while they are in the wombe; to procure for them the signe of the couenant, and to bring them vp in the

the feare of God, catechizing and correcting them by words and blowes futable to their age and faults, grieuing and praying for a blessing. Thirdly, seasonably and as meanes is offered to provide things honest euen for this life, nourishing them, bringing them vp in some lawfull calling, & timely marrying them as the Lord shall direct. Fourthly, to keepe them from places of danger and lewd company.

Q. What is the duty of children towards their parents?

A. First, to loue and obey them in the Lord, although they be carnall or meane in condition. Secondly, reuerently to submit vnto them, while they command, instruct, correct, &c. Thirdly, to be thankfull vnto them for their care and paines in our education expressing this thankfulness by praying for them, as they shall see them stand in need, reioycing their hearts,

Pro. 23. 6.
13. 13, 14.

1 Tim. 5. 10.

Ephes. 6. 4.

1 Cor. 7. 36.

Col. 3. 20.

Gen. 31. 35.

Heb. 12. 7.

Pro. 23. 23.
27. 10.

hearts, and crowning their heads by our vertuous life; helping them in all their wants according to our power, louing their friends for their sakes, and defending their honour both in life and death.

Q. What is the duty of Masters in the Family towards their Servants?

Col. 4. 1.

Iob 31. 13.

1 Tim. 3. 5.

Ephes. 6. 9.

2 King 5.

13.

A. First, to bee alwayes mindfull they themselues haue a Master in heauen, doing as they would be done vnto. Secondly, hearking to them and reasoning with them meekely. Thirdly, commanding them things lawfull and possible. Fourthly, carefully prouiding for the good of their soules by teaching them and praying for them; requiring from them no seruice on the Lords day, but such as may stand with the true sanctification thereof. Fifthly, gouerning them as fellow-seruants, children, nay brethren in Christ. Sixthly,

Sixthly, Rewarding them as the Lord hath blest vs and their seruice to vs (knowing that it is a great blessing to haue a good seruant) paying them their wages duly rather more then lesse, preferring them as we may, and respecting them euer after, kindly. Seuenthly, the last, not the least duty, to bee carefull whom they entertaine, and to keepe no irreligious, incorrigible persons (enemies to God) long in their family.

*Q. What is the duty of ser-
uants?*

A. First, to seat themselves where they may serue God as well as man. Secondly, to feare, reuerence and honour their Masters whether good or bad. Thirdly, to bee content with their wages, not coueting to bee commanders before their time. Fourthly, humbly to submit to their commands and deserued correction, without murmuring

Gen. 39. 5.

Iam. 5. 4.

Prou. 17. 2.

Psal. 101. 6.

1 Cor. 7. 35.
Mal. 1. 6.

1 Tim. 26. 1.
Col. 3. 22;
23.

1 Pct. 2. 18.

Tit. 2. 9.

Gen. 24. 12

murmuring or answering againe. Fifthly, to be faithfull, no way wasting their Masters goods, or divulging secrets, and painefull for the good of their Masters. Sixthly, to pray vnto the Lord daily to direct, assist, and blesse them about their Masters businesse. Seuenhly, to bee humble, gentle and sparing in words.

Q. What sinnes are here forbidden?

A. All, which are contrary to the formerly mentioned duties, with all like vnto them, and all occasions leading to the dishonour of our selues or others, especially superiours.

Q. What sinnes are here condemned in Magistrates?

1 Sam. 15.

27.

2 Kin. 3. 14

A. First, to walke vnworthy of honour, sordidly, proudly, lightly, dissolutely, &c. Secondly, to gouerne tyrannously. Thirdly, to passe sentence partially. Fourthly, to correct furiously,

riously, and for carnall ends. Fifthly, to heare or see God dishonoured patiently.

Q. What in Subjects?

An. First, to curse or rise vp in their owne thoughts against their rulers: to despise them in authority by vnreuerent behaviour. Secondly, to disobey their lawfull commands. Thirdly, to deny their iust demands, for their owne maintenance and better support in their places. Fourthly, to resist or murmure against their correcting power. Fifthly, to liue vnder them and receiue benefit by them, without praying and praising God for them.

Q. What finnes are condemned in Ministers?

A. First, Symonie (so called either from the fact of *Symon Magus*, or the wicked practice of our couetous patrons, who will not present till they See-mony) whereby men rihne and indirectly

2 King 10.6

Ecc1.10.20.

Rom.13.2.

Matth.15.6

Prou.15.10.

1 Tim.2.1.
2.

Acts 8.18.

Cant. 1. 6.
Ezcc. 44. 8.
1 Tim 4
12. 16.

Amos 7. 12,
13.

Deut. 18. 19.
Gal. 6. 6.

indirectly purchase places for themselves before they bee called. Secondly, carelesse non-residencie, either not teaching or teaching to no purpose. Thirdly, euill examples in life and conuersation, when they are intemperate, irreligious, vncharitable, couetous, &c.

Q. What in the people?

A. First carelesnesse of them, not weighing much whether they haue any or none, good or bad; when they are the greatest blessing or iudgement that can befall a people. Secondly, disobedience and disrespect vnto them: manifested by not hearing, not practising or not making them partakers of all their temporall good things.

Q. What finnes are here condemned in Schools-masters?

A. First, disability. Secondly, imprudencie seene either in a neglect of their calling, following it amisse or not discerning

ning the nature of children. Thirdly, impiety omitting one halfe of their duty, teaching but not correcting, or correcting but not instructing them in faith and manners.

Q. What in Schollers?

A. First, idlencesse and negligence, not hearing what their Master teacheth or not caring to learne what they heare. Secondly, disobedience, not doing what is commanded, or doing it in an vndutifull, vnreuerent manner. Thirdly, repining and murmuring at moderate correction, which is one of Gods ordinances. Fourthly, complaining abroad without cause, and hearing their Master euill spoken of with delight and consent.

Q. What finnes are here condemned in Husbands?

A. First, to hate their Wiues, so as to beate them, driue them from bed or board, denie them competent maintenance, according

1 Tim. 2. 11
1 Pet. 3. 7.

Col. 3. 19.
1 Kin. 11. 4.

1 Tim. 2.
11, 12.

2 Sam. 6. 16

ding to abilitie. Secondly, base-ly to betray their wiues for gaine. Thirdly, to neglect or omit their instruction, either out of ignorance because they cannot, or out of weakenesse that they dare not: so more wiues perish, then either seruants or children, for want of knowledge. Fourthly, furiously to rule with a kind of rigorous tyrannie, stamping, chaffing, frowning, threatening, as if their wiues were slaues. Fifthly, fondly to dote vpon them, and so to become their vnderlings contrarie to the order of nature.

Q. What in wiuers?

A. First, to reiect the coniugall yoke put on them by the Lord, and to vsurpe vnlawfully and to their owne disgrace, dominion ouer their Husbands. Secondly, not to cherish and reuerence their Husbands as the head and chiefest part of themselves.

selues. Thirdly, to prouoke them, by words, gesture and doing that in the house, which (being of an indifferent nature) they know will be displeasing vnto them. Fourthly, to hinder them, when as they were appointed to bee helpers: and this may bee done. First, by idlenesse. Secondly, euill housewifery within dores, or wanton gosipping abroad. Thirdly, pride, feeding or cloathing themselues and their children, beyond abilitie and calling.

Q. What finnes are here condemned in parents?

A. First, want of naturall affection. Secondly, neglect of education, both in regard of their spirituall and temporall estate. Thirdly, indulgencie, whereby fond parents nourish the seeds of pride and traine them vp in all idlenesse and vantie to the dishonour of God and their owne griefe. Fourthly,

G ly,

Prou.7.11,
12.

Rom.1.31.

1 Tim.5.8.

1 Sam.2.
23,24.

Ephes. 6. 4.

ly, to send them into places or countries dangerously infected, or permit them to spend their time in wicked company. Fifthly, to hinder and discourage them in any pious proceeding, of profession or practice.

Q. What in Children.

Prou. 10. 20.

Gen. 9. 22.

Prou. 15. 20

30. 17.

5. 12, 13.

15. 5.

A. First, to hate their Parents, curse or strike them. Secondly, to vncouer their nakednesse, and propose them to scorn and derision. Thirdly, to despise their persons because of their age or pouertie, or disobey their commands. Fourthly, to refuse instruction or correction. Fifthly, to be vnthankfull, not praying, releuing, honouring them euery way. Sixthly, to marry without their knowledge or consent, &c.

Q. What finnes are here condemned in Masters of Families?

A. First, to forget their Great Master in Heauen, a maine occasion

occasion of all rebellion. Secondly, to bee carelesse in the choyce of their seruants, retaining euery ragged Ruffian, swearer, drunkard, Iyer, &c. any that can doe their seruice well-a-fine. Thirdly, to tyrannize ouer them and be too hard vnto them, seene in commanding things vnlawfull or aboue their strength; requiring much worke, affoording little and heartlesse meat, grudging to pay wages at the last, &c. Fourthly, to let loose the reines of authority, and permit them to doe what they list. Fifthly, to neglect their spirituall good while they be with them, and not to further their temporall good when they goe from them.

Q. What in seruants?

A. First, a desperate boldnesse, aduenturing to liue any where, so they may haue meat and wages. Secondly, an inward loathing of them, and a carelesse

Psal. 50. 22.

Psal. 101. 6,
7.

Deut. 24.
14, 15.

Ephes. 5. 9.

Prou. 29. 19

Deut. 15. 13,
14.

Ephes. 6. 5.

1 Tim. 6. 2.

1 Pet. 2. 18.

Tit. 1. 9.

nesse of their credit and welfare with whom they liue; seene in slothfull idlenesse, vnskilfulnesse and vnfaithfulnesse, taking more vpon them, then they can doe, wasting their goods, purloyning victuals or cloathes, to please their idle and vnpleasant neighbours, who sinne in tempting poore seruants to such vngodlinesse. Thirdly, disobedience to them, which appeares: 1. in despising them, not standing in awe of them and their words. 2. in answering againe, repeating their words scornefully, pleading for some other thing to be done first, more necessarie as they thinke. 3. in eye-seruice only. 4. in divulging secrets abroad, to one another when they meete, so mispending precious houres and sinning against God. Fourthly, neglect of prayer and Gods seruice: he or shee can neuer be a faithfull seruant to man, who is vnfaithfull to the

the Lord. Fifthly, in pride, stubbornenesse and a multitude of words, &c.

Q. Why must we be so carefull to obserue all these?

A. First, it is for the preservation of ciuill societies in being and order. Secondly, euery man desires to liue long, these duties seasonably performed are the meanes vnder God. Thirdly, it is very pleasing vnto God, he hauing forbidden, threatned and seuerely punished the contrary: as in *Cham, Korah, Dathan and Abiram, Elias* sonnes, and those tortie two children which mockt the Prophet, it doth appeare. Fourthly, it is a marke of sound Grace, when any man knoweth to doe the duties of his place and calling in obedience to God commanding.

Q. What is required in you, that you may endeaour to keepe this Law?

A. First, a restoration of the

Prou.30.17.

Exod.21.17

2
2 Kings 2.
27, 24.
Numb. 16.3.

Gen. 1. 26.

Matth. 7. 12.

1 Thess. 5. 6.

Mat. 26. 41.

1 Mal. 1. 6.

Mat. 23. 26.

Luke 14. 7.

8. 9.

Rom. 12. 10.

Prov. 16. 31.

Ios. 23. 16.

Image of God, defaced by sinne and Satan. Secondly, vnderstanding to discern the image of God in all superiours. Thirdly, a serious consideration of the law of nature, to doe as I would be done vnto, if I were a superiour. Fourthly, Christian watchfulnesse ouer my selfe, and mine, in that place and calling where in the Lord hath placed me.

Q. *What doe you learn hence?*

A. First, as a superiour to walke worthy honour. Secondly, as an inferiour to giue honour and respect vnto all my superiours. Thirdly, to bee alwayes more ready to giue, then to take honour, much lesse to strue for it; it being commendable in giuing honour to goe before another. Fourthly, that long life if good, is a blessing, and obedience to our superiours a meanes to procure it. Fifthly, that ignorance or negligence of mutual duties, in publike or priuate,

is sinne enough to bring the sword, famine, banishment, and death, to a nation many waies.

Q. Which is the sixth Commandement?

A. Thou shalt doe no murder.

Q. What is the meaning of this command?

A. First, that the life of man ought to be precious in our eyes. Secondly, that in humane societies, there should be mutuall care one of another for the preservation of the whole. Thirdly, that no man may desire, seeke or procure the destruction of any himselfe or others, inwardly, or outwardly, but must study to preferue both.

Gen.9.4,5.

1 Cor.12.
25.

Q. What is murder?

A. A felonious killing of another vpon malice pretended: or, a hurting of the life of any person, by hindering the being or well-being of our selues or others.

G 4 Q. How

Q. How many sorts of murder are there?

A. Two in generall: First, of our selues, and so first by hurting or cutting off the life naturall, as when men refuse the meanes of preservation, wilfully cast themselues vpon danger, committing some crime deserving death (though the Magistrate neuer know, nor the law take hold) becomming their owne butchers, laying violent hands on themselues, as *Achitophel* and *Iudas* did. Secondly, hindering or destroying the life spirituall, as when men neglect the meanes of saluation, seeking for life in death, happinesse and content in the world; continuing in any knowne sinne (or which may be possibly known) of opinion or practice, without repentance. Secondly, of others, and that first of the outward man, by suffering any to perish, whom we might and ought to pre-

2 Sam. 17.

23.
Matth. 27.

5.

Prou. 6. 32.

Prou. 19.
16.

Prou. 24.

11.

Tit. 3. 2.

preferue; by fighting, wounding in words or blowes; killing by open violence as *Abell* was murdered, pretended law as *Naboth*, politike stratagems as *Uriah*, or by secret potions of poysonfull receipts, as many others: secondly, of the inward man; which may be done diuers waies: first, by wrongfull vexation of the soule of the righteous: secondly, by sowing the tares of heresie and false doctrine in the hearts of men: thirdly, by vnlawfull commands, or a carelesse permission of some to run to hell, when we might and ought to reclaime them; fourthly, by inticement vocall or exemplary, &c.

Q. How many wayes may murder be committed?

A. First, by the heart, yeelding to rash anger, harbouring hatred and malice as *Cain* did against his brother for the good hee saw in him. Secondly, by the

Leuit. 24.

19.

Gen. 9. 6.

4. 8.

2 Sam. 11.

15.

1 King. 21.

13.

2 Pet. 2. 8.

Ezech. 33.

6.

1 Ioh. 3. 15.

Ephes. 4. 31.

Mat. 5. 22.

Prou. 3. 34.

Iam. 3. 9.

Prou. 1. 14.

Acts 23. 2.

the tongue, in brawling, railing and scolding, as *Shimei*, in reuiling vncharitably, threatning, scoffing, cursing, slandering, &c. Thirdly, by the hand either harming or not relieuing. Fourthly, by the purse, when men ioyne with or hyre others to doe it. Fifthly, by neglect of particuler callings, whereby the life of men is preserued. Sixthly, by authority deriued from good lawes abused, whether in remissions or cruelty. Seuenthly, in and by the signes of murther in gesture, countenance, or voyce, by lowd speaking or vsing passionate interiections, such as *Raca*, &c.

Q. Why must men doe no murther?

A. First, because man is made after the Image of God. Secondly, by reason of the community of nature deriued from one common parent, so that he is flesh of our flesh and bone of our

Gen. 9. 6.

Ephes. 5. 29

our bone. Thirdly, because in it selfe, it is a crying sinne often forbidden and threatned, neuer hid, but strangely reuealed and punisht.

Q. What is it then that is here especially forbidden?

A. To hurt or endamage any person, any way in regard of their life spirituall or corporall.

Qu. Who are guilty of this haynous sinne, or may be?

An. By reason of naturall corruption, all men and women in one kind or other: as first the Magistrate, condemning wrongfully, punishing excessively for priuate reuenge or selfe delight: sparing when punishment might be Physicke, or permitting any thing which is ordinarily followed by warre, plague, famine or bloudshed, as disordered wates, Reuels, single combats of duellists, drinking of healthes and drunkenesse,

Deut.25.3.

Num.35.33.

1 Sam..15.9

Esay 56. 10,
11, 12.

ness, &c. Secondly, The Minister, by furnishing those soules committed to his trust, through his insufficiency, or non-residence. Thirdly, Physitians and Cookes, either through ignorance or treachery. Fourthly, all women that hinder or destroy the fruit of the wombe, or bringing forth, deny it convenient nourishment after; such are many over tender and delicate women, which must repent or else it will goe worse with them. Fifthly, all other of any inferiour ranke.

Q. How doth a private person breake this law in regard of himselfe?

1 Tim. 5. 23

Mat. 4. 6, 7.
6. 25.

A. First, in hurting the life of his bodie, through defect of preservative, as of meat, drinke, exercise, physicke, &c. or excess in meat, for quantitie or qualitie; when men run vpon danger or any way offer violence to nature. Secondly, by neglecting

neglecting or oppressing the spirituall life, which he doth or should liue; and that: First, by refusing the meanes of life, Christ and his benefits, offered in the word. Secondly, by drinking in iniquitie like water, which is poison to the spirituall part. Thirdly, by surfeiting vpon good things, taking in abundance, digesting nothing through want of the spirituall heate of faith and zeale.

Q. How doth he breake it in regard of others?

A. First, by hindering or shortning their naturall life; through discord and contentionsnesse, frightening and wronging them; wishing, threatning, or any way indeauouring their deaths; as also by all vnneccessarie crueltie, either towards the living bodies of men, such were the sword-plaies in Rome, our fencing prizes, the practice of
some

Acts 3. 23.

1 Pet 3 2.

Elay 5. 18.

Reu. 3. 19.

Exod. 21. 18

Math. 5. 21.

Reu. 11. 9.

Leu. 19. 17.
1 Cor. 8. 10,
11.
Hofea 4. 6.

some Mountebanks vpon their boyes by poyson, wounds or stabs: or the dead bodies of men, not suffering them to bee buried, lancing and cutting them; burning them out of a desire of reuenge: or lastly towards the liuing bodies of beasts, reioycing, and delighting (as in a sport or play) at their mutuall enmitie. Secondly, by continuing, effecting or any way furthering their spirituall death: which may be done. First, by teaching heresie, or giuing euill example through corrupt communication or a loose conuersation. Secondly, hardning men in their naturall estate, by flattering them in their finnes, carrying our selues strangely and churlishly towards them, while there is any hope of reformation; labouring indirectly their conuersion after a passionate, furious, bitter manner; or laying stübling blocks in their way by our earthly

earthly mindednesse. Thirdly, keeping our children, seruants or neighbours for some small pleasure or profit, from the meanes of life.

Q. What duty is especially here enioyned?

A. A constant care to procure by all lawfull meanes in our power both our owne good and the good of others, to preferue our owne liues and the liues of others, both spirituall and corporall.

Q. What is enioyned in regard of our selues?

A. First, to auoid all manifest danger, with all temptations to danger. Secondly, to vse those meanes with wisdome and moderation, which God hath ordained for our preservation both spirituall and corporall.

Q. What in regard of others?

A. First, in respect of their spirituall estate, to walke courteously

Math. 4. 7.
Acts 27. 34.

1 Cor. 9. 20,
21.
Tit. 3. 1, 2.

Luke 21. 31.

Math. 12. 29
Rom. 13. 18.

Iam. 2. 15, 16

teously towards them in ciuill affaires, to aduise them meekly, draw them gently, and pray for them heartily till they be conuerted, and after, neuer to vpbraide them with their former faults, but to informe and confirme them by good counsell, admonition, encouragement, &c. Secondly, in regard of their naturall life, to rescue them from danger, if we may, aduenturing boldly for their sakes as *Abraham* did for *Lot*, and to preserue their liuelyhood, to the vtmost of our power. Thirdly, with reference to both. 1. to loue them. 2. to seeke to liue peaceably with them; dealing iustly, offering reconciliation vpon any discourtesie, meekely suffering and abounding in compassion. Thirdly, to relieue them, with our persons, purse and prayers for their good euery way.

Q. What is required for the better keeping of this law?

A. First,

A. First, all occasions and causes of murder must be avoided: in regard of life naturall. First, giuing of offences, and sudden taking of all giuen. Secondly, secret grudges with desire of reuenge. Thirdly, rash anger, with all bitter, scornfull and reproachful termes; vpbraiding men with their former sinnes, to shame, not to saue them. Fourthly, multiplying of words, in a furious manner about any difference. Fifthly, coueteousnesse, drunkennesse, with an vnecessary number of blind Alehouses, carrying of tales, contentions for superiority, &c. In regard of life spirituall, First, insufficient vnconscionable Ministers must be remooued, through whose default innumerable soules may perish. Secondly, scandals must bee avoided, lest our weake brethren stumble and perish, for whom Christ died.

1 Cor. 10. 32
Math. 5. 32.
1 Sam. 25. 10

Prou. 15. 1.
26. 20.

Prou. 22. 14.
14. 19.
Rom. 13. 18,
21.

1 Cor. 13. 7.
Gal. 6. 9, 10.

Secondly, all things must be practised, which tend to the preservation of life, loue and peace: in regard of naturall life. First, command ouer our owne passions. Secondly, slow in regard of anger and reuenge. Thirdly, readinesse to forgiue, so to ouercome euill with good. Fourthly, bearing with many infirmities and leauing some of our owne right for peace sake. Fifthly, a taking of euery thing in the best sense, better (if it may bee) then it was meant. Sixtly, a resolution daily renewed, to doe all the good possibly we may to our selues or others in respect of life spirituall. First, able and faithfull Ministers must be procured. Secondly, all opportunities taken to further men. Thirdly, a daily watch kept, &c.

Q. What doe you learne from this precept thus explained?

A. First, that blood may be shed

shed and yet no murder committed, as by Magistrates and Judges vpon Malefactors; souldiers in a lawfull warre, and private men killing others either in their owne defence, or by meere chance; for whom the Lord provided a sanctuary. Secondly, that murder may be committed and yet no blood shed, such was *Hamans* murdering of *Mordecai*, by anger, enuie, disdain and desire of reuenge. Thirdly, to be throughly sorry and heartily humbled for the daily breach of this law; whereby much blood is spilt and the pure eyes of the Lord offended. Fourthly, to vse all lawfull meanes for the preservation of my owne life, spirituall and corporall; preferring the first to the later. Fifthly, next to looke vnto and labour the good of my neighbour as opportunity is offered. Sixthly, conscionably to shunne all occasions, whereby
the

Exod. 22. 18
1 Sam. 25. 28
Exod. 2. 22.
Deut. 19. 4, 5

Heb. 5. 13.

Psal. 51. 1, 2.
1 Tim. 5. 23.

Math. 16. 26
Prou. 24. 11.

the keeping of this command may be hindered, or the breach furthered; and all in obedience to the Lord.

Q. Which is the seventh Commandement?

A. Thou shalt not commit adulterie.

Q. What is the meaning of this law?

A. First, that Gods seruants must respect, not onely the place and life of themselves and their neighbours (enjoyed in the fift and sixt Commandements) but also the purity of both. Secondly, that the nurserie of Common-weales: 1. the Marriage-bed, must be hedged in and fenced about, as in Gods appointment, so in our owne conceits and in the apprehension of others. Thus farre may you goe and no further. Thirdly, that no man or woman must attempt or occasion the pollution of himselfe or others, any manner of way.

Fourth-

Phil. 1. 10.
Iob 38. 11.

Exec. 37. 23.

Fourthly, that all should studie to preferue and possesse their vessels in sanctification and honour.

1 Theſ. 4. 4.

Q. What is adultery?

A. First, properly, it is a breach of the band of wedlocke, by actuall incontinencie after an application of the remedie. Secondly, more generally it may be described to be, any staine or pollution of our selues or others any way, whether by practicall or speculatiue wantonnesse.

Prou. 6. 29.
Mat. 5. 28.

Q. How many waies may adultery be committed?

A. First, with the heart, by wanton thoughts and boyling lust of carnall concupiscence, whether suddaine and momentanic, or inueterate and lasting, called burning lust, both before and after consent of will: Secondly with the eies, suffered to goe awhoring after deceitfull obiects; looking and itching to taste

Math. 5. 19.
Hosea 7. 4.
1 Cor. 7. 9.

2 Pet. 2. 14.

Pro. 23. 33.

Gen. 34. 2.

Ephe. 4. 29.

1 Cor. 6. 18.

2 Cor. 11. 2.

Iam. 2. 11.

Prou 6. 33.

taste of forbidden fruit, doe either entangle or are entangled euer thereby. Thirdly, with the tongue, by rotten and filthy communication defiling the hearers, as also with those eares which delightfully receiue such rotten stuffe. Fourthly, with the body acting folly with women, single, betrothed or married to others.

Q. Why is adultery here forbidden next after murder?

A. First, to teach vs, that chastitie and purity should be as deare vnto vs as our liues. Secondly, because it confounds the distinction of bloud and families, so tending to the ruine and onerthrow of humane societies, as well as murder.

Q. What finnes are condemned and forbidden by this law?

A. First, all vncleanness and that. First, inward and mentall by wantonnesse in opinion, iudging matrimony a matter of mo-
nic

nie, onely fornication a small sinne, the Marriage-bed a place of carnall dalliance (hither referre all dishonourable conceits touching marriage) by wantonnesse in contemplation proper to the heart, yeelding to raging lust or inordinate motions, tho neuer so suddaine and fleeting. Secondly, outward and corporall, and so either by wantonnesse in speculation proper to the eye (the conduit of much euill this way) or by wantonnesse in practice, as first by coniunction vnnaturall with beasts or any of the same sext. Secondly, by coniunction vnseasonable before marriage. Thirdly, by coniunction, vnreasonable, marrying within the degrees forbidden, comming too neere which is scandalous and dangerous, or running to others after marriage. Fourthly, by coniunction imaginary, vsing one, and thinking of another, more fully

1 Cor. 6.
12, 13.

Gal. 5. 19.

1 Pet. 2. 7.

Leu. 18. 23.

Rom. 1. 26.

Gen. 38. 9.
Deut. 23. 10
Ezcc. 18. 6.

Mal. 1. 14, 15
Deut. 24. 4.

Ezc. 16. 49.
Prou. 23. 33.
2 Sam. 11. 2

fully to satisfie vnfatiable lust. Fifthly, by selfe pollution without coniunction, whether sleeping or waking. Sixtly, by vsing the marriage-bed immodestly, or immoderately, in the daies of separation or humiliation. Seuenthly, by an iniurious diuision, marrying manie at once, wishing or seeking an vntimely diuorce by law or death to enioy another more affected. Eighthly, by a temperate vse of of the marriage-bed, ioyned with an vnfaithfull feare of increase; so distrusting Gods providence, thwarting one petition in the Lords Praier, and cutting of one end of marriage.

Secondly, all occasions of vncleanness, as: 1. rash vowes of single life. 2. idleness with intemperance by excessiue eating and drinking, whereby the fire is both kindled and nourished. 3. pride and immodestie appearing in countenance by an impudently

rudely wanton eie called the whores fore-head ; in words light and vsfauorie, called corrupt communication; in gesture loose and phantastically affected; in haire and apparell, strange either in matter or manner from the vsuall garbe of godly men and women, called the attire of an harlot. 4. hearing of wanton Musicke, foolish jesting, obscene songs, &c. 5. reading of lewd ballets and play-bookes. 6. seeing of lasciuious pictures, common stage-plaies, lasciuious dancing and wanton dalliance of others. 7. haunting vnchaste companie, especially women going with naked breasts and shoulders, or giuen much to vaine singing. 8. frequenting suspected places, of euill report, irreligious, bawdie, and Ale-houses of that nature. 9. all offensive familiaritie of men and women, which may occasion iealousie or breed suspition. 10.

Prou.7.13.
Ier.3.3.

Ephes.4.29.
Esay 3.16,17

Zeph. 1.8.
Prou.7.10.
Ephes.5.3,4.

Math.5.28.
Prou.5.20.
Hosea 2.1.

Iob 31.9.
Gen.26.8,9

Prou.6.27,
28,29.

H long

1 Cor. 7. 5.

long absence of man and wife one from another, without any urging necessitie.

Q Why must these evils be so carefully avoided?

1 Thes. 4. 4, 5

A. First, because they are most displeasing vnto God, willing vs to possesse our vessels in holinesse and honour; not in the lust of concupiscence, as the Gentiles with all naturall men and women doe, who know not God. Secondly, hereby men and women sinne against their own bodies, deface the Image and defile the Temple of God.

1 Cor. 6.
18, 19.Prou. 5. 11.
6. 26.

Leu. 20. 10.

Thirdly, they disgrace their families, consume their bodies, goods and good name. Fourthly, the temporall punishment of this sinne was death by the law of God and so most odious vnto him. Fifthly, because of the spirituall danger following thereon, through the raritie and difficultie of repentance; few hauing trod these pathes, returne

Prou. 2. 19.
6. 32.

again

agaïne to take hold on the paths of life.

Eph. 5.5.

Q. What must hee doe to be saved, that hath broken this law?

A. As *Dauid* did: First, confesse it to God and his people, offended by it. Secondly, bewaile it with teares, praying earnestly for pardon. Thirdly, hee must doe so no more; but shun it and all occasions thereof, so endeauouring to keepe the law.

2 Sam. 12. 13.

Psal. 51. 1, 2.

Iohn 8. 11.

Q. By what meanes may a man keepe it?

A. One of these two waies: either by the gift of continencie, or by the helpe of Matrimonie with Gods blessing vpon his ordinance.

Mar. 19. 12.

1 Cor. 7. 9.

Q. What must a Christian doe to reape benefit by this remedie, all doe not, but are worse after, than before?

A. First, he must desire and seeke it, as a remedie against, not

Prou. 31. 30.

Phil. 4. 11.

Math. 15. 19.

Iob 31. 1.

Pro. 7. 25, 27.

5. 20, 21.

as a meanes to satisfie lust. Secondly, he must learne to be content with his owne lot. Thirdly, hee must suppress by resistance corrupt motions and suggestions of Satan to the contrary. Fourthly, he must make a couenant with his eies. Fifthly, he must shun those houses, that companie and all such occasions, whereby he hath or may be endangered to fall. Sixtly, let him seriously and often consider the fearefull issue of a relapse into the same disease, after the Lords remedie applied; what else can helpe him?

Q. What vertues are here commended and commanded?

A. First, chastitie of minde and bodie in matters pertaining to generation, with all the signes, meanes, duties and occasions, procuring and maintaining it. Secondly, sobrietie in the vse of meate, drinke, pleasure, &c. Thirdly, immodestie, in words, haire,

Titus 2. 5.

Prou. 23. 33.

haire, countenance, attire and behaiour as becomes men and women professing godlinesse. Fourthly, a laborious industry to preserue all these both in our selues and others.

Q. What must we doe to preserue them in our selues?

A. First, we must neuer feed without feare, especially where there is variety both of cates and companie. Secondly, we must fast often, as we see occasion offered; the flesh rebelling against the spirit. Thirdly, we must keepe good companie and be diligent in some lawfull calling. Fourthly, we must often meditate of the excellencie of chastitie, virginall, coniugall and viduall, and that there can be no roome for the spirit of God and his graces, where such vn-cleane spirits are not cast and kept out of the heart by constant endeauour. Fifthly, we must seeke and take the benefit

1 Tim. 2.9.
3.2.

Iude 12.
1 Cor. 9.27.

Prou. 6.33,
24.

Prou. 13.20.
Mat. 12.45.

1 Cor. 7.3,5

2 Cor. 6. 14.

Levit. 18. 6.

1 Cor. 7. 38.

Mat. 19. 11.

Prou. 5. 8.

Ephes. 4. 29.

Gen. 39. 9.

2 Sam. 13. 13

2 Kin. 9. 30.

of marriage; provided there be, equalitie for condition and religion; no neereneffe of blood by consanguinity or offensiue affinitie, and consent both of parties and parents. Sixtly, we must pray heartily and priuately, which is a meanes to obtaine any blessing from God.

Q. What must we doe to preserve them in others?

A. Generally it behoues all. First, to giue good example, fauoring of humilitie, modestie, sobrietie, chastitie; with a detestation of euery thing contrary. Secondly, to betray none by temptation to dishonestie. Thirdly, to prevent what euill we may in this kind, as occasion serueth, so *Ioseph* and poore *Tamar* did.

Specially it is required. First, of Ministers that they often re-prooue. Secondly, of Magistrates that they often punish all dishonestie and vnseemly be-

behaviour obserued or complained of. Thirdly, of parents that they defend watchfully their childrens chastitie, not suffering them to goe garishly, gad abroad loosely as *Dinah* did, nor associate themselves with light companie; and seasonably provide the remedie.

Q. What may be learned from this law thus explained?

A. First, that adulterie with all the parts, degrees and branches thereof, was neuer, nor euer can be made lawfull by any distinction or dispensation. Secondly, to direct all such naturall motions seruing for the propagation of mankind, vpon the lawfull vse of the marriage-bed. Thirdly, so to order our carriage, in all things, places and companies, as may manifest to others such an inward disposition. Fourthly, to examine our liues most strictly, grieuing for youthfull follies and all former

Pro. 7. 10, 11

Deut. 22. 19

Gen. 24. 4.

Ruth 3. 1.

Math. 19. 8.

Pro. 5. 19, 20.

Gen. 2. 24.

Iob 31. 1.

Math. 5. 28.

Psal. 25. 7.

51. 10.

Prou. 4. 23.

offences in this kind. Fifthly, to pray vnto the Lord for a pure heart and to keepe it with all diligence. Sixtly, to shunne all occasions of vncleannesse and to vse all good meanes for the preservation of puritie and chastitie; of bodie and minde, in our selues and others; knowing that no vncleane thing can enter the Kingdome of Heauen.

Reu. 21. 27.

Q. Which is the eighth Commandement?

A. Thou shalt not steale.

Q. What is the meaning of this law?

1 Kin. 21. 3.

Acts 17. 16.

1 Tim. 5. 8.

Math. 6. 25.

A. First, that it is the Lords will, there should be a proprietie of goods, euery man should know and looke to his owne. Secondly, that there must be a place in our consideration, a care for and about our outward estates, but it must bee the last place; the soule is better then the bodie, and the bodie more worth

worth then raiment. Thirdly, that in mutuall dealings, men ought to haue speciall respect vnto iustice. Fourthly, that no man may seeke to enrich himselfe any way with the hurt and damage of his Neighbour.

Leu. 19. 36.

Psal. 15. 2, 3.

Q. What doth it containe ?

A. Two things : First, a manifest prohibition of stealing. Secondly, an included direction how men should carry themselves in regard of their owne outward estates, and the estates of other men.

Q. What is here forbidden ?

A. All kinds of theft, with all sorts of iniustice, whether committed against our selues or others.

Quest. Can a man rob himselfe ?

Ans. Yes, by idleness, luxurious living, vaine expenses, gaming, bad bargaines, rash suretiship, &c.

Prou. 22.

26, 27.

23. 21.

Quest. When are men said to

H 5 *steale*

steale from others?

A. When they conet, take and keepe, what of right belongs to their Neighbour without his knowledge or consent.

Q. What is theft.

A. First, properly it is a defrauding of our Neighbours in act or desire by open violence or any secret conueyance.

1 Cor. 7. 5.

1 Thes. 4. 6.

Secondly, and more generally it is an, hurting or hindering of our selues or others in the outward estate.

Q. How many sorts of theft are there?

Hosea 6. 9.

Rom. 13. 9.

Luke 19. 8.

A. Two : first inward of the heart, which consists in coueting after the goods or consenting to the wrong of our neighbour. Secondly, outward of the hand, when corrupt motions are brought into execution : and that first in ciuill affaires, so theft is threefold. First, legall, at least vnder a pretence

tence of law, by extortion, oppression, vsury, &c. Secondly, illegall against and without any colour of Law, by vsurpation, pyracie, robbery, theeuery, &c. Thirdly, lusory, when men turne recreation into a vocation, gaining and liuing by gaming. Secondly, in spirituall and ecclesiasticall matters and so theft may be committed three wayes: First, by buying or offering to buy spirituall gifts and cures, things sacred which are not saleable. Secondly, by vsurping the goods of the Church, intruding vpon and touching the Arke without a lawfull calling. Thirdly, by alienating and altering the property of such goods, gifts, tenthes or other Church liuings, which were lawfully dedicated and consecrated towards the maintenance of Gods pure worship, without any reasonable consideration of a supply.

Ezec. 18. 7.
Mar. 10. 19.

Luke 3. 14

1 The. 5. 22

Acts 8. 18.

1 Sam. 6. 6,
7.

Prou. 30. 25.

Q. why

Q. Why is theft here forbidden?

A. First, to teach vs, that a wilfull hurting of men in their outward estate comes neere vnto murder. Secondly, that a mans outward estate is a meanes vnder God to preferue his life.

1 Cor. 6. 13.

1 Kin. 21. 3.

Prou. 9. 17.

18.

Q. How and by whom is this law most vsually broken?

A. First, by the Magistrate, either through bribery selling iustice for rewards, or partiality, when the guilty are pardoned lightly, and the poore deprived of that reliefe allotted for them in penall statutes. Secondly, by the Minister, either entring into the Church at a wrong doore, or discontinuing vnlawfully from the flocke, not from the fleece, through present absence or an absent presence in regard of any liuely execution of his ministeriall function. Thirdly, by Guardians and

1 Sam. 8. 3.

Esay 1. 23.

Iohn 10. 1.

Esay 56. 10,

11.

Ezech. 34.

2, 3.

and Patrons of the Church, that take mony for presentations, or by composition deduct something from the Church in consideration, so selling the bride, as *Iudas* sold the Bridegroom. Fourthly, by Physicians that faine skill, and keepe men in suspence, either when they might soone cure them, or that there appeare no possibility of recouery. Fifthly, by Lawiers that take fees on both sides, warrant cases, being doubtfull or manifestly vnfound, prolonging suits, and agreeing to beare one with another till their owne turnes bee serued, strutting in Silkes and Veluet, when their poore clyents haue not wherewith to couer nakednesse. Sixthly, by all priuate persons one way or other (so generall and almost vnsearchable is this sinne of theuery growne) in regard of themselues or others.

Q. How doe they breake it
in

Mat. 26. 15.

in regard of themselves?

A. First, by inordinate walking and that: First, in no calling, as common rogues, lazy beggars, superfluous serving-men, many Ale-house-keepers, &c. Secondly, in a bad calling, or course of life which is but the shadow of a calling, as Bawdes, and Panders, Stage-players, Jugglers, Vsurers, Fidlers, &c. Thirdly, in a constant neglect of the duties of a lawfull calling: secondly, by prodigality vainly wasting what might bee honestly gotten, in drinking, feasting, gaming, wearing apparell ouer costly, hunting, whoring, &c. but shutting their eyes and hands, against their needy Neighbours. Thirdly, by a secret enmity betweene man and wife: th'one hides and steales from th'other, so children or seruants are encouraged to rob them both.

Q. How in regard of others?

A. Two

Ans. Two wayes : First, in contracts and bargaines, propounding their owne gaine onely, plotting to ouer-reach their brethren, praising the commoditie excessiue, concealing the faults to flatter the buyer, darkening of shops purposely : selling that which is not theirs to sell, as Usurers doe charitie, and others time, deluding the country with counterfeit or vnprofitable commodities, as Cards, Dice, Ballets, &c. couzening with false weights and measures, mixing and so selling water for wine, dispraising wares to buy them vnder vallew ; oppressing and enhauncing Markets, as Hucksters, ingrossers, Foretallers, Regraters vse to doe ; taking excessiue gaine vpon aduantage of mens necessity, breaking to defraud creditors of their right, &c. with other dishonest shifts innumerable. Secondly, out of bargaines

I Theſ. 4.6

Pro. 22.22
20.14.

Amos 8.6.

Prou. 11.1.
20.14.

Amos 8.14.

Exo. 22. 12.

1 Kin. 21. 19

2 Theſ. 3. 10.

2 Theſſ. 3.

10.

Prou. 28. 7.

gaines in the courſe of their life and ſo. Firſt, by failing that truſt put in them by their dead or abſent friends. Secondly, by raiſing their name and eſtate by any vnwarrantable meanes, as by Mortgages, things found and the owner knowne; detaining the hirelings wages, preying vpon widdowes and poore orphanes; racking of rents, &c. Thirdly, by giuing vnto and ſo maintaining luſty wanderers, and lazy beggers in idleneſſe. Fourthly, by ſeruing their Maſters with eye-ſervice, elſe not caring how time and goods be miſpent. Fifthly, by pilfering and purloyning from others any way.

Q. What directions are here giuen for the right ordering of mens eſtates?

A. Firſt, that all men get and increaſe their outward eſtates lawfully. Secondly, that they reſt in that portion allotted them

them by diuine prouidence, doing to others as they would be done vnto. Thirdly, that they dispose of their estate wisely and discretely, for the maintenance of Gods worship, giuing something euery yeere to pious vses; of themselves and theirs; the charitable and daily reliefe of the needy, performance of promises, paying of debts and so laying vp a good foundation for the time to come. Fourthly, that they be ready to helpe and further their Neighbours in their outward estate, seasonably and cheerefully, as their owne.

Qu. What is required, that Christians may endenour so keepe this law?

Ans. First, to know their owne, the lawfull meanes of gaining from all vnlawfull or doubtfull, remembering and acknowledging it a voyce from Heauen. *Know thy selfe and thine.*

1 Cor. 7. 24.
Heb. 13. 5.
1 Tim. 6.
8, 9.

Math. 7. 12.
1 Tim. 6.
18, 19.

1 Pet. 4. 10.
Gal. 6. 10.

Rom. 14. 22.

Psal. 16. 6.

Matth. 6. 11.

Prou. 30. 8.

I Tim 5. 8.
6. 9.

Ephc. 4. 28.

2 The. 3. 12.

Rom. 13. 9,
10.

Prou. 30. 9.

rhine. Secondly, moderately to desire and to take care for a timely prouision of things necessarie and conuenient, without any resolution or lingring desire (which is insatiable and an occasion of much mischiefe) to be rich suddenly. Thirdly, diligently to bee employed in some lawfull calling; ordering expenses according to their meanes, and prouiding that nothing perish through their default. Fourthly, charitably to conceiue of their Neighbours, touching their estate: if poore not to oppresse them, if rich not to enuy or hinder them, if needie to relecue them, lest they be forced through the hardheartednesse of men to steale and take Gods name in vaine.

Qu. What may bee learned from this Law thus explained?

A. First, to bee thankfull vnto God for our owne portion more or lesse. Secondly, to labour

labour for our owne living ; if riches encrease not to set our hearts vpon them, but to bee helpfull to others with them.

Thirdly, to goe no way vnto gaine, except we see the Lord goe before vs. Fourthly, the necessity of restitution according to abilitie, of all goods vnlawfully gotten ; the manner how may be gathered from circumstances, vpon the knowledge of particular cases. Fifthly, to confute two erroneus opinions. First, of Anabaptists, denying a proprietie, to vphold their communitie of goods. Secondly, of Atheists acknowledging in practice, no other interest men haue in their goods but by vertue of humane lawes, going euer as farre as they permit, if not further.

Q. Which is the ninth Commandement ?

A. Thou shalt not beare false witness against thy neighbour.

Q. What

Pfal. 116.

12, 13.

Ephc. 4. 28.

Pfal. 13. 1,

2, 3.

Luke 19. 8.

Ruth 4. 6.

Acts 2. 44.

A community in exercise being free, may stand with a propriety in possession.

Q. What is the meaning of this law?

Prov. 22. 1.

23. 23.

Ier. 4. 2.

A. First, that when men haue taken care about their soules, bodies and goods, they must then endeauour to procure and preferue a good name, at home and abroad, their neighbours as their owne. Secondly, that the best way to get and keepe a good name, is to speake, maintaine and propagate the truth of God with all our might. Thirdly, that in all reports of men and differences betweene man and man, those that are called to deale therein, whether priuately or publikely, vnder or without an oath, must haue a speciall care to testifie all and onely the truth.

Q. What doth this law presuppose amongst men?

A. Three things: First, controuersies and differences. Secondly, Iudges to heare and determine according to Law. Third-

Thirdly, witnesses to speake what they know impartially, without feare, fauour, flatterie, falsehood, affection, mentall reservation or equiuocation, &c of the matter in question.

Q. What is forbidden in such a case?

A. First, to impaire or diminish the credit and good name of our selues or neighbours. Secondly, to hinder, or hurt the truth any way: both which are done diuers waies, as: First, by words vnprofitable tending to Gods dishonour, our owne or our neighbours hurt, in spirituall or corporall affaires. Secondly, by words vncharitable, tending to the diffamation of our our neighbours, hearing willingly, iudging rashly, and reporting greedily, what may disgrace another, and to that end. 3. by words improbable, in iest or earnest, false or falsely deliuered, with an intent to diffame or de-

Deut. 25.1.

17.8,9.

17.6.

Rom. 7. 13.

Iames 3. 14.

1 Sam. 22.9.

Prou. 17. 4.

Gen. 39. 19.

Prou. 10. 18.

12. 22.

Psal. 5. 6.

deceiue any.

Q. What is it to beare false witnessse?

Acts 5.14.

Gen.9.22.

1 Kin.21.13

Phil.4.8.

A. First, to make shew of that which is not, as *Ananias* and his wife did, pretending what they did not intend. Secondly, maliciously yet freely to vtter or receiue reports whether true or false, aiming at the disgrace of our neighbours. Thirdly, before authoritie in the seate of iustice to publish and maintaine an vntruth either to hurt or helpe our neighbour. Fourthly, professing religion, to pursue such things as are of euill report amongst the godly. Fifthly, purposely to crosse the truth, to defame our selues or others for any end.

Q. What commonly moues men to beare false witnessse?

A. First a corrupt heart and a blinded vnderstanding within, seeking selfe satisfaction against reason, stir'd vp by Satan without,

out, who takes his name from this sinne. Secondly, hope of gaine, with a desire to please friends by flatterie, or to be reuenged vpon enemies. Thirdly, carnall pittie to free men indirectly from deserued punishment. Fourthly, a carelesse wantonnesse, when men consider not, what disgracefull things they doe or suffer; what themselves heare or speake of others behind their backe; proclaiming their want of charitie, by iesting out another mans infamy.

Q. Why is false witness bearing forbidden here, next after theft?

A. First, because it is a branch of theft, by a false witness men may loose life, goods, and good name at once. Secondly, to teach vs two things. First, it is Gods will wee should regard not onely the life and goods, but also the goodname of our selues and Neighbours.

Se-

Iob 2. 5.
Matth. 25.
59, 60.

I Kin. 21. 3.
Acts 6. 13.
Heb. 6. 16.

Secondly, it is Gods ordinance that witneses should endeauour to put a right end to all strife: that euery man might enioy his owne, freed from vsurpation and all lasting contentions.

Q. How may this law be broken?

A. First, in respect of iustice and the execution thereof, it is broken. First, in electing, of two or more, the more or most vnworthy person to any place of authority and publike gouernment, looking to wealth, kinred or some carnall ends. Secondly, when the Magistrate passeth a rash and an vnrighteous sentence; either for the persons sake or his gift, wresting the Law and abusing his authority. Thirdly, when Registers and Clarkes deale falsely in recording, defacing or citing records. Fourthly, when Lawyers & Attornies vndertake and encourage men in bad causes, play

I Sam. 16. 7.

*Prou. 17. 15.
24. 23.*

Esay 5. 23.

Prou. 21. 6.

play on both sides, betray their clients or make vse of any subtleties to ouerthrow the right of the aduerse party. Fifthly, when men goe to law for reuenge principally, forging deeds, faigning wrongs, suborning witnesses; denying knowne truths, inuenting slanders, appealing vniustly and shifting, from court to court, from cause to cause, &c. Sixtly, when witnesses produced giue a false testimonie, swearing what they know not to be so, or know it to be contrarie; grounding themselves vpon other mens information, or their owne probable coniectures.

Secondly, in regard of religion, it is broken. First, when men preach or write false doctrine, saying they are sent and come with the Word of the Lord, when it is not so. Secondly, when men professe hypocritically and deale deceitfully with God,

I with

Acts 24.4.

1 Cor. 6.7,8.

1 Kin. 21.10.

Iob 31.33.
Pro. 6.18,19,
21.28.

Zach. 13.3.
1 Cor. 15.15

with men or their owne soules, faining grace when they haue none, or denying that which they haue.

Thirdly, with reference to mens priuate dealing in ciuill affaires, it is broken. First, by vnaduised promises, when men either purpose not, or performe not what they promise. Secondly, by an absolute deliuerie of what is vnknowne, doubtfull or conditionally true onely. Thirdly, by groundlesse suspitions, raised by enuie or tyrannizing iea- lousie. Fourthly; by imperfect relations, taking some part not the whole sentence; the words, but not the apprehended meaning of the speaker. Fifthly, by slanderous reports, flying tales, and popular rumors, raised, receiued and spread with delight, and so it is broken by common lyers, ratling gossips, tale-bearing sowers of sedition, the drunken crew and time-seruing ciuillists,

Pla. 15.4.

1 Sam. 1. 13.
Acts 28.4.

1 Sam. 22. 9.
Math. 26. 61

Exod. 23. 7.

ciuillists, whose Religion stands not in mending but finding faults. Sixthly, by flattery and dissimulation, commending men excessively, fainedly, impiously for their owne gaine, and the parties ruine, counterfeiting loue, common in ordinary salutations and inuitations, saying eate, eate, when the heart is not with them. Seuenthly, by malicious accusations, rash & vncharitable iudgement of mens persons, or conditions with all opposition of truth morall or diuine.

Prou. 27. 14
Acts 13. 22.

Ier. 9. 8.

Matth. 7. 1.

Q. What must they doe that haue broken it?

A. First, they must seriously consider what a foule sinne it is, hatefull to God, hurtfull to men and be humbled for it. Secondly, they must vndoe it, where it was done, by acknowledgement; if that cannot bee, let them confesse it vnto the Lord. Thirdly, they must set and keepe

Iob 34. 32.
Psal 39. 1.

a watch before the doore of their lips, that they offend not so againe.

Qu. What is here commanded?

An. A right ordering of speech and behauicour, so that heart and tongue agree in one truth: as first, to be such as we seeme to be in all companies and and causes, intending what wee pretend. Secondly, to maintaine the truth, that it be neither euill spoken on for vs nor trampled vnder feet and betrayed by vs. Thirdly, studiously to preserve our owne credit and the good name of our Neighbour in priuate and publike as much as in vs lyeth.

Quest. What is required for the preservation of our owne credit?

Ans. First, to haue a right conceit of our selues, gifts and place, neither debasing nor exalting more then meet. Secondly,

*Psal. 15. 2.
Ephes. 4. 15.*

*Rom. 12. 3.
2 Cor. 12. 6.*

ly, to keepe our Word, tho
past much to our hinderance.
Thirdly, to frequent good com-
pany. Fourthly, to pursue such
things onely as are of honest re-
port among the best, carefully
auoyding all vndiscreet carria-
ges of our affaires. Fifthly, to
be wisely zealous in profession
and maintenance of the true Re-
ligion: a good man cannot long
liue in obscurity or infamy. Sixt-
ly, to cleere our selues from false
imputations, as much as wee
may, by apologies or appealing
to authority and declaring the
truth. Seuenthly, to shunne all
appearance of euill; not doing,
if wee may chuse, what wee
know will be offensively taken
by strong or weake bretheren.

*Q. What is to be done, that
the good name of our Neighbour
may be preserved?*

A. First the iudgement must
be rightly informed, how pre-
cious a good name is. Secondly,

Psal. 15. 4.

Phil. 4. 8.
Eccle. 10. 1.

Prou 10. 7.

Psal. 112. 6.

Acts 23. 1.
25. 11.

Ruth. 3. 14.
Rom. 14. 21
1 Cor. 8. 13.

Pro. 25. 23.

1 Cor. 13. 7.

Mat. 10. 16.

Pro. 10. 1. 2.

Mat. 18. 15.

23 39.

2 John 4.

Gal. 6. 10.

the heart charitably disposed to tender it. Thirdly, the whole man must be diligently employed in professing and applying both, as occasion is offered: and so it is required. First, that we giue not care lightly to euery flying tale; much lesse to spread reports which are or may be slanders. Secondly, that we make the best of things, so farre as we may, not harming the truth, nor thwarting the rule of right vnderstanding. Thirdly, that we couer and conceale, what infirmities may be inoffensiuely kept secret. Fourthly, that wee admonish them freely in priuate, what is spoken abroad or obserued tending to their discredit. Fifthly, that we be ready to doe good vnto all, especially vnto the household of faith; reioycing and grieuing together; standing vp in their defence, against their malignant enemies. Sixthly, that
wee

we daily consider, what duties the Lord requires of vs in our places to that end.

Q. What is a Christians duty as a witnesse?

Ans. To testifie the truth, freely, onely, wholly and vp-rightly.

Prou. 14. 17.
24. 11.

Q. What is a Christians duty as a Lawyer?

A. First to ayme at Gods glory, finding out and maine-tayning of the truth with the preseruacion of iustice and charity, Secondly, to entertaine no causes which appeare to be vn-found or vniust. Thirdly, to maintaine a good cause with a good conscience, not desiring so much his owne gaine as that the wronged party might bee righted.

Mat. 22. 35,
36, 37, 38,
39.

Q. What is a Christians duty, before he may, and while he goeth to law?

A. First, patiently to beare some wrongs, to see whether

1 Cor. 6. 7.

Mat. 18. 15.

1 Cor. 6. 5.

he can ouercome his Neighbour by suffering. Secondly, to con-
ferre priuately; meekely, ma-
king knowne his demands and
offering conditions of peace.
Thirdly, to referre differences
vnto such who are able to iudge
betweene their brethren. Fourth-
ly, then to seeke the benefit of
the law, before beleeuers onely,
and that iustly, plainly, chari-
tably, not seeking, nor taking
all aduantages; which subtile
heads may offer.

*Q. What is the duty of a
Christian, as a Iudge?*

A. First, to cut of all needles
controuerfies. Secondly, to keep
himselſe that he be not wilfully
accessary to any false testimony,
by prolonging of suits to enrich
Clerkes and pay Notaries wa-
ges; rashly imposing oathes
vpon vnaduised witnesses swea-
ring they know not or care not
what: or admitting of an oath
contrary to his owne know-
ledge

ledge. Thirdly, to heare and see a through discussing of the cause, both by aduocates parties themselves & witnesses. Fourthly, to passe an impartial sentence, according to euidence, without respect of persons, or gifts. Fifthly, to maintaine his said sentence against vniust appeales and to defend the oppressed poore.

Q. What is required more generally in all Christians that would endeauour to keepe this Law?

A. First, loue to their neighbours and the truth with ioynt equality. Secondly, delight in prosperity of both as in their owne good. Thirdly, deliberation before they assent vnto or publish abroad any thing may tend to their Neighbours hurt. Fourthly, Christian valour and courage, neuer to betray the truth or wrong their neighbour by any testimony for gaine or

I 5 . reuenge.

Deu. 19. 18.
Gen. 18. 21.

Exod. 18. 21.

Leui. 19. 15.

1 Kin. 15. 5.

Rom. 1. 8.

Eccle. 5. 1.

Psal. 50. 19.

20.

Mat. 18. 15.

Pfal. 15. 4.

revenge. Fifthly, constancy in promises, aduising before, resolving in, to performe seasonably after, if the Lord permit. Considering often, that a false witness shall not bee unpunished, and he that speaketh lyes shall perish: and that of every idle word men shall speake, they must giue account in the day of iudgement.

Prou. 19. 9.

Mat. 12. 36.

Quest. *What doe you learne hence?*

Prou 22. 1.

Eccles. 7. 1

Gal 6. 4.

Phil. 4 8.

Ans. First, rightly to esteeme and iudge of the precious excellency of a good name, studying by a godly life to get and keepe it. Secondly, to seeke after information, in all those parts of reuealed truth, which may concerne our selues or others, to, of, or for whom we are to speake. Thirdly, to liue and dye in defence of both; that truth and a good name both in respect of our selues and others may flourish together, vowing
with

with holy *Iob* — All the while
my breath is in me and the Spi-
rit of God is in my Nostrils,
— my lips shal not speake wic-
kednesse, &c.

Iob 27.3.4.

*Q. Which is the tenth and last
Commandement ?*

A. Thou shalt not couet thy
Neighbours house, nor his wife,
nor his man-seruant, nor his
maid-seruant, his Oxe nor his
Ass, nor any thing that is
his.

*Q. What is the chiefe end and
meaning of this Law ?*

A. First, that man was once
endowed with originall iustice,
in minde and will, whereby
he was able to haue walkt yp-
rightly, both towards God
and man vniuersally, so as, not
to haue swarued in thought.
Secondly, that God requires of
man, absolute, perfect and vni-
uersall obedience, vnder paine of
the curse, as if he still had ori-
ginall iustice. Thirdly, that in-
ordinate

Eccle. 7.19.

Gal. 3.10.

Rom. 7. 7.
24.
Prou. 5. 19.

Gen. 33. 9.

2 Kin. 4. 13.

Pro. 11. 26.

Mat. 2. 19.

ordinate thoughts rising from carnall concupifence and originall corruption euen in the regenerate, though there bee no consent of the will, are euill and displeasing vnto God. Fourthly, that the desires of men should be so satisfied with their owne, that they might inwardly delight in the good things of their Neighbours generally, without enuy or desire of them.

Q. What is it to covet?

A. To thinke of, delight in, with a longing after any good thing that is our Neighbours, though there be no consent of the will to get it: such euill thoughts are first cast into vs by Satan, either mediately or immediately, and if we presently cast them out againe, they are his finnes, not ours. Secondly, raised within vs, whereby the heart is tickled with the suddaine apprehension of some forbidden

bidden fruit, against the rule of charitie and out of selfe-loue.

Q. May men couet nothing at all?

A. Yes: First, there is a naturall coueting after meate and drinkè, which preferue nature in being. Secondly, a spirituall coueting after the best things, containing good motions and a lusting of the spirit against the flesh; both lawfull.

Mich. 2. 2.

1 Cor. 12. 31

Q. What may wee not couet?

A. First, that which for the present neither is, nor ought to bee ours. Secondly, any good thing which we cannot enioy without the manifest hurt and dammage of our neighbour: whether they be goods moouable, as wife, seruant, Oxe or Assè; or immoouable, as house, with all the appurtenances, both within and without doores.

Mat. 20. 14,
15.

Mich. 2. 2.

Q. Why is this euill coueting forbidden here in the last place?

A. First, because it points
vnto

Mat 15. 18.

Rom. 13. 9.

2 Cor. 10. 5.

Gen. 25. 21.

1 King. 21. 2.

2 Sam. 23. 15.
Gal. 5. 26.

vnto the fountaine, whence flowes the breach of all the former commands. Secondly, it is and ought to be a rule, briefly to try and examine our obedience to the rest. Thirdly, to teach vs, that thoughts are not free, but the last internall enemy to be opposed by a Christian.

Q. What is here condemned?

A. First, generally, originall corruption, carnall concupiscence, wandring thoughts, and inordinate desires after the good things of others.

Secondly, specially, discontentednesse, with our outward estate; which doth deprive vs of all comfort in our life.

Q. How many wayes may this law be broken?

A. Two: First, in regard of our selues. Secondly, with respect to others.

Q. How in regard of our selues?

A. First, by vnder-valuing our present condition; when
men

men think they have nothing, because not euery thing; that they are no bodie, because not euery bodie. Secondly, by a vehement desire after change, being presently more happie could they see it, then they should be after. Thirdly, by entertaining Satans suggestions with delight, and giuing the minde leau to play with euery sudden corrupt motion.

Q. How is it broken with respect to others?

A. First, by desiring and delighting in their losse. Secondly, by enuying their happinesse in such and such particulars. Thirdly, by wishing their good things from them: as wiues, seruants, houses, gardens, fields, &c. Fourthly, by boasting in a vaine and light manner, of our owne good things, in the audience of others, whereby they are stir'd vp to couet.

Q. What is here commended
and

Gen. 25. 22.

1 Kin. 21. 4.

Pro 24. 21.

Psal. 35. 15.

Pro 24. 17, 18

Gen. 30. 1.
Eccles. 4. 4.

2 Sam. 11. 4

and enioyed?

Gen. 17. 1.

1. Tim. 6. 6.

A. First, generally originall iustice, spirituall vprightnesse in all thoughts and motions of the heart. Secondly, specially contentednesse with our outward state and condition.

Q. What is required in Christians that they may endeavour to keepe this law?

Psal. 34. 8, 9.
16. 5, 6.

A. First, a right disposition of iudgement, will and affection. First, of iudgement, concerning the wisdome and goodnesse of God, that he hath and doth dispose of his seruants, most wisely and louingly. Secondly, of will to rest satisfied in obedience vnto him, with what they haue or want, till the Lord see it fit to change their estate. Thirdly, of affection, to loue their neighbours as themselves, and to delight in Gods blessings afforded them.

Gen. 32. 10.

Secondly, an humble conceit of themselves and their owne worth,

worth, the lowest hauing more then he deserues, or can vse well; and enough in his owne conceit, to answer for.

18. 27.

Thirdly, watchfulnesse ouer the heart with all diligence:

Prou. 4. 23.
Eccl. 10. 10.

Fourthly, a present dislike of all inordinate thoughts or desires vpon their first rising, which aime at their neighbours hurt, vnder what pretence soeuer: as to couet their neighbours wife, not for any vncleannesse but for some speciall personall qualification, it may be religion; to wish their neighbours place, house, land or liuing not *gratis*, but vpon reasonable exchange or paiment of the worth in mony; as *Ahab* did *Naboths* vineyard: except in some approued case of vrging necessitie.

Zach. 8. 17.

1 Kin. 21. 1, 2

Q. What may bee learned hence?

A. First, how perfect the law of God is, requiring perfection of obedience. Secondly, that the

Psal. 19. 10.

Hcb. 4. 12.

Rom. 8. 7.

Phil. 4. 11, 12

Ephes 6. 11.
2 Cor. 10. 5.

the thoughts of men, naturally, are directly opposite to the law of God. Thirdly, to be content with that outward estate of life, wherein it shall please the Lord to place vs. Fourthly, carefully to resist and in desire to suppress all corrupt motions, impious, iniurious or luxurious, arising from some object apprehended by any sense, formed in, or represented to the mind. Fifthly, to vse all good meanes, for the suppressing of euill and right ordering of all our desires; as: First, when we wake, to keepe our minds from wandring about vaine and vnprofitable things. Secondly, while we sleep to commit our spirits, and bodies vnto the Lords dispose; endeaouering our eyes may close with a meditation vpon some text of Scripture. Thirdly, in both to put and keepe on our spirituall armour of faith and loue: daily practising these three

three duties: First, to weaken selfe-loue by discouerie and dislike. Secondly, to curbe and re-
strain an euill eye: looke on nothing that is thy neighbours with enuious delight. Thirdly, pray earnestly for contentednes, wherein all present happinesse consists.

1 Cor. 10. 34

Phil. 4. 11.

Pro. 30. 8, 9

Q. Can any man now keepe all these lawes?

A. No: none of them, nor part of any, with that perfection of obedience as is required.

1 Cor. 3. 5.

Gal. 3. 21.

Q. Why then was the law giuen?

A. First, to shew vs our happinesse by creation, able to haue kept them all. Secondly, to lay open sinne vnto vs, as in a glasse, and our misery since the fall. Thirdly, to pronounce the sentence of death and damnation to all *Adams* posterity. Fourthly, to let vs see what God expects from vs, and what we must endeavour to doe, in this case.

Eccles. 7. 19.

Gal. 3. 19.

James 1. 23.

Gal. 3. 24.

Q. Why

Q. Why what must we doe ?

Gen. 6. 5.

Rom. 7. 24.
25.

Psal. 119. 5.

A. First, acknowledge our weaknesse and wretchednesse with teares vpon our knees often. Secondly, seeing the curse and wrath of God hanging ouer our heads as a storme, we must runne to Christ and cast our selues into his armes for succour. Thirdly, wee must pray for grace, to haue respect vnto all; and God for Christs sake will then accept the will for the deed.

Q. Which is the next duty required to be done by vs for saluation after Baptisme ?

A. Prayer; for faich to beleeue that credible truth proposed by the true Church and for grace to obey the Commandements.

Q. What is prayer ?

Psal. 50. 7.

A. A messenger of the soule, sent from a contrite heart vnto God by Christ, for a supply of wants: the summe of the message

sage being. First, a compassionate description of our miserie both generall and particular. Secondly, an earnest petition for mercy, as for life. Thirdly, a deprecation for the auerting of iudgements deserued. Fourthly, intercession for our liuing brethren. Fifthly, thanksgiuing for all the testimonies of Gods loue vnto vs in Christ.

Q. What is required in him that would pray with successe?

A. First, affiance in God, faith to beleue he is able and willing to heare. Secondly, reuence and filiall feare considering to whom we pray. Thirdly, an inward feeling of the want of those things wee craue at his hands. Fourthly, feruent zeale, whereby we wrestle with God till he blesse vs. Fifthly, charity towards our offending or any way distressed brethren. Sixtly, patience with constancy till we haue our desire.

1 Tim. 2. 5.
Iohn 16 23

Psal. 51. 1, 2.
3. 4. 5. 6.

Iames 5. 16.

Psal. 50. 14.

Heb. 11. 6.
Eccles 5. 2.

Iames 5. 16.
Mat. 5. 23, 24

Luke 18. 1.

Q. When

Pfal. 55. 17.

Dan. 6. 10.

1 Theſ. 5. 17.

Q. When muſt men pray ?

A. The time of prayer is two-fold: Firſt, ordinary, morning, evening and at noone day. Secondly, extraordinary; ſuch are the times of temptation, affliction, or any heavy viſitation.

Q. Where muſt we pray ?

Mat. 21. 13.
6. 6.

A. The place of prayer is two-fold: Firſt, publique in and with the Church; where the Miniſter is or ought to be Gods voice to the people in teaching, and the peoples voice to God in prayer. Secondly, priuate, and that firſt alone, in our chamber, cloſet, or any other retired or conuenient place: then with our charge, if we haue any: no time nor place amiſſe, if circumſtances be anſwerable.

Q. Why muſt men pray ?

Math. 20. 30
31, 32, 33.

A. Firſt, becauſe of their wants, not able to thinke a good thought; full of wounds and ſores they are and haue nothing
of

of their owne to cure them. Secondly, this is the Lords ordinance; his meanes appointed to supply our defects, ease our heauy hearts, enrich vs with health and grace.

Q. But I cannot pray, or not without many troubled thoughts and failings which terrifie me from the duty and distract mee?

A. First, where there is no ability nor desire to pray, there is no spirituall life. Secondly, euill thoughts distikt, may distract the petitioner, but they cannot frustrate prayer; resist them by degrees; wrestle not with them ouer much nor ouer long at any one time. Thirdly, if they so farre preuaile at any time, as that you cannot speake, point to your sores as maimed dumbe men vse to doe, lay open your wants in thought, and tell the Lord plainly what hindereth you. Fourthly, highly prize the ability to pray; and what is

omit-

Psal. 50.14
Math. 7.7.

Phil. 4. 6.

1 Tim. 5. 5.

Psal. 77 4.

Esay 40.18.
Exod. 34.6.
33.18.19.

some of the Lords attributes, as holy, iust, powerfull, &c. Thirdly, conceiue him to bee an excellency beyond conceit, apprehension or expression. Fourthly, fixe your thoughts first vpon the glorified humanity of Christ, ascending by degrees towards the Deity, admiring and adoring what you cannot apprehend.

Q. What is the meaning of this Title Father?

Iohn 17.10.

A. First, that God is indeed a Father of Christ by eternall generation and personall Vnion: of beleeuing Christians by spirituall regeneration and adoption. Secondly, that the petitioner is or ought to bee One of his children, else he beares false witness against God in calling Him Father.

Matth. 6.6.
Ephes 3.14.
Rom. 8.14,
15.

Q. What may be learned from it?

Ioh. 16.23.

A. First, to whom we ought to direct all our prayers; to the
Fa-

Father, through the Sonne, by the Spirit; rightly acknowledging and endeavouring to apprehend the Trinitie of persons in the Vnitie of essence, as the object to terminate our thoughts in prayer. Secondly, that before we can pray to God, wee must be endowed with the Spirit of adoption, whereby wee cry Abba Father. Thirdly, euer after we may be confident of a gracious answer, praying to a mercifull Father. Fourthly, that we be continually carefull to please him, lest we be disinherited

Q. Why is it said here: Our Father?

A. Not that it is vnlawfull to pray in the singular number and say—my Father; but first because prayer presupposes loue extending it selfe to all. Secondly, to put vs in mind of that Communion amongst Christians, especially for the exercise of prayer. Thirdly, to teach

Gal. 4. 5.

Matth. 7. 11

Mal. 1. 6.

Matth. 5. 44.

1 Tim. 2. 1.

Acts 2. 44.

Ephes. 3. 14.

omitted at one time, resolute, if the Lord give strength, to redeeme at another.

Q. I have prayed long and often, yet feele my selfe nothing the better?

A. First, let such a one search himselfe, there may be some beloved sinne, not forsaken, or neuer repented of. Secondly, the Lord would haue you to bee more earnest, to prize his fauour and grace more. Thirdly, it may bee the Lord hath heard and granted your request, in it self or something better, though you apprehend it not; a Christian liues and prayes by faith not sense. Fourthly, else you pray amisse for matter or manner.

Q. Why, how must we pray?

A. According to Gods will reuealed in his Word; especially with reference to that forme of prayer, which Christ himselfe (who best knew the will of his Father) taught and left vs saying,

Psal. 66. 18.
2 Cor. 12. 9
Iames 4. 3.

Math. 6. 9.
21. 22.

ing, Our father which art in heauen, &c.

Q. How many parts are there in that prayer?

A. Three: First, an introduction or preface, in these words, Our Father which art in heauen: Secondly, the prayer of selfe contained in seuen petitions following. Thirdly, the close or conclusion, in the last words.

Q. Why is that preface set before the prayer?

A. First, to teach vs that we presume not to present our supplication without some preparation. Secondly, to admonish vs of his glorious Maiesty, to whom we are about to speake.

Q. How must we conceive of God in prayer?

A. As he hath reuealed himselfe in the Word. First, resist all carnall conceits, that would represent him vnder a forme or shape. Secondly, keepe in mind

K

some

Eccle.5.2.

Heb.12.19.

Deut.4.15.

Esay 40.18.
Exod.34.6.
33.18.19.

some of the Lords attributes, as holy, iust, powerfull, &c. Thirdly, conceiue him to bee an excellency beyond conceit, apprehension or expression. Fourthly, fixe your thoughts first vpon the glorified humanity of Christ, ascending by degrees towards the Deity, admiring and adoring what you cannot apprehend.

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Matth. 6.6.
Ephes 3.14.
Rom.8.14,
15.

Q. What may be learned from it?

Ioh.16.23.

A. First, to whom we ought to direct all our prayers; to the
Fa-

Father, through the Son, by the Spirit; rightly acknowledging and endeavouring to apprehend the Trinitie of persons in the Vnitie of essence, as the object to terminate our thoughts in prayer. Secondly, that before we can pray to God, we must be endowed with the Spirit of adoption, whereby we cry Abba Father. Thirdly, euer after we may be confident of a gracious answer, praying to a mercifull Father. Fourthly, that we be continually carefull to please him, lest we be disinherited

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Gal. 4.5.

Matth. 7.11

Mal. 1.6.

Matth. 5.44.

1 Tim. 2.1.

Acts 3.44.

Ephes 3.14.

vs, God is a Father, to all be-
lieuers, without respect of
persons, rich or poore.

*Q. What is the meaning of
these words— which art in Hea-
uen?*

A. Not that God is contain-
ed there so as to be no where
else, but it is spoken: First, in
regard of the speciall manifesta-
tion of himselfe, his Maiesty
and glory to his Saints and An-
gels in heauen. Secondly, with
respect to the finall glorification
of his Children in heauen.

*Q. What is to be obserued
hence?*

A. First, that God dwels
onely in heauen and the heauen-
ly minded. Secondly (in our
prayers) heart, hands and eyes
must be lift vp towards heauen.
Thirdly, that all Gods Children
are strangers here; their Father,
House, Countrey and patrimo-
nie is in Heauen, from whence
comes all their maintenance
helpe

Esay 66.1.
Psal. 19.1.

Ephes. 6.9.

Col. 1. 5.

Esay 57. 15.

Iohn 17. 1.

Psal 39. 12.

Phil. 3. 20.

helpe and comfort.

Q. Which is the first petition we are to direct to our Father which is in heauen ?

A. Hallowed be thy Name.

Q. Why are we to pray for that in the first place ?

A. First, because a reuerent esteeme and vse of the name of God, is a principall signe or marke whereby a Child of God may be knowne. Secondly, because wee should preferre the Glory of God our Father, aboue all things whatsoeuer. Thirdly, because al the following petitions, doe looke backe vnto this with submission : this onely absolute, all the other petitions are conditionall.

Q. What may be vnderstood here by the Name of God ?

A. First, God himselfe, the name put for the thing. Secondly, the seruice and worship due vnto the Name of God. Thirdly, the workes and Creatures of
K 3 God,

Ioh. 1. 2. 38.

Leuit. 10. 3.

1 Cor. 10. 31

2 Cor. 4. 15.

Esay 26. 8.

1 King 5. 5.

Pfal. 116. 13.
138. 2.

Mat. 28. 9.

God, on which he hath set his Name. Fourthly, the Word of God, whereby hee hath made himselve knowne both for name and nature. Fifthly, the titles and attributes, whereby he is called vpon, by all men in seuerall languages.

Q. What is it to hallow the Name of God.

Pfal. 96. 8.
Leuit. 10. 3.
Eze 38. 23.

A. First, to know and acknowledge it for holy. Secondly, to set it a-part for holy vses and ends. Thirdly, to be mindfull of the name of God in a holy and reuerent manner.

Q. What doe we pray for then in this petition?

1 Pet. 1. 16.
Ephes. 1. 17.

Pfal. 67. 3.
100. 3.

A. First, illumination of the vnderstanding, sanctification of the heart, that we our selues may Hallow it in knowledge and practice, apprehending, professing and conforming to the holinesse thereof. Secondly, that it may be sanctified and hallowed by others, ouer the world, so expressing

expressing both our duty and desire.

Q. How is the name of God hallowed by men?

A. Three wayes : first in thoughts : and so three wayes. First, by a holy conceit & apprehension thereof in all the motions and meditations of the heart. Secondly, by heavenly raptures, admiring beyond expression the glory and holinesse of God, especially in contemplation and Prayer. Thirdly, by a hearty longing desire it may be so entertained with others. Secondly in words; and so foure wayes : First, by confession of his truth and of our owne sins against the same. Secondly, by thankesgiuing for his excellent greatnesse and goodnesse. Thirdly, by speaking often of God and alwaies in an honourable manner. Fourthly, by maintaining his honour and glory, against pollution and prophana-

1 Cor. 6. 10.

Psal. 139. 17.

Mat. 11. 25.

Esay 8. 13.

Iohn 7. 19.

Psal. 50. 23.

1 45. 25.

Rom. 1. 25.

1 Tim. 1. 17.

Num. 25. 7.
Math. 5. 16.
Iohn 21. 19.

tion. Thirdly, in deeds, and so two waies: First, by a blamelesse life. Secondly, by a patient death if we be called to suffer for his name.

Q. How is Gods name prophaned and polluted?

2 Sam. 12. 14
Rom. 2. 24.

A. First, by carnall thoughts of God, and carelesnesse, forgetting or neglecting his honour and glory. Secondly, by corrupt communication, swearing, lying, blaspheming, &c. Thirdly, by a scandalous life in all those that are called by his name.

Eph. 4. 29, 30

Q. What doth this petition presuppose in men?

Marke 6. 52.

Luke. 18. 11.

Pfal. 69. 9.

A. First, a readinesse by nature to dishonour the Name of God through ignorance, hardnesse of heart, spirituall pride, ingratitude or securitie. Secondly, a forwardnesse by grace to glorifie God our selues, with a desire to haue him glorified by others.

Q. What is required in a Christi-

Christian that he may hallow and glorifie the name of God?

A. First, viiufication, by the spirit of sanctification, to liue a new and holy life. Secondly, illumination, to know and apprehend according to our measure, the holinesse of his glory. Thirdly, separation, mentall from the loue of sinne; corporall from the qualities and condition of sinners. Fourthly, sinceritie and zeale in the expression of filiall feare, knowing that none but glorifyers of God, can be glorified with God. Fifthly, a serious consideration of the danger of the contrarie; dishonouring God by commission as *Herod*, or by omission as *Moses* did, at the waters of *Meribah*.

Q. What sinnes doe you specially pray against in this petition?

A. First, Atheisme, in thoughts, words or behauiour.

Rom.8.11.

Eph.3.18.

2 Tim.3.5.

Acts 2.46.

Acts 12.23.

Num.20.12.

Psal. 10. 4.

Rom. 1. 21.

Prou. 30. 3.

Ezc. 33. 31.

Psal. 119. 139.

Iohn 7. 18.

Luke 2. 14.

Phil. 2. 10.

Secondly, ignorance of the meanes whereby God is and may be glorified. Thirdly, prophanenesse, when men are so giuen vp as not to thinke of, nor regard the honour and glory of God, but study the contrary. Fourthly, hypocrisie whereby men draw neere God with their lips, while their hearts are farre from him; praying rather for their owne good then Gods glory.

Q. What doe you learne from this petition thus explained?

A. First, that euery childe is or should be raiisht with an ardent zeale to, and loue of Gods name. Secondly, that their care and endeauour, about all things, should be to haue the Name of God glorified both by themselves and others. Thirdly, that all our prayers should be directed to the glory of God, beginning and ending with honour to his name. Fourthly, that when-
foeuer

focuer wee make vse of the Name of God, we be mindfull of hallowing and glorifying the same.

Q. What is the second petition, we are to make vnto our father which is in Heauen?

A. Thy Kingdome come.

Q. What is the meaning of this petition in generall?

A. First, that there are two spirituall Kingdomes, one of light, wherein Gods Name is hallowed, another of darknesse, wherein it is prophaned continually. Secondly, that euery man by nature, is a subiect vnto Satan, borne vnder his dominion, and must be translated before he can be saued. Thirdly, that euery free-man must praise and glorifie God for his freedome by Christ. Fourthly, that the way and meanes to glorifie God, is to seeke his Kingdome principally and the righteousnesse thereof.

John 18. 36.

Mat. 12. 26.
Ephes. 2. 2.

John 8. 36.

Mat. 6. 33.

Q. What

Q. What are we to understand by Kingdome, here?

A. First, the manifestation of Gods power, partly towards his subiects, in gathering, ruling, defending and preparing them for his kingdome aboue; and partly towards rebels, in restraining their fury and subduing their forces. Secondly, the augmentation of his grace, with the meanes and instruments thereof, in regard of place and persons. Thirdly, the glorification of his elect: as in the first petition we pray God may be glorified by vs, so in this second, that wee may be glorified by him.

Q. How is the kingdome of God said to come?

A. First, by the administration of iustice, by that power and soueraigntie reserued to himselfe in the gouernment of his Church. Secondly, by the promulgation of his Gospell, sending it where it was not before
in

Psal. 18. 1.
110. 1, 2.

Rom. 14. 17.

Reu. 22. 12.
2 Thes. 1. 10.

Psal. 97. 1.

Math. 9. 38.
12. 28.

in or profession power. Thirdly, by the addition of Elect infants, conuersion and translation of others more aged. Fourthly, by a perfect consummation of the happinesse of both in glorie.

Q. What is it then that wee desire in this petition?

A. First, that God would glorifie himselfe, in ruling and prouiding for his Church and chosen. Secondly, that he would free them, from the bondage of Satan, dominion of sinne, and the tyrannie of hellish instruments. Thirdly, that the word of his grace might be both more vniuersall and powerfull to our selues and others. Fourthly, that he would hasten the destruction of Satans kingdome, and the bringing of his owne to perfection.

Q. Why are we to pray for the comming of his kingdome.

A. First, for the glory of God, that we may be able to glorifie

Eph. 2.19.

Col. 1.13.

1 Cor. 15.24

Psal. 58.11.

Rom. 8.21.

1 The. 1.5.

Reu. 6.10.

2 Theſ. 1. 10

2 Tim. 4. 8.

Acts 30. 8,
9, 10.

1 Cor. 16. 9.

Reu. 21. 4.

glorifie him, and fit to be glorified by him. Secondly, this loue and longing after the kingdome, is a certaine testimonie of our right and adoption to it. Thirdly, because of those many enemies there are in the world, who bend themselves against his kingdome. Fourthly, all our comfort consists in this, when the kingdome is come, we shall neither sinne, nor suffer any more.

Q. What doth this petition presuppose?

Luke 1. 33.

1 Iohn 3. 2.

Rom. 7. 24.

A. First, that God our father hath and euer will haue a spirituall kingdome, wherein there are lawes, subiects and rebels. Secondly, that his children are not alwaies assured, nor yet full possessours of this kingdome, therefore they pray for it. Thirdly, that the tyrannie of Satan, dominion of sinne and rage of euill men, is great and grieuous to such as are spiritu- ally

ally aliue, and feele it. Fourthly, that the meanes of grace is wanting in many places, finding many rubbes and lets where it is. Fifthly, that the Lord willingly and graciously doth delay his kingdome of glorie, for the conuerſion of ſome, confirmation of others, and preparation of all that belong vnto him.

Q. What muſt we doe that his kingdome may come?

A. Firſt, we muſt be ſenſible of our ſlaviſh ſeruitude vnder the tyrannous raigne of ſinne and Satan. Secondly, wee muſt long to enioy the priuiledges of his kingdome and delight in the amplitude thereof, vſing all meanes to enlarge it. Thirdly, we muſt be readie and willing to entertaine it, and to enter into it, being called by the Word of Life or any of the meſſengers of death. Fourthly, wee muſt be inſtant and conſtant in praier, for the conſummation of Gods election

Pſa. 147. 20.
1 Cor. 16. 9.

2 Pet. 3. 9.

Exod. 3. 7.

Reu. 6. 10.

Acts 9. 6.
Pſal. 17. 8.

Reu. 22. 20.

election by appointed meanes.

Q. How can we pray for the Kingdome of glory, seeing it will be so terrible when it comes.

Amos 5.18.
Luke 21.28.

A. First terrible indeed to the disobedient and rebellious; who as often as they say this praier, desire the prosperitie of *Sion*, but their owne ouerthrow. Secondly, a day of ioy, rest and refreshing to all the faithfull, though despised; let them not feare, it is their fathers will, to giue them a kingdome.

Qu. What doe you learne from this petition thus explained?

Pfal 84.18.

Rom.8.14.

Mar.13.33.

A. First, that Gods children do prize and esteeme the Kingdome of God aboue all Kingdomes in the world; nothing else will content them. Secondly, if wee be his children hee must rule by his spirit in our hearts, as in his Church and Kingdome. Thirdly, that the Kingdome of God, should neuer

ner come vpon vs vnawares ,
but euer desired and expected.
Fourthly , to pray for all the
meanes whereby the kingdome
of God is furthered , especial-
ly for Christian Magistrates ,
Ministers and Schooles of lear-
ning. Fifthly , daily to looke
for and earnestly to desire, the
second comming of Christ to
iudgement, that the power of
sinne and Satan may be subdu-
ed, and the Image of God
perfectly restored--The spirit
and the Bride say come, let
him that heares and reads, say
come; *Come Lord Iesus , come
quickely.*

1 Tim. 2. 1, 2

Eph. 6. 19.
Rev. 22. 20.

1 Tim. 4. 8.

*Q. Which is the third petiti-
on, we are to direct to our Father
which is in Heauen?*

*A. Thy will be done in earth
as it is in heauen.*

*Q. What is the meaning of
this petition?*

*A. First, that the comming
of Gods Kingdome, both for
time,*

Ephes. 1. 5.

Math. 7. 21.

Heb. 11. 42.

Matth. 22.
30. 2.

time, place and persons, depends vpon the good pleasure, purpose and decree of God, ordered and determined by the same. Secondly; that the subjects of Gods Kingdome are knowne from others, by their obedience and submission to his wil; praying is insufficient without doing. Thirdly, that there are two parts of Gods spirituall kingdome, and so two sorts of subjects, one militant here below, another triumphant aboue, betweene whom there should bee perfect amitie, to will and nill the same things. Fourthly, that God is then glorified, his regall authoritic manifested, when his will is done by both vniuersally with ioynt consent.

Q. What are we to understand here by the Will of God?

Math. 26. 39

A. First, that eternall decree and purpose of God, for the disposition of his Creatures to their

their feuerall ends. Secondly, the Law of God whereby his Subiects are governed. Thirdly, that order which is obserued by God, agreeable to both the former, in the dispensation of iustice and mercy.

Q. When is the Will of God said to be done?

A. First, when his decrees are executed by meanes according to his predetermination. Secondly, when his commands affirmatiue and negatiue, actiue-ly and passiuely considered are obeyed. Thirdly, when the manifest expression of his good pleasure, for our safety and comfort, takes place in vs: as first, when we beleue in his sonne whom he hath sent. Secondly, when we relieue the oppressed by shewing mercy according to our abilitie. Thirdly, when we possesse our Vessels in holinesse and honour. Fourthly, when we suffer patiently what he layes or permits

Ephc. 1. 11.
Pla. 103. 21.

Ephc. 1. 9.

Mat. 16. 39.
7. 21.
1 Sam. 3. 18

Iohn 6. 29.
Mat. 9. 13.

1 Thef. 4. 3.

1 Tim. 2. 4.

John 6.40.

permits to bee laid vpon vs. Fifthly, when wee lay hold on eternall life steadfastly; then is the Will of God done.

Q. After what manner are we to pray, that his Will may bee done by vs on earth?

Psal. 103.
20. 21.

A. As it is done in heauen, by Angels and separated soules departed hence and in part glorified.

Q. How is it done by them?

Luke 1. 19.
Esay 6. 6.

An. First, readily without contradiction. Secondly, speedily without delay. Thirdly, faithfully without hypocrisie. Fourthly, purposely without any sinister ends. Fifthly, constantly without fainting. Sixthly, cheerefully without wearisomenesse, dulnesse or discontent; and all this, with Vnitie and Vniformity.

Heb. 1. 14.

Q. Why are wee to pray for this, seeing wee know it cannot be attained in this life?

A. First, the terme of qualification

lification here vsed (as) implyes not equalitie of degrees, but similitude of manner, their obedience should bee a patterne to vs. Secondly, it is to assure vs by this kind of prayer, that God hath begun in his children a perfection of parts and will finish it before he leaue them. Thirdly, it is to teach vs what wee should desire, endeauour after and resolute, neuer to rest till we attaine it; a chearefull, vniuersall submission of our will to Gods Will.

Q. What is it then that wee desire in this petition?

A. First, a cleerer and more plaine manifestation of the will of our Father to vs specially in such and such particulars. Secondly, a fuller expression of obedience on our part, vnto the knowne Will of God as our King. That there might be agreemept in the Church, amongst the profest members thereof,

Phil. 1.6.

Psal. 119.5.

1 Cor. 13.12

Rom. 12.7,
2.

Hcb. 13.21.

Eph. 4. 12, 13

Mat. 26. 39.

Psa. 40. 7, 8.

Mat. 18. 4.

Psa. 143. 10.

2 Cor. 3. 5.

thereof, for the manner of Gods seruice and worship, which cannot be except all bee guided by the reuealed will of God. Fourthly, wee desire perseuerance in our search after, and obedience of the Will of our Father in all things.

Q. Why are we to pray thus that the Will of God may bee done?

A. First, that his Kingdome may come, as it doth and euer shall, when and wheresoever his Will is done. Secondly, because what man lost by following his owne Will, may be recovered by doing the Will of God. Thirdly, because we cannot doe the Will of God, without his Will. Fourthly, to shew the insufficiencie of our selues to will any good, and our dependance wholly vpon our God.

Q. What doth this petition presuppose?

A. First,

A. First, that man by creation had ability to doe the Will of God, as fully as the Angels; the same is and shall be restored vnto him againe by Christ. Secondly, that mans will now naturally, is corrupt, vniust, partiall and opposite to the Will of God. Thirdly, that separated soules of the Saints departed, doe enioy true happinesse with the elect Angels; restored to their created integritie, they liue and moue in a constantly pleasing obedience. Fourthly, that our exactest obedience here is imperfect, we pray for perfection.

Q. What must wee doe else that Gods Will may be done; to pray onely is not enough?

A. First, we must deny our selves and our owne will. Secondly, we must study to know the Will of God, declare and proue it, as being his executours in trust. Thirdly, we must iudge
our

Eccle 7. 29.
Iohn 1. 13.

Ephes 2. 3.

Rom. 6. 7.

1 Cor. 13. 12

Luke 9. 13.

Rom. 1. 2. 2.

Psal. 84. 4.

Iob 1. 21.

Esay 38. 1.

our happinesse to consist in such obedience, as his elect Angels and glorified Saints yeeld him. Fourthly, we must be content, when we see it is done, vpon our selues or others. Fifthly, we must prepare for a dissolution, and desire to be dissolued, with submission to his Will.

Q. What Sinnes doe you pray against here?

A. First, ignorance of the Will of God. Secondly, impietie against the Will of God. Thirdly, pride and impatiency vnder the hand of God; wishing rather to haue our owne wills, then to vndergoe the Will of God.

Q. What doe you learne from this petition thus explained?

1 Cor. 13. 10

A. First, that the Will of God is done in Heauen onely by way of perfection, in Holy and Heauenly minds by way of inchoation and acception. Secondly, to seeke in the vse of meanes
after

after absolute perfection of obedience, such as a created nature was euer capable of, in the best estate. Thirdly, to pray for disobedient Rebels on earth, that they may be conuerted if it bee his Will. Fourthly, that the Will of God is a rule of obedience, a iudge to decide all controuersies in the Church. Fifthly, that it is one propertie of a childe of God, to preferre the Will of God, before the will of any man or men whatsoeuer: not what this, or that man wils, but what the Lord willeth, let that be done on earth as it is in heauen. Sixtly, that it is a propertie of Gods children, to propose the examples of the best for their imitation, Let it bee on earth, as it is in Heauen.

Q. Which is the fourth petition?

A. Giue vs this day our daiely bread.

Q. What is the meaning of
L *this*

1 Cor. 12.
31.

Acts 7. 60.

Matth. 5.

44.
Esay 1. 12.

Acts 4. 19.

this petition?

Acts 27. 31.

Psa. 147. 9.

145. 15.

James 1. 17.

Psal. 37. 2.

Ruth 1. 6.

A. First that it is Gods will his creatures should be sustained by meanes till they attaine their preordained ends. Secondly, that all his creatures, men especially are to depend daily vpon the prouidence of God in the vse of meanes, for their maintenance. Thirdly, that all temporal blessings come from God, of him we must beg them, contenting our selues as petitioners with the receipt of a daily portion. Fourthly, that those which feare him as a father, endeauouring to doe his will and calling daily vpon him, shall certainly be fed.

Q. What are we to understand here by Bread.

Iohn 6. 48.

Prou. 31. 14

A. First, Christ the Bread of Life, in and by whom we haue right to all good things. Secondly, that bodily food made by humane skill, of corne, ground, knead and baked, commonly

monly called bread. Thirdly, all outward helps approued, which tend to the preferuation of our naturall life in wel-being.

Q. Why did our Saniour mention bread, rather then any other thing?

A. First, because bread is the principall staffe of life, it cannot be but well with vs, if we haue bread. Secondly, because we are to make more vse of bread in our life, then of drinke or any other dainety. Thirdly, to bridle our luxurious desires, to set bounds to our pride and intemperate wantonneffe, abusing the creatures through superfluous variety. Fourthly, to minde us of Gods speciall providing for vs and blessing to vs euery peece of bread wee eate, if we be his sonnes and daughters.

Q. Why did hee teach vs to pray for bread onely?

A. To informe vs. First,
L 2 how

1 The. 3. 12.

Ezek. 4. 16.

Math. 7. 9.

1 Tim. 6. 7,
8

Luk. 16. 19.

Math. 6. 31,
32.

Prou. 30. 9.

how vnable we are to make a right vse of much: more difficulty in vsing riches well then in getting. Secondly, how ready to surfeit vpon varieties, and to grow wanton with abundance. Thirdly, that nature is content with little; grace with lesse.

Phil 4. 11.

Q. How is this bread said to be ours?

Psal. 78. 25.

A. First, by an eternall gift of God vpon our creation. Secondly, by a restoration of vs to that right, in our redemption by Christ. Thirdly, by diuine disposition in time, of seuerall portions to particulars, according to his good pleasure and euery mans necessitie. Fourthly, by a diligent employment in some lawfull calling, which giues vs a proprietie to it, exempting vs from vsurpation.

Reu. 22. 14.

Acts 17. 26.

Ephes. 4. 28.

Q. If it be ours why are we to pray for it?

A. First, because the right of possession and power of disposition

sition remains still in God. Secondly, we can receive no comfort from the creatures, without his leave and blessing; the nutritive vertue in bread, flows from Gods ordinance. Thirdly, no labour in any calling can relieve vs, if God forsake vs. Fourthly, to teach vs, that we must doe something for our bread, before we eat it, lest it prove stollen, not giuen. Fifthly, to assure vs, our right to the creatures is restored in Christ, being sanctified by the gift, Word of God, and praier.

Q. How and after what manner are we to pray for bread, with all temporall blessings?

A. First, in the plurall number--Giue vs; pointing out both our societie in the communion of Saints and our charitie extended to others. Secondly, for the time present--This day: teaching vs. 1. to auoide couetousnesse and distrust, sufficient

Psal. 24. 7.

Prou. 10. 22

Psal. 127. 2.

2 Thef. 3. 12.

1 Tim. 4. 5

Nch. 8. 10.

Mat. 6. 34.

Psa. 22. 9, 10

55. 17.

Prou. 30. 8.

James 3. 15.

vnto one day is the euill thereof. 2. to depend vpon God euery day, as if the present should be last. 3. to pray vnto him euery day; our praiers must be multiplied as daies. 3. vpon conditions: as: 1. that it may be daily, conuenient, and constant. 2. according to the will of God. 3. that thereby wee may be helpfull, not hurtfull to our owne or others.

Q. May not a Christian lawfully pray and provide for the time to come?

2 Cor. 12. 14

Habak. 2. 6.

Psal. 62. 10.

1 Tim. 6. 18.

A. Yes: provided. First, that they looke therein more and rather to posteritie, then to themselves, who haue no time certaine but the present. Secondly, that what is laid vp by them, be the fruit of their owne hands, in some lawfull calling. Thirdly, that they set not their hearts vpon that treasure so provided. Fourthly, that they intend and seasonably employ it in good and

and godly vses. Fifthly, that they be contented with their portion in present, neither prescribing God in their desires before, nor murmuring after, if they be not answered. Sixthly, that men neuer sacrifice to their owne nets, policy or industrie but depend still and receiue all as from the hand of God.

Q. What is it then that wee desire of our father in this petition?

A. First, not much, not dainty, nor long, but what the Lord wils and knowes to be conuenient, both for quantity quality and continuance. Secondly, that he would renew his mercies euery morning. Thirdly, that he would answer our lawfull desires by honest labour to prouide for our place and charge. Fourthly, that he would continue the nourishing power in his creatures for our sustentation. Fifthly, and sanctify the use

Heb. 13.5.

Eccles. 5.13.

Prou. 16.3.

Gen. 28.20.

Prou. 30.8.

Psal. 30.5.

1 Tim. 5.8.

Math. 4.4.

1 Tim. 4.
4, 5.

of his Creatures unto us this day; to see his prouidence in them, be content and thankfull for them.

Q. What must wee doe that this petition may bee granted vs?

2 Theſ. 3.
10.
Pſal. 14. 1.
34. 10.

A. First, we must take paines in some allowed calling; no labouring, no eating. Secondly, we must belecue that the earth is the Lords and the fulnesse thereof. Thirdly, we must seeke the Creator more and before the creature, being euer readie to helpe the needie according to abilitie, as wee would God should giue vs in our necessitie. Fourthly, we must be wise and frugall in ordering the portion allotted vs, shunning ryot and prodigality.

Iohn 6. 12.

Q. What sinnes doe you pray against in this petition?

A. First, idlennesse, the bane of all goodnesse, doing nothing, or no good, or not to a right end. Secondly, prodigality, when

when men fare deliciously & go daintily euery day. 3. coueteousnes caring and desiring immoderately for the time to come, &c.

Q. What may be learned from this petition thus explained?

A. 1. That bread is the gift of God, of him we must craue it and to him be thankfull for it. 2. that wee stand in daily need of bread, and must be instant with our father for a cōtinuall supply. 3. to be carefull and prouident in the vse of bread for the preservation thereof. 4. to be content with bread affoorded and prouided, though we had nothing else. 5. to depend vpon the Lord in the vse of means for all things needfull. 6. to doe him daily seruice, as we craue and receiue frō him daily bread. 7. to reprocue such as take it without asking, sleight and spill bread (as many seruants doe) or make little account and vse of bread, being all for drinke and Tobacco.

L 5 *Q. Which*

Prou. 18. 9.
Luk. 16. 19.

Psal. 104.
14, 15.
Gen. 28. 20.

John 6. 12.

1 Tim. 6. 8.

Psal 37. 3.

2 Theff. 3.
10.

Prou. 27. 7.

Q. Which is the first petition, we are to direct to our Father which is in heaven?

A. And forgive vs our trespasses, as we forgive them that trespass against vs.

Q. What is the meaning of this petition?

Luke 16.10.

A. First, that he onely who doth rest vpon the prouidence of God for the feeding of his bodie, may and can indeed relye vpon the mercy of God for the good of his soule in the pardon of sinne; if we distrust him for the first being lesser, we cannot trust him for the second being greater. Secondly, that men, euen the children of God doe often offend in the abuse of temporall blessings. Thirdly, that as we desire and receiue bread daily, so it is our dutie to pray daily for the pardon of such offences. Fourthly, that men out of charitie with their brethren, haue no present right to the
crea-

Math. 6.33.

Iob 1. 5.

Luke 16.19.

creatures, nor hope of pardon remaining such: we desire bread and remission vpon condition.

Mat. 18. 34,
35.

Q. How many parts are there in this prayer?

A. Two: First, the petition it selfe; forgiue vs our trespasses or debts. Secondly, the condition: As wee forgiue them that trespass against vs.

Q. What are we to understand by trespasses or debts here?

A. Euery sinne committed by the sonnes of men against the law of God is a trespassse or debt: and that. First, because thereby we violate the law, and so iniure the law-maker. Secondly, in euery sinne we denie to pay him what is his due from vs by vertue of a bond in Baptisme. 1. Obedience. 3. because euery sinne bindes ouer the sinner to satisfaction or punishment.

Mat. 6. 11.

Luke 7. 41.

Eze. 18. 4.

Mat. 18. 24.

Q. What is it to forgiue trespasses?

A. First,

Matth. 18.
27.
Lec. 31-34.

Iam. 1.5.

Ezech. 18.
22.

Mac. 3.17.

Iob 6.24.
Pfal. 51, 33, 4.

Mat. 18. 25.

Iohn 1.29.

Iob 33. 24.
Rom. 8. 16.

A. First, to pardon the offence committed. Secondly, not to exact dammages nor inflict punishment deserued according to the Law. Thirdly, to forget all iniuries as if they had neuer beene. Fourthly, to accept the satisfaction of Christ, imputing his purchased righteoufnesse vnto vs, whereby we stand in his sight as in our created integritie, the holy and righteous children of God.

Q. What is it then wee desire in this petition?

A. First, grace to see and acknowledge our wrongs and iniuries done against our Father, with griefe and shame. Secondly, that hee would mercifully consider the impossibility in vs, by reason of our pouertie to yeeld him any other recompence. Thirdly, that hee would looke vpon his owne Sonne with purpose of acceptation of him for vs, of vs in him. Fourthly,

ly, that he would seale the assurance thereof to our soules by the euidence of his spirit, enabling vs by faith to apprehend it.

Q. Why are wee so earnestly to desire pardon?

A. First, that we may escape deserued iudgements and be saued. Secondly, the soule is more comforted and eased by the pardon of sinne, then euer the body was or can be delighted with any creature. Thirdly, because it is a heauie, miserable and bitter thing to liue any one day out of the fauour of God. Fourthly, without this we can enioy no blessings of God in mercy; our table will turne to a snare. Fifthly, because it is granted to none but such as heartily seeke it with paines, prayers and teares.

Q. What may wee learne hence?

A. First, that we doe sinne against God in the breach of his

Phil.3.8,9.

Ephes.4.30.

Ier.4.14.

Matth.11.
28,29.

Ier.2.9.
18.23.

Mat.18.32.

Ecc1.7.20.

Esay 59.2.

2 Kings 4.4.

1 Iohn 1.9.

2 Cor. 7.1.

Heb. 2.17.

4.16.

Math. 5. 24.

his Law daily. Secondly, it is sinne onely that makes our bread bitter vnto vs and our life vncomfortable. Thirdly, that offended iustice is now satisfied by the passion of Christ, and sinne is pardonable. Fourthly, sanctification is imperfect here: there are sinnes committed and remitted after baptisme, regeneration and iustification, obtained of God freely for Christ his sake, without respect to humane merit or satisfaction. Fifthly, to haue recourse boldly vnto the throne of Grace, by the Kings fauourite to sue out our pardon and make euen with God daily, that our account may bee casie at the last day. Sixthly, to put vp our prayers for others, euen our enemies, as for our selues.

Q. What must wee doe that this petition may be granted?

A. First, all particular trespasses knowne vnto vs must bee confest

confest. Secondly, there must be a manifestation of hearty sorrow by some outward acts. Thirdly, promise and performance of amendement, with detestation of such courses. Fourthly, an apprehension of pardon by the hand of faith, offered in the promises. Fifthly, a publication of this pardon to our accusers with ioy; couenanting to shunne temptations and all future occasions of euill. Sixthly, we must performe the condition here exprest, to forgiue all offences committed against vs by our brethren.

Psal. 32. 5.

1 Iohn 1. 9.

Mat. 26. 75.

Prou. 28. 13.

Mar. 10. 52.

Rom. 8. 33.

Math. 6. 15.

*As we forgiue them that tres-
passe against vs.*

Q. What are wee to understand by this condition?

A. First, no equality for power and perfection of remission, but onely a conformity for the truth and sincerity thereof.

Mat. 18. 23.

Ephc. 4. 32.

Luke 6. 37.

of. Secondly, that it is a signe, marke and an assured testimony, God hath and will pardon vs, if wee for Christ his sake can pardon our brethren, so farre forth as wee stand bound by Law.

Q. What doth this condition presuppose?

Mat. 18. 7.

1 Cor. 3. 4.

5.

Marke 11.

25, 26.

A. First, that Neighbours may offend and trespassse one another daily, and that they should arme themselves accordingly. Secondly, that it is a harsh matter to flesh and bloud, to passe by, and put vp iniuries. Thirdly, that the consideration of our sinnes against God, his mercy to vs, should prepare and keepe vs in readinesse, to pardon one another often, in all manner of trespassses.

Q. If all trespassses must bee forgiven, how then can wee goe to law with our breshren for trespassses?

A. Not without grieve that we

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we are put to that extremity, and feare least we offend therein, these rules obserued; First, let all priuate and faire meanes be vsed; first with some expectation, after warning, of voluntary satisfaction. Secondly, we must prepare our hearts before, banishing pride, malice and desire of reuenge; vse plaine and lawfull meanes, ayming at the right ends, chiefly that right may be restored, offenders reformed, and peace maintained. Thirdly, during the suit, wee must be still ready and willing to accept of submission, though it be to our owne hinderance.

Q. What doth this teach vs?

A. First, he that will haue mercy must shew mercy. Secondly, that wee must forgiue our brethren trespassing often, seeing God is so patient as to endure vs and mercifull as to forgiue vs, daily vpon repentance. Thirdly, that there is no saluation

1 Cor. 6. 7.

Mat. 18. 15.

Rom. 12. 18.

Iam. 2. 13.

Mat. 18. 21.

Luke 17. 4.

Mat. 5. 24.

Mat. 6. 15.

18. 35.

saluation without brotherly loue and reconciliation; he that prays for pardon, binds himselfe from the mercy of God.

Q. Which is the sixt Petition?

A. And lead vs not into temptation.

Q. What is the meaning of this Petition?

1 Cor. 10. 13

Mat. 26. 41.

1 Cor. 10. 13

Psal. 76. 6.

Mat. 27. 46.

1 Pet. 5. 8, 9

A. First, although sinne be forgiuen vnto the children of God, yet they are still in danger of a relapse into sinne again. Secondly, that there are many enemies and prouoking meanes to draw vs into sinne; no man sinning but ouercome first by some preuailing temptation. Thirdly, that all temptations are ordered by the power and providence of God. Fourthly, that the wrath of God due vnto sin and sinners is fearefull to be seene, intolerable to be felt in diuine and spirituall assaults. Fifthly, that the penitent pardoned

doned sinner, is most subiect to temptations, remission & temptation being for the most part inseparable. Sixthly, whosoever hath once obtained pardon, will bee euer after carefull to continue in it, by preuention of all occasions of falling.

Q. What are we to vnderstand by Temptation here?

A. First, any tryall of our strength in a spirituall combat; whether it be diuine with God, diabolicall with Satan and his instruments, or naturall with our owne wounded consciences or preuailing corruptions. Secondly, any enticement of the soule to sinne by outward prouocations and allurements.

Q. What is it to lead into temptation?

A. First, to search and proue men to the farthest, in shewing them their sinne and the desert thereof. Secondly, to permit Satan to assault and sollicite them,
by

Gen. 39. 9.
Iohn 5. 14.

Math. 4. 7.
Luke 22. 31.

Iohn 13. 2.
Iames 1. 14.

Iames 1. 12.

Iob 2. 6.

Matth. 4.1.

by casting baits, which may allure them vpon the right or left hand. Thirdly, to bring and leaue them in the field together; somtimes on the bed of greatest sicknes, & weaknes. Fourthly, to giue thē ouer to be vanquisht & ouercome by the tempter. Fifthly, suddainly to aduance or cast down without answerable grace to order such affaires.

Q. How are we led into temptation, and by whom?

Iob 2.6.

Gal. 6.1.

1 Cor. 7.5.

Gen 3.4,5.

1 Pet. 5.8.

A. First, by God, actiuelly, or permissiuelly, and our owne wounded conscience, before whom wee are often called to appeare. Secondly, by Satan and his factors, a world of wicked men; and that foure wayes: First, by open conference and verball perswasion, with arguments and reasons to moue. Secondly, by secret suggestions, by casting in and tickling the phantasie with euill motions; driuing some out of their wits, and

and making others thinke they haue beenebewitched. Thirdly, by a bare proposall of such objects as are most delightfull to our naturall corruption; gathering and concluding vpon our inclination by our conuersation. Fourthly, by abusing and drawing aside the eye of our iudgement, either vpon the right hand to presume in prosperity, or vpon the left, to despaire in aduersitie. Thirdly, we are tempted by our owne corrupt hearts, enticing the will, to giue a sudden consent with carnall delight to Satans baits, or to parlee with him about forbidden things--all ayming at seuerall ends.

Q. Can God lead into temptation, and be no Author of sinne unto which wee are tempted?

A. Yes, diuers wayes. First, by a iust desertion, withholding the operation of his abused grace. Secondly, by a free permission of Satan with his cunning

Ios. 7. 2.

2 Sam. 11. 2.

1 Kin. 21. 2.

Iam. 1. 14.

Psal. 51. 11.

Iob 2. 6.

I Kin. 22. 13

Deut. 13. 3.

Heb. 11. 17.

2 Sam. 12. 2.

2 Cor. 12. 9.

1 Tim. 6. 9.

Iam. 1. 2, 3, 4.

ning power to winnow vs. Thirdly, by ministring occasion not in it selfe euill, but which may bee by vs abused to euill. Fourthly, by sustaining, ordering and disposing the agents with the action, during the continuance of any temptation.

Q. Why doth God lead, or suffer vs to be led into temptation?

A. First, for tryall, in the exercise of our gifts, that our behauiour might be exemplary, and the rust crept on vs by security rubb'd off. Secondly, for the punishment of some former sinne. Thirdly, for instruction to let vs see where we are weakest, that we might more magnifie the power of grace. Fourthly, for the manifestation of glozing hypocrites, who seeme to stand, but in time of temptation fall away. Fifthly, for the confirmation of his, in the assurance of his loue, making

king them thereby more sensibly thankfull for his helpe.

Q. What is it then that we desire in this petition?

A. First, that the Lord would preuent vs with his mercy, by writing the new couenant in our hearts, to keepe vs close vnto himselve from sinne and Satan for the time to come. Secondly, that he would graciously consider our weakenesse and neuer tempt vs himselve beyond our strength, but with the temptation make away to escape, that we may be able to beare it. Thirdly, that he would not suffer Satan to cast such baits before vs which are able and likely to enthrall vs; but that wee might reap some good from euery object. Fourthly, that he would neuer leaue vs to our selues, nor forsake vs in this danger, least our bondage proclaime Satans victory. Fifthly, power ouer, as well as pardon of sinne.

Q. Why

Psal. 59. 10

Psal. 79. 8.

1 Cor. 10. 13

Mark. 1. 34

Rom. 8. 37.
16. 20.

Psal. 32. 1.
Rom. 12. 31

Q. Why must we pray so earnestly against temptation?

Gen. 3. 6.
Ephel. 6. 12.

1 Pet. 5. 8.
Prou. 1 8. 14.
Luce 8. 13.

A. First, because of our owne weakenesse, readie to yeeld vn- to euery pleasant toy, vpon the first assault. Secondly, because the temptour is powerfull, sub- till and greedy. Thirdly, the burden and spirituall weight thereof is grieuous to be borne; when men see nothing but Gods wrath, and deeme them- selues firebrands of hell. Fourth- ly, the ayme and drift of Satan is our apostasie, finall destructi- on both of bodie and soule.

Q. What must wee doe that this petition may be granted?

1 Tim. 6. 9.

1 Cor. 7. 5.

1 Pet. 5. 8.

A. First, desire not to bee great nor rich in worldly wealth or honour; they that will bee rich fall into temptation. Se- condly, tempt none, but shunne occasions whereby you haue beene or may be tempted. Third- ly, obserue and note the diuels order and method in tempting; alluring

alluring to sinne, aduising to despaire and then to destroy our selues. Fourthly, in all motions haue recourse to God and his Law, before you resoluē on practice: if Angels should teach you other wayes beleue them not. Fifthly, arme your selues on both hands, so carefully resisting Satan, as not to be drawne wilfully into any extreme, either of presumption or despaire. Sixtly, watch and pray that yee enter not into temptation; or if ye doe enter, put on the whole armour of God, that yee may stand it out and goe home with victorie.

Q. I am so tempted as neuer man was, finde no rest day nor night, what shall become of mee?

A. First, that is not true; there hath no temptation taken you but such as is common to man; Gods children haue felt the like. Secondly, endeauour to make a good vse of such temptations

M

and

2 Cor. 2. 11.
Esay 8. 20.

Prou. 4. 27.

Mat. 16. 23.

Iames 4. 1.

Mat. 26. 47.

1 Cor. 10. 13

Iam. 1. 3, 12.

Rom. 16.
19, 20.

and be not discouraged; Satans hatred, may assure vs of Gods loue; temptations make experimentest Diuines and Christians. Thirdly, bee patiently constant in the vse of ordinary meanes and expect victorie; God will not suffer you to be tempted aboue that yee are able; with the temptation will make a way to escape and treade downe Satan shortly.

Q What must I do in a temptation?

Eccl. 4. 10.

A. First, consider the author and danger, whether it be from God, Satan, men or your owne hearts, preparing accordingly. Secondly, abide not long alone; acquaint your fellow souldiers with your condition. Thirdly, looke vpvnto Christ your Captaine; and if you feare the losse of that iewell your heart, giue it wholly vnto him, who is able and willing to keepe it.

Heb. 2. 18.

Q. But I haue beene overcome

come and vanquish in this and that temptation, what shall I doe?

A. First, weepe and mourne as the Hebrewes did in their Babylonish captiuitie, remémbring *Zion*. Secondly, desire freedome, in the vse of meanes. Thirdly, be wise and warie to shun the like.

Q. What may wee learne from this petition thus explained?

A. First, that no man is compeld but tempted onely to sinne: Secondly, that men in the state of grace haue need still to looke vnto themselues; let him that stands take heed lest he fall; temptation followes remission of sinne. Thirdly, that Satan with his instruments are continuall temptors, yet their malice and power is limited. Fourthly, that there is no burden like vnto sinne, nor grieffe like a distressed conscience. Fifthly, that

Psal. 137. 1.

John 8. 11.

James 1. 14.
1 Cor. 10. 12

1 Theſ. 3. 5.

Mat. 11. 28.

Gal. 6. 1.

1er. 10. 23.

Gods children are daily subiect to be tempted and must pray daily against it ; to haue their soules knit vnto God their hearts seasoned with grace and establisht by his free Spirit, whose desire shall bee granted.

Q. Which is the seventh and last petition ?

A. But deliuer vs from euill.

Q. What is the meaning of this petition ?

Acts 8. 23.

2 Pet. 2. 9.

Luke 22. 32.

Heb. 2. 18.

Rom. 6. 7.

A. First, that sinne is a bondage to the soule ; our Church teacheth vs to pray : Though we be tied and bound with the chaine of our sinnes, yet let the pittifulnesse of thy great mercy loose vs. Secondly, that Gods children penitent and pardoned may be tempted and not overcome. Thirdly, if it fall out they be vanquisht, as it may be, yet there remaines still hope of freedom ; there is a deliuerer.

Fourth-

Fourthly, that corruption remaining in the regenerate, is the mooving cause to temptation; at one time shall we bee freed from sin and temptation. Fifthly, that we haue no power in or of our selues to free our selues from either; all our strength is in and from the Lord.

Q. What are we to understand by euill here?

A. First, the euill of sinne in euery kind; open, secret, of omission and commission. Secondly, of punishment, and that is threefold: First, present here onely with an euill heart and eye; with euill men and women, and with the euill tongues of both; with the euill of deserued iudgements, persecutions, crosses, visitations, which separate and hinder vs in the seruice of God, so making our life grievous and incomfortable vnto vs. Secondly, future hereafter

M 3 onely,

Phil. 4. 13.

2. 13.

Ier. 10. 23.

Mat. 9. 4.

Amos 3. 6.

Mat. 6. 23.

12. 29.

Zeph. 3. 15.

Iohn 7. 7.
17. 15.

1 Pct. 4. 15.

Gal. 1. 4.

Math. 5. 37.

Eph. 6. 11.
1 Cor. 10. 13

Esay 57. 1.

2 Sam. 24. 25
Roin. 8. 8.

onely, with the euill of losse and of paine, vnder eternall death with the torments following, if we be not deliuered. Thirdly, both present and to come, bringing vs into bondage here to vexe vs hereafter as all spirituall enemies to Christ mysticall; the euill world with the Arch-euill and enemy to all goodnesse Satan. Some part of our English Liturgie, yeelds an ample exposition vpon this petition.

Q. What is it to deliuer from euill?

A. First, to enable vs against the power of all euill generally. Secondly, to eschew such as are fallen or in eminent danger of falling. Thirdly, either to take the euill from vs, or vs from the euill. Fourthly, by moderation so to alter the nature thereof, that it prooue not euill to vs. Fifthly, to hasten and perfect the worke of grace with glory, putting an end to temptation.

Q. What

Q. What doe you desire of God in this petition ?

A. First, that in all temptations wee may neither doe nor suffer euill. Secondly, that hee would not leaue vs to lye ouer long vnder any temptation. Thirdly, to succour vs against the world of euill men, vnreasonably malicious, and furiously tyrannous. Fourthly, so to mitigate all other troubles wee meet with heere, that they neuer ouerwhelme vs. Fifthly, to preuent vs with his restraining grace, when we are about to yeeld, and to plucke vs as brands out of the fire. Sixtly, to remooue vs in his time from all euill simply both of sinne and punishment.

Q. Why are wee to pray for such a deliuerance ?

A. First, because wicked men onely lye contentedly vnder the power of euill. Secondly, many and great are the euils

1 Pet. 4. 15.

1 Cor. 10. 13

2 Thes. 3. 3.

Psal. 25. 22.

1 Chr. 4. 10.

Zach. 3. 2.

1 Ioh. 5. 19.

Pfal. 34. 19.

Rom. 7. 19.

Ier. 6. 15.

2 Chr. 20. 12

we doe and may meet with, betweene the wombe and the graue. Thirdly, euill is more delightfull to our corrupt nature then good, and so the more dangerous. Fourthly, it is a thing most odious to be done and intolerable to be suffered. Fifthly, vnlesse we be deliuered, we shall be ouerwhelmed with euils and perish eternally: we haue need to cry and seeke who shall deliuer vs from this bodie of death.

Q. How doth God deliuer his children?

Iohn 3. 16.

Pfal. 34. 7.
5. 10.

Dan. 3. 27.

A. Diuers waies, according to the quality of the euill vnder which they are; as: First, by the death of his Sonne, paying a ran-some for our great deliuerance. Secondly, by the ministerie of Angels and men. Thirdly, by a destruction of their enemies, scattering their forces, confounding their plots. Fourthly, by restraining the naturall proper-ties

ties of his creatures, fire and water, &c. Fifthly, by providing a sanctuary, whither his children may flie against a storme; as he did for *Noah* and *Lot*. Sixtly, by death calling them from all cause and feare of euill.

Q. What doth this petition presuppose?

A. First, that Gods children during their militancy are subiect to euils, both of sinne and punishment. Secondly, they haue many combates with all sorts of euill, especially with sinne, Satan and wicked men. Thirdly, that they haue no power ouer nor vnder these euils, to helpe themselves. Fourthly, that God their Father, the chiefest good, is of more power then the greatest euill. Fifthly, although the Lord doe not suddenly, yet he will seasonably deliver his children that call vpon him. Sixtly, that euill in the euill should bee more earnestly

Zeph. 2.3.

E'ay 57.1.

Rom. 7.9.

Psal. 34.19.

Eph. 6.12.

2 Tim. 2.24.

Psa. 103.14.

1 Pet. 2.9.

Prou. 18.10.

opposed, and praied against, then euill in the good.

Q. What must wee doe that this petition may be granted?

A. First, we must beware of men, euill, tyrannous and bloody, as of the diuell. Secondly, we must not cast our selues into any euill, nor affect it, if we be ouertaken with any. Thirdly, we must make vse of that strength and skill God hath bestowed vpon vs for such ends. Fourthly, we must ground our selues vpon some former experience of Gods power and mercy; that he hath, doth and will deliuer. Fifthly, wee must be thankfull, for deliuerances receiued. Sixtly, we must not reward euill for good, unto any; whosoever doth so, euill shall not depart from his house.

Q. But I haue prayed long, obserued the former conditions and yet finde no deliuerance?

A. First, to call and cry heartily

Mat. 10. 17.

2 Theſ. 3. 2.

1 Theſ. 5. 22

1 Sam. 17. 37

2 Cor. 1. 10.

Pſal. 50. 15.

Prou 17. 13.

tily for helpe vnder the burden of miserie is some part of freedom. Secondly, know the ranfome is paide oftentimes long before the prisoners bee freed. Thirdly, it may seeme long vnto thee through thine owne weaknesse, the multitude of enemies, and griefe conceived by absence from thy Fathers house, yet deliuerance will come and is comming daily; some are deliuered euerie moment, but euerie man in his owne order. Fourthly, suppose thy selfe delighted with some secret euill, if after a long vse of the meanes, thou findest no strength against it. Fifthly, mans greatest necessitie is Gods oportunitie.

Q. What doe you learne hence?

A. First, that any euill and euill onely is opposite to the libertie of Gods children. Secondly, that God our Father is the

Rom. 8. 26.

Iob 33. 24.

Psal. 42. 2.

1 Cor. 15. 33

James 4. 3.

Acts 27. 20.

2 Cor. 1. 9.

Iohn 17. 15.

Pfal. 34. 19.

2 Pet. 2. 9.

Luko 1. 74.

the author of deliuerance; hee onely knowes how to deliuer the godly out of temptations. Thirdly, that this is the last petition wee are to make vnto God, the hardest thing to get and longest in getting. Fourthly, vpon the apprehension or found hope of deliuerance, we must remember our dutie; being deliuered out of the hands of enemies, to serue him in holinesse and righteousnesse, all the daies of our life.

Q. Which is the third part of the prayer, called the close or conclusion of all?

A. For thine is the kingdome, power and glorie, for euer and euer, Amen.

Q. What is the meaning of this conclusion?

A. First, that God doth deliuer his children for manifestation of his power and Maiestie; and that the glory of praise must bee returned vnto him.

Esay 44. 23.

him after every deliuerance for the praise of his glory. Secōdly, that a praier rightly framed, doth rauish the heart and mooue it with admiration to breake forth into the praises of God. Thirdly, that petitioners may and ought with modestie and humilitie alleadge reasons out of Gods Word why their petitions should be granted, as *Moses* and *Iosua* did, our Sauour confirming their practice by his doctrine here. Fourthly, that men before they cease praying should manifest some confidence by words, gesture or both, of acceptation with God and a gracious answer in season.

Q. What are we to understand by these words; Thine is the kingdom?

A. First, a speciall proprietie God hath in all kingdomes, of Heauen, Earth, and Hell, both for ordination and disposition. Secōdly, an absolute in-

Psa. 50. 15, 23

Psa. 57. 7, 8.

Exod. 32.
11, 12.

Ios. 7. 9.

Psal. 50. 12.
103. 19.

I Chr. 29. 11

Rom. 13. 1.

Luke 16. 2.

dependencie of God in regard of his soueraigntie ; all vpon him, he depends vpon none : teaching all superiours three things: First, that they are Gods deputies. Secondly, they must command for him and the benefit of his Kingdome, requiring obedience to his lawes. Thirdly, to him must they yeeld account of their places.

Q. What conceine you is meant by these words, thine is the power ?

Psal. 62. 11.
115. 3.

I Chron. 20.
12.

Ier. 32. 27.

A. First, that God is able to doe whatsoeuer he will; power belongs vnto God. Secondly, that all created power is borrowed and communicated from that fountaine of power and being : teaching Gods Children three things: First, there is no power to hurt them without his permission. Secondly, no power can helpe them but by his free donation. Thirdly, to seeke vnto him and depend vpon

on him.

Q. What is the meaning of these words; Thine is the Glory.

A. First, that all true honour and glory is in and from God. Secondly, that glory must be ascribed vnto him by men: all their prayers directed to his glory; teaching Christians three things: First, if men offer vs glory by a good report deservedly in praise and commendation, wee must offer it to God againe, if not, we must be contentedly patient; knowing all honour and glory both diuine and humane are his to dispose, fret not because you haue no more, enuie not others enioying more; liue well, seeke it not, and you cannot want it. Secondly, that no glory is worth any thing, except it be diuine, in and from God. Thirdly, that they neither esteeme nor affect any other, which cannot be got
nor

Reu. 5. 13.
Luke 2. 14.

Psal. 115. 1.

Ioh. 5. 44.
12. 43.

Acts 24. 16.

nor kept with a good conscience.

Q What intends our Saviour by the addition of these words, for ever and ever ?

Psal. 90. 3.
145. 13.

99. 1.

Rom. 11. 29.
Heb. 13. 8.

A. First, that Gods soueraigntie is made incomparable by eternitie. Secondly, that glory and power to heare prayers and grant requests alwayes were and alwayes shall be his. Thirdly, that the grants of God to his humble petitioners are constantly immutable and eternally durable: teaching vs two things: First, by constancie in good, men come nearest to the nature of God. Secondly, no place can hinder, nor time depriue vs of Gods blessings: yesterday and to day, he is the same for euer.

Q What doe they all containe together ?

A. Three things: First, reasons why the Lord may and should grant the former petitions,

ons,

ons, drawn from diuers considerations : First, of his regall authoritie ; it is the part of a King to receiue and answer the complaints and petitions of his Subiects. Secondly, of his absolute abilitie to giue more then wee deserue or can desire. Thirdly, of the end we must ayme at in our prayers, His glory. Fourthly, of his inalterable immutability in regard of himselfe and promises. Secondly, testimonies to confirme an assurance in vs of a grant, drawne from the Nature of God, personally profest and applied by vs. Thirdly, praise issuing from both ; Our Father hath, doth and will heare, that his children may haue occasion to sing and say, blessing, honor, glory and power be vnto him that sits vpon the throne, and vnto the Lambe for euer and euer.

*Q. What is required in vs,
that*

Luke 18.7,
8.

1 Iohn 5.
14, 15.

Iohn 12.28.

Heb. 13.8.

Reu. 4.11.
15.3, 4.

that we may conclude our Prayers thus indeed and truth?

Dan. 9. 8.

1 Cor. 1. 9.

Heb. 11. 6.

Pfal. 50. 13,
14.

Pfal. 149. 9

Luke 17.
17, 18.

Ans. First, denyall of our selues, that wee haue neither Kingdome, power nor glory of our owne. Secondly, apprehension by faith, that diuine riches, power and glory doe far exceed any thing we haue euer heard or seene. Thirdly, a strong perswasion, God is able and willing to heare and helpe vs for the glory of his name. Fourthly, knowledge, that praise is as necessary as Prayer, they must goe together.

Q. What doe you learne from this conclusion?

A. First, the dignity and safety of Gods Children, especially after the manifestation of their adoption; Subiects they are of his Kingdome, objects of his sauing power, and heires of glory. Secondly, that when God grants our prayers he may and doth looke for praise. Thirdly,

ly, in prayer and praises we must learne to giue God his owne Titles and attributes. Fourthly, Gods Glory is both the beginning and end of our Prayers; the first in our intention, the last in execution. Fifthly, that our present possessions are farre inferiour to our future hopes.

Q. Why is this word Amen added in the last place?

A. First, as a seale by way of confirmation, that in the former petitions we haue fully expressed our mindes to contentment. Secondly, as an earnest of our longing to be heard in euery particular. Thirdly, as a witnessse of our faith, beleeuing not onely a possibility but a performance of our requests.

Q. How many wayes is this Word taken and used in Scripture?

A. Three wayes: first nominally, by way of denomination being a name our Sauour once

Mat. 11. 25.

Rom. 8. 18.

1 Iohn 3. 2.

Reue. 3. 14.

Iohn 1. 51.

once tooke to him selfe. Secondly, aduerbially, for a vehement asseueration. Thirdly, really, by way of emphaticall signification, when wee vtter thereby some thing vnto God, which cannot be so well exprest in other termes; and so here.

Q. What then doth it signifie here?

1 Cor. 1. 20.

1 Cor. 14. 16.

Psal. 62. 8.

Iames 1. 6.

A. First, a possibilitie these petitions may bee granted, being good and true, directed to him who is goodnesse and truth it selfe. Secondly, an ardentie of affection to haue them granted. Thirdly, a certaintie of perswasion they shall be granted: being thus much in effect, it is so, so be it, and it shall be so.

Q. What doth this word presuppose, as contained in it and required in the speaker thereof?

A. Foure fruits of faith or properties of a beleeuing petitioner: First, knowledge in the vnderstan-

vnderstanding of those things desired; how can he say Amen that knowes not what is said? Secondly, assent in the minde and will, to the things vnderstood. Thirdly, speciall application in the person, of the petitions knowne and assented vnto. Fourthly, heartie confidence with cheerefulnesse, grounded vpon the promise of Christ, that our requests knowne, assented vnto and applyed shall be granted.

Quest. *What may be learned hence?*

Ans. First, the duty of Gods Children, vnto all good things to giue their assent readily; especially to euerie good prayer, and praise of God in publike to say Amen onely. Secondly, wherein many are faultie; either by no Amen, assenting to few good motions without many delaves and some violence; or by a false Amen: such
are.

I Cor. 14.
16.

Reu. 7. 12.

I 7.

Rom. 4. 21.

I Ioh. 5. 15.

Neh. 8. 6.

Psal. 106. 48.

are. First, a senselesse Amen, saying it to they know not what. Secondly, a spiritlesse Amen, without any inward feeling, faith or feruency. Thirdly, a hasty Amen, running vpon it all the prayer time, that they may clap it out and bee gone. Fourthly, a lazy Amen, drawing it out as if they would quarter the word, betweene sleeping and waking.

Quest. Why is this duty so requisite in the people, to say Amen vnto the Ministers Prayer?

Ans. First, to keepe their mindes the better intent vpon the businesse in hand. Secondly, it doth wonderfully eleuate the heart, expelling drouinesse to cheere the whole man. Thirdly, it is beneficiall vnto others hearing it, if seasonably and deuoutly deliuered. Fourthly, it serues to put men in minde where and what they are; private

uate persons in Gods presence ; where the Minister is the mouth of God to them, their mouth vnto God ; so their mind goe along, an audible voyce is not necessary till it come to their turne to say Amen: a disorder it is in some places, men will say all the prayers, together with the Minister, striuing who shall bee lowdest.¹

Q. Is this a Prayer, or but the forme of a Prayer onely ?

A. It is both; a forme for imitation, a prayer for vse ; prouided. First, we vnderstand it according to our weake capacite. Secondly, that we referre our wants to the right heads as neere as may be. Thirdly, that we runne it not hastily ouer (as the manner of some is) but re-peate euery part in a feeling affectionate manner.

Q. Are Christians eyed to this forme ?

A. Yes

Matth. 6. 9.

Eccle. 5. 1.

Iohn 17. 1.

Acts 4. 24.

Prou. 10. 19.

Matth. 6. 7.

A. Yes certainly; for matter and substance, not for words, liberty is left, to expresse themselves in other termes, observing these cautions. First, that it be without dislike of this forme, proceeding from an vnderualewing conceit thereof, or an ouerualewing of our owne abilities. Secondly, it must be with reference to this; that these petitions, perfectly sufficient for vs, may bounde our desires. Thirdly, let all bee in the language of *Canaan*, without vaine and tedious repetitions; our wants must bee exprest in the most pithy, feruent and significant manner possible.

Q. Is this a prayer when it is read onely, as well as when it is said without booke?

Mar. 19. 39.

A. Yes doubtles, reading or speaking being but outward circumstances and cannot alter the nature of Prayer; presupposing. First, it bee read with
tha t

that decency and grauity which which become so admirably excellent a Prayer. Secondly, that the heart and mind goe along with it. Thirdly, that men content not, nor tye themselves to the bare reading or saying ouer of these words onely, but growing in grace and knowledge, they endeavour to expresse themselves in other good termes sutable with their occasions.

Q. If wee doe all you haue taught vs herein, may wee bee assured of hearing?

A. You may: God hath promised, Christ hath purchased all for such petitioners: what man is there of you, whom if his some aske bread, will giue him a stone? if he aske fish, will giue him a Serpent? if ye then being euill know how to giue good gifts vnto your children, how much more shall your Father which is in Heauen

N

giue

1 Cor. 14.

15.

Hosea 14. 2.

Match. 7. 8.

9, 10, 11.

giue good things to them that aske him.

Q. What may bee obserued from all in generall?

A. First, the priuiledges of a Child of God, who hath libertie to speake vnto God, directions how and assurance to be heard in euery petition. Secondly, the excellencie of prayer and of this aboue all other; yeelding vs an euident testimony of the diuinity of Scripture. Thirdly, the necessity of knowledge, that we may beleue and assent vnto the promises of God: Masters and parents are bound to instruct their charge in all these particulars. Fourthly, that order we are to obserue in prayer, first for spirituall, after for temporall blessings.

Q. Which is the last duty required in this Catechisme so be done for saluation after baptisme?

A. A prepared, reuerent and often

1 Iohn 5.14.
Mat 17.21.
21.22.

Iames 5.16.

Mat 6.33.

often receipt of the Sacrament of the Lords Supper.

Q. What is a Sacrament ?

A. An outward visible signe ordained by Christ, consecrated by his Word, for the conveyance of inward, invisible grace to his adopted sonnes and daughters ; or thus, A diuine scale of conditionall promises, not signifying onely but truly exhibiting, offering and sealing Christ with all his benefits to the worthy receiuer.

Quest. How many things are required to make a Sacrament ?

A. Foure : First, a command of Christ, that such ordinances shall bee vsed in the Church for such ends. Secondly, a promise annext to this command. Thirdly, signes signifying, whether wee respect the sensible Elements, or the actions necessary for the preparation thereof. Fourthly, grace signified

1 Cor. 11.
26.

Rom. 4. 11.

Acts 2. 38,
39. 22. 16.

Matth. 26.
26. 28. 19.

nified by that created substance wee see, or taste.

Q. Whether or no doth the efficacy of Sacraments depend upon outward circumstances, as upon the holynesse of the place, or worthinesse of the person administering?

1 Cor. 3. 7.

A. No, but vpon the truth and power of diuine institution, presupposing that matter and forme be obserued according to the first ordination.

Q. Why did Christ leaue Sacraments in his Church?

1 Cor. 11.

25.

1 Pet. 3. 21.

Deut. 6. 20.

A. First, for pledges of his loue, to mind vs of something promised, to assure vs of performance, and to bind vs ouer to some seruice. Secondly, to be as conduits, to conuey the Water of Life vnto thirstie soules. Thirdly, for the further propagation of the Gospel; men seeing Sacraments will be moued to aske what they meane, and must be answered

out

out of the Word of God ; which is the deed containing the covenant. Fourthly, for the preservation of Christian amitie, and heartie loue amongst those which are entred into this association, and Communion with Christ and Christians. Fifthly, for distinction of his company from all other societies, vsing them not, or not a-right.

Q. When is a Sacrament rightly used?

A. First, when the Authors form is obserued with all possible care and purity : without mingling or mangling, adding or taking away. Secondly, when such persons onely are admitted to whom the Sacraments belong. i. the household of faith. Thirdly, when the Church proposeth the same ends in administration, which Christ did in his ordination. Fourthly, when receiuers vn-

Ioh. 13. 35.

Exod 12.
22, 23.

1 Cor. 11.
23.
15. 2.

Mat. 27. 12.

derstanding, are mindfull of the oath there taken and carefull to keepe it.

Q. What doe wicked impenitent sinners receiue in this Sacrament?

A. First, such ought not to come thither; they stand excommunicate by the word, and should be kept backe by force of Ecclesiasticall discipline. Secondly, if they presume to come vnprepared (at their perill be it) they receiue nothing but the bare outward Elements to their further condemnation; because they are not actually, for any thing they know, within the couenant, no promise belongs vnto them.

Q. What is the Lords Supper?

A. It is the other Sacrament of the New Testament, ordained by Christ in memory of his death, till his comming againe, whereby his sanctified members

Mat. 23. 13.

1 Cor. 11. 27,

29.

Acts 8. 13.

1 Cor. 11.

23, 24.

Mat. 26. 26.

bers are daily nourished in eternall life, and haue their assurance sealed vnto all the benefits of his passion.

Q. Why is this Sacrament to bee administred and receiued often?

A. First, because it is as food to nourish vs, or a nourishing Sacrament. Secondly, that where there is a multitude, which cannot all conueniently come at one time, successiue opportunities might be offered for all to come at one time, or other. Thirdly, our inward man lookes for it, as the outward man doth for daily bread; that those breaches made by spirituall combates may be repaired, and our couenant renewed. Fourthly, it is a meanes to helpe the weaknesse of our memory, who are exceeding apt, to forget what Christ hath done for vs, to grow secure, cold and carelesse.

Q. Doth the administration

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of

Math. 6. 11.

1 Cor. 11. 26

of this or the other Sacrament alwaies require preaching of the Word at the same time?

A. First, an opening of the couenant, a declaration of the substance of a Sacrament, to the vnderstanding of such whom it concernes, is required before the administration of either Sacrament in the plantation of a Church, least men receiue they know not what. Secondly, preaching by way of explication and application, is most convenient, seasonable, and profitable at the same time. Thirdly, but not absolutely necessary; where the Gospel hath bene before, and may be after preacht and prest; as in settled Churches it is, or ought to be.

Q. Why was the Sacrament of the Lords Supper ordained?

A. First, for a continuall remembrance of that one sufficient sacrifice of the death of Christ, once offered for the sins of

Mat. 28. 19.
Act. 2. 40, 41.
8. 38.
16. 25, 33.

1 Cor. 11. 25

of all penitent beleeuers. Secondly, for the confirmation of their faith, vpon the promises. Thirdly, for the conueynig of benefits arising from both; but no way to be a propitiatory sacrifice, neither for the liuing, nor for the dead, as the Papists would haue it to be.

Q. How many parts are there in this Sacrament?

A. Two: First, visible signes signifying bread and wine, consecrated by a lawfull Minister, according to the forme prescribed in Scripture. Secondly, inuisible grace signified; the body and blood of Christ offered to euery beleeuing guest at that Table.

Q. What is it that we do feed vpon there?

A. First, All, good and bad feed vpon bread and wine consecrated; or may and ought to receiue both; if either be taken purposely from any, the Sacra-

John 10. 27.

John 6. 63.
1 Cor. 10. 16

Mat. 26. 26.

Ioh. 6. 50, 51

ment is maimed. Secondly, only the beleeuing penitent sinners doe feed also vpon the body and blood of Christ really and truly.

Q. Is there no change of the Elements in the Sacrament?

Mat. 26. 26.
1 Cor. 10. 16

A. Yes: by way of consecration of them to a new end and office; not by way of change of the substance; bread and wine they were before, so they remaine after; else there could be no Sacrament: and therefore we must shun adoration of the creature, lest we offend the Creator by Idolatry.

Q. What is it in vs that is fedde and nourisht by that food, body, soule, or both?

Corpus viuens propriè obiectum nutritionis.

A. First, with the outward signes signifying, properly the body is nourished, or if you will the whole outward man. Secondly, with the inward grace signified, neither body nor soule properly, but the inward man called

called the new man, after God created in righteousness and true holiness: it is a feast for regenerate men onely, to whom Christ. First, by a secret and sweet working of his spirit, offers himselfe to bee that in them, which he is for them. Secondly, in like manner gently (but infallibly) stirres vp their faith (his owne gift) to apprehend and apply him; so being borne againe and nourisht by one and the same inexplicable meanes.

Q. Why ought men to come vnto this feast?

A. First, in obedience vnto Christ calling, lest they should giue offence vnto him, and iustly incurre his displeasure, who will admit of no excuses. Secondly, for that good company they do or should meet there; being an assembly of the new borne, whose names are written in the booke of life. Thirdly, for the
com-

Ioh. 6. 50. 51
Eph. 4. 24.
2. 8.

Math. 22. 5.
6, 7.
Heb. 12. 23.

Esa. 55. 1, 2.

comforting and refreshing of the inner man, longing after Christ, as the hungry stomacke after meate, or the parched earth after raine.

Q Who are they that doe come and must be admitted to this table?

1 Cor. 11.
28. 29.Mat. 22. 12.
Iohn 13. 26.
27.

A. First, none may come but men and women baptized, endowed with the exercise of reason, and iudgement to discern the Lords Body, Holy, from ordinary Bread and Wine. Secondly, none should come, but such as haue sensibly past the pang of the second birth, conuerts sanctified, and iustified. Thirdly, many doe come vncalled, such as are openly prophane, hauing neither inward nor outward call from the Church, and may expect entertainment accordingly. Fourthly, more come vnprepared, though outwardly called: such as are accounted members of

a visible Church, for their civill
behaviour, going no further;
and both these last are vnwor-
thy Communicants.

*Q. Is it necessary that men
come fasting to this feast?*

A. First, no, it is not of ab-
solute necessary, Christ ordai-
ned it, and the Apostles received
it after Supper. Secondly, but
as things now stand it is of
commendable conveniency, and
vsfull; for first, fasting wee
haue the most sensible free-
dome, and spirituall abilitie to
performe any diuine duties in a
most cheerefull manner. Se-
condly, it may be instructiue to
vs: First, to mind vs of see-
king and taking spirituall before
corporall food daily. Secondly,
that we must take from sinne and
carnall delights, if we will re-
ceiue Christ, yea to leaue our
ordinary repast for him, and his
sake: provided, first, that sicke
persons be not hindered, nor
weake

Luk 22.20.

1 Cor. 11.

21.

9. 27.

Mat. 6. 33.

1. lay 58. 6.

weake censured who cannot hold out to fast so long: secondly, that superstitious conceits be avoyded (which make fasting necessary, yea meritorious, and eating sinnefull) doing it out of a pious deuotion to keepe the flesh in more subiection; and such doe best, who begin this fast not the morning onely, but the day before.

Quest. Doe all receiue benefits that come to this Sacrament?

A. No, but such as come with appetite, prepared to receiue and digest the food there offered; hauing the new man raised vp and enliued in them by the Spirit of Christ.

Q. How may a man know whether he hath any spirituall life in him or no?

A. First, by a sence and feeling of spirituall misery. Secondly, by a longing after and de-

Iob 6.35.

Mat. 11. 28.

delight in spirituall food. Thirdly, by heate, breath, and motion in spirituall employments. Fourthly, by an vniuersall hatred of sinne, which is an enemy to the inner man, as poyson is to the outward.

Q. What is required to be done by such a spirituall man, before he come, that he may be a worthy communicant?

A. First, examination of himselfe. Secondly, confession of his finnes and daily failings. Thirdly, Humiliation, with contrition for sinne. Fourthly, application of the promises in speciall. Fifthly, resolution to continue this renewed reconciliation.

Quest. What is examination?

Ans. It is an impartiall search, and an exact tryall of a mans selfe, in and about all things necessary or any wayes conducing to Salvation.

Q. How

1 Pet. 2. 2.

Rom. 8. 5.

1 Cor. 11.

28.

Luke 15. 18,

19.

Psal. 119. 59

139 23.

Q. How must a Christian examine himselfe?

Pfal. 4. 4.

77. 6.

139. 24.

A. First, let him retire into some private place for that end, that he may set himselfe only in the presence of God. Secondly, let him endeavour to remove all impediments, the fig-leaves of excuses and extenuations, that he may thoroughly see into euery corner of his heart and conscience. Thirdly, let him set open before him the Law of God, explained by some experienced diuine. Fourthly, let him then examine himselfe in foure things more especially.

Q. Which is the first?

1ohn. 17. 3.

2 Cor. 13. 5.

2 Iohn 8.

A. Concerning knowledge, which wee haue or ought to haue; and that, first of God, that he is one in essence, three in person, Father, Sonne, and Holy Ghost, what he hath done for vs, and requires of vs. Secondly, of our selues and that: First, in what estate we were created,

ted, and that was holy and righteous. Secondly, whether we did continue so; and wofull experience will tell vs no. Thirdly, how then we hope to escape eternall death, which by sinne we haue deserued and that is, only by faith in Christ, who tooke our nature on him, suffering what we deserued to renew his image in vs, and to redeeme vs captiues from the bondage of Satan. Thirdly, of the termes of our Art and profession; whereof daily vse is made as in the practice of Diuinitie, so of Christianitie; such are Election, Creation, Redemption, Vocation, Conversion, Regeneration, Justification, Sanctification, Mortification, Viuification.

Q. What is Election?

A. It is an vnchanging purpose of God freely choosing from all eternitie (out of mankinde dead in sinne) some in Christ

Eccle. 7. 29

Acts 4. 12.

Iohn 3. 16.

Gal. 4. 4, 5.

Heb. 6. 1, 2.

2 Tim. 1. 13

Ephe. 1. 4,
5, 6.
Ioh. 13. 18.

Christ Iesus vnto saluation, to the praise of his rich mercy.

Q. How may a Christian bee comfortably perswaded of his own election in particular?

2 Cor. 13. 5.
Isa. 66. 2.

A. First, by that dominion and Soueraigntie, Christ the head and foundation of election exerciseth in his heart, working him desirous and wishing to yeeld cheerefull obedience to euery of his known commands. Secondly, by that awefull reuerence, and respect he giues to the word, and ordinances of Christ. Thirdly, by the Spirit of prayer, and power ouer formerly preuailing corruptions.

2 Tim. 2. 19.

Luk. 21. 13.
Ioh. 15. 19.

Fourthly, by that enmitie manifested by men of this world against him, only for religion, and vertues sake? I haue chosen you out of the world (saith our Sauiour) therefore the world hates you. Fifthly, by the inward testimony of the Spirit, perswading him vpon good grounds

Rom. 8. 16.

Gal. 15. 19.

grounds to cry *Abba*, Father, and by some appearing fruits of the Spirit. Sixthly, by a conscionable vse of the meanes, yeelding readily vnto it, both for profession and practice.

Q. What is Creation.

A. It is a raising or framing vp of man by the finger and power of God, out of the dust of the earth after the Image of God, in righteousnesse and true holinesse, hauing breathed into him the breath both of a naturall and spirituall life at once.

Q. To what end did God create man, and especially after this fashion?

A. First, to serue him and seek his glory. Secondly, that hee should not be proud of himselfe. Thirdly, that he might not forget his Maker, bearing his Image about on his brest. Fourthly, that he should not abuse any of his fellow-creatures, mispend his breath (which is diuine) nor liue

1 Thef. 1. 4,
5.

Gen. 1. 26.
Rcu. 14. 11.

Ephes. 3. 10.
Gen. 18. 27.

live one life without the other.

Q. What doe you understand by this terme Redemption?

Rom. 8. 29.
30.

I Pet. 1. 18,
19.

A. First, that there was a meanes appointed to recouer mankinde out of the state of damnation. Secondly, that this meanes consisted in paying of a sufficient price for the ransome of all. Thirdly, that this price was in Gods eternall purpose fully paid for the satisfaction of diuine iusticè, before mercy tooke place in the deliuey of any from the bondage of corruption.

Q. Who paid this ransome, and thus became our Redeemer?

I Pet. 1. 18,
19.

Col. 1. 14.
Gal. 3. 13.

A. Iesus Christ the eternall Sonne of God, made man, shedding his precious blood in that painfull and shamefull death of the Crosse, therein to wash their soules from the deepe staine of sinne, and become a powerfull Mediatour in their behalfe.

Q. Were

Q. Were all redeemed by his death?

A. First, a sufficient ranfome was paid for all: Secondly, onely they enjoy the benefit, who either vsing the meanes are stirred vp and quickned by the Spirit, to sue out their pardon, to lay hold on Christ by the hand of a liuely faith, applying his promises and merits to themselves, or not able to vse the meanes, haue Christs merits applied vnto them extraordinarily, as infants, idiots, strangers, &c. may.

John 10. 11.
17. 9.

Ioel 2. 32.

Luke 1. 68.

Q. From what were the Elect redeemed?

A. First, from the curse of the law, brought on them by their breach of the first couenant of workes. Secondly, from the power of sinne and Satan. Thirdly, from a slavish feare of death. Fourthly, from eternal torments deserued and reserved for vnbeleeuers and misbeleeuers

Gal. 3. 13.
Col. 1. 13.

Heb. 2. 15.

1 Thes. 1. 10.

lecuers in Hell-fire.

Q. To what end were they redeemed?

Luke 1. 74.
Phil. 1. 29.
2 Tim. 2. 12

A. First, to serue their Redeemer in holinesse, and righteousness all their dayes, hauing communion with him, receiuing life and motion from him. Secondly, to suffer with him and for his sake, persecutions, reproaches, disgrace and death. Thirdly, to raigne with him in glory hereafter for euermore.

Q. What is vocation?

Mat. 11. 28.

Luke 14.
17, 18.

Acts 16. 14.

Rom. 8. 28.
9. 24.

Gal. 1. 15.

A. First, Generally, it may be described to be a sufficient invitation, directed from the loue of God to men in miserie and pointing out for thē the way to mercy; offering life in the means sufficient to make fire-brands of hell, heires of heauen. Secondly, more specially, it is an effectual perswasion & calling in time and at seuerall times, of Gods Elect in Christ, from sinne to grace, from sicknesse to health, from

from darkenesse to light, and from the state of death to life.

Q. How doth the Lord call men?

A. Two waies: first outwardly, and so diuers waies: First, by reports, of mercy shewed or iudgements inflicted vpon others, as *Rahab* was called. Secondly, by afflictions inward or outward, reall or verball, as *Manasses* with diuers other; called or prepared thereby for an effectuall calling. Thirdly, most ordinarily and vsually by his Word in the ministry of men; which being preacht and prest with wisdome, zeale, and power, is Gods Ordinance to effect a three-fold worke: First, to open his heart that is to be called, by the Law, so as to let him see himselfe in his naturall estate. Secondly, to offer him balme from *Gilead*, the merits and blood of *Christ* to cure, and cleanse

Phil. 3. 14.

Iosua 2. 10.
2 Cor. 33. 12

Acts 16. 14.

Zach. 13. 1.
Iohn 5. 3, 4
1 Cor. 1. 21.

2 Theſ. 2. 14
1 Cor. 3. 5.
Iohn 3. 8.

cleanſe his blacke and wounded ſoule, by the promiſes in the Goſpell. Thirdly, to ſtirre vp his affection trembling at the ſight of himſelfe, in a longing deſire to haue this remedie applied. Secondly inwardly, God ſpeakes to the heart. Firſt, by the reflecting voice of conſcience, telling him what is beſt to be done. Secondly, by the worke of his owne ſpirit gently bowing the will, enlightning the vnderſtanding, ordering the affections, &c. and neuer leaues moulding, till ſuch be called and brought obediently ſubiect to the Goſpell of his Sonne.

Q. Doth not Satan labour much to hinder this calling?

Gal. 3. 1.
Pro. 1. 10, 11
Mat. 13. 19,
20.

A. Yes, much and many waies: as: Firſt, by deluſion, ioyning with mans deceitfull heart to counterfeit graces, and ſo to perſwade men they are called when they are not. Secondly, by avocation, buſying
men

men with contrary employments. Thirdly, by temptation, telling men they are not called when they are; we should therefore giue the more diligence to make our calling and election sure.

Quest. How may a Christian know when he is called, or whether he be called or no?

Ans. First, euer when hee enioyes the meanes, or feeles any inward motions to good, then let him perswade himselfe he is called. Secondly, if he be heartily seperate in affection and conuersation from the wicked world, and the corruptions therein, purposely cleauing vnto the Lord in holinesse of life. Thirdly, if hee perceiue the loue of Christ issuing from that coniugall Vnion betweene him and his Church, shed abroad in his heart, by a longing desire it. Fourthly, if he bee sensible of any spirituall liberty,

O inward

Luk. 14. 18.

2 Pet. 1. 10.

1 The. 5. 19.

Rom. 5. 5.
Iohn 8. 32.

Gal. 4. 15.

Psa. 119. 11

Mat. 10. 41.

Acts 10. 25.

16. 33.

Mar. 10. 6.

1 Cor. 15. 8.

2 Pet. 1. 10.

inward peace, secret ioy, grounded on the knowledge of diuine mysteries. Fifthly, if hee doe earnestly affect the meanes, and messengers sent to call him; he may be assured of an effectuall calling, and consequently of his redemption and election.

Q. But suppose one finde no markes of Election, no signes of an effectuall calling, nor progresse in grace after many calles?

A. First, let such an one feare, not despaire of the power and goodnesse of God: there are diuers houres of calling in the day. Secondly, let him acknowledge the hinderance in himselfe, and search for it. Thirdly, let him make his case knowne to some experient Christians. Fourthly, let him double his diligence in the vse of all holy means with constancy; the Lord will be entreated.

Q. What thinke you of such as being called often, neglect or refuse

refuse to come?

A. First, some fault may be in the messenger calling: as: First, in his person, weakening, and discrediting his doctrine by his life. Secondly, in the manner of deliury of his message after a cold, heartlesse fashion, seldome working on the affections of any: then their case is lamentable. Secondly, if the fault be in themselves, then it is dangerously desperate: for: First, God will not heare their prayers; when they call and cry in greatest misery. Secondly, the present call may be the last in mercy, and the next may be in fury, and wrath to iudgement. Thirdly, all former calles will rise vp as witnesses against them.

Q. Is this calling necessary?

A. Yes, without which commonly no man comes vnto God: when our Sauour moued this question: why stand yee

Luk. 17. 1, 2.

Pro. 1. 24, 25
Heb. 3. 13, 15
Iohn 15. 22.

Mat. 20. 6.
32. 3.

Prou. 9. 3.
I Cor. 1. 21.

here all the day idle? the answer is; because no man hath hired or called vs: whosocuer thinks otherwaies, and out of a prophane spirit vilifies the ministry, hee may know he is not called.

Q. If calling be so necessary, what thinke you of Ministers who are sent to call onely and are not called?

Rom. 8. 30.
Psa. 51. 13.

Math. 5. 13.
Luk. 22. 32.

A. First, if they be not effectually called, they cannot be saved. Secondly, they should be called, before they be sent to call others. Thirdly, they may be called after, although the Scriptures imply that to be both a rare and a difficult worke. Fourthly, they must conscionably heare others as well as speak to others; so helping one another towards heauen.

Q. How may a Christian heare the call of God in his Word by his Ministers with profit?

A. By

A. By preparation with diligence before. Secondly, by attention, with reuerence in. Thirdly, by meditation with conference after. Fourthly, by praise and praier for a blessing, resolving vpon practice without delay, both before and after hearing.

Q. How may a Christian know hee hath bene a profitable hearer?

A. First, by an increase of knowledge both sufficient and sauing. Secondly, by a flexibility in the will, graciously disposed and fitted for holy employments. Thirdly, by tendernesse of conscience, which before was hard and large enough. Fourthly, by ardencie of affection towards God, his grace, and the meanes whereby it is conueied. Fifthly, by seasonable conformitie in practice and loue vnto the Ministers.

Q. What is conversion?

O 3

A. It

Eccl. 5. 1.
Mar. 4. 24.
James 1. 25.
1 Cor. 3. 7.

Heb. 5. 12.
Acts 9. 6.
2. 37.

Mat. 13. 23.
Iohn 15. 14.

Pfal. 80. 19.

Can. 1. 4.

Cant. 6. 13.

Acts 9. 4.

Iohn 6. 63.

Reu. 3. 20.

22. 17.

Ans. It is a supernaturall worke of grace (from effectually calling vnseparable) whereby they that be effectually called, are morally changed, and really turned from one state to another; viz. from the state of nature, to the state of grace.

Q. By what meanes are men thus conuerted?

A. First, by the Word of God calling them: preaching is Gods ordinance to conuert, and the grace of couersion first appears in the affection. Secondly, by the Spirit tempering the hardnesse of their hearts, as fire doth Iron, till they yeeld vnto the stroke of the word gently remouing resistibility, to place in stead thereof a flexible freedome for diuine impressions. Thirdly, not without a concurring act of their owne will manifested. First, in an aptitude to receiue the habit of grace, hauing disposed faculties, capable

capable of such an alteration. Secondly, in action, and motion after the first infusion of spirituall life, to see the necessity, will, and labour after perfection; presupposing freedom in part by diuine restitution, before any of their renewed faculties begin to stirre; being made good trees by pre-vention, they beare good fruit by assistance.

Q. From what and to what are men conuerted?

A. First, from the tyrannous dominion vnder sinne, and the power of darkenesse vnto the liberty of true conuerts vnder grace; actually manifested in and after their conuersion, although the habit of grace (it may be) was infused long before in their regeneration. Secondly, from the society of rebels, seruitude of lusts, and phantastique fashions of the world, to haue Communion

Col. 1. 13.

Heb. 2. 15.

1 Cor. 6. 11.

1 Tim. 1. 13

Rom. 13. 2.

Gen. 3. 9.
16. 8.

with Christ, conformity with his Death and Life. Thirdly, from a violent course towards hell and perdition in the darke shadow of death, to tread that path, leading into euerlasting life, in glory, vnder the bright Sun-shine of the Gospell.

Q. Doe men converted alwayes know the time of their conversions?

A. First, some may know it by carefull obseruation, or extraordinary reuelation; all doe not. Secondly, let none deny the worke of grace, through doubtfull distrust, because hee knowes not the time when it was bestowed. Thirdly, let all study to find the thing in themselves rather then the time.

Iohn 3. 8.

Q. How may a Christian discern the grace of conversion in himselfe?

A. First, by obseruation of such inward motions, as hee may remember once to haue had,

had, suggesting vnto him in what case hee was then, and what were best to bee done; some such preparation euer precedes conuerfion. Secondly, by a sensible change in the whole man; inwardly in the will and vnderstanding; outwardly in all actions sacred, or secular. Thirdly, by that experimentall knowledge he hath in himselfe, of the difference there is betweene the two estates of nature and grace. Fourthly, by that loue and reuerence hee beares, and by that chearefull helpe hee affords vnto all the profest seruants of God, so often as ability meets with opportunity; wee know that wee haue passed from death to life because we loue the brethren, saith Saint *Iohn*.

Q. But having gone astray so long, and so farre, is it possible now for me so aged to be conuerted?

O 5

A. It

Rom. 7.18.

24.

1 Tim. 1.13

1 Cor. 6.11.

Ephes. 5.8.

Luk. 22.32.

Acts 16.15,

33,34.

1 Iohn 3.14.

A. It is possible, while it is called to day: for further satisfaction, take these directions. First, bewaile what is past, having gone astray so long. Secondly, know conuersion is necessary to saluation. Thirdly, be perswaded as great or greater sinners haue bene conuerted; it is not the greatnesse, but continuance in sin that condemnes. Fourthly, deferre no longer to redeeme both time and way; be more wisely zealous in good, then euer you were foolishly forward in euill courses. Fifthly, let young men and women, to preuent this feare and trouble, seeke their Creatour in the dayes of their youth, least a custome in euill presenting a pretended impossibility, driue you to this straight, to doubt whether it be better to turne for heauen, or to despaire, and so drop downe to destruction.

Q. What is regeneration?

A. A Christians second birth, wherein he hath the new man raised vp in him, the Image of God repaired, spirituall life infused; and the seed of euery necessary grace reimplanted.

Iohn 3.3.
1 Pet. 1.23.

Q. How, by whom, and when is regeneration wrought?

A. First, the principall agent is the Spirit of God, infusing the habite of grace into all the powers of the soule, so enabling and disposing it to all holy motions, and operations. Secondly, the instruments whereby, are of three sorts. First, simply spirituall; such is the active quality of grace, giuing a power to doe good by the first act, and called preuenting grace; stirring vp the will to make vse of that power by a second act, called working grace; enabling the whole to manifest that power and will indeed, by a third act, and then called

Iohn 3.5.
1 Pet. 1.23.
1 Iohn 3. 9.

Ephes. 2.8.
Acts 18.27.

1 Cor. 15.
10.
Tit. 2. 11.
1 Cor. 4. 15.

1 Pct. 1. 23.
Ioh. 10. 10.

Eccle. 11. 5.

Iohn 3. 8.

called cworking or assisting grace. Secondly, morall; such is the Sacrament of Regeneration. Thirdly, naturall, such are Ministers faithfully dispensing the Mysteries of God, in the promulgation of the Gospell of Christ. Thirdly, the roote and seed, whence this new life flowes, is Christ, and his Word; as head deriuing life to the members of his mysticall Body, by meanes of his humanity, the quickning power being in and from his Deity. Fourthly, the manner is hidden and secret; Christs incarnation points out the manner of our regeneration. The Holy Ghost overshaddowes the soule, and by his quickning power frames the new man insensibly of immortall seed; thus much onely we may know. First, there is a disposition by way of preparation, all lets are remoued. Secondly, a conception by a Vnion
of

of grace with nature in the soule. Thirdly, a growth graduall in diuers parts diuersly, as in an infant. Fourthly, a birth in the manifestation of this life, by a regular motion in spirituall imployments. Fifthly, the time is at once instantly whensoever it is; no certainty when, reuealed, nor set time appointed: some at one time, by one ordinance; some at another time, by another.

Q. Are not all men regenerate onely in and by the Sacrament of Regeneration in Baptisme?

A. No: for first some haue had, and many haue the grace of Regeneration, before they could come to make vse of that, or any other Sacrament, liuing and dying neuer sensible of any change in them. Secondly, others haue, and may receiue the seede of Grace in, and with the Sacrament; sowne then in their

Ier. 1. 5.

1 Pet. 3. 21.

Acts 9. 22.

Gal. 3. 27.

their hearts, may lye hid vnder the clods of naturall corruption, and spring vp long after, by the power of spirituall raine, and heat. Thirdly, a third sort may haue it neither before, nor in Baptisme, and yet receiue it after by the vse of some other ordinance; thus might *Simon Magus*, had he repented and truely beleued after his baptisme: the Lord is a free agent, may bestow his grace when, and how he pleaseth; willing men to yeeld honour, and respect to all his ordinances.

Quest. How may a Christian doubting, be comfortably perswaded of his Regeneration?

Ans. First, let him looke backe vpon, and receiue comfort from his Baptisme, which did certainly bring some good to his soule. Secondly, let him take notice of the ordinary manner of the manifestation thereof.

thereof, not without pangs, paine, and griefe, more or lesse in all. Thirdly, let him especially looke vnto the effects, fruits, and consequents of Regeneration which are diuers: as first, faith in the Lord Iesus, that he is the Christ. Secondly, loue of God, his ordinances, and seruants. Thirdly, hatred of sinne, and worldly corruptions as offensive to our mercifull Father. Fourthly, a combat of the spirit against the flesh, with victory. Fifthly, a new life he liues, new food desired, and new company delighted in.

Question. What is Iustification?

A. First, it is a sentence of God as Iudge, wherein the beleeuing sinner receiues a full and free discharge from the guilt of sinne, in regard of condemning power, and the consequents thereof. Secondly, an accepta-

Acts 2.37.

1 Iohn 5.1.

1 Iohn.3.14.

1 Iohn.4.7.

Rom.7.23.

1 Iohn 3.9.

2 Cor.5.17.

Rom.8.33.

3.30.

Psal.32 1,2

2 Cor. 5. 19.

Luk. 22. 29.

Rom. 3. 28.

Iam. 2. 24.

tion of their persons as perfectly righteous, by the imputation of Christs merits, giuen to them, enabled by him to receiue them. Thirdly, a declaration of their right to the heavenly inheritance with Christ in glory; all apprehended by faith as the instrument, manifested to men by good workes as the fruits.

Q. How may a Christian bee comfortably perswaded this sentence is thus pronounst on his side?

Luk. 15. 18.

A. First, by that appearance, he may remember hee hath and doth daily make with a bleeding heart and trembling soule, before the Iudgement Seate of God, crying guiltie, guiltie: accusing, condemning himself like the prodigall --- Father, I haue sinned against heauen, & against thee, and am no more worthy, &c. Secondly, by that appeale hee hath in his owne thoughts made,

made, from the throne of Iustice, to the Mercy Seat, begging earnestly for mercy and pardon in and through Iesus Christ. Thirdly, by that life he after liues through Faith; beleeuing what hee seeth not, hoping for what is deferred, and louing God when hee frownes vpon him, in some temporall crosse or spirituall conflict. Fourthly, by that inward peace which followes being iustified by faith, we haue peace with God. Fifthly, by that account hee makes in his owne estimation of Christs righteousness, resting vpon it and longing after his second comming.

Quest. What is Sanctification?

A. It is a worke of the Spirit and Word of God, whereby, first men truly conuerted are cleansed from their naturall corruption, in regard of

Heb. 4. 16.

Rom. 1. 17.

Rom. 5. 1.

2 Tim. 4. 8.

Ioh. 17. 17.

1 Cor. 6. 11.

2 Theſ. 2.
13.

the reigning power thereof. Secondly, whereby originall Iuſtice is in part reſtored, and inherēt righteousneſſe wrought in them, graciously diſpoſing their formerly vngracious hearts to the performance of holy duties, though with much weakenefſe and many fallings; for ſanctification during this life is imperfēt, and in a word it is in the regenerate a growing vp more and more in the new man, which is according vnto holineſſe.

Queſt. How many parts are there of Sanctification?

Rom. 6. 4.

Ephel. 4. 22.

Col 3. 5.

Rom. 6. 11,

13.

Anſ. Two: Mortification, Vivification. Firſt, Mortification, which is a deſtruction by degrees of the body of ſinne, an abolishing of the power of naturall corruption, the guilt whereof was taken away in Baptiſme by the efficacy of Chriſts death, if after wee ſet our ſelues
againſt

against the corrupt motions of the flesh. Secondly, Viuification, which is a renouation of vs in the Spirit of our mindes, when Christ by vertue of his Resurrection, raises vs vp to be fit temples for him to dwell and rule in by his Spirit.

Question. How may a Christian discern this worke in himselfe, that it is begunne in him?

A. First, by a hearty dislike of himselfe for sinne, griefe following euery knowne offence, desiring as earnestly to haue power ouer sinne as pardon. Secondly, by a diligent studie to learne the grounds, and readinesse of mind to giue an account of that hope which is in him with meekenesse and feare. Thirdly, by his heauenly mindednesse, being freed from the heauy drosse, though not from the being of sinne,

Ephes. 4. 23,
24, 25.

2 Cor. 7. 11.

2. Pet. 3. 15.
Col. 3. 2.

Phil. 3. 20.

Rom. 7. 12
Heb. 12. 14.

Rom. 6. 22.

Tit. 2. 3.

2 Cor. 7. 1.

the soule mounts vpward with ease. Fourthly, by a sensible feeling of the want of holynesse grieuing and seeking to haue it encreas'd. Fifthly, by humilitie, and frequency in holy duties with delight, hauing his thoughts, words, and deeds answerably holy, at least in desire. Sixtly, by a loue of holynesse in others.

Q. What is conscience?

Iohn 8. 9.

Rom. 2. 15.

2 Cor. 1. 12.

Ans. It is an vnseparable power of the soule, continually obseruing, and by reflection applying, to iudge impartially of euery action past, with the manner of doing, according to the rules of right reason.

Q. How is conscience relictified, and made good to vs?

Heb. 10. 12,

9. 14.

A. First, by an act on Gods part, which is a worke of the spirit, sanctifying, and so restoring the soule to her first regularitie; nothing can worke well,

as God would haue it, vnlesse it bee such as God made it. Secondly, by a duty on our part, which is earnest prayer, finding conscience irregular, ignorant, secure or seared, that the Lord would renew, rectifie and guide it to all wholesome motions, and operations.

Q. How may such a rectified good conscience be knowne.

A. By a speaking power it hath to determine aright of good, and euill; stirring vp and restraining, excusing and accusing accordingly. Secondly, by an inward delight in a piercing ministry, that wakens, and sets conscience a working. Thirdly, by tenderesse, not daring to follow a common custome without warrant, abstaining from gainefull corruptions, and suffering for conscience sake.

Q. How may wee keepe it in this good order?

A. First,

Acts 24. 16.

Rom. 2. 15.
1. Tim. 4. 2.
Psal. 141. 5.
Gen. 39. 9.
Rom. 13. 5.

2 Sam. 24.
10.
Psal. 119. 9.
Gal. 6. 16.
1 Tim. 1. 19.

A First, by hearkning to the voyce thereof, acquainting our selves therewith by frequent conference, and examination, least we be strangers at home, and know it not. Secondly, by referring the dictates of conscience to a superiour rule, comparing her sentence with the Word of God, lest we make an Idoll thereof. Thirdly, by esteeming the integrity, and tranquillitie thereof, in a peaceable purity about all riches and treasure in the world. Fourthly, by cleaving to the plainest and safest side in all doubtfull cases.

Q. What doe you understand by the terme—Church?

Mat. 7. 47.
Rcu. 12. 1.

Luk. 12. 32.

A. First, a mixt multitude of men and women baptized, professing Christ in the vse of his ordinances, performing, or faining to performe conformity in practice; called commonly the visible Church. Secondly, a dispersed, and detpised company

ny of men and women, rich in faith, called by the Word, to haue Vnion and Communion with Christ their head, in the profession of his Gospell, and vse of his Sacraments, struiuing through many afflictions to enter the Kingdome of Heauen; called the inuisible Church.

Acts 14. 22.

Q. What is Christian Religion?

A. An holy meanes (appointed by Christ in his Word) for the knitting of his seruants vnto him in all religious duties, the seruice consisting specially in workes of piety, purity, and charity, ioyned with knowledge and loue of the true God.

James 1. 27.
Heb 9. 1.

Q. Who are true Christians, and professors indeed of this Religion?

A. True Christians are First, all such as are the objects of Gods free loue, and mercy in Christ, though they neuer liued actually to know Christ,

Rom. 8. 29.
1cr. 3. 3.

or

Acts 10.35.
17. 17.

Rom. 10. 10
Luke 1. 6.
Psa. 119. 5, 6

Acts 5. 1, 2.
3, 4, 5.

Math. 13. 5.

or professe his truth. Secondly, all such as knowing Christ doe loue and beleeue in him, although neuer baptized, nor called into a visible Church. Thirdly, all such as knowing and beleeuing, doe confesse Christ, and professe his truth with zeale and knowledge, yeelding due respect to all Christs Ordinances, and growing by them, allowing themselues in no knowne sinne, conscionable in priuate, as in publike duties, louing, helping, and encouraging one another.

Q Is there no Atheisme, and irreligioufnesse among Christians, in the profession of their Religion?

A. Yes much in many, hauing, a name, an outward forme and nothing else: which comes to passe, by reason: First, of that deceitfull sinne of hypocrisie, whereby men dissemble with God and the world, deceiuing sometimes their owne hearts.

Secondly, of neutralitie, lukewarmnesse, and indifferencie, when men relye vpon their ciuill honestie, morall iustice, and will goe no further, comming short of Heauen. Thirdly, of infidelitie, concerning Gods omnipresency, omnipotencie, and veritie of his Word in promises, and threatnings; many want faith, that make a faire show in all things else. Fourthly, of open prophanenesse, liuing worse then the worst Heathens, so drawing the blacke cloud of scandall ouer the brightnesse of our Christian faith; such after admonition should be remooued.

Q. What is hypocrisie?

A. It is a glorious pietie without gracious sinceritie: and is twofold: First, grosse, whereby a man deceiues other men, not himselfe; knowing he is not what he appeares to be, nor indeed heartily desires it. Second-

Reu. 3. 15,
16.

John 6. 64.
Rom. 2. 24.

Mat. 23. 27.
19. 21, 23.

ly, refined, and formall, whereby a man deceiues others, and himselfe also.

Q. *How may an hypocrite be knowne?*

Mat. 6. 20.

Mat. 23. 23.

2 Sam. 15. 30

3 Iohn 9.

Mat. 7. 3, 4.

A. It is verie difficult, for in all outward duties he may, and doth goe as farre for a time, as the soundest Christian; professing, hearing, praying, and yeelding some spirituall fruits, so passing the ciuill honest man many degrees: but may be thus discerned: First, hee is verie strict in small matters, in weightier taking any libertie, which may stand with his reputation. Secondly, he is heartily greedie after preheminiencie, worldly pompe and glorie, (a blocke which a formall hypocrite can neuer leape ouer) if religion be so strict, as to crosse his preferment, he is so bold as to crosse out that part of religion. Thirdly, hee is much employed in searching after, and censuring the

the faults of others, especially superiours. Fourthly, he builds much vpon outward prosperitie of his bodie, family, and temporall estate; comforting himselfe by a deceitfull comparison, with such as are euery way inferiour to himselfe in his owne conceit. Fifthly, he cannot endure to haue his beloued sinne toucht, affecting those ministers most who giue greatest libertie in gainefull things. Sixthly, his thoughts alwaies impure and vnprofitable, range vp and downe without trouble or bounds. Seuenthly, hee takes it euill any mans endeauours in matter of religion, should be prefer'd before his. Eighthly, he is euerie day worse then other, and worst at last. Ninthly, the close hypocrite is not sensible of his hypocrisie, doing good duties onely for his owne good.

Q. *What remedie is there against*

P 2

gainst

Luk. 18. 11.

Mat. 14. 3, 4

1 Kin. 22. 8.

Prou. 12. 5.

Gen. 4. 5, 6, 7

2 Tim. 3. 13.

against this maladie ?

Reu. 3. 1.

A. First, feare it, search after and pray against it. Secondly, be watchfull ouer all your waies, carefull to keepe correspondencie betweene the heart and the hand, affection and conscience. Thirdly, decaying graces must be renewed and strengthened daily. Fourthly, see you be better within, and in the presence of God by faith vnfained, then you can appeare to be outward in the sight of men. Fifthly, ayme at a right end in all your religious actions, Gods glorie, obedience to his will, and the soules safetic.

Q. What is Salvation.

Mat. 25. 34.
Acts 4. 12.

A. It is the fruition of perfect happinesse in and by Iesus Christ, the Fountaine of felicity, in the Kingdome of Heauen.

Q. What is damnation ?

Mat. 25. 41.

A. It is a finall exclusion of wicked men from heauen, and all

all hope of glory, being shut
up by the Justice of God, in
a burning lake to be tormented
everlastingly, without hope of
deliivery, as a punishment of
sinne and impenitency.

*Q. How may a Christian a-
void the one, and attaine the o-
thers?*

A. Onely by a saving know-
ledge of Iesus Christ, God and
Man in one person, dying to
become the Saviour of his Bo-
dy: which whosoever hath,
doth first deny himselfe to rest
wholly on him. Secondly,
leave worldly lusts, to liue so-
berly, righteously, and godlily
in this present world: there is
no condemnation to them that
are in Christ, who liue not,
warre not, walke not after the
flesh, but after the Spirit.

*Q. What must a Christian
doe to get Christ?*

A. First, hee must belecue,
that Iesus Christ is the Messiah

Reu. 20. 14,
15.

Acts 4. 12.

Mat. 16. 24.

Tit. 2. 11.

Rom. 8. 1.

John 1.29.

Mat 3. ult.
11. 28.Prou. 4. 14.
2. 20.Psal. 119 9
33.

Psal. 4. 4.

P. o. 18. 14.

Ioc. 2. 12.

Iob 33. 27.

Ier. 8. 6.

Psa. 119. 59.

foretold and promised ; that God the Father is well pleased with that which hee hath done, and that he himselfe hath a part in this redemption.

Secondly, he must abandon wicked company, seeke and ioyne himselfe to the society of true Christians, pray the Lord to direct him in hearing and reading the good Word.

Thirdly, hee must examine his life past, confesse and bewaile his sinnes in particular, resolving to forsake all hee knowes, for the loue of Christ: then apply the promises (which hee must particularly take notice of) belonging to him.

Q. Which is the second part of Christian examination necessary for our preparation to the Communion?

A. Concerning our life : and that considered three wayes: First, what it hath beene in time past, with respect to those severall

feuerall changes, of age, place, company and employment we haue beene in. Secondly, what it is for the present. Thirdly, what it ought to haue beene, and must bee for the time to come, if we thinke to attaine Heauen.

Q. What must wee examine our selues about in the third place?

A. About those sins we haue committed in our life time: and that first in regard of our nature, in euery passage of our life, more prone to one sinne then another. Secondly, in respect of our calling, and place of employment, generall, and personall, priuate or publike, in Church or Commonweale. Thirdly, with reference to the time, some corruptions beare sway more at one time, in one age, then another: sinne like the giddie world, loues to be in fashion.

Q. What is the fourth thing a Christian must looke vnto in his

Gen. 47. 9.

Psal. 51. 5.

Ephes. 3. 3.

1 Pet. 4. 10.

11.

Ezc. 9. 4.

Luk. 12. 56.

examination?

A. Vnto those graces which are or should be in him, before hee presume to come to the Lords Table; especially faith and repentance?

Q. What is faith?

A. It is a rich and precious grace of God whereby the new man is enabled, and doth actually, and firmly rest on Christ for remission, and saluation, grounded vpon knowledge of the goodnes and truth of diuine reuelation concerning Christ, assented vnto and applyed in particular.

Q. How may a Christian discern this grace in himselfe?

A. First, by that feare hee hath had, or doth feele in him of Gods wrath and Hell torments due to him for his many finnes. Secondly, by a following perswasion wrought (it maybe) he knowes not how, that his finnes are pardonable.

Thirdly,

Heb. 11. 1.

Iam. 2. 5.

Rom. 4. 5.

Acts 16. 31.

Mal. 10. 28.

Luke 12. 4.

Marth. 8. 2.

Thirdly, by a desire after faith in the least measure, that hee might apply one promise and touch but the Hem of his Saviours garment. Fourthly, by an earnest prayer for pardon and Gods fauour in Christ aboue all things in the world, remembering still how worthy he is of Iudgements, how vnworthy of any mercy. Fifthly, by intermissiue doubtings of himselfe, and the truth of his grace. Sixthly, by a finall casting of himselfe into the Armes of Christ, confident of the truth of his promises, and resolved to thinke so what euer come. Seuenthly, by that purity of hart though imperfect, feruent loue vnto God and the faithfull, and spiritual ioy euen to admiration some times, and beyond expression, all following Faith. Eighthly, by a communicating charity, making him to abound in euery good worke,

Mark. 9. 24.

Psal 116. 10.
Mat. 4. 31.

2 Cor. 4. 8.

Iob 13. 15.
Psal. 3. 8, 9.Acts 15. 9.
Gal 5. 6.

2 Thef. 1. 3.

2 Cor. 3. 3.

cuen beyond ability.

Q. What is false and fained faith?

Luke 13. 3.

Heb. 1 2. 14.

A. It is a carnall presumption, and a groundlesse perswasion, of men and women within the pale of a visible Church, to attaine saluation without sanctification, to haue pardon of sinne, without parting from sinne.

Q. How may this be knowne?

Rom. 10. 17.
Gal. 2. 20.

Math. 4. 6.
7. 26.

A. First, by the beginning thereof, issuing from the proud flesh without any loue or vse of Gods ordinances. Secondly, by diuiding in conceit selfe-crucifying from Christ crucified. Thirdly, by perswading men to thinke, they may and doe beleeue Gods promises, although they distrust his prouidence, prouiding for, and aduancing themselues or others vnto wealth and worldly honour indirectly. Fourthly, by boasting of a full perswasion, without any ground, trouble, or doubting;

it makes men confident, and impudent. Fifthly, by barrenesse, it is a solitarie faith, fruitlesse in euery regard; and as the bodie without the spirit is dead, so faith without workes is dead also.

Q. What is Repentance?

A. It is a supernaturall grace, whereby a sorrowfull beleeuing sinner, is brought backe from the loue, and practice of sinne, vnto the loue and seruice of God, with a stedfast purpose neuer to returne againe.

Q. How may a Christian know he hath truly repented?

A. First, by those formerly mentioned fruits of faith, from which repentance is vnseparable, being one of them. Secondly, by a voice; inward, outward, or both, he may remember, hee hath sometime heard, minding him to know and acknowledge how farre, and how long hee hath gone astray. Thirdly, by inward

James 2.26.

Math. 9.13.
Acts 26. 10.
2 Cor. 7.9,
10.

Esay 30.21.
Pla. 52, 3, 14.

1 Tim. 1.3.
Iob 34-32.

2 Cor. 7. 11.

inward griefe for sinne seducing him, testified by some outward acts; distinguishing and grieuiug most for his greatest sins, yet forsaking all. Fourthly, by a speedie, full, and orderly though imperfect, breaking off all wicked courses with holy anger, and detestation. Fifthly, by a constant feare and care to goe the right way for the time to come, enquiring often. Sixtly, by renewed affections and reformed aⁿctions. Seuenthly, by continuing and renewing this grace euerie day after the first act thereof: he neuer repented any day, that doth not repent euerie day: sinne is not outed wholly, but weakned only by repentance.

Reu. 2. 5.
 Luke 13. 3.
 Reu. 2. 21.

Q. Can a man repent of a sin and yet continue in it or any other knowne?

A. No, it is not possible; the verie nature of repentance consisting in humiliation, and reformation

mation of all wholly, or of none truly.

Q. But may not a Christian repent of a sinne, fall into the same againe, yet repent after?

A. It is a dangerous thing to relapse into sinnes once repented of; yet vpon true and serious repentance againe, we doe beleue there is pardon to bee obtained. First, because the Lord commands man, to forgiue his brother one sinne often; which implies a possibilitie in man to repent, and a readinesse in God to forgiue. Secondly, Gods promises are indefinite, to all, and as often as they turne in season. Thirdly, but it will be heauie, and bitter, all former labour in searching, weeping, and praying, must bee doubled: what wise man will buy toies at so deare a rate?

Q. What

Mat 18.32.

Luke 17.4.
Mat. 11. 28.
Ezek. 18.
21. 32.

Q. What are most contrary to faith, and repentance?

Rom. 2. 5.
1 Kin. 21. 27.
Math. 27. 3.

A. First, affected ignorance with infidelitie. Secondly, hardheartednesse, impuritie, with crueltie. Thirdly, impenitencie, when men cannot, doe not repent. Fourthly, faigned repentance in the ceremonie, not in the substance; being outward onely, in part, when men change with age, one for another sinne. Fifthly, despaire of mercie, which comes vnlookt for, in the last place.

Q. How are these graces wrought in Christians?

Rom. 10. 17
1 Cor. 1. 21.

A. Ordinarily by the preaching of the Gospell; which being accompanied with Gods Spirit, is a blessed meanes powerfull to saluation: men that despise, slight or liue vnprofitably vnder it, haue yet no part nor portion in this businesse: it hath pleased God by the foolishnesse of preaching to saue those that be-

beleue, and faith comes by hearing.

Q. Supposing this search, if a Christian finde none of these graces in him; what must he then doe?

A. First, if hee finde them not neither in exercise, nor heartie desire, let him abstaine from comming to the Communion; why should he draw vpon him a further guilt of Christs blood, and drinke downe iudgement? Secondly, let him speedily endeavour to procure them, that he may be fit to come; finding himselfe vnworthy, he must not continue so.

Q. Which is the second duty necessary for our preparation, before we come to the Communion?

A. Confession of those sins, which by examination are found to be in vs, which commonly euer goes before remission and reconciliation.

Q. What

1 Cor. 11. 29
Mat. 23. 11.

Psal. 32. 5.
James 5. 16.

Q. What is confession?

Pfal. 51. 3, 4.
Iof. 7. 21, 22.

A. It is a voluntary verball expression of all our rebellious courfes, and knowne transgref- fions, before the Iudgement Seat of God.

Q. What must we confesse?

Dan. 9. 8.

Rom. 6. 23.

A. Two things; First, our guilt drawne vpon vs by the breach of Gods Law. Secondly, our desert, which is eternall death and damnation in hell: if we accuse our selues, Satan cannot; if we iudge our selues, God will not.

Q. How may confession bee made?

Pfal. 51. 5.
Ephes. 2. 3.

Pfal. 51. 14.
1 Tim. 1. 13.

A. In order, As first, of originall sinne, committed by our first Parents, and secretly propagated to all their posterity. Secondly, of actual sinnes, from our first beginning till the present houre. Thirdly, especially of those sinnes whereby God hath bene most dishonoured, our consciences wounded, and our

our soules most defiled, with an aggravation of them by the circumstances of time, place, persons; living vnder the meanes, and against knowledge. Fourthly, of all knowne grosse sinnes particularly by name, and of sinnes vnknowne generally; yet not carelesly, and at randome, but intentiuelly, as though after long search we saw a farre off, many, more innumerable.

Q. To whom must wee make our confession?

A. First, to God our Father in Christ, with hope and desire of pardon, both in our publike and priuate prayers. Secondly, to men, and so, first, to the whole Church, if at any time a sentence bee past against vs by them for some notorious scandall. Secondly, to any of the Church, priuately offended by vs. Thirdly, to the Pastor and Teacher of the Church, licēst of God to be the soules Physician.

Q. Is

1 Cor. 15. 9.

Ios. 7. 19.
Psal. 51. 4.

Acts 19. 18.
James 5. 16.

Q. Is auricular confession to men necessary?

Mat. 26. 75.

Ios. 7. 19.

Matth. 5. 23,
24.

Iam. 5. 6.

A. First, absolutely considered it is not; some could not, or had no need to make it, others haue beene, and may be faued without it. Secondly, respectfully, and vpon some conditions it may be: as first, if we see plainly how God may be glorified by it any way. Secondly, if we know we haue iniured our Brother, and done him wrong in goods or good name. Thirdly, if our consciences be so troubled, that wee cannot answer, nor pacifie them, we are bound to craue helpe by confession; either to any experient Christian, or to a faithfull practiced Minister: in both whom are required: compassion, fidelitie, and secrecie.

Q. What benefit comes by confession?

A. Much euery way: First, God

God is thereby glorified, if it be heartie, and well ordered. Secondly, the sinner confessing is more humbled. Thirdly, the mind is greatly eased. Fourthly, pardon is attained; if we confesse our sins, God is faithfull and iust to forgiue them; vncouer your finnes by confession, God will couer them by non-imputation. Fifthly, both Ministers and priuate Christians are warned, and better instructed, in Satans deuices and the hearts deceitfulnesse; the abuse thereof set a-side, I wish it were more in vse amongst vs.

Q. Which is the third duty necessary fo our preparation?

A. Contrition with humiliation: ioyned because distinguished onely by secrecie, and visibilitie, contrition is inward humiliation, humiliation is outward contrition, both required.

Q. What is contrition?

A. It

Ios. 7. 19.

2 Sam. 13. 13

Psal. 30. 11.

Pro. 28. 13.

1 Iohn 1. 9.

Psal. 51. 17.

Psal. 139. 1.
Ezay 25. 16.
Lam. 2. 19.

A. It is an inward heartie sorrow, arising from the Loue of God, wrought in vs by the power of his Spirit, and the hearing of his Word, whereby the heart is wounded, and deeply grieued; for offending so good and gracious a God.

Q. *What order doth the Lord obserue in working this?*

Gen. 3. 9.
2 Sam. 12. 7.

Ier. 23. 29.

Acts 2. 37.

A. First, the sinner is wakened, to let him see what he hath done and in what case he stands. Secondly, he is beaten, rent, and broken by the hammer of the law; both for preparation. Thirdly, his hard heart is melted and dissolued wholly, by the gentle fire of Gods tender mercies, offered in the Gospel. Fourthly, being wakened, broken and thus melted, he is moued and enabled to mourne and reioyce both together.

Q. *How may a Christian discern sound contrition from counter-*

ter-

terfeit?

A. First, if the consideration of Gods loue, the price of Christs blood, together with his owne vnworthinesse, doe make his bowels yerne within him, troubling his minde, as if a burning feauer were sent to hunt the Lethargie out of his bodie. Secondly, if he be diligently inquisitiue after spirituall comfort, as the couetous and Ambitious are after preferment. Thirdly, if he be flexible to all good and godly motions, as the softned waxe is to the scales impression. Fourthly, if hee be deeply displeas'd with himselfe, and appeare vile in his owne eies. Fifthly, if he apprehend sinne, and eschew it as a bitter thing. Sixthly, if he feele in him a grounded perswasion sometimes of diuine acceptation; he may be perswaded, God hath begun to prepare him for Heauen.

Q. What

Luke 7. 7.
15. 19.

Psal 51. 1.

Acts 9. 6.

Iob 40. 4.

Ier. 2. 19.

Psal. 51. 17.

Q. What is humiliation?

A. It is an outward manifestation of godly sorrow by such acts and behaviour, as declare a troubled soule: wherein we may consider: first, the expression it selfe — in a heauy countenance, deepe sighes, few words, and behaviour answerable. Secondly, the practice in three duties: First, weeping for sinne. Secondly, fasting from ordinary food and carnall delights for a right end. Thirdly, praying humbly and earnestly for ease and comfort.

Q. How may a Christian be once comfortably perswaded that he is true humbled?

A. First, by a well-guided carelesnesse, knowing himselfe to sleight all things in comparison of heauen; euery action fauouring of humilitie. Secondly, by the ground of it, not selfe loue, and feare of passiue euill onely, but the loue of
God,

1 Pet. 5. 6.

1 Kin. 21.

27, 28, 29.

Psal. 35. 13,

14.

1 Cor. 2. 2.

Acts 20. 24.

Psal. 51. 1, 2,

3.

God, and shame of euill a-
ctiue. Thirdly, by the cause
mouing him, for which. i. sinne,
and by which he is humbled. i.
some one of Christs ordinances.
Fourthly, by the nature of it, to
turne euery thing seen or heard,
into an occasion of sorrow, so
to nourish and encrease it, as ta-
king some comfort by it. Fifth-
ly, by the continuance, not for
an houre, or a day, but daily, fea-
ring he is not humbled, or not
enough. Sixthly, by the ayme
thereof, which is, to driue him
unto Christ, and to fit him for
priuate prayer; that hee may
weepe and pray, and pray to
weepe againe. Seuenthly, by
that strength and comfort hee
shall finde, in the lowest ebbe
of his humiliation, seeing a hand
of mercy reacht out to sustaine
him; hearing a voyce calling
—Come vnto mee, thou de-
iected soule, &c. and feeling a
power lifting vp his heauy eyes
towards

2 Sam. 12.
13.

Ier. 9. 1, 2.

31. 15.

Esa. 58. 5.

Gal. 3. 24.

Psal. 23. 4.

Mich. 7. 8.

Luk. 22. 43.

Iob 1. 22.

Eſay 53.7.

towards Heauen: this rod of Chriſt and his ſtaffe are vnſeparable companions. Eighthly, by gentleneſſe in his dealing, and humble patience vnder the croſſe.

Q. How doth the Lord humble his children?

Pſal. 22. 7.
2 Sam. 12. 7.

A. Firſt, by ſending his Word home vnto them, deliuered by a faithfull meſſenger, with wiſedome and power, with wiſedome and power, ſearching them ſo as they ſhall not chuſe but ſee their folly. Secondly, by leauing them for a time to themſelues, that they may ſee where their ſtrength lies. Thirdly, by croſſing them in their outward eſtate, taking away proſperity in health, riches and carnall contentments, bringing in aduerſitie vnder ſeuerall ſhapes, and opening the mouthes of wicked men againſt them. Fourthly, by letting them ſee and obſerue the finnes of others, the corruptions and abominations

Pſal. 30. 7.
2 Sam. 16. 10.

Pſal. 38. 5.
6. 7.
119. 136.

minations

minations of the time, for which they grieue in secret.

Q. Why doth the Lord deale thus sharply with his owne?

A. First, to make them saueable, till then, men like clay vnwrought are not pliant to Gods hand; there is no sound heart capable of mercy but the broken. Secondly, to make them seriously thinke of, long after and feelingly to relish the blood of Christ. Thirdly, to cure them of those festring wounds giuen by sinne, and Satan, which require a lancing and opening againe; that they may bleed afresh, till the precious balme of *Gilead* applied, not onely stay but heale them. Fourthly, to comfort and make them truly merry with his gracious promises then onely belonging to them; no true consolation, before humiliation, no building, without this foundation. Fifthly, to shew them a necessitie of spending some

Q time

Acts 9. 4.
Psal. 51. 17.
42. 1, 2.

Math. 9. 12.
Ier. 8. 22.

Esa. 40. 1, 2.
Psa. 119. 67.
Iam. 4. 6, 10.

Heb. 2. 18.
2 Cor. 1. 4.

time purposely in a serious meditation, about their spirituall estate. Sixtly, to aduance them into his fauour for euer: *Ioseph* must come from prison to preferment, *Iomas* from the Whales belly to the shoare, &c. Seuenthly, to make them compassionate of others in the like miserie.

Q. How may a Christian undergoe this painefull cure with any comfort or patience?

Mat. 20. 22.
Luk. 14. 28,
29, 30, 31.

Heb. 12. 6.
7. 14.

A. First, by considering aforehand what it is he is about to enter into; a grinding of the heart, a breaking of the stone, a drinking of the bitterest potion, an applying of the sharpest corasine, a throwing downe to see and feele flashes of hell-fire, &c. Secondly, by looking vpon the right author and his aime, a father, correcting him for a time that he perish not eternally; if we endure chastning, God deales with vs as with sonnes. Thirdly, by meditating vpon

upon the fruit and benefits thereof, with the necessitie and vniuersalitie, few hauing found any other way to Heauen: for: First, it is a meane to bring vs to our former health and integritie; sanctified sorrow breeds lasting peace. Secondly, it moues compassion in God towards vs, as to his labouring people in *Aegypt*, and *Manasses* in prison. Thirdly, it seasons all our spirituall sacrifices, and makes vs more fearefull to displease God. Fourthly, it weanes vs from the loue of the world, frees vs from eternall death (beat thy childe with the rod and thou shalt deliuer his soule from hell) and is a certaine fore-runner of glorie: a great comfort to all heauie hearts, and deiected soules, yeelding the peateable fruit of righteousness and holinesse, vnto all so exercised; sowing in teares, they shall reape in ioy; heauinesse endures for a night,

Q 2 but

Psa. 119. 71.

Esa. 66. 2.

Exod. 3. 7.

Esa. 66. 3.

Prou. 13.

13, 14.

Psa. 126. 5, 6.

30. 5.

but ioyes comes in the morning.

Q. But I finde no such thing in me, rather the contrary, hardnesse and stubbornesse?

A. The case is dangerous and lamentable, some hope and comfort there is in this; that you are sensible of your miserie; take this receipt.

Hag. 2. 1.
Luk. 15. 17.

First, come home to your selfe; call your dispersed thoughts; summon them together; as to a weightie consultation.

Heb. 3. 13.
Psal. 51. 3.

Secondly, weigh the true cause of such continued hardnesse, the deceitfullnesse of sinne, through inconsideration and delay of repentance.

Mat. 16. 26.

Thirdly, intensuely fixe your eies vpon your sinnes laid open before you; original, actual, with your aptitude to the vilest; was euer done, or thought on by any, casting what is lost, what gained by sinne; one sense of seeing and weeping: see well and weep well.

Fourthly,

Fourthly, be frequent in that angelicall exercise of speculation, and meditation, and therein represent Christ to your thoughts
 ing, ^{weeping} often, neuer laughing, ^{for} you that you might mourne ^{for} your selues. Fifthly, grieue for the want of grieffe, that you can be more sorrie for any thing then sinne. Sixtly, vse all incentives to moue sorrow with softnesse; as places, companie, employment; it is better to goe to the house of mourning, then to the house of feasting; sorrow is better then laughter, by the sadnesse of the countenance the heart is made better; praying with *Jeremie*, O that my head were waters, and mine eies a fountaine of teares, that I might weep day and night, &c. Seuenthly, be content with that measure of sorrow which the Lord affords; A skilfull Physician euer prepares a potion according to

Luk. 19. 41.
23. 28.

Ecccl. 7. 2, 3,
4, 5.

Ier. 9. 1.

the constitution of his patient.

Q. What is that which cannot stand with sound humiliation?

A. First; Luciferian^{ly}, secondly, humerizing fashionisme (new words may serue to expresse new fashion-mongers) consisting in a fond imitation of euerie foolish, forraine device, in haire, attire, &c. a signe of great lightnesse. Thirdly, luxurious epicurisme, pampering of the flesh, as ouer delicate women vse to doe, and studying to satisfie the lust thereof by eating, drinking, playing, sleeping; with other acts, gracelesse and namelesse, so fooling away eternitie. Fourthly, Atheisticall couetousnesse, whereby our affections are fixt and fastened to the earth. Fifthly, carnall securitie, from carnall iollitie vnseparable, without sight of sinne or sense of miserie. Sixtly, sharpe contention

Luke 1. 51.
Iames 4. 6

Rom. 11. 2.
13. 14.

Mat. 19. 23.

6. 25.
10. 26.
27. 28.

tion about matters of small moment, striving for place, harshly censuring all of that any way oppose vs.

Q. Which is the fourth duty necessary for our preparation?

A. Application of all; which is as the bellows to our spirituall heat, whereby all we receive and know is turned into nutriment and made our own: and this must be. First, of all we have done to our selves, in a strict examination of our estates. Secondly, of all God hath spoken to our soules in the threatnings and promises of his Word.

Mat. 26. 12.

I Cor. 4. 6.

Q. Which is the fifth duty necessary for our preparation before we come to the Communion?

A. Resolution; which is a heartie and stedfast purpose of more exact obedience for the time to come, consisting in holy vowes and promises to be performed in their season: especially

Acts 17. 23.

Q 4 cially

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James 4. 6.

Rom. 11. 3.
13. 14.

Mat. 29. 23.

6. 29.
10. 26.
27. 28.

A. First; Luciferian ~~mentall~~ ^{mentall} or carnall. Secondly, humorizing fashionisme (new words may serue to expresse new fashion-mongers) consisting in a fond imitation of euerie foolish, forraine device, in haire, attire, &c. a signe of great lightnesse. Thirdly, luxurious epicurisme, pampering of the flesh, as ouer delicate women vse to doe, and studying to satisfie the lust thereof by eating, drinking, playing, sleeping; with other acts, gracelesse and namelesse, so fooling away eternitie. Fourthly, Atheisticall couetousnesse, whereby our affections are fixt and fastened to the earth. Fifthly, carnall securitie, from carnall iollitie vnseparable, without sight of sinne or sense of miserie. Sixtly, sharpe contention

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Q. Which is the fifth duty necessary for our preparation before we come to the Communion?

A. Resolution; which is a heartie and stedfast purpose of more exact obedience for the time to come, consisting in holy vowes and promises to be performed in their season: especially

Q 4 cially

Mat. 26. 12.

1 Cor. 4. 6.

Acts 17. 33.

Psa. 116. 18.
132. 3, 4, 5, 6.

Iohn 13. 35.
I Iohn 3. 14.
Gal. 5. 6.

Gen. 28. 16,
17.

Exod. 3. 5.
Luk. 15. 19.

cially we must resolute. First, to keepe entire our renewed amitie betweene Christ and our soules, to giue no occasion of distaste, if any happen, not to rest till it be made vp. Secondly, as to be in it for the present, so to continue for the time to come in the loue of our brethren, generally with all, familiarly with those of the household of faith: this is--The wedding garment.

Q. What must a prepared Christian doe, when he is come to the communion?

A. Let him againe bethinke him. First, where he is, supposing he heares that voyce--put off thy shooes from thy feet, for the place where thou standest is holy ground. Secondly, to what end he came; to feast with Christ, nay to feed of Christ. Thirdly, how vnworthy yet he is to approach thither, and touch such sacred things,

things, hauing yeelded euery one of his members as Seruants to vncleannesse. Fourthly, in what garment, fashion, and condition hee desires (as his owne thoughts inwardly suggest vnto him) to be seene and noted of Christ at his Table; with what reuerence, humility, filiall feare, strength of faith, &c.

Q. What is it to eat and drinke the Body and Blood of Christ?

A. First, confidently, to embrace, and by the hand of faith to receiue that pardon obtained and offered to vs by Christ. Secondly, to be married vnto him vnseparably, and after a wonderfull manner vnited and graft into his mysticall body. Thirdly, to bee quickned, nourisht and guided by that Spirit which liues and mooues both in Him and vs, &c.

Q. With what gesture must we receiue?

A. First,

Esay 64. 6.

Phil. 3. 9.

Iohn 6. 63.

Rom. 8. 1. 14.

1 Cor. 10. 32

11. 16.

14. 40.

A. First, no one kinde of gesture is exclusiue necessary nor any one (with respect to order and decency that scandall and offence be auoyded,) vnlawfull. Secondly, that which is in vse in any particular Church confirmed by authoritie of present gouernours, ought to be esteemed best, and so obserued. Thirdly, that whereby we may expresse most humiliation, deuotion, and ardency of affection (seeing our Sacrament is deliuered and receiued by way of petition) is best; as vncouering of the head, bowing of the knee, lifting vp of hands and eyes towards heauen, &c. provided --- communicants come with preparation, voyd of superstition.

Q. When you haue receined, what is the best employment while the elements are in distribution to others; for you may not be idle nor ill employed?

A. That

A. That vndoubtedly where-
by Christ may be most glorified
and the soules of communicants
most freely and feelingly com-
forted : which as I conceiue
and still beleue is reducible to
all or most of these foure. First,
is meditation, which is as di-
gestion after meat ; and what
more seasonable then after meat
digestion ? it is the first worke
of the stomacke, if that bee
wanting or miscarry there is no
nutrition ; chewing of the cud
vnder the Law, did signifie ho-
ly meditation in and after any
spirituall exercise. Secondly, ob-
seruation of euery act and cir-
cumstance done about that Sup-
per by the Minister and the peo-
ple. Thirdly, application, inter-
mission of euery thing to our
selues. Fourthly, short and spi-
rituall ejaculation of prayers
and praise for Christs inestima-
ble loue ; so waiting till the rest
haue receiued, that all may ioyne
in

1 Cor. 10. 31

1 Tim. 4. 15.

Mat. 26. 26.

Mat. 26. 30.

in publique thankesgiuing; if any man know a better, let him in offensively follow it (where authoritie diuine and humane are silent, it is left to the discretion of particular assemblies, to determine in such matters of indifferency, as shall appeare to be best for the assembly) provided all be done without tumult, decently and in order, remembring who saith—study to be quiet.

1 Theſ. 4. 11.

Pſa. 42. 5, 11.
Nehem. 1. 2.

Acts 12. 11.
27. 23.

Gen. 24. 36.

Q. What is meditation?
A. A branch of speculation, whereby the soule freed from the burden of the Body for a time by a mentall separation, feeds in a steady fixt discourse vpon some choyce subiect, till she haue brought the same to a profitable issue: where of there are two kinds. First, occasionall vpon euery thing we see, heare, or do. Secondly, deliberate when men are called or do freely settle themselves, both for time, place & subiect to this diuine exercise.

Q. But

Q. But suppose one say, hee cannot meditate?

A. First, no comming without preparation, no preparation without examination, no examination without some competency of ability to meditate. Secondly, he may as well say hee cannot liue, reason, watch nor pray, &c. such employment is vnseparable from the soule. Thirdly, want of power is pretended, when will onely is wanting; crying out they cannot, when indeed they will not goe about it. Fourthly, to him that hath faith, knowledge, and desire, all necessary duties are possible, much more meditation, both sweet, easie and profitable to euery practiced Christian. Fifthly, if after all endeouour it appeare, many cannot benefit themselues this way, for the auoyding of manifest and greater inconueniences, (especially if the time be long) some other

1 Cor. II. 38

Mat. 19. 26.

other publike employment may be appointed, I thinke, at the discretion of the pastour; provided it be not such, whereby the Minister may be disturbed, or Communicants distracted in the act of receiuing.

Q. Of what must we meditate as the Subiect?

A. Vpon any profitable Subiect whatsoeuer: as first, of God, his Word or workes. Secondly, of man, as created, fallen redeemed; of body and soule vnited, to bee separated. Thirdly, of Christ, his incarnation and passion, with the manner of both exprest in Scripture. Fourthly, of sinne and sauuing grace, with the miseries of this life, and compleat ioyes of that to come; here nothing but mutabilitie and mortalitie, there to be swallowed vp by the constancy of eternitie. Fifthly, of your selues in speciall, what God hath done for you in regard

Psa. 112.
63 6.

Psa. 119. 15,
23, 48, 54,
78.

Psa. 143. 5.

gard of your corporall and spirituall estate, how you haue behaued your selues towards him, what you deserue, how you can and why you hope for fauour in his sight, &c. Sixthly, of death and your departure hence.

Q. How must wee meditate for the manner?

A. First, make choyce of your Subject, lest through defect you grow wearie, or bee confounded by a multitude, confusedly, offering themselves. Secondly, keepe your minds firmly fixt, close vnto the matter chosen, supposing you neither heare, see, nor remember any other thing. Thirdly, set open before you the booke of memorie and inuention, make vse if you are able of logique, and Rhetorique artificiall or naturall, that your matter may bee moulded into profitable order.

Q. What lets are there, which deterre, distract and hinder men

in

*Psa. 119. 148
Gen. 24. 63.*

in or from this duty?

Heb. 13.9.
Ier. 17.9.

Heb. 3. 12.
1 Tim. 6.9.

Ier. 4. 14.

A. First, diluse and want of practice, makes it seeme harsh if not impossible. Secondly, lightnesse and inconstancie of mind, to admit many and runne a little after every one; hee is no where, that is euery where: variety of objects draw away their minds that want experience. Thirdly, impuritie and impenitencie, such vnauorice vessels are not capable of holy meditations. Fourthly, spirituall barrennesse, which vnder the meanes is a great and heauie curse. Fifthly, customarie cogitation and plodding about vaine toys, vnprofitable, impossible, &c. to all such I may say as the Lord by *Jeremy*: O Ierusalem wash thy heart from wickednesse, that thou mayest be saued: how long shall thy vaine thoughts lodge within thee?

Q. *What helpes are there for meditation, I runne my selfe out of*

of breath and am quickly weary?

A. First know, it is not possible the soule so farre as it is regenerate should be wearie of this employment; no more then Angels of moouing or reasoning intuitiue; the spirit is willing, but the flesh is weak. Secondly. begin to practice, observing one method; let your order and ends be euer the same; use makes perfect in all things; I can give you a personall president of one, who washing his hands, did once occasionally meditate vpon the blood of Christ, cleansing the soule, from the sting, the staine and sith of sinne, &c. and now can neuer doe it, but the same subiect offers it selfe instantly. Thirdly, keepe a daily and true watch ouer your soules and wayes, remembering Gods presence; observing his workes of mercy and iustice, considering the proper end of your life here, with the

Mat. 26. 41.

Eph. 5. 16.

Mar. 13. 37.

2 Tim. 4. 5.

1 Pet. 5. 8.

2 Pet. 3. 18.

Mat. 14. 23.
James 1. 5.
Luk. 19. 37.

the vncertaintie of death: Fourthly, enrich your minds with the knowledge of diuine mysteries, by hearing, reading, &c. gayning something from euery exercise, priuate or publique, sacred or secular. Fifthly, learne to separate the gold from the drosse, spirituall from carnall thoughts; venter not on many at once though heauenly; leaue not a good subiect imperfect to squander out the time in vncertaine varieties. Sixthly, begin with a short prayer and end with praise.

Q. What fruits and benefis, issue from this dutie to encourage vs in practice?

Phil. 3. 20.

A. Many: First, it is the life our life, yeelding vs what spirituall ioy the soule is capable of in this world: thereby wee trauell ouer all the world with ease, from Earth to Heauen, and haue our conuersation with Angels in the presence

fence of God. Secondly, it is both a *uocation* and a *recreation*; he that can meditate may recreate himselfe and yet mispend no precious houres; it tames the flesh and cheeres the minde by a present apprehension of sweet and lasting contentment. Thirdly, it is a precious preseruatue against the venemous baites of this wily world. Fourthly, it dries vp the corrupt humours of carnall concupiscence, driues away filthy thoughts, and keeps the heart watchfull and cheerefull in all other duties. Fifthly, it makes vs wearie of the world and willing to die; seeing separated soules onely are so happy; sweetning in the meane time, that paines we take in the practice of Christianitie and studie of Diuinitie.

Q. When the Communion is ended and euery man departed, what is then required to be done by vs?

A. First,

Psal. 119. 97.

Ios. 1. 8, 9.

Psa. 77. 12.

Phil. 1. 23.

Psal. 1. 1, 2.

Rom. 14. 6.
 1 Cor. 13. 4.
 Heb 10. 32.
 1 Pet. 3. 18.

A. First, to be thankfull both alone, and with others of our owne. Secondly, to be thankfull according to ability. Thirdly, to be mindfull what we haue heard, done and promised. Fourthly, to be carefull by after and often examination to discern a growth in necessarie graces, especially of loue, zeale and humilitie: euer after, to wake with Christ euery morning, to walke with him euerie day, to rest and sleepe in his armes euerie night.

Q. What will befall vs in the close and conclusion of all as the reward of well-doing?

Hos. 10. 12.
 Gal. 6. 16.

A. Gods blessing and euerlasting peace: they that sow thus in righteoufnesse shall reape in mercie; as many as walke according to these rules, peace shall bee on them and mercie as vpon the Israel of God.

Who

*Who so is wise, he shall understand
these things? prudent and hee
shall know them? for the waies
of the Lord are right and the
iust shall walke in them; but
transgressours shall fall therein,
Hosea 14.9.*

Multis non Mihi.

FINIS.



S

A

A

A
no

A

A

 A Table of the
CONTENTS.

A

A Dultery what it is, 165. how many wayes it may be committed, *ibid.* why it is forbidden next after murther, 166. what finnes are condemned usually under that name,

167

Amen, why it is added in the end of prayer, 283. how many wayes this word is used in Scripture, 283, 284. what it doth signifie, 284. what is required in him that saith it with understanding, *ibid.* what may be learned from it, 285. why it is so requisite for people to say (*amen*) 286.

Application what and how necessary,

367

Articles of our faith; the first explained, 17. the second, 21. the third 25. the fourth, 31. the fift, 44. the sixt, 48. the seventh, 54. the eight, 58. the ninth, 61. the tenth, 75. the eleventh, 81. and the last, 86

Ascension of Christ, what it was, when, whence, to what place and why, 49
what use may be made of it, 50, 51

Atheisme, amongst Christians, and how it comes to passe,

336

R

Bap-

The Table.

B.

- B**aptisme, what it is, and what is done for us therein, 5. whether it be necessary, and who may receive it, 8. by whom children are to be baptized, where and when, 9. what is required to the right administration thereof from the parties baptized, the Minister baptizing and from the congregation, 10, 11, 13. what be the chief fruits and benefits of Baptisme, 13
- B**read, what is understood by it in the Lords Prayer, 242. how it may be said to be (ours) and if ours, why we are to pray for it, 244
- B**uriall of Christ, what it was, why and by whom, 41. why buried by rich men, and what may be learned from it, 42

C:

- C**alling, what, 310. how the Lord doth call, 311. how Satan labours to hinder it, 312. how a Christian may know whether he be called or no, 313. whether calling be necessary to salvation, 315. how a man may heare this call with benefit, 317. and how a man may know whether he have beent a profitable hearer.

The Table.

hearer of the Word, *ibid.* three cases of conscience touching calling,

314, 315, 316

Catechising, what it is, and by whom to be performed: 1. who are to be catechized in publike, and how the duty is to be performed: 2. why it is so requisite to be upheld in the Church,

3
Ceremonies about any part of Gods Service, how wee are to thinke of them,

12
Children their duty, 137. and wherein they offend, 146. Christ, what it signifies, and what we may learne from it, 22. what a Christian must doe to get him, 341, 342. what it is to eate his Body and Blood, 369. God willing, Christ was appointed to be the Fountaine of life; powring out into his assumed nature the excellency thereof, whence it is derived and communicated to every member; as the Sunne by beames, so Christ by his Spirit conveys life; which is not the Spirit, but by the Spirit, it is not faith, but by faith enjoyed: *modo ineffabili & admirabili Christus vita suis.*

Christians, who are so indeed, 335. what is their duty as Lawyers, as going to law, as bearing witness, 199. as judging betweene their brethren,

100

R 2 Church,

The Table.

- Church, what wee understand by it,
334. how it is taken in the Creed,
and what we therein confesse of it,
62. what it is to beleeve the Church,
and what is beleeved of it, 63. how a
true visible Church may be known,
65. whether a man being once in,
may not bee wrought out of the
Church, 64. why the Church is
called Catholike and holy and what
use may be made of it, 67, 68, 69
- Commandement the first, what is the
meaning of it, 92. what duties are
enjoynd, 93. what sinnes are for-
bidden therein, 95. and what may
be learned from the whole, 98
- Commandement the second, what is
the meaning and summe of it, 100,
101. what sinnes are therein forbid-
den, 103. what duties enjoynd, and
what use may be made of all, 106,
107
- Commandement the third, what is
the meaning and summe of it, 108,
109. what is forbidden and what
commanded therein, 112, 113. what
is required that men may keepe it,
114. and what use may bee easily
made of it, 115
- Commandement the fourth, what is
the meaning, 117. and summe of it,
118. how it is kept holy, 119. why,
121. and what benefits come there-
by, 122. how it is most ordinarily
propha-

The Table.

- prophaned, 125. what is forbidden therein, 123. what workes may be done that day, 124. and what use may be made of the whole, 126
- Commandement the fift, what is the meaning and summe of it, 128. who are meant by father and mother, and what by honour, 129. suppose our superiours be wicked and so unworthy honour, what wee should then doe, 130. why we should be so carefull of mutuall duties, 149. what is required in us that we may observe them, *ibid.* what they are: see the particulars under their severall titles: of Magistrate, Minister, Master, Servant, Husband, Wife; in this following table. What use may be made of this precept, 150.
- Commandement the sixt, what is the meaning of it, 151. how a private person may breake it in regard of himselfe, 156. and how in respect of others, 157, 158. what duties are enjoyned with reference to our selves and others, 159. what is required for the better keeping of this, law 161. and what use may be made of the whole, 163
- Commandement the seventh, what is the meaning of it, 164. what sinnes are forbidden therein 167, 168, 169. and why they must be so carefully avoided, 170. what a transgressour there

The Table.

- thereof must doe to be saved, 171. by
whot meanes he may keepe it, *ibid.*
what vertues are therein enjoyed
in respect of our selves and others,
172, 173, 174. what may be learned
from the whole, 175
- Commandement the eight, what is
the summe and meaning of it, 176,
177. by whom it is usuallly broken,
180 how in respect of our selves and
how with reference to others, 182,
183. profitable directions for the
right ordering of a mans estate, so
as he may be sure to please God,
184. what is required in men, that
they may endeavour to keepe this
Law, 185. and what may be profita-
bly observed from the whole, 187
- Commandement the ninth, what is
the meaning of it, 188. what is ther-
in forbidden, 189. why forbidden
next after theft, 191. how many
wayes this Law is broken, 192. what
is therein enjoyed with respect to
our selves, 196. in regard of others,
197. what is required in men that
they may keepe this precept, 201.
and what may be learned fro it, 202
- Commandement the tenth, what is the
end and meaning of it, 203. what it
is to cover, 204. what we may not
cover, and why it is forbidden in the
last place, 205. what is therein con-
demned, 206. how many wayes it
may

The Table.

- may bee broken with reference to our selves or others, 207. what is enjoined, 208. what is requisite in men, they may endeauour to doe it, 209. and what may be learned from it, 210
- Comming of Christ to judgement, what it is, from whence, how and to what end he shall come, 54, 55
- Communion of Saints, what it is, and how many parts there are of it, 70, 71, 72. what it is to beleeeve the Communion of Saints, 73. how a man may get into it, and know himselfe to be admitted, 73, 74. what use may be made of it, *ibid.*
- Communion at the Lords Table, what a Christian must doe, when hee is come unto it and about to receive, 368. what gesture may be used, 370. what employment is best after men have received, 371. they may not sleepe, nor idly gaze about, lest they give advantage to Satan and open the mouthes of strangers justly to censure them, what is required in communicants after all is done, and every one departed his way, 380
- Conception of Christ, what it meanes, 28. and what wee may learne from it, 39
- Conclusion of the Lords Prayer, what is the meaning of it, 276. with the termes of Kingdome, Power and
R 4 Glory

The Table.

- Glory opened apart, 277, 278, 279.
what they containe all together,
281. what is required in us, that we
may so conclude in deed and truth,
282. and what may be learned from
that conclusion, 283
- Conversion what, 318. by what meanes,
ib. from what end to what are men
converted 319. whether men may
know the time of their conversion,
320. how a Christian may discern
that grace in himselfe, 321. a case
touching conversion delayed, 322.
- Contrition what, 356. in what order
the Lord works it, *ibid.* how sound
contrition may be discerned from
counterfeit, 357.
- Conscience what, 332. how it may be
rectified and made good to us, *ibid.*
how a good conscience may be
knowne, 333. how it may be kept in
a holy temper and good order, 334.
- Confession what, 352. what men must
confesse and how, *ibid.* to whom we
must make it, 353. whether auricu-
lar confession be necessary, 354.
what benefit men might reape by
Confession rightly ordered, 355
- Creation what, 307. how man was
created, and to what end, *ibid.*
- Creed, why it is called so, 16. for the
meaning thereof, see the severall
Articles as they lye opened in or-
der, pag. 17. ad p. 91.
- Cru-

The Table.

Crucified what it signifies, why Christ was to be crucified and what may be learned from it, 37

Covenant, we enter into at our Baptisme what, 7. note by the way, that calling, conversion, regeneration, sanctification, mortification, vivification. with some other termes, are described all in the easiest manner; and that as divers names, not different things: that so when you meet with any one of them (and they are often used indifferently, one for another) you might understand the meaning of all: one maine cause, why most heare much and profit nothing, is ignorance of our termes.

D.

Damnation what, 340. how a man may escape it, 341

Death of Christ, what it was, why and what may be learned from it, 38, 39,

40.

Directions for the getting and right ordering of a mans outward estate, so as he may be sure to please God,

184, 185.

E.

Ever and ever) what is the meaning of that phrase as it is used in the Lords Prayer, 180.

R 5

Evill,

The Table.

- Evill, what is understood by it, in the
Lords Prayer, 269. what it is to de-
liver from evill, 270
Examination, what, 303. how, and in
what, a Christian must examine
himself before he come to the Lords
Table, 304
Election, what, 305. how a man may
attaine a comfortable assurance of
his owne Election, 306

F.

- F**Aith, what it is as mentioned in the
Creed, 17. what it is to beleeve, 18
Faith, a further description of it, 344.
to which let this be adjoyned, that
faith is a resting of an humble soule
upon Christ Iesus for righteous-
nesse, according to the tenour of the
Gospell. how a Christian may dis-
cerne this grace in himsele, 344.
what is false faith, and how it may
be discerned, 346. how saving faith
is ordinarily wrought in men, and
what are most contrary to it, 350
Father, what is to be beleved of the
first person in Trinitie, 19. what
may be gathered from his Titles, 20
what is meant by (Father) in the
Lords Prayer, and what may bee
learned from it, 218. why wee are
raught to say: Our Father, 219. how
he is said to be in heaven, and what
may be learned from it, 220
Gods,

The Table.

G.

Gods, how men may make other gods to themselves, 92. every idoll in opinion or practice is a strange god.

Of grace there are two infallible and unseparable marks: 1. *A spirituall combat.* Rom. 7. 2. *Love of the brethren,* 1 Ioh. 3. 14.

H.

Hell, how Christ descended, why & what may be learned from it, 43
Holy Ghost, how he is described, 58.
why called holy Spirit, 59. what it is to beleeve in him, and what use may be made of that Article, 60. how a man may know whether the holy Spirit dwell in him, 61

Husbands their dutie, 135. and wherein they offend, 143

Humiliation, what, 356. how a Christian may be comfortably perswaded he is truly humbled, 357. how the Lord doth humble his children, 360. why he doth so, 361. how a Christian may undergoe this with comfort and patience, 362, 363. a case touching humiliation not felt, but the contrary rather, as it may be with truly humbled soules, 364. 365. what cannot stand with sound humiliation, 366

Hypoc

The Table.

Hypocritic what, 337. how an hypocrite may be knowne, 338. how hee may be cured of that dangerous disease, 340.

I.

Iesus what it signifies, 21. and what may be learned from it. 21

Images, whether all forbidden simply in the second Commandement, 105

Incarnation, who was incarnate, why, how and what may be learned from it, 26, 27

Inventions humane, whether all condemned and to be disallowed in and about the Service of God, 105

Judge, what is his dutie, 200

Judgement to be past by Christ, why, 57. upon whom, 56. how Christ will come, when and what use wee may make of it, 56, 57

Iustification what, 326. how a Christian may be comfortably perswaded this sentence is past on his side, 331.

K.

Kingdome, what is understood by it, as it is used in the Lords Prayer, 228. how that Kingdome is said to come, *ibid.* and why we are to pray for the comming of it, 229.

Law,

The Table.

L.

- L**aw, whether any one, can now perfectly keepe the morrall Law, and why it was given, 211
Lawyer, what is his dutie, 199. while a man goes to law with his brother, what is to be observed, 209
Life, what is Life everlasting, wherein it consists, and what it is to beleeve it, 88. what a man must doe to attaine everlasting Life, 89. when is it wrought in the Elect, and how may a man know, whether it be begun in him, 90. what use may be made of the 12 Article, 93
Lord, what is the meaning of it, when Christ is called so, and what we may learne from it, 35

M.

- M**agistrates, what is their duty, 131 and wherein they usually offend, 140
Masters their dutie what, 138. and wherein they offend, 146
Mary the blessed Virgin and mother of our most blessed Saviour, described, 39
Marrimony, what a man must doe, that would use it as, and finde it a remedy, 171
edi-

The Table.

Meditation, what, 372. a sacramentall
employment most seasonable and
u'sfull, 371. of what we must medi-
tate, 374. now for the manner, 375
what lets are there to be remooved,
376. what helps to be used, 377
what fruits and benefits issue from
it, which may serve as motives to
excite unto practice, 379
Ministers, what is their dutie, 132. and
wherein they usually offend, 141
Murder, what it is, 151. how many
sorts of murder are there, 152.
and how many wayes it is or
may be committed, 153. who are
most guilty of this hainous sin, 155.

N.

Name of God, what is meant by it,
in the third Commandement,
109. what it is to take it in vaine,
110. and why none should do so, 111
Name of God, in the Lords Prayer,
what is understood by it, 221. how it
is prophaned and polluted, 224
Names, to whom it belongs to give
them unto children, when they are
given and why, 5. what ought to be
avoyded in giving names, 6

P.

Parents their dury, 136. and where-
in they offend, 145
People

The Table.

People their dutie to their Pastour,
133. and wherein they usually of-
fend, 142

Pontius Pilate, why Christ suffered un-
der him, being a Romane Iudge, 74

Promise of sureties in Baptisme, for in-
fants, whether it be not rash and
dangerous, 10, 11

Prayer, what, 212. what is required in
him, that would pray with successe,
213. when men must pray, where
and why, 214

two cases touching distractions in
prayer and delay of hearing, 215,

216. how men must pray, 217. where
and in the pages following, *ad p.*

289. you may finde a brieffe expo-
sition of the Lords Prayer, gather-
red out of most approved authors.

how we are to conceive of God in
prayer, 217. to order and termi-
nate the understanding, so as wee
may not proove offensive in our
conceits to that infinite being.

Petition the first, why we are to pray
so in the first place, 221. what it is

to hallow the name of God, 222
how it is hallowed by men, 223

what is required in a Christian, that
he may doe it, 225. what is desired

in this Petition, 222. what doth it
presuppose in men, 224. what finnes

doe we pray against in it, and what
may be learned from it, 226

Petition

The Table.

Petition the second, what is the meaning of it in generall, 227. what is desired therein, 229. what doth it presuppose, 230. what must we doe besides, that it may come, 231. what use may be easily made of it, 232

Petition the third, what is the meaning of it, 233. how the will of God is done by Angels and separated soules in heaven, 236. what it is we pray for in that Petition, 236. why we are to pray so, 238. considering it cannot be in this life attained, 236 what this petition doth presuppose, and what we must doe that it may be granted, 239. what finnes are therein prayed against and what may bee learned from the whole, 240

Petition the fourth, what is the meaning of it, 242. why our blessed Saviour mentions bread and bread only, 243. after what manner we are to pray for bread with all temporall blessings, 245. and whether a Christian may not lawfully pray and provide for the time future; and upon what conditions, 246. what it is we pray for in that petition, 247. what we must doe that it may be granted, 248. most thinke there is nothing required but to pray: never caring to know whether they be heard.

The Table.

heard or no. what may be learned
from it, 149

Petition the fifth, what is the meaning
of it, 250. what is understood by
trespasses, 251. what it is to forgive
trespasses and what is desired in that
petition, 252. why we are so earnestly
to desire pardon, 253. and what
may be learned from it, *ibid.* what
conditions are to be observed, that
that it may be granted, 225. if all
trespasses must be forgiven freely,
how can men goe to law for tres-
passes, 257. what use may be made
of that condition, *ibid.*

Petition the sixth, what is the sum of it,
298. what is desired in that petition,
263. why must we pray so earnestly
against temptation, 264. what we
must doe that our desire may be
granted, *ibid.* three cases of consci-
ence touching temptation, 265,
266, 267. and what may be learned
from the whole petition, 267

Petition the seventh, what is the mea-
ning of it, 268. what is therein
chiefly desired, 271. why we are to
pray for such a deliverance, *ibi.* how
God doth deliver, 272. what that
petition doth presuppose, 273. what
we must doe more then pray, to ob-
taine our desire, 274. a case of con-
science answered, *ibid.*
what may be learned from the
petition

The Table.

petition explained, 275. for the rest, see conclusion, and the word (*Amen*)

Lords Prayer, whether a prayer to be used or a forme only, 287. whether Christians bee tyed to that forme, and how, 288. whether it be prayer when it is read, *ibid* what may be generally observed from the whole prayer, 290. whether a man observing such wholesome rules, may be assured of hearing, 289

R.

Redemption, what, 308. who is the Redeemer, *ibid*. whether all were redeemed, 309. from what the Elect were redeemed, and to what end, 309, 310

Regeneration, what, 323. how, by whom and when wrought, *ibid*. whether all be not regenerate, in, and by Baptisme, 325. how a Christian may be comfortably perswaded of his regeneration, 327

Religion, what, 335

Repentance, what, 347. how a man may know, whether he hath truly repented, *ibid*. whether a man can truly repent of any, yet continue wilfully in one? 348. whether he may repent of a sinne truly, fall into the same againe & yet after repent, 349
how

The Table.

- how it is wrought in men, and what
are most contrary to it, 350
Resolution, what and how necessary,
367
Resurrection, of Christ, what it was,
and how he was raised? 45. why,
and when? 46. what use may bee
made of it, 47
Resurrection of Saints, what it is, and
what to beleve it? 82. why must
men be raised, when and what use
may be made of it? 84, 85. how a
Christian may be assured of his re-
surrection to life, 86

S.

- S**acrament, what it is, 291. how ma-
ny things are required to make
a Sacrament, *ibid.* why Christ left
Sacraments in his Church, 292
when is a Sacrament rightly used,
293. what wicked men receive in the
Sacrament, 294
Saints, who are so indeed, and why cal-
led so, 70, 71
Salvation, whar, 340. and how it may
be attained, 341
Sanctification, whar, 328. the parts of
it, 329. how a Christian may dis-
cerne this worke to bee begun in
him, 330
Servants their duty, 139. and wherein
they offend, 147
Sinne what it is, and of how many
forts,

The Table.

- forts, 76. what remission of sinne is, and what it is to beleve it, 77. who can forgive sin & how they are said to forgive, 78. how sinne is remitted, how a man may get remission and be assured of it, 79. what use may be made of that Article, 80
- Sitting of Christ at the right hand of God, what it is and why, 51. for whom doth Christ intercede and how a man may be perswaded of his intercession for him in particular, 52. what use may be made of it, 53
- Sonne of God, why Christ is called so, and how, 23. and what wee may learne from it, *ibid.*
- Subjects what is their duty, 131. and wherein they offend, 141
- Schoole masters their duty, 133. and wherein they offend, 142. Schollers their dutie, 134. and wherein they usuallly offend, 143
- Sufferings of Christ, what they were, under whom, why, and what may be learned from them, 32, 33, 34, 35
- Supper of the Lord, what it is, and why to be received often, 295. whether the administration doth ever necessarily require preaching of the Word, in the usuall acceptation, 296. why it was ordained, *ibid.* what it is men feed upon there, 292. and what it is that is nourisht, *ibid.* what change there is in the elements, *ib.*
why

The Table.

why men ought to come to this Supper, 299. who are they that may be admitted, 300. whether it be necessary that men come fasting, 301. who receive benefit there, and how a man may know whether hee hath any spirituall life in him or not, 302. what is required in men before they come, 303. suppose after examination, a man finde himself unfit, what must he then do, 351
Symony, which is a civill purchase of spirituall gifts, and cures with money or money worth, 141, 142

T.

THeft, what, 178. how many sorts, 179.
Temptation, what is meant by it, 259. what it is to bee lead into temptation, *ibid.* how we are lead, and by whom, 260. how God can lead into temptation, and yet be no author of sinne, 261. why he doth suffer his to be lead into temptation, 262. some cases about temptation, 265, 266, 267.

W.

Will of God, what we understand by it in the Lords Prayer, 234. when is it said to be done, 235
Wit-

The Table.

Witnesse, what it is to beare false witnesse, 190. what mooves men commonly to doe so, 191. what must be doe, that hath so sinned, 195. what is the duty of a witnesse, 199
Wives, their duty, 135. and wherco they may offend, 144

*Live well, to dye never,
Dye well, to live ever.*

Αὐτὸν οὐκ ἴσταν ἡ ἀκούσιτος Ζεὺς ἵνα γινώσκωσιν οὐ τὸν
μῦθον ἀλλὰ θεῶν θεῶν, καὶ οὐ ἀπὸ ψεύσεως ἰσθῆναι
ἄσθεν. Ioh. 17. 3.

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