





Division

Section

SCA
1059

T H E
 C O N F E S S I O N
 O F
 F A I T H

First agreed upon by the
 of Divines at *Westminster*

*And now appointed by the General Assembly
 the Kirk of Scotland, to be a part of
 unity in Religion between the Kirks of
 the three Kingdoms.*

C H A P. I.

Of the Holy Scripture.

ALTHO' the Light of Nature, and
 the Works of Creation and Provi-
 dence, do so far manifest the Good-
 ness, Wisdom, and Power of God,

The Confession of Faith.

Men inexcusable *a*, yet are they not
to give that Knowledge of God and
which is necessary unto Salvation *b*.
It pleased the Lord, at sundry times,
and in divers manners, to reveal himself, and to
show his Will unto his Church *c*, and af-
ter that he had by all possible wayes
the better preserving and propagat-
ing of the truth, and for the more sure Establish-
ment and Comfort of the Church against the
Opposition of the Flesh, and the Malice of Sa-
tan of the World, to commit the same
unto Writing *d*; which maketh the holy
Scriptures to be most necessary *e*; those former
ways of God's revealing his Will unto his Peo-
ple are now ceased *f*.

a Rom. 1. 19, 20. *Psal.* 119.
b 1. 32. *with ch.* 2. 1. *b* 1 *Cor.* 1.
c 2. 13, 14. *c* *Heb.* 1. 1. *d* *Prov.* 22.
21. *Luke* 1. 3, 4. *Rom.* 15. 4. *Mat.* 4.
10. *Isa.* 8. 19, 20. *e* 2 *Tim.* 3. 15. 2 *Pet.*
f *Heb.* 1. 1, 2.

Under the name of the holy Scripture, or
Word of God written, are now contained all
the Books of the Old and New Testament,
which are these ;

OF THE

Old Testament.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
I. Samuel,
II. Samuel,
I. Kings,
II. Kings,
I. Chronicles,
II. Chronicles,
Ezra,
Nehemiah,
Esther,
Job,
Psalms,
Proverbs,

Ecclesiastes,
The Song of Songs,
Isaiah,
Jeremiah, ^{revis}
Lamentations; and the
Ezekiel, ^{revis} cacy of the
Daniel, the Confes
Hosea, ^{revis} sole, (which
Joel, ^{revis} discovery it
Amos, ^{revis} ration, the
Obadiah, ^{revis} the
Jonah,
Micah,
Nahum;
Habakkuk,
Zephaniah,
Haggai,
Zechariah,
Malachi.

OF THE
New Testament.

The GOSPELS according to

M *Matthew,*
Mark,
Luke,
John

the Apostles,
to the Ro-

mans,
Corinthians,

Galatians,
Philippians,
Colossians,
I. *Thessalonians,*

II. *Thessalonians,*

I. *To Timothy,*

II. *Timothy,*

To Titus,

To Philemon,

The Epistle to the Hebrews,

The Epistle of James.

The first and second Epistles of Peter,

The first, second, & third Epistles of John,

The Epistle of Jude,

The Revelation of John.

All which are given by Inspiration of God, to be the Rules of Faith and Life g.

g *Luke 16. 29, 31. Ephes. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.*

III. The Books commonly called *Apocrypha*, not being of Divine Inspiration, are no Part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwise approved or made use of, than other human Writings h. *h Luke 24. 27, 44.*

1. 2. 2 Pet. 1. 21.

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IV. The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any Man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God i.

i 2 Pet 1. 19, 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thess. 2. 13.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend Esteem of the holy Scripture; and the Heaviness of the Matter, the Efficacy of the Doctrine, the Majesty of the Style, the Consistency of all the Parts, the Scope of the whole, (which is to give all glory to God) the full Discovery it makes of the only way of Man's Salvation, the many other incomparable Excellencies, and the intire Perfection thereof, are Arguments, whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding our full Persuasion and Assurance of the infallible Truth and Divine Authority thereof, is from the inward Work of the holy Spirit, bearing Witness by and with the Word in our Hearts l.

k 1 Tim. 3. 15. l 1 John 2. 20, 27. John 16. 13, 14. 1 Cor. 2. 10, 11, 12. Isa. 59. 21.

VI. The whole Counsel of God, concerning all things necessary for his own Glory, Man's Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary Consequence may be deduced from Scripture:

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unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of Men *m*: Nevertheless we acknowledge the inward Illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word *n*: And that there are some Circumstances concerning the Worship of God, and Government of the Church common to human Actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed *o*.

m 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thess. 2. *n* John 6. 45. 1 Cor. 2. 9, 10, 11, 12. *o* 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*, yet those Things which are necessary to be known, believed and observed for Salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of the ordinary Means, may attain unto a sufficient understanding of them *q*.

p 2 Pet. 3. 16. *q* Psal 119. 105, 130.

VIII. The old Testament in Hebrew (which was the native Language of the People of God of old) and the new Testament in Greek (which at the time of the writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular Care

and

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and Providence kept pure in all Ages, are therefore Authentical *r*; so as in all Controversies of Religion the Church is finally to appeal unto them *s*. But because these original Tongues are not known to all the People of God, who have Right unto and Interest in the Scriptures, and are commanded in the Fear of God, to read and search them *t*, therefore they are to be translated into the vulgar Language of every Nation unto which they come *u*, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through Patience and Comfort of the Scriptures may have Hope *x*.

r Mat. 5. 18. *s* Isa. 8. 20. *Acts* 15. 15. *John* 5. 39, 46 *t* *John* 5. 39. *u* *1 Cor.* 14. 6, 9, 11, 12, 24, 27, 28. *w* *Col.* 3. 16 *x* *Rom.* 15. 4.

IX. The infallible Rule of Interpretation of Scripture is the Scripture it self; and therefore when there is a Question about the true and full Sense of any Scripture (which is not manifold, but one) it must be searched and known by other Places that speak more clearly *y*.

y *2 Pet.* 1. 20, 21. *Acts* 15. 15, 16.

X. The supreme Judge by whom all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of ancient Writers, Doctrines of Men, and private Spirits are to be examined, and in whose Sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture *z*.

z *Mat.* 22. 29, 31. *Eph.* 2. 20. with *Acts* 28. 25.

C H A P. II.

of GOD, and of the holy Trinity.

I. **T**HERE is but one only *a* living and true God *b*, who is infinite in being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without Body, Parts *f*, or Passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the Council of his own immutable and most righteous Will *r*, for his own Glory *s*, most loving *t*, gracious, merciful, long suffering, abundant in Goodness, in Truth, forgiving Iniquity, Transgression and Sin *u*, the Rewarder of them that diligently seek him *w*, and with a most just and terrible in his Judgments *x*, hating all Sin *y*, and who will by no means clear the guilty *z*.

a Deut. 6. 4. 1 Cor. 8. 4, 6. *b* 1 Thess. 1. 9. Jer. 10. 10. *c* Job 11. 7, 8, 9. & 26. 14. *d* John 4. 24. *e* 1 Tom. 1. 17. *f* Deut. 4. 15, 16. John 4. 24. with Luke 24. 39. *g* Acts 14. 11, 15. *h* Jam. 1. 17. Mal. 3. 6. *i* 1 Kings 8. 27. Jer. 23. 23, 24. *k* Psal. 90. 2. 1 Tim. 1. 17. *l* Psal. 145. 3. *m* Gen. 17. 1. Rev. 4. 8. *n* Rom. 16. 27. *o* Isa. 6. 3. Rev. 4. 8. *p* Psal. 115. 3. *q* Exod. 3. 14. *r* Eph. 1. 11. *s* Prov. 16. 4. Rom. 11. 36. *t* 1 John 4. 8, 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Neh. 9. 22, 23. *y* Psal. 5. 5, 6. *z* Nah. 1. 2, 3. Exod.

II. God hath all Life *a*, Glory *b*, Goodness *c*, Blessedness *d*, in and of himself, and is alone and unto himself all-sufficient, not standing need of any Creatures which he hath made nor deriving any Glory from them *f*, but only manifesting his own Glory, in, by, unto, and upon them. He is the alone Fountain of all Being; of whom, through whom, and to whom are all things *g*; and hath most sovereign Dominion over them; to do by them, for them, or upon them, whatsoever himself pleaseth *h*. In his Sight all things are open and manifest *i*, his Knowledge is infinite, infallible, and independent upon the Creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his Counsels, in all his Works, and in all his Commands *m*. To him is due from Angels and Men, and every other Creature, whatsoever Worship, Service or Obedience he is pleased to require of them *n*.

a John 5. 26. *b* Acts 7. 2. *c* Psal. 119. 68.
d 1 Tim. 6. 15. Rom. 9. 5. *e* Acts 17. 24, 25.
f Job 22. 2. 3. *g* Rom. 11. 36. *h* Rev. 4. 11.
 1 Tim. 6. 15. Dan, 4. 25, 35. *i* Heb. 4. 13. *k* Rom.
 11. 33, 34. Psal, 147. 5. *l* Acts 15. 18. Ezek. 11.
 5. *m* Psal. 145. 17. Rom. 7. 12. *n* Rev. 5. 12,
 13, 14.

III. In the Unity of the Godhead there be three Persons of one Substance, Power, and Eternity; God the Father, God the Son, and

God the holy Ghost *o*. The Father is of none, neither begotten nor proceeding: The Son is eternally begotten of the Father *p*: The Holy Ghost eternally proceeding from the Father and the Son *q*.

o 1 *John* 5. 7. *Mat.* 3. 16, 17. *Matth.* 28. 19.
2 Cor. 13. 14. *p* *John* 1. 14, 15. *q* *John* 15. 26.
Gal. 4. 6.

C H A P. III.

Of God's Eternal Decree.

I. **G**OD from all Eternity did, by the most wise and holy Counsel of his own Will, freely and unchangeably ordain whatsoever comes to pass *a*; yet so, as thereby neither is God the Author of Sin *b*, nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of second Causes taken away, but rather established *c*.

a *Eph.* 1. 11. *Rom.* 11. 33. *Heb.* 6. 17. *Rom.* 9. 15, 18. *b* *James* 1. 13, 17. 1 *John* 1. 5. *c* *Acts* 2. 23. *Mat.* 17. 12. *Acts* 4. 27, 28. *John* 19. 11. *Prov.* 16. 33.

II. Altho God knows whatsoever may or can come to pass upon all supposed Conditions *d*, yet hath he not decreed any thing, because he forefaw

d *Acts* 15. 18. 1 *Sam.* 23. 11, 12. *Mat.* 11. 23.

forefaw it as future, or as that which would come to pafs upon fuch Conditions *e*.

e Rom. 9. 11, 13, 16, 18.

III. By the Decree of God, for the Manifeftation of his Glory, fome Men and Angels *f* are predeftinated unto everlasting Life, and others fore-ordained to everlasting Death *g*.

f 1 Tim. 5. 21. Mat. 25. 41. g Rom. 9. 22, 23. Ephes. 1. 5, 6. Prov. 16. 4.

IV. Thefe Angels and Men thus predeftinated and fore-ordained, are particularly and unchangeably designed, and their Number fo certain and definite, that it cannot be either increased or diminished *h*.

h 2 Tim. 2. 19. John 13. 18.

V. Thofe of Mankind that are predeftinated unto Life, God, before the Foundation of the World was laid, according to his eternal and immutable Purpofe, and the fecret Counfel and good Pleafure of his Will, hath chofen in Chrift unto everlasting Glory *i*, out of his meer free Grace, and Love, without any Forefight of Faith or good Works; or perfeverance in either of them; or any other thing in the Creature; as Conditions or Caufes moving him thereunto *k*, and all to the Praise of his glorious Grace *l*.

i Ephes. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Theff. 5. 9. k Rom. 9. 11, 13, 16. Ephes. 1. 4, 9. l Ephes. 1. 6, 12.

VI. As God hath appointed the Elect unto Glory, fo hath he, by the eternal and moft free Purpofe

pose of his Will, fore-ordained all the means thereunto *m*. Wherefore they who were elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto Faith in Christ, by his Spirit working in due Season, are justified, adopted, sanctified *o*, and kept by his Power through Faith unto Salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the Elect only *q*.

m 1 *Pet.* 1. 2. *Eph.* 2. 4, 5. *Eph.* 1. 10. 2 *Theff.* 2. 13. *n* 1 *Theff.* 5. 9, 10. *Tit.* 2. 14. *o* *Rom.* 8. 3. *Eph.* 1. 5. 2 *Theff.* 2. 13. *p* 1 *Pet.* 1. 5. *q* *Job* 17. 9. *Rom.* 8. 28 to the end. *John* 6. 64, 65. *John* 10. 26. and 8. 47. 1 *John* 2. 19.

VII. The rest of Mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth, or withholdeth Mercy as he pleaseth, for the Glory of his Sovereign Power over his Creatures, to pass by, and to ordain them to Dishonour and Wrath for their Sin to the Praise of his glorious Justice *r*.

r *Mat.* 11. 25, 26. *Rom.* 9. 17, 18, 21, 22. 2 *Tim.* 2. 19, 20. *Jude* 4. 1 *Pet.* 2. 8.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special Prudence and Care *s*, that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may from the Certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford mat-

ter
s *Rom.* 9. 20. *Rom.* 11. 33. *Deut.* 29. 29. *t* 2 *Pet.* 1. 10.

harden themselves, even under those means which God useth for the softning of others *b*.

b *Exod.* 7. 3. with *Exod.* 8. 15, 32. *2 Cor.* 2. 15, 16. *Isa.* 8. 14. *1 Pet.* 2. 7, 8. *Isa.* 6. 9, 10. *Acts* 28. 26, 27.

VII. As the Providence of God doth in general reach to all Creatures, so, after a more special manner it taketh Care of his Church, and disposeth all things to the good thereof *c*.

c *1 Tim.* 4. 10. *Amos* 9. 8, 9. *Rom.* 8. 28. *Isa.* 43. 3, 4, 5, 14.

C H A P. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

I. **O**Ur first Parents being seduced by the Subtility and Temptation of Satan, sinned in eating the forbidden Fruit *a*. This their Sin God was pleased according to his wise and holy Counsel, to permit, having purposed to order it to his own Glory *b*.

a *Gen.* 3. 13. *2 Cor.* 11. 3. *b* *Rom.* 11. 32.

II. By this Sin they fell from their original Righteousness and Communion with God *c*, and so became dead in Sin *d*, and wholly defiled in all the Faculties and Parts of Soul and Body *e*.

c *Gen.* 3. 6, 7, 8. *Eccl.* 7. 29. *Rom.* 3. 23.

d *Gen.* 2. 17. *Eph.* 2. 1. *e* *Tit.* 1. 15. *Gen.* 6. 5. *Jer.* 17. 9. *Rom.* 3. 10, to 19.

III. They

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III. They being the Root of all Mankind, the Guilt of this Sin was imputed *f*, and the same Death in Sin and corrupted Nature, conveyed to all their Posterity descending from them by ordinary Generation *g*.

f Gen 1. 27, 28. & 2. 16, 17. Acts 17. 26. Rom. 5. 12, 15, 16, 17, 18, 19. 1 Cor. 15. 21, 22, 45, 49. *g* Psal. 51. 5. Gen 5. 3. Job 14. 4. & ch. 15. 14.

IV. From this original Corruption whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual Transgressions *k*.

h Rom. 5. 6. & 8. 7. & 7. 18. Col. 1. 21. *i* Gen. 6. 5. & 8. 21. Rom. 3. 10, 11, 12. *k* James 1. 14, 15. Eph. 2. 2, 3. Mat. 15. 19.

V. This Corruption of Nature during this Life, doth remain in those that are regenerated *l*; and although it be through Christ pardoned and mortified, yet both it self and all the Motions thereof are truly and properly Sin *m*.

l 1 John 1. 8, 10. Rom. 7. 14, 17, 18, 23. Ja. 3. 2. Prov. 20. 9. Eccles. 7. 29. *m* Rom. 7. 5, 7, 8, 25. Gal. 5. 17.

VI. Every Sin, both original and actual, being a Transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own Nature bring Guilt upon the Sinner *o*, whereby he is bound over to the Wrath of God *p*, and Curse of the Law *q*, and so made subject to Death *r*,

with

n 1 John 3. 4. *o* Rom. 2. 15. *p* Eph. 2. 3. *q* Gal. 3. 10. *r* Rom. 6. 23.

With all Miseries spiritual *s*, temperal *t*, and eternal *u*.

s Ephes. 4. 18. *t*. Rom. 8. 20. Lam. 3. 39.
u Mat. 25. 41. 2 Thes. 1. 9.

C H A P. VII.

Of God's Covenant with Man.

I. **T**HE Distance between God and the Creatures is so great, that altho' reasonable Creatures do owe Obedience unto him as their Creator, yet they could never have any Fruition of him as their Blessedness and Reward, but by some voluntary Condescension on God's part, which he hath been pleased to express by way of Covenant *a*.

a Isa. 40. 13, 17. Job 9. 32, 33. 1 Sam. 2. 25. Psal. 113. 5, 6. and 100. 2, 3. Job 22. 2, 3. and 35. 7, 8. Luke 17. 10. Acts 17. 24, 25.

II. The first Covenant made with Man was a *Covenant of Works* *b*, wherein Life was promised to *Adam*, and in him to his Posterity *c*, upon condition of perfect and personal Obedience *d*.

b Gal 3. 12. *c* Rom. 10. 5. and 5. 12, to 20. *d* Gen. 2. 17. Gal. 3. 10.

III. Man by his Fall having made himself incapable of Life by that Covenant, the Lord was pleased to make a Second *e*, commonly called, *The Covenant of Grace*; wherein he freely offer-

B

ed

e Gal. 3. 21. Rom. 3. 20, 21. Gen. 3. 15. Is. 42. 6. *l*.

unto Sinners, Life and Salvation by Jesus Christ, requiring of them Faith in him, that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing and able to believe *g*.

f Mark 16. 15, 16. John 3. 16. Rom. 10. 6, 9. Gal. 3. 11. *g* Ezek. 36. 26, 27. John 6. 44, 45.

IV. This Covenant of Grace is frequently set forth in the Scripture by the Name of a Testament; in reference to the Death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20. 1 Cor. 11. 25.

V. This Covenant was differently administered in the time of the Law, and in the time of the Gospel: Under the Law it was administered by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the People of the *Jews*, all fore-signifying Christ to come *k*, which were for that time sufficient and efficacious, through the Operation of the Spirit, to instruct and build up the Elect in Faith in the promised *Messiah* *l*, by whom they had full Remission of Sins, and eternal Salvation, and is called, The *Old Testament* *m*.

VI. Un-

i 2 Cor. 3. 6, 7, 8, 9. *k* Heb. 8. 9, 10. ch. Rom. 4. 11. Col. 2. 11, 12. 1 Cor. 5. 7. *l* 1 Cor. 10. 1, 2, 3, 4. Heb. 11. 13. John 8. 56. *m* Gal. 3. 7, 8. 5. 14.

VI. Under the Gospel, when Christ the Substance *n* was exhibited, the Ordinances in which his Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments, Baptism and the Lord's-Supper *o*; which, tho' fewer in Number, and administred with more Simplicity, and less outward Glory, yet in them it is held forth in more Fulness, Evidence, and spiritual Efficacy *p*, to all Nations, both *Jews* and *Gentiles q*, and is called, *The New Testament r*. There are not therefore two Covenants of Grace differing in Substance, but one and the same, under various Dispensations *f*.

n Col. 2. 17. o Mat. 28. 19, 20. I Cor. 11. 23, 24, 25. p Heb. 12. 22, to 28. Jer. 31. 33, 34. q Mat. 28. 19. Ephes. 2. 15, 16, 17, 18, 19. r Luke 22. 20. f Gal. 3. 14, 16. Rom. 3. 21, 22, 23, 30. Psal. 32. 1. Heb. 13. 8. Acts 15. 11.

C H A P. VIII.

Of Christ the Mediator.

I. **I**T pleased 'God, in his eternal purpose' to chuse and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir

B 2 of

a Isa. 42. 1. 1 Pet: 1. 19, 20. John 3. 16. 1 Tim. 2. 5. b Acts 3. 22. c Heb. 5. 5, 6. d Psal. 2. 6. Luke 1. 33. e Eph. 5. 23.

of all things *f*, and Judge of the World *g*, unto whom he did from all Eternity give a People to be his Seed *h*, and to be by him in time redeemed, called, justified, sanctified, and glorified *i*.

f Heb. 1. 2. *g* Acts 17. 31. *h* John 17. 6. Psal. 22. 30. Isa. 53. 10. *i* 1 Tim. 2. 6. Isa. 55. 4, 5. 1 Cor. 1. 30.

II. The Son of God, the second Person in the Trinity, being very and eternal God of one Substance, and equal with the Father, did, when the fulness of time was come, take upon him Man's Nature *k*, with all the essential Properties, and common Infirmities thereof, yet without Sin *l*, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin *Mary*, of her Substance *m*. So that two whole, perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joined together in one Person, without Conversion, Composition, or Confusion *n*. Which Person is very God and very Man, yet one Christ the only Mediator between God and Man *o*.

k John 1. 1, 14. 1 John 5. 20. Phil. 2. 6. Gal. 4. 4. *l* Heb. 2. 14, 16, 17. Heb. 4. 15. *m* Luke 1. 27, 31, 35. Gal. 4. 4. *n* Luke 1. 35. Col. 2. 9. Rom. 9. 5. 1 Pet. 3. 18. 1 Tim 3. 16. *o* Rom. 1. 3, 4. 1 Tim. 2. 5.

III. The Lord Jesus, in his Humane Nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure *p*, having in him all the Treasures of Wisdom and

Know-

p Psal. 45. 7. John 3. 34.

Knowledge *q* : in whom it pleased the Father that all Fulness should dwell *r*, to the end, that being holy, harmless, undefiled, and full of Grace and Truth *s*, he might be thoroughly furnished to execute the Office of a Mediator and Surety *t*, which Office he took not unto himself, but was thereunto called by his Father *u*, who put all Power and Judgment into his Hand, and gave him Commandment to execute the same *w*,

q Col. 2. 3. *r* Col. 1. 19. *s* Heb. 7. 26. John 1. 14. Acts 10. 38. Heb. 12. 24. & 7. 22. *u* Heb. 5. 4, 5. *w* John 5. 22, 27. Mat. 28. 18. Acts 2. 36.

IV. This Office the Lord Jesus did most willingly undertake *x*; which that he might discharge, he was made under the Law *y*, and did perfectly fulfil it *z*, endured most grievous Torments immediately in his Soul *a*, and most painful Sufferings in his Body *b*; was crucified, and died *c*; was buried, and remained under the Power of Death, yet saw no Corruption *d*; on the third day he rose from the dead *e* with the same Body in which he suffered *f* with which also he ascended into Heaven, and there sitteth at the right hand of his Father *g*, making Intercessi-

B 3

on *h*;

x Psal. 40. 7, 8. Heb. 10. 5, to 10. John 10. 18. Phil. 2. 8. *y* Gal. 4. 4. *z* Mat. 3. 15. & 5. 17. *a* Mat. 26. 37, 38. Luke 22. 44. Mat. 27. 46. *b* Mat. 26. 27. *c* Phil. 2. 8. *d* Acts 2. 23, 24, 27. & 3. 37. Rom. 6. 9. *e* 1 Cor 15. 3, 4 *f* John 20. 25, 27. *g* Mark 16. 19.

on *b*; and shall return to judge Men and Angels at the end of the World *i*.

b Rom. 8. 34. Heb. 9. 24. & 7. 25. *i* Rom. 14. 9, 10. Acts 1. 11. Acts 10. 42. Mat. 13. 40, 41, 42. Jude 6. 2 Pet. 2. 4.

V. The Lord Jesus, by his perfect Obedience, and Sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the Justice of the Father *k*, and purchased not only Reconciliation, but an everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

k Rom. 5. 19. Heb. 9. 14, 16. & 10. 14. Eph. 5. 2. Rom. 3. 25, 26. *l* Dan. 9. 24, 26. Col. 1. 19, 20. Eph. 1. 11, 14. John 17. 2. Heb. 9. 12, 15.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the Vertue, Efficacy, and Benefits thereof were communicated unto the Elect in all Ages successively, from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the Woman, which should bruise the Serpents Head; and the Lamb slain from the beginning of the World; being Yesterday, and to Day the same; and for ever *m*.

m Gal. 4. 4, 5. Gen. 3. 15. Rev. 13. 8. Heb. 13. 8.

VII. Christ in the Work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it self; yet by reason

of the Unity of the Person; that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

o Acts 20. 28. John 3. 13. 1 John 3. 16.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same *p*, making Intercession for them *q*, and revealing unto them, in and by the Word, the Mysteries of Salvation *r*, effectually persuading them by his Spirit to believe and obey, and governing their Hearts by his Word and Spirit *s*; overcoming all their Enemies by his Almighty Power and Wisdom, in such manner, and ways, as are most consonant to his wonderful and unsearchable Dispensation *t*.

p John 6. 37, 39. John 10. 15, 16. q 1 John 2. 1, 2. Rom. 8. 34. r John 15. 13, 15. Eph. 1. 7, 8, 9. John 17. 6. s John 14. 16. Heb. 12. 2. 2 Cor. 4. 13. Rom. 8. 9, 14. Rom. 15. 18, 19. John 17. 17. t Psal. 110. 1. 1 Cor. 15. 25, 26. Mal. 4. 2, 3. Col. 2. 15.

C H A P. IX.

Of Free Will.

I. **G**OD hath indued the Will of Man with that natural Liberty, that is neither forced, nor by any absolute Necessity of Nature determined to do Good or Evil *a*.

II. Man,

a Mat. 17. 12. James 1. 14. Deut. 30. 19.

II. Man, in his state of Innocency, had Freedom, and Power, to will and to do that which was good and well-pleasing to God *b*; but yet mutably; so that he might fall from it *c*.

b Eccles. 7. 29. Gen. 1. 26. c Gen. 2. 16, 17. Gen. 3. 6.

III. Man by his Fall into a state of Sin, hath wholly lost all Ability of Will to any spiritual Good accompanying Salvation *d*, so as a natural Man being altogether averse from that Good *e*, and dead in Sin *f*, is not able, by his own Strength, to convert himself, or to prepare himself thereunto *g*.

d Rom. 5. 6. Rom. 8. 7. Johns 15. 5. e Rom. 3. 10, 12. f Eph. 2. 1, 5. Col. 2. 13. g John 6. 44, 65. Ephes. 2. 2, 3, 4, 5. 1 Cor. 2. 14. Tit. 3. 3, 4, 5.

IV. When God converts a Sinner, and translates him into the state of Grace, he freeth him from his natural Bondage under Sin *h*; and by his Grace alone enables him freely to will and to do that which is spiritually good *i*; yet so as that by reason of his remaining Corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil *k*.

h Col. 1. 13. John 8. 34, 36. i Phil. 2. 13. Rom. 6. 18, 22. k Gal. 5. 17. Rom. 7. 15, 18, 19, 21, 23.

V. The Will of Man, is made perfectly and immutably free to Good, alone, in the state of Glory only *l*.

CHAP.

l Eph. 4. 13. Heb. 12. 23. John 3. 2. Jude 24.

C H A P. X.

Of Effectual Calling.

I. **A**LL those whom God hath predestinated unto Life, and those only he is pleased in his appointed and accepted time, effectually to call *a* by his Word, and Spirit *b*, out of that state of Sin and Death, in which they are by Nature, to Grace and Salvation by Jesus Christ *c*, enlightning their Minds spiritually and savingly to understand the things of God *d*, taking away their Heart of Stone, and giving unto them an Heart of Flesh *e*, renewing their Wills, and by his Almighty Power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*, yet so, as they come most freely, being made willing by his Grace *h*.

a Rom. 8. 30. & 11. 7. Eph. 1. 10, 11. *b* 2 Theff. 2. 13, 14. 2 Cor. 3. 3, 6. *c* Rom. 8. 2. Eph. 2. 1, 2, 3, 4, 5. 2 Tim. 1. 9, 10. *d* Acts 26. 18. 1 Cor. 2. 10, 12. Eph. 1. 17, 18. *e* Ezek. 36. 26. *f* Ezek. 11. 19. & 36. 27. Phil. 2. 13. Deut. 30. 6. *g* Eph. 1. 19. John 6. 44, 45. *h* Cant. 1. 4. Psal 110. 3. John 6. 37. Rom. 6. 16, 17, 18.

II. This effectual Call is of God's free and special Grace alone, not from any thing at all foreseen in Man *i*, who is altogether passive therein, until being quickned and renewed by the

i 2 Tim. 1. 9. Tit. 3. 4, 5. Eph. 2. 4, 5, 8, 9. Rom. 9. 11.

the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the Grace offered and conveyed in it *l*.

k 1 *Cor.* 2. 14. *Rom.* 8. 7. *Eph.* 1. 5. *1 John* 6. 37. *Ezek.* 36. 27. *John* 5. 25.

III. Elect Infants, dying in Infancy, are regenerated and saved by Christ, through the Spirit *m*, who worketh when, and where, and how he pleaseth *n*: So also are all other elect Persons, who are incapable of being outwardly called by the Ministry of the Word *o*.

m *Luke* 18. 15, 16. *Act*, 2. 38, 39. *John* 3. 3, 5. 1 *John* 5. 12. *Rom.* 8. 9. compared, *n* *John* 3. 1. *o* 1 *John* 5. 12. *Acts* 4. 12.

IV. Others not elected, altho' they may be called by the Ministers of the Word *p*, and may have some common Operations of the Spirit *q*, yet they never truly come unto Christ, and therefore cannot be saved *r*: much less can Men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent, to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess *s*. And, to assert and maintain, that they may, is very pernicious, and to be detested *t*.

C H A P.

p *Mat.* 22. 14. *q* *Mat.* 7. 22. & 13. 20, 21. *Heb.* 6. 4, 5. *r* *John* 6. 64, 65, 66. & 8. 24. *s* *Acts* 4. 12. *John* 14. 16. & 4. 22. & 17. 3. *Eph.* 2. 12. *t* 2 *John* 9. 10, 11. 1 *Cor.* 16. 22. *Gal.* 1. 6, 7, 8.

C H A P. XI.

Of Justification.

I. **T**HOSE whom God effectually calleth, he also freely justifieth *a*; not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing Faith itself, the Act of Believing, or any other Evangelical Obedience to them, as their Righteousness; but by imputing the Obedience and Satisfaction of Christ unto them *b*, they receiving and resting on him and his Righteousness by Faith, which Faith they have not of themselves, it is the Gift of God *c*.

a Rom 8. 30. & 3. 24. *b* Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. Rom. 13. 22, to 28. Tit. 3. 5, 7. Eph. 1. 7. Jer 23. 6. 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. Acts 10. 44. Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7, 8.

II. Faith, thus receiving and resting on Christ and his Righteousness, is the alone Instrument of Justification *d*; yet it is not alone in the Person justified, but it is ever accompanied with all other saving Graces and is no dead Faith, but worketh by Love *e*.

III. Christ

d John 1. 12. Rom. 3. 28. & 5. 1. *e* James. 2. 7, 22, 26. Gal. 5. 6.

III. Christ by his Obedience and Death, did fully discharge the Debt of all those that are thus justified, and did make a proper, real, and full Satisfaction *f*, to his Father's Justice on their behalf. Yet in as much as he was given by the Father for them *g*, and his Obedience and Satisfaction accepted in their stead *h*, and both freely, not for any thing in them; their Justification is only of free Grace *i*; that both the exact Justice, and rich Grace of God, might be glorified in the Justification of Sinners *k*.

f Rom. 5. 8, 9, 10, 19. 1 Tim. 2. 5, 6. Heb. 10. 10, 14. Dan. 9. 24, 26. Isa. 53. 4, 5, 6, 10, 11, 12. *g* Rom. 8. 32. *h* 2 Cor. 5. 21. Mat. 3. 17. Eph. 5. 2. *i* Rom. 3. 24. Eph. 1. 7. *k* Rom. 3. 26. Eph. 2. 7.

IV. God did from all Eternity, decree to justify all the Elect *l*, and Christ did in the Fulness of Time die for their Sins, and rise again for their Justification *m*; nevertheless, they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them *n*.

l Gal. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30. *m* Gal. 4. 4. 1 Tim. 2. 6. Rom. 4. 25. *n* Col. 17. 21, 22. Gal. 2. 16. Tit. 3. 4, 5, 6, 7.

V. God doth continue to forgive the Sins of those that are justified *o*; and altho' they can never fall from the State of Justification *p*, yet they may by their Sins fall under God's fatherly Displeasure, and not have the Light of his Countenance

o Mat. 6. 12. 1 John 1. 7, 9. 1 John 2. 1, 2. *p* Luke 22. 32. John 10. 28. Heb. 10. 14.

ance restored unto them, until they humble themselves, confess their Sins, beg Pardon, and renew their Faith and Repentance *q*.

q *Psal.* 89. 31, 32, 33. *Psal.* 51. 7, 8, 9, 10, 11, 12. *Psal.* 32. 5. *Mat.* 26. 75. *1 Cor.* 11. 30, 32. *Luke* 1. 20.

VI. The Justification of Believers under the Old Testament, was in all these respects one and the same with the Justification of Believers under the New Testament *r*.

r *Gal.* 3. 9, 13, 14. *Rom.* 4. 22, 23, 24. *Heb.* 13. 8.

C H A P. XII.

Of Adoption.

I. **A**LL those that are justified, God vouchsafeth in and for his only Son Jesus Christ, to make Partakers of the Grace of Adoption *a*, by which they are taken into the Number, and enjoy the Liberties and Priviledges of the Children of God *b*, have his Name put upon them *c*, receive the Spirit of Adoption *d*, have access to the Throne of Grace with Boldness *e*, are enabled to cry *Abba Father* *f*, are pitied *g*, protected *h*, provided for *i*, and chastned by him as by a Father,

a *Eph.* 1. 5. *b* *Gal.* 4. 4, 5. *Rom.* 8. 17. *John* 1. 12. *c* *Jer.* 14. 9. 2 *Cor.* 6. 18. *Rev.* 3. 12. *Rom.* 8. 15. *e* *Eph.* 3. 12. *Rom.* 5. 2. *f* *Gal.* 4. 6. *g* *Pf.* 103. 13. *h* *Prov.* 14. 26. *i* *Mat.* 6. 30, 32. *1 Pet.* 5. 7.

ther *k*, yet never cast off *l*, but sealed to the Day of Redemption *m*, and inherit the Promises *n*, as Heirs of everlasting Salvation *o*.

k Heb. 12. 6. *l* Lam. 3. 31. *m* Eph. 4. 30. *n* Heb. 6. 12. *o* 1 Pet. 1. 3, 4. Heb. 1. 14.

C H A P. XIII.

Of Sanctification.

I. **T**HEY who are effectually called and regenerated, having a new Heart, and a new Spirit created in them, are further sanctified really and personally through the Vertue of Christ's Death and Resurrection *a*, by his Word and Spirit dwelling in them *b*; the Dominion of the whole Body of Sin is destroyed *c*, and the several Lusts thereof are more and more weakned and mortified *d*, and they more and more quickned and strengthened in all saving Graces *e*, to the practice of true Holiness, without which no Man shall see the Lord *f*;

a 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. *b* John 17. 17. Eph. 5. 26. 2 Thess. 2. 13. *c* Rom. 6. 6, 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1. 11. Ephes. 3. 16, 17, 18, 19. *f* 2 Cor. 7. 1. Heb. 12. 14.

II. This Sanctification is throughout, in the whole Man *g*, yet imperfect in this Life; there abideth still some Remnants of Corruption in every

g 1 Thess. 5. 23.

every part *b*; whence ariseth a continual and irreconcilable War, the Flesh lusting against the Spirit, and the Spirit against the Flesh *i*.

b 1 *John* 1. 10. *Rom.* 7. 18, 23. *Phil.* 3. 1. 12. *i Gal.* 5. 17. 1 *Pet.* 2. 11.

III. In which War, altho' the remaining Corruption, for a time, may much prevail *k*, yet through the continual Supply of Strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*, and so the Saints grow in Grace *m*, perfecting Holiness in the Fear of God *n*.

k Rom. 7. 23. 1 *Rom.* 6. 14. 1 *John* 5. 4. *Eph.* 4. 15, 16. *m* 2 *Pet.* 3. 18. 2 *Cor.* 3. 18. *n* 2 *Cor.* 7. 1.

C H A P. XIV.

Of Saving Faith.

I. **T**HE Grace of Faith, whereby the Elect are enabled to believe to the saving of their Souls *a*, is the Work of the Spirit of Christ in their Hearts *b*, and is ordinarily wrought by the Ministry of the Word *c*; by which also, and by the Administration of the Sacraments and Prayer, it is encreased and strengthened *d*.

a Heb. 10. 39. *b* 2 *Cor.* 4. 13. *Eph.* 1. 17, 18, 19. *Eph.* 2. 8. *c Rom.* 10. 14, 17. *d* 1 *Pet.* 2. 2 *Acts* 20. 23. *Rom.* 4. 11. *Luke* 17. 5. *Rom.* 1. 17.

II. By this Faith a Christian believeth to be true, whatsoever is revealed in the Word, ^h _{ne}

the Authority of God himself speaking therein *e*, and acting differently upon that which each particular Passage thereof containeth; yielding Obedience to the commands *f*, trembling at the Threatnings *g*, and embracing the Promises of God for this Life, and that which is to come *h*. But the principal Acts of saving Faith are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and eternal Life, by virtue of the Covenant of Grace *i*.

e *John* 4. 42. *1 Theff.* 3. 13. *John* 5. 10. *Acts* 24. 14. *f* *Rom.* 16. 26. *g* *Isa.* 66. 2. *h* *Heb.* 11. 13. *1 Tim.* 4. 8. *i* *John* 1. 12. *Acts* 16. 31. *Gal.* 2. 20. *Acts* 15. 11.

III. This Faith is different in degrees, weak or strong *k*; may be often and many ways assailed and weakned, but gets the Victory *l*; growing up in many to the attainment of a full assurance through Christ, who is both the Author and Finisher of our Faith *n*.

k *Heb.* 5. 13, 14. *Rom.* 4. 19, 20. *Mat.* 8. 10. *Mat.* 6. 30. *l* *Luke* 22. 31, 32. *Eph.* 6. 16. *1 John* 5. 4, 5. *m* *Heb.* 6. 11, 12. *Heb.* 10. 22. *Col.* 2. 2. *n* *Heb.* 12. 2.

C H A P. XV.

Of Repentance unto Life.

I. **R**epentance unto Life, is an Evangelical Grace *a*, the Doctrine whereof is to be preached

a *Zech.* 12. 10. *Acts* 11. 18.

preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

b Luke 24. 47. Mark 1. 15. Acts 20. 21.

II. By it a Sinner, out of the Sight and Sense, not only of the Danger, but also of the Filthiness and Odioufness of his Sins, as contrary to the holy Nature, and righteous Law of God; and, upon the Apprehension of his Mercy in Christ to such as are penitent, so grieves for, and hates his Sins, as to turn from them all unto God *c*, purposing and endeavouring to walk with him in all the Ways of his Commandments *d*.

c Ezek. 18. 30, 31. & 36. 31. Isa. 30. 22. Psal. 51. 4. Jer. 31. 18, 19. Joel 2. 12, 13. Amos 5. 15. Psal. 119. 128. 2 Cor. 7. 11. *d* Psal. 119. 6, 59, 106. Luke 1. 6. 2 Kings 13, 25.

III. Although Repentance be not to be rested in, as any Satisfaction for Sin, or any cause of the Pardon thereof *e*, which is the Act of God's free Grace in Christ *f*, yet is it of such necessity to all Sinners, that none may expect Pardon without it *g*.

e Ezek. 36. 31, 32. & 16. 61, 62, 63. *f* Hof. 14. 2, 4. Rom. 3. 24. Eph. 1. 7. *g* Luke 13. 3, 5. Acts 17. 30, 31.

IV. As there is no Sin so small, but it deserves Damnation *h*, so there is no Sin so great, that it can bring Damnation upon those who truly repent *i*.

C 3

V. Men

h Rom. 6. 23. Rom. 5. 12. Mat. 12. 36. *i* Isa. 55. 7. Rom. 8. 1. Isa. 1. 16, 18.

V. Men ought not to content themselves with a general Repentance, but it is every Man's Duty to endeavour to repent of his particular Sins particularly *k*.

k Psal. 19. 13. Luke 19. 8. 1 Tim. 1. 13, 15.

VI. As every Man is bound to make private Confession of his Sins to God, praying for the Pardon thereof *l*, upon which, and the forsaking of them, he shall find Mercy *m*: So he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick Confession and Sorrow for his Sins, to declare his Repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

l Psal. 51. 4, 5, 7, 9, 14. & 32. 5, 6. *m* Prov. 28. 13. 1 John 1. 9. *n* James 5. 16. Luke 17. 3, 4. Josh. 7. 19. Psal 51. throughout. *o* 2 Cor. 2. 8.

C H A P. XVI.

Of good Works.

I. **G**OOD Works are only such as God hath commanded in his holy Word *a*; and not such as without the Warrant thereof are devised by Men out of blind Zeal, or upon any Pretence of good Intention *b*.

II. These

a Mic. 6. 8. Rom. 12. 2. Heb. 13. 21. *b* Mat. 15. 9. Isa. 29. 13. 1 Pet. 1. 18. Rom. 10. 2. John 16. 2. 1 Sam. 15. 21, 22, 23.

II. These good Works, done in Obedience to God's Commandments, are the Fruits and Evidences of a true and lively Faith *c*; and by them Believers manifest their Thankfulness *d*, strengthen their Assurance *e*, edify their Brethren *f*, adorn the Profession of the Gospel *g*, stop the Mouths of the Adversaries *h*, and glorify God *i*, whose wormanship they are, created in Christ Jesus thereunto *k*; that having their Fruit unto Holiness, they may have in the end, eternal Life *l*.

c Jam. 2. 18, 22. *d* Psal. 116. 12, 13. 1 Pet. 2. 9. *e* 1 John 2. 3, 5. 2 Pet. 1. 5, to 10. *f* 2 Cor. 9. 2. Mat. 5. 16. *g* Tit. 2. 5, 9, 10, 11, 12. 1 Tim. 6. 1. *h* 1 Pet. 2. 15. *i* 1 Pet. 2. 12. Phil. 1. 11. John 15. v. 8. *k* Eph. 2. 10. *l* Rom. 6. 22.

III. Their Ability to do good Works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the Graces they have already received, there is required an actual Influence of the same holy Spirit, to work in them to will and to do of his good Pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any Duty, unless upon a special Motion of the Spirit, but they ought to be diligent in stirring up the Grace of God that is in them *o*.

C 4

IV. They

m John 15. 4, 6. Ezek. 36. 25, 27. *n* Phil. 2. 13. & 4. 13. 2 Cor. 3. 5. *o* Phil. 2. 12. Heb. 6. 11, 12. 2 Pet. 1. 5, 10, 11. Isa. 64, 7. 2 Tim. 1. 6. Acts 26. 6, 7. Jude v. 21, 22.

IV. They who in their Obedience attain to the greatest Height which is possible in this Life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in Duty they are bound to do *p*.

p Luke 17. 10. Neh. 13. 22. Job 9. 2, 3. Gal. 5. 17.

V. We cannot, by our best Works, merit Pardon of Sin, or eternal Life at the Hand of God, by reason of the great Disproportion that is between them and the Glory to come; and the infinite Distance that is between us and God; whom, by them, we can neither profit nor satisfy for the Debt of our former Sins *q*, but when we have done all we can, we have done but our Duty, and are unprofitable Servants *r*; and because as they are good, they proceed from his Spirit *s*, and as they are wrought by us, they are defiled and mixed with so much Weakness and Imperfection, that they cannot endure the Severity of God's Judgment *t*.

q Rom. 3. 20. Rom. 4. 2, 4, 6. Ephes. 2. 8, 9. Tit. 3. 5, 6, 7. Rom. 8. 18. Psal. 16. 2. Job 22. 2, 3. & 35. 7, 8. *r* Luke 17. 10. *s* Gal. 5. 22, 23. *t* Isq. 64. 6. Gal. 5. 17. Rom. 7. 15, 18. Psal. 143. 2. Psal. 130. 3.

VI. Yet notwithstanding the Persons of Believers being accepted through Christ, their good Works also are accepted in him *u*; not as tho' they were in this Life wholly unblameable and

unre-

u Ephes. 1. 6. 1 Pet. 2. 5. Exod. 28. 38. Gen. 4. 4. with Heb. 11. 4.

unreproveable in God's Sight *w*; but that, looking upon them in his Son, is pleased to accept and reward that which is sincere, altho accompanied with many Weaknesses and Imperfections *x*.

w *Job* 9. 20. *Psal.* 143. 2. *x* *Heb.* 13. 20, 21. *2 Cor.* 8. 12. *Heb.* 6. 10. *Mat.* 25. 21, 23.

VII. Works done by unregenerate Men altho for the matter of them, they may be things which God commands, and of good Use both to themselves and others *y*; yet because they proceed not from a Heart purified by Faith *z*, nor are done in a right manner, according to the Word *a*, nor to a right end, the Glory of God *b*, they are therefore sinful, and cannot please God, or make a Man meet to receive Grace from God *c*. And yet their Neglect of them is more sinful and displeasing unto God *d*.

y *2 Kings* 10. 30, 31. *1 Kings* 22. 22, 29. *Phil.* 1. 15, 16, 18. *2 Gen.* 4. 5. *with Heb.* 11. 4. & 11. 6. *a* *1 Cor.* 13. 3. *Isa.* 1. 12. *b* *Matth.* 6. 2, 5, 16. *c* *Hag.* 2. 14. *Tit.* 1. 15. *Amos* 5. 21, 22. *Hos.* 1. 4. *Rom.* 9. 16. *Tit.* 3. 5. *d* *Psal.* 14. 4. & 36. 3. *Job* 21. 14, 15. *Mat.* 25. 41, to 45. & 23. 23.

C H A P. XVII.

Of the Perseverance of the Saints.

I. **T**HEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally, nor finally fall

away from the state of Grace: but shall certainly persevere therein to the End, and be eternally saved *a*.

a Phil. 1. 6. 2 Pet. 1. 10. John 10. 28, 29. 1 John 3. 9. 1 Pet. 1. 5, 9.

II. This Perseverance of the Saints depends not upon their own free Will, but upon the Immutability of the Decree of Election, flowing from the free and unchangeable Love of God the Father *b*; upon the Efficacy of the Merit and Intercession of Jesus Christ *c*; the abiding of the Spirit; and of the Seed of God within them *d*; and the Nature of the Covenant of Grace *e*; from all which ariseth also the Certainty and Infallibility thereof *f*.

b 2 Tim. 2. 18, 19. Jer. 31. 3. c Heb. 10. 10, 14. & 13. 20, 21. & 9. 12, to 15. Rom. 8. 33, to the end. John 17. 11, 24. Luke 22. 32. Heb. 7. 25. d John 14. 16, 17. 1 John 2. 27. 1 John 3. 9. e Jer. 32. 40. f John 10. 28. 2 Thess. 3. 3. 1 John 2. 19.

III. Nevertheless they may, through the Temptations of Satan, and of the World, the Prevalency of Corruption remaining in them, and the neglect of the Means of their Preservation, fall into grievous Sins *g*; and for a time continue therein *h*; whereby they incur God's Displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their Graces

and
g Mat. 26. 70, 72. 74. h Psal. 51. the Title & v. 14. i Isa. 64. 5, 7, 9. 2 Sam. 11. 27. k Eph. 30.

and Comforts *l*, have their Hearts hardened *m*, and their Consciences wounded *n*, hurt and scandalize others *o*, and bring temporal Judgments upon themselves *p*.

l Psal. 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. *m* Isa. 63. 17. Mark 6. 52. & 16. 14. *n* Psal. 32. 3, 4, & 51. 8. *o* Sam. 12. 14. *p* Psal. 89. 31, 32. 1 Cor. 11. 32.

C H A P. XVIII.

Of the Assurance of Grace and Salvation.

I. **A**LTHO Hypocrites, and other unregenerate Men, may vainly deceive themselves with false Hopes, and carnal Presumptions; of being in the Favour of God, and Estate of Salvation *a*, which Hope of theirs shall perish *b*: Yet such as truly believe in the Lord Jesus, and love him in Sincerity, endeavouring to walk in all good Conscience before him, may, in this Life be certainly assured that they are in the state of Grace *c*; and may rejoice in the Hope of the Glory of God, which Hope shall never make them ashamed *d*.

a Job 8. 13, 14. Mic. 3. 11. Deut. 29. 19. John 8. 41. *b* Mat. 7. 22, 23. *c* 1 John 2. 3. & 3. 14, 18, 19, 21, 24. & 5. 13. *d* Rom. 5. 2, 5.

II. This certainly is not a bare conjectural and probable Persuasion, grounded upon a fallible Hope *e*, but an infallible Assurance of Faith,

founded

e Heb. 6. 11, 19.

founded upon the divine Truth of the Promises of Salvation *f*; the inward Evidence of those Graces unto which those Promises are made *g*, the Testimony of the Spirit of Adoption witnesseth with our Spirits, that we are the Children of God *h*: which Spirit, is the earnest of our Inheritance, whereby we are sealed to the Day of Redemption *i*.

f Heb. 6. 17, 18. *g* 2 Pet. 1. 4, 5, 10, 11. 1 John 2. 3. & 3. 14. 2 Cor. 1. 12. *h* Rom. 8. 15, 16. *i* Eph. 3. 13, 14. & 4. 30. 2 Cor. 1. 21, 22.

III. This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long and conflict with many Difficulties, before he be Partaker of it *k*: Yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary Revelation, in the right Use of ordinary Means, attain thereunto *l*. And therefore it is the Duty of every one to give all Diligence to make his Calling and Election sure *m*, that thereby his Heart may be enlarged in Peace and Joy in the holy Ghost, in Love and Thankfulness to God, and in Strength and Cheerfulness in the Duties of Obedience, the proper Fruits of his Assurance *n*; so far is it from inclining Men to Loosness *o*.

IV. True

k 1 John 5. 13. Isa. 50. 10. Mark 9. 24. Psal. 88. throughout: & 77. 1. to 22. *l* 1 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3. 17, 18, 19. *m* 2 Pet. 1. 10. *n* Rom. 5. 1, 2, 5. Rom. 14. 17. & 15. 13. Eph. 1. 3, 4. Psal. 4. 6, 7. & 119. 22. *o* 1 John 2. 1, 2. Rom. 6. 1, 2. Tit. 2. 11, 12, 14. 2 Cor. 7. 1. Rom. 8. 1, 12. 1 John 3. 2, 3. Psal. 130. 4. 1 John 1. 6, 7.

IV. True Believers may have the Assurance of their Salvation divers ways shaken, diminished and intermitted, as by Negligence in preserving of it, by falling into some special Sin, which woundeth the Conscience, and grieveth the Spirit; by some sudden or vehement Temptation by God's withdrawing the Light of his Countenance, and suffering even such as fear him to walk in Darkness, and to have no Light *p*; yet are they never utterly destitute of that Seed of God, and Life of Faith, that Love of Christ and the Brethren; that Sincerity of Heart, and Conscience of Duty, out of which by the Operation of the Spirit, this Assurance may in due time be revived *q*, and by the which in the mean time they are supported from utter Despair *r*.

p Cant. 5. 2, 3, 6. Psal. 51. 8, 12, 14. Eph. 4. 30, 31. Psal. 77. 1, to 10. Mat. 26. 69, to 72. Psal. 31. 22. & 88. throughout, Isa. 50. 10. q 1 John 3. 9. Luke 22. 32. Job 13. 15. Psal. 73. 15. & 51. 8, 12. Isa. 50. 10. r Mich. 7. 7, 8, 9. Jer. 32. 40. Isa. 45. 7, 8, 9, 10. Psal. 22. 1. & 38. throughout.

C H A P. XIX.

Of the Law of God.

I. **G**OD gave to *Adam* a Law, as a Covenant of Works, by which he bound him, and all his Posterity to personal, entire, exact, and perpetual Obedience; promised Life upon the fulfilling, and threatned Death upon the breach

breach of it; and endued him with Power and Ability to keep it *a*.

a Gen. 1. 26, 27. with Gen. 2. 17. Rom. 2. 14, 15. & 10. 5. & 5. 12, 19. Gal. 3. 10, 12. Eccl. 7. 29. Job 28. 28.

II. This Law, after his Fall, continued to be a perfect Rule of Righteousness, and such as was delivered by God upon Mount *Sinai*, in ten Commandments, and written in two Tables *b*, the four first Commandments containing our Duty towards God, and the other six, our Duty to Man *c*.

b Jam. 1. 25. & 2. 8, 10, 11, 12. Rom. 13. 8, 9. Dent. 5. 32. & 10. 4. Exod. 34. 1. c Mat. 2. 37, to 40.

III. Beside this Law, commonly called *Moral*, God was pleased to give the People of *Israel*, as a Church under Age; Ceremonial Laws, containing several typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings and Benefits *d*, and partly holding forth divers Instructions of moral Duties *e*. All which ceremonial Laws are now abrogated under the New Testament *f*.

d Heb. 9, chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17. *e* 1 Cor. 5. 7. 2 Cor. 6. 1, 7. Jude v. 23. *f* Col. 2. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16.

IV. To them also, as a Body politick, he gave sundry Judicial Laws, which expired together with the state of that People not obliging any

other now, further than the general Equity thereof may require *g*.

g *Exod.* 31, *chap. Exod.* 33. 1, to 29. *Gen.* 40. 10. with *1 Pet.* 2. 13, 14. *Mat.* 5. 17. with *ver.* 38, 39. *1 Cor.* 9. 8, 9, 10.

V. The Moral Law doth for ever bind all, as well justified Persons as others, to the Obedience thereof *h*: and that not only in regard of the Matter contained in it, but also in respect of the Authority of God the Creator, who gave it *i*. Neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation *k*.

h *Rom.* 13. 8, 9, 10. *Eph.* 6. 2. *1 John* 2. 3, 4, 7, 8. *i* *James* 2. 10, 11. *k* *Mat.* 5. 17, 18, 19. *James* 2. 8. *Rom.* 3. 31.

VI. Altho true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned *l*, yet it is of great use to them, as well as to others, in that as a Rule of Life informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly *m*; discovering also the sinful Pollutions of their Nature, Hearts and Lives *n*; so as examining themselves thereby, they may come to further Conviction of, Humiliation for, and Hatred against Sin *o*, together with a clear Sight of the need they have of Christ, and the Perfection

l *Rom.* 6. 14. *Gal.* 2. 16. *Gal.* 3. 13. *Gal.* 4. 4, 5. *Acts* 13. 39. *Rom.* 8. 1. *m* *Rom.* 7. 12, 22, 25. *Psal.* 119. 4, 5, 6. *1 Cor.* 7. 19. *Gal.* 5. 14, to the 23. *n* *Rom.* 7. 7. *Rom.* 3. 20. *o* *James* 1. 2. 24, 25. *Rom.* 7. 9, 14, 24.

fection of his Obedience *p*. It is likewise of Use to the Unregenerate, to restrain their Corruptions, in that it forbids Sin *q*, and the Threatnings of it serve to shew what even their Sins deserve; and what Afflictions in this Life they may expect for them; altho freed from the Curse thereof threatned in the Law *r*. The Promises of it in like manner shew them God's Approbation of Obedience, and what Blessings they may expect upon the Performance thereof *s*, altho not as due to them by the Law, as a Covenant of Works *t*. So as a Man's doing Good, and refraining from Evil, because the Law encourageth to the one, and deterreth from the other, is no Evidence of his being under the Law and not under Grace *u*.

p Gal. 3. 24. Rom. 7. 24, 25. Rom. 8. 3, 4. q Jam. 2. 11. Psal. 119. 101, 104, 128. r Ezra 9. 13, 14. Psal. 89. 30, to 34. s Levit. 6. 1, to 14. with 2 Cor. 6. 16. Ephes. 6. 2, 3. Psal. 37. 11. Mat. 5. 5. Psal. 19. 11. t Gal. 2. 16. Luke 17. 10. u Rom. 6. 12, 14. 1 Pet. 3. 8, to 12. with Psal. 34. 12, to the 17. Heb. 12. 28, 29.

VII. Neither are the fore-mentioned Uses of the Law contrary to the Grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing and enabling the Will of Man to do that, freely and chearfully, which the Will of God revealed in the Law requireth to be done *x*.

w Gal. 3. 21. x Ezek. 36. 27. Heb. 8. 10. with Jer. 31. 33.

C H A P. XX.

Of Christian Liberty, and Liberty of Conscience.

I. THE Liberty which Christ hath purchased for Believers under the Gospel consists in their Freedom from the Guilt of Sin, the condemning Wrath of God, the Curse of the Moral Law *a*, and in their being delivered from this present evil World, Bondage to Satan and Dominion of Sin *b*; from the evil of Afflictions, the Sting of Death, the Victory of the Grave and everlasting Damnation *c*; as also, in their free Access to God *d*, and their yielding Obedience unto him, not out of slavish Fear, but a child-like Love, and willing Mind *e*. All which were common also to Believers under the Law *f*. But under the New Testament, the Liberty of Christians is further enlarged, in their Freedom from the Yoke of the Ceremonial Law, to which the Jewish Church was subjected *g*, and in great Boldness of Access to the Throne of Grace *h*, and in fuller Communication of the
free

a Tit. 2. 14. 1 Thes. 1. 10. Gal. 3. 13. b Gal. 1. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14. c Rom. 8. 28. Psal. 119. 71. 1 Cor. 15. 54, 55, 56, 57. Rom. 8. 1. d Rom. 5. 1, 2. e Rom. 8. 14, 15. 1 John 4: 18. f Gal. 3. 9, 14. g Gal. 4. 1, 2, 3, 6, 7, & 5. 1. Acts 15. 10, 11. h Heb. 4. 14, 16. & 10. 19, 20, 21, 22.

free Spirit of God, than Believers under the Law did ordinarily partake of *i*.

i *John* 7. 38, 39. *2 Cor.* 3. 13, 17, 18.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines and Commandments of Men, which are in any thing contrary to his Word, or beside it, in Matters of Faith or Worship *l*. So that, to believe such Doctrines, or to obey such Commands out of Conscience, is to betray the Liberty of Conscience *m*, and the requiring of an implicit Faith and an absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also *n*.

k *James* 4. 12. *Rom.* 14. 4. *1 Acts* 4. 19. & 5. 29. *1 Cor.* 7. 23. *Mat.* 23. 8, 9, 10. *2 Cor.* 1. 24. *Mat.* 15. & 9. *m* *Col.* 2. 20, 22, 23. *Gal.* 1. 10. 2, 4, 5. & 5. 1. *n* *Rom* 10. 17. & 14. 23. *Isa.* 8. 20. *Acts* 17. 11. *John* 4. 22. *Hos.* 5. 11. *Rev.* 13. 12, 16, 17. *Fer.* 8. 9.

III. They, who upon pretence of Christian Liberty, do practise any Sin, or cherish any Lust, do thereby destroy the End of Christian Liberty, which is, that being delivered out of the Hand of our Enemies, we might serve the Lord without Fear, in Holiness and Righteousness before him all the Days of our Life *o*.

o *Gal.* 5. 13. *1 Pet.* 2. 16. *2 Pet.* 2. 19. *John* 8. 34. *Luke* 1. 74, 75.

IV. And because the Powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another :
They,

They, who upon pretence of Christian Liberty shall oppose any lawful Power, or the lawful Exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God *p*. And for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the Light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation, or to the Power of Godliness, or such erroneous Opinions or Practices, as either in their own Nature, or in the manner of publishing or maintaining them, are destructive to the eternal Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the Power of the Civil Magistrate *r*.

p *Mat.* 12. 25. *1 Pet.* 2. 13, 14, 16. *Rom.* 13. 1. to 8. *Heb.* 13. 17. *q* *Rom.* 1. 32. with *1 Cor.* 5. 11, 13. 2 *John* 10. 11. 2 *Thess.* 3. 14. & *1 Tim.* 6. 3, 4, 5. & *Tit.* 1. 10, 11, 13. & *Tit.* 3. 10. with *Mat.* 18. 15, 16, 17. *1 Tim.* 1. 19, 20. *Rev.* 2. 2, 14, 15, 20. & 3. 9. *r* *Deut.* 13. 6, to 12. *Rom.* 13. 3, 4. with 2 *John* v. 10, 11. *Ezra* 7. 23, 25, to 28. *Rev.* 17. 12, 16, 17. *Neb.* 13. 15, 17, 21, 22, 25, 30. 2 *Kings* 23. 5, 6, 9, 20, 21. 2 *Chron.* 34. 33. & chap. 15. 12, 13, 16. *Dan.* 3. 29. *1 Tim.* 2. 2. *Isa.* 49. 23. *Zeck.* 13. 2, 3.

C H A P. XXI.

Of Religious Worship, and the Sabbath Day.

I. **T**HE Light of Nature sheweth that there is a God; who hath Lordship and Sovereignty

verieignty over all, is good and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the Heart, and with all the Soul, and with all the Might *a*. But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the Imagination and Devices of Men, or the Suggestions of Satan; under any visible Representation or any other way not prescribed in the holy Scripture *b*.

a Rom. 1. 20. Acts 17. 24. Psal. 119. 68. Jer. 10. 7. Psal. 31. 23. & 18. 3. Rom. 10. 12. Psal. 62. 8. Josh. 24. 14. Mark 12. 23. b Deut. 12. 32. Mat. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 15. to 20. Exod. 20. 4, 5, 6. Col. 2. 23.

II. Religious Worship is to be given to God the Father, Son, and Holy Ghost, and to him alone *c*, not to Angels Saints, or any other Creature *d*; and since the Fall, not without a Mediator; nor in the Mediation of any other but of Christ alone *e*.

c Mat. 4. 10. with John 5. 23. & 2 Cor. 13. 14. d Col. 2. 18. Rev. 19. 10. Rom. 1. 25. e John 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Gal. 3. 17.

III. Prayer with Thanksgiving being one special part of Religious Worship *f*, is by God required of all Men *g*; and, that it may be accepted, it is to be made in the Name of the Son

f Phil. 4. 6. g Psal. 65. 2.

The Confession of Faith.

10

Son *h*, by the help of his Spirit *i*, according to his Will *k*, with Understanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance *l*, and if vocal, in a known Tongue *m*.

h *John* 14. 13, 14. *1 Pet.* 2. 5. *i Rom.* 8. 26.
k *1 John* 5. 14. *1 Psal.* 47. 7. *Eccles.* 5. 1, 2. *Heb.* 12. 21. *Gen.* 18. 27. *Lam.* 5. 16. *James* 1. 6, 7. *Mark* 11. 24. *Mat.* 6. 12, 14, 15. *Col.* 4. 2 *Eph.* 6. 18. *m* *1 Cor.* 14. 14.

IV. Prayer is to be made for Things lawful *n*, and for all sorts of Men living, or that shall live hereafter *o*, but not for the dead *p*, nor for those of whom it may be known, that they have sinned the Sin unto Death *q*.

n *1 John* 5. 14. *o* *1 Tim.* 2. 1, 2. *John* 17. 20. *2 Sam.* 7. 19. *Ruth* 4. 12. *p* *2 Sam.* 12. 21, 22, 23. *with Luke* 16. 25, 26. *Rev.* 14. 13. *q* *1 Joh.* 5. 10.

V. The reading of the Scriptures with godly Fear *r*, the sound preaching *s*, and conscionable hearing of the Word, in obedience unto God, with Understanding, Faith and Reverence *t*, singing of Psalms with Grace in the Heart *u*, as also the due Administration and worthy receiving of the Sacraments instituted by Christ; are all Parts of the ordinary Religious Worship of God *w*; besides Religious Oaths *x*, Vows *y*, solemn Fastings *z*, and Thanksgivings upon special

r *A&S* 5. 21. *Rev.* 1. 3. *s* *2 Tim.* 4. 2. *t* *James* 1. 22. *A&S* 10. 33. *Mat.* 12. 19. *Heb.* 4. 2. *Isa.* 66. 2. *u* *Col.* 3. 16. *Ephes.* 5. 19. *James* 5. 13. *w* *Mat.* 28. 19. *1 Cor.* 11. 23, 29. *A&S* 2. 42. *x* *Deut.* 6. 13. *with Nebem.* 10. 29. *y* *Isa.* 19. 21. *with Eccles.* 5. 4, 5. *z* *Joel* 2. 12. *Esther* 4. 16. *Mat.* 9. 15. *1 Cor.* 7. 5.

ci. d Occasions *a*, which are in their several Times and Seasons to be used, in an holy and religious Manner *b*.

a *Psal.* 107. *throughout*, *Esther* 9. 22. *b* *Heb.* 12. 38.

VI. Neither Prayer, nor any other Part of Religious Worship, is now under the Gospel, either tied unto, or made more acceptable by any Place in which it is performed, or towards which it is directed *c*; but God is to be worshipped every where *d*, in Spirit and Truth *e*, as in private Families *f*, daily *g*, and in secret, each one by himself *h*; so, more solemnly in the publick Assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God by his Word or Providence calleth thereunto *i*.

c *John* 4. 21. *d* *Mal.* 1. 11. *1 Tim.* 2. 8. *e* *John* 4. 23, 24. *f* *Jer.* 10. 25. *Deut.* 6. 6, 7. *Job* 1. 5. *2 Sam.* 6. 18, 20. *1 Pet.* 3. 7. *Acts* 10. 2. *g* *Mat.* 6. 11. *h* *Mat.* 6. 6. *Ephes.* 6. 18. *i* *Isa.* 56. 6, 7. *Heb.* 10. 25. *Prov.* 1. 20. 21, 24. *Eccl.* 8. 34. *Acts* 13. 42. *Luke* 4. 16. *Acts* 2. 42.

VII. As it is of the Law of Nature, that, in general, a due Proportion of Time be set apart for the Worship of God, so, in his Word, by a positive, moral and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed one Day in seven for a Sabbath, to be kept holy unto him *k*, which from the beginning of the World to the Resurrection of Christ, was the last Day of the Week; and from
the

k *Exod.* 20. 8, 10, 11. *Isa.* 56. 2, 4, 6, 7.

he Resurrection of Christ, was changed into the first Day of the Week *l*, which in Scripture is called the Lord's Day *m*, and is to be continued to the End of the World, as the *Christian Sabbath n*.

l Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7. m Rev. 1. 10. n Exod. 8. 10. with Mat. 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering of their common Affairs before hand, do not only observe a holy Rest all the Day from their own Works, Words, and Thoughts, about their worldly Employments and Recreations *o*, but also are taken up the whole Time, in the publick and private Exercises of his Worship, and in the Duties of Necessity and Mercy *p*.

o Exod. 20. 8. & 16. 23, 25, 26, 29, 30. & 31. 15, 16, 17. Isa. 58. 13. Neh. 13. 15, to 23. 58. 13. Mat. 12. 1, to 13.

C H A P. XXII.

Of Lawful Oaths and Vows.

I. **A** Lawful Oath is a Part of Religious Worship *a*, wherein, upon just Occasion, the Person swearing solemnly, calleth God to witness what he asserteth, or promiseth, and to judge

a Dent. 10. 20.

judge him according to the Truth or Falshood of what he sweareth *b*.

b *Exod.* 20. 7. *Lev.* 19. 12. *2 Cor.* 1. 23.
2 Chron. 6. 22, 23.

II. The Name of God only, is that by which Men ought to swear, and therein it is to be used with all holy Fear and Reverence *c*. Therefore to swear vainly or rashly, by that glorious and dreadful Name, or to swear at all by any other Thing, is sinful and to be abhor'd *d*. Yet, as in Matters of Weight and Moment an Oath is warranted by the Word of God under the New Testament, as well as under the Old *e*; so a lawful Oath, being imposed by lawful Authority, in such Matters ought to be taken *f*.

c *Deut.* 6. 13. *d* *Exod.* 20. 7. *Jer.* 5. 7. *Mat.* 5. 34, 37. *Jam.* 5. 12. *e* *Heb.* 6. 16. *2 Cor.* 1. 23. *Isa.* 65. 16. *f* *1 Kings* 8. 31. *Neh.* 13. 25. *Ezra* 10. 5.

III. Whosoever taketh an Oath, ought duly to consider the Weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully persuaded is the Truth *g*: Neither may any Man bind himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a Sin to refuse an Oath, touching any thing that is good and just, being imposed by lawful Authority *i*.

g *Exod.* 20. 7. — *Jer.* 4. 2. *h* *Gen.* 24. 2, 3, 5, 6, 8, 9. *i* *Numb.* 5. 19, 21, *Neh.* 5. 12. *Exod.* 22. 7, 10 11.

IV. An Oath is to be taken in the plain and common Sense of the Words; without Equivocation, or mental Reservation *k*. It cannot oblige to Sin: But, in any thing not sinful, being taken, it binds to Performance, altho to a Man's own Hurt *l*; nor is it to be violated, altho made to Hereticks, or Infidels *m*.

k Jer. 4. 2. Psal. 24. 4. l 1 Sam. 25. 22, 32, 33, 34. Psal. 15. 4. m Ezek. 17. 16, 18, 19. Josh. 9. 18, 19. with 2 Sam. 22. 1.

V. A Vow is of the like Nature with a promissory Oath, and ought to be made with the like religious Care, and to be performed with the like Faithfulness *n*.

n Isa. 19. 21. Eccl. 5. 4, 5, 6. Psal. 61. 8. & 66. 14.

VI. It is not to be made to any Creature, but to God alone *o*: And, that it may be accepted, it is to be made voluntarily, out of Faith and Conscience of Duty, in way of Thankfulness for Mercy received, or for the obtaining of what we want, whereby we more strickly bind our selves, to necessary Duties, or to other Things, so far, and so long, as they may fitly conduce thereunto *p*.

o Psal. 76. 11. Jer. 44. 25, 26. p Deut. 23. 21, 22, 23. Psal. 50. 14. Gen. 28. 20, to 23. 1 Sam. 1. 11. Psal. 66. 13, 14. & 132. 2, to 6.

VII. No Man may vow to do any thing forbidden in the Word of God, or what would hinder any Duty therein commanded, or which is not in his own Power, and for the Performance whereof he hath no Promise of Ability.

from God *q*. In which respect, popish monastical Vows of perpetual single Life, professed Poverty, and regular Obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinful Snares, in which no Christian may intangle himself *r*.

q *Acts* 23. 12, 14. *Mark* 6. 26. *Numb.* 30. 5, 8, 12, 13. *r* *Mat.* 19. 11, 12. *1 Cor.* 7. 2, 9. *Eph.* 4. 28. *1 Pet.* 4. 2. *1 Cor.* 7. 23.

C H A P. XXIII.

Of the Civil Magistrate.

I. **G**OD, the supreme Lord and King of all the World, hath ordained Civil Magistrates to be under him over the People, for his own Glory, and the publick Good; and to this end hath armed them with the Power of the Sword, for the Defence and Encouragement of them that are good, and for the Punishment of evil Doers *a*.

a *Rom.* 13. 1, to 5. *1 Pet.* 2. 13, 14.

II. It is lawful for Christians to accept and execute the Office of a Magistrate when called thereunto *b*; in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholesom Laws of each Commonwealth *c*; so, for that end they may lawfully

b *Prov.* 8. 15, 16. *Rom.* 13. 1, 2, 4. *c* *Psal.* 2. 10, 11, 12. *1 Tim.* 2. 2. *Psal.* 82. 3, 4. *2 Sam.* 23. 5. *1 Pet.* 2. 13.

lawfully now, under the New Testament wage War upon just and necessary Occasion *d*.

d Luke 3. 14. Rom. 13. 4. Mat. 8. 9, 10. Acts 10. 1, 2. Rev. 17. 14, 16.

III. The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the Power of the Keys of the Kingdom of Heaven *e*; yet he hath Authority, and it is his Duty to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented, or reformed; and all the Ordinances of God duly settled, administered and observed *f*. For the beter effecting whereof, he hath Power to call Synods, to be present at them, and to provide, that whatsoever is transacted in them be according to the Mind of God *g*.

e 2 Chron. 26. 18. with Mat. 18 17. *f* 16. 19. *g* 1 Cor. 12. 2, 29. Ephes. 4. 11, 12. 1 Cor. 4. 1, 2. Rom. 10. 15. Heb 5. 4. *f* Isa 49. 23. Psal. 22. 9. Ezra 7. 23, 25, to 9. Rev. 24. 16. Deut. 13. 5, 6, 12. 2 Kings 18. 4. 1 Chron. 13. 1, to 9. 2 Kings 23. 1, to 26. 2 Chr. 24. 33. *g* 15. 12, 13. *g* 2 Chron. 19. 8, to 12. *g* 29, 30 Chapter. Mat. 2. 4, 5.

IV. It is the Duty of People to pray for Magistrates, to honour their Persons *i*, to pay them Tribute and other Dues *k*; to obey their lawful Commands; and to be subject to their Authority, for Conscience sake *l*. Infidelity, or

D 2

Difference

7. 1 Rom 13. 5. *i* 1 Pet. 2. 17. *k* Rom. 13. 6, Tit. 3. 1.

Difference in Religion, doth not make void the Magistrate's just and legal Authority, nor free the People from their due Obedience to him *m*, from which Ecclesiastical Persons are not exempted *n*, much less hath the Pope any Power or Jurisdiction over them in their Dominions, or over any of their People; and last of all to deprive them of their Dominions, or Lives, if he shall judge them to be Hereticks, or upon any other Pretence whatsoever *o*.

m 1 Pet. 2. 13, 14, 16. *n* Rom. 13 1. 1 Kings 2. 35. Acts 25. 9, 10, 11. 2 Pet. 2. 1, 10, 11. Jude 8, to 11. *o* 2 Thess. 2. 4. Rev. 13. 15 to 17.

C H A P. XXIV.

Of Marriage and Divorce.

I. **M**ARRIAGE is between one Man and one Woman, neither is it lawful for any Man to have more than one Wife, nor for any Woman to have more than one Husband at the same time *a*.

Gen, 2. 24. *Mat*. 19. 5, 6. *Prov*. 2. 7.

II. Marriage was ordained for the mutual Help of Husband and Wife *b*, for the increase of Mankind with a legitimate Issue, and of the Church with an holy Seed *c*, and for preventing of Uncleanness *d*.

b *Gen*. 2. 18. *c* *Mal*. 2. 15. *d* *1 Cor*. 7. 2, 9. III. It

III. It is lawful for all sorts of People to marry, who are able with Judgment to give their Consent *e*. Yet it is the Duty of Christians to marry only in the Lord *f*; and therefore such as profess the true reformed Religion, should not marry with Infidels, Papists or other Idolaters. Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their Life, or maintain damnable Heresies *g*.

e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen. 24. 57, 58, *f* 1 Cor. 7. 39. *g* Gen. 34. 14. Exod. 34. 16. Deut. 7. 3, 4. 1 Kings 11. 5. Neh. 13. 25, 26, 27. Mal. 2. 11, 12: 2 Cor. 6. 14.

IV. Marriage ought not to be within the Degrees of Consanguinity or Affinity forbidden in the Word *h*. Nor can such incestuous Marriages ever be made lawful by any Law of Man, or Consent of Parties, so as those Persons may live together as Man and Wife *i*. The Man may not marry any of his Wife's Kindred, nearer in Blood than he may of his own; nor the Woman of her Husband's Kindred, nearer in Blood than of her own *k*.

h Lev. 18. Ch. 1 Cor. 5. 1. Amos 2. 7. Mark 6. 18. Lev. 18. 18, 24, to 29. *k* Lev. 20. 19, 20, 21.

V. Adultery, or Fornication committed after a Contract, being detected before Marriage, giveth just Occasion to the innocent Party to dissolve that Contract *l*. In the Case of Adultery after Marriage, it is lawful for the innocent Party

to sue out a Divorce *m*, and after a Divorce to marry another, as if the offending Party were dead *n*.

m *Mat.* 5. 31, 32. *n* *Mat.* 19. 9. *Rom.* 7. 2, 3.

VI. Altho the Corruption of Man be such as is apt to study Arguments, unduly to put asunder those whom God hath joined together in Marriage, yet nothing but Adultery, or such wilful Desertion, as can no way be remedied by the Church or Civil Magistrate, is Cause sufficient of dissolving the Bond of Marriage *o*, wherein a publick and orderly Course of Proceeding is to be observed; and the Persons concerned in it, not left to their own Wills and Discretion in their own Case *p*.

o *Mat.* 19. 8, 9. *1 Cor.* 7. 15. *Mat.* 19. 6.
p *Deut.* 24. 1, to 4.

C H A P. XXV.

Of the Church.

I. **T**HE Catholick or Universal Church which is invisible, consists of the whole Number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the Spouse, the Body, the Fulness of him that filleth all in all *a*.

II. The

a *Ephes.* 1. 10, 22, 23. & *Ephes.* 5. 23, 27, 32. *Col.* 1. 18.

II. The visible Church, which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before under the Law) consists of all those, throughout the World, that profess the true Religion *b*; together with their Children *c*, and is the Kingdom of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which there is no ordinary Possibility of Salvation *f*.

b 1 Cor. 1. 2. & 12. 12, 13. Psal. 2. 8. Rev. 7. 9. Rom. 15. 9, to 12. *c* 1 Cor. 7. 14. Acts 2. 39. Ezek. 16. 20, 21. Rom. 11. 16. Gen. 3. 15. & 17. *d* Mat. 13. 47. Isa. 9. 7. *e* Eph. 2. 19. Eph. 3. 15. *f* Acts 2. 47.

III. Unto this Catholick visible Church Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering and perfecting of the Saints in this Life to the end of the World: And doth by his own Presence and Spirit, according to his Promise, make them effectual thereunto *g*.

g 1 Cor. 12. 28. Eph. 4. 11, to 14. Mat. 28. 19, 20. Isa. 59. 21.

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and publick Worship performed more or less purely in them *i*.

V. The

h Rom. 11. 3, 4. Rev. 12. 6, 14. *i* Rev. 2, 3, Chap. 1 Cor. 5, 6, 7.

V. The purest Churches under Heaven are subject both to Mixture and Error *k*; and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless there shall be always a Church on Earth to worship God according to his Will *m*.

k 1 Cor. 13. 12. Rev. 2, 3, Chap. Mat. 13. 24, to 30. 47. *l* Rev. 18. 2. Rom. 11. 28, to 22. *m* Mat. 16. 18. Psal. 1. 6. & 102. 28. Mat. 28. 19, 20.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*, nor can the Pope of Rome, in any Sense, be Head thereof, but is that Antichrist, that Man of Sin, and Son of Perdition, that exalteth himself in the Church, against Christ, and all that is called God *o*.

n Col. 1. 18. Eph. 1. 22. *o* Mat. 23. 8, 9, 10. 2 Theff. 2. 3, 4, 8, 9. Rev. 13. 6.

C H A P. XXVI.

Of the Communion of Saints.

I. **A**LL Saints that are united to Jesus Christ their Head, by his Spirit, and by Faith, have Fellowship with him in his Graces, Sufferings, Death, Resurrection, and Glory *a*; And, being united to one another in Love, they have Communion in each others Gifts and Graces *b*,
and

a 1 John 1. 3. Eph. 3. 16, to 19. John 1. 16. Eph. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. *b* Eph. 4. 15, 16. 1 Cor. 12. 7. & 3. 21, 22, 23. Col. 2. 19.

and are obliged to the Performance of such Duties, publick and private, as do conduce to their mutual Good, both in the inward and outward Man *c*.

c 1 *Theff.* 5. 11, 14. *Rom.* 1. 11, 12, 14. 1 *Joh.* 3. 16; to 19. *Gal.* 6. 10.

II. Saints by Profession are bound to maintain an holy Fellowship and Communion in the Worship of God; and in performing such other spiritual Services as tend to their mutual Edification *d*, as also, in relieving each other in outward things, according to their several Abilities and Necessities. Which Communion, as God offereth Opportunity, is to be extended to all those, who in every Place call upon the Name of the Lord Jesus *e*.

d *Heb.* 10. 24, 25. *Acts* 2. 42, 46. *Isa.* 2. 3. 1 *Cor.* 11. 20. *e* *Acts* 2. 44, 45. 1 *John* 3. 17. 2 *Cor.* 8, 9 *Chapters.* *Acts* 11. 29, 30.

III. This Communion which the Saints have with Christ, doth not make them in any wise Partakers of the Substance of his God-head, or to be equal with Christ in any respect, either of which to affirm, is impious and blasphemous *f*. Nor doth their Communion one with another as Saints, take away, or infringe the Title or Propriety which each Man hath in his Goods and Possessions *g*.

f *Col.* 1. 18, 19. 1 *Cor.* 8. 6. *Isa.* 42. 8. 1 *Tim.* 6. 15, 16. *Psal.* 45. 7. with *Heb.* 1. 8, 9. *g* *Exod.* 20. 15. *Eph.* 4. 28. *Acts* 5. 4.

C H A P. XXVII.

Of the Sacraments.

I. **S**acraments are holy Signs and Seals of the Covenants of Grace *a*, immediately instituted by God *b*, to represent Christ and his Benefits; and to confirm our Interest in him *c*; as also to put a visible Difference between those that belong unto the Church, and the rest of the World *d*: And solemnly to engage them to the Service of God in Christ, according to his Word *e*.

a Rom. 4. 11. Gen. 17. 7, 10. *b* Mat. 28. 19. 1 Cor. 11. 23. *c* 1 Cor. 10. 16. & 11. 25, 26. Gal. 3. 17. *d* Rom. 15. 8. Exod. 12. 48. Gen. 34. 14. *e* Rom. 6. 3, 4. 1 Cor. 10. 16, 21.

II. There is in every Sacrament a Spiritual Relation, or Sacramental Union between the Sign and the Thing signified, whence it comes to pass, that the Names and Effects of the one, are attributed to the other *f*.

f Gen. 17. 10. Mat. 26. 27, 28. Tit. 3. 5.

III. The Grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any Power in them, neither doth the Efficacy of a Sacrament depend upon the Piety, or Intention of him that doth administer it *g*; but upon the Work of the Spirit *h*, and the Word of Institution,

g Rom. 2. 28, 29. 2 Pet. 3. 21. *h* Mat. 3. 11. Cor. 12. 13.

stitution, which contains, together with a precept authorizing the Use thereof, a Promise of Benefit to worthy Receivers *i*.

i Mat. 26. 27, 28. & 28. 19, 20.

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of our Lord; neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

k Mat. 28. 19. 1 Cor. 11. 20, 23. & 4. 1. Heb. 5. 4.

V. The Sacraments of the Old Testament, in regard of the Spiritual Things thereby signified, and exhibited, were for Substance the same with those of the New *l*.

l 1 Cor. 10. 1, 2, 3, 4.

C H A P. XXVIII.

Of Baptism.

I. **B**APTISM is a Sacrament of the New Testament, ordained by Jesus Christ *a*, not only for the solemn Admission of the Party baptized into the visible Church *b*; but also to be unto him a Sign and Seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of Sins *f*, and of his giving up unto God through Jesus Christ to walk

a Mat. 28, 19. *b* 1 Cor. 12. 13. *c* Rom. 4. 11. with Col. 2. 11. 12. *d* Gal. 3. 27. *e* Rem. 6. 5. *f* Tit. 3. 5. *g* Mark 2. 4.

walk in Newness of Life *g*; Which Sacrament is, by Christ's own Appointment to be continued in his Church until the End of the World *h*.

g Rom. 6. 3, 4. h Mat. 28. 19, 20.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat. 3. 11. John 1. 33. Mat. 28. 19, 20.

III. Dipping of the Person into the Water, is not necessary; but Baptism is rightly administered, by pouring, or sprinkling Water upon the Person *k*.

k Heb. 9. 10, 19, to 22. Acts 2. 41. & 16. 33. Mark 7. 4.

IV. Not only those that do actually profess Faith in, and Obedience unto Christ *l*; but also the Infants of one, or both believing Parents, are to be baptized *m*.

l Mark 16. 15, 16. Acts 8. 37, 38. m Gen. 17. 7, 9. with Gal. 3. 9, 14. & Col. 2. 11, 12. & Acts 2. 38. 39. & Rom, 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19. Mark 10. 13, to 16. Luke 18. 15.

V. Altho it be a great Sin, to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no Person can be regenerated or saved without it *o*; or, that all that are baptized, are undoubtedly regenerated *p*.

VI. The

n Luke 7. 30, with Exod. 4. 24, 25, 26. o Rom. 4. 11, Acts 10. 2, 4, 22, 31, 45, 47. p Acts 8. 13, 23.

VI. The Efficacy of Baptism is not tied to that Moment of Time, wherein it is administered *q*, yet notwithstanding by the right Use of this Ordinance, the Grace promised is not only offered, but really exhibited, and conferred by the Holy Ghost, to such (whether of Age, or Infants) as that Grace belongeth unto, according to the Counsel of God's own Will, in his appointed Time *r*.

q *John* 3. 5, 8. *r* *Gal.* 3. 27. *Tit.* 3. 5. *Ephes.* 5. 25, 26. *Acts* 2. 38, 41.

VII. The Sacrament of Baptism is but once to be administered unto any Person *s*.

s *Tit.* 3. 5.

C H A P. XXIX.

Of the Lord's Supper.

I. **O**UR Lord Jesus, in the Night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lord's Supper, to be observed in his Church, unto the End of the World, for the perpetual Remembrance of the Sacrifice of himself, in his Death: The sealing all Benefits thereof unto true Believers, their spiritual Nourishment, and Growth in him, their further Ingagement in, and to all Duties which they owe unto him, and to be a Bond and Pledge of their Commu-

E

nion

nion with him, and with each other, as Members of his mystical Body *a*.

a 1 Cor. 11. 23, to 26. & 10. 16, 17, 21.
1 Cor. 12. 13.

II. In this Sacrament, Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sins of the Quick or Dead, *b* but only a Commemoration of that one offering up of himself, by himself, upon the Cross, once for all, and a spiritual Oblation of all possible Praise unto God for the same *c*: So that the Popish Sacrifice of the Mass (as they call it) is most abominably injurious to Christ's one only Sacrifice, the alone Propitiation for all the Sins of the Elect *d*.

b Heb. 9. 22, 25, 26, 28. *c* 1 Cor. 11. 14, 24, 25, 26. Mat. 26. 26, 27. *d* Heb. 7. 23, 24, 27. & 10. 11, 12, 14, 18.

III. The Lord Jesus hath in this Ordinance appointed his Ministers to declare his Word of Institution to the People, to pray and bless the Elements of Bread and Wine, and thereby to set them apart from a common, to an holy Use, and to take, and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants *e*, but to none who are not then present in the Congregation *f*.

IV. Private

e Mat. 26. 26, to 29. & Mark 14. 22, 23, & Luke 22. 19, 20. with 1 Cor. 11. 23, to Acts 20. 7. 1 Cor. 11. 20.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*, as likewise the Denial of the Cup to the People *h*, worshipping the Elements, the lifting them up, or carrying them about for Adoration, and the reserving them for any pretended Religious Use, are all contrary to the Nature of this Sacrament, and to the Institution of Christ *i*.

g 1 Cor. 10. 6. *h* Mark 4. 23. 1 Cor. 11. 25, to 30. *i* Mat. 25. 9.

V. The outward Elements in this Sacrament, duly set apart to the Uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the Names of the Things they represent, to wit, the Body and Blood of Christ *k*, albeit in Substance and Nature they still remain truly and only Bread and Wine, as they were before *l*.

k Mat. 26. 26. to 29. *l* 1 Cor. 11. 26. 27, 28. Mat. 26. 29.

VI. That Doctrine which maintains a Change of the Substance of Bread and Wine into the Substance of Christ's Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common Sense and Reason; overthroweth the Nature of the Sacrament, and hath been, and is the cause of manifold Superstitions; yea, of gross Idolatries *m*.

m Acts 3. 21. with 1 Cor. 11. 24, to 27. Luke 24. 6, 39.

VII. Worthy Receivers outwardly partaking of the visible Elements, in this Sacrament *n*, do then also, inwardly by Faith really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all Benefits of his Death; the Body and Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine, yet, as really, but spiritually, present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward Senses *o*.

n Cor. 11. 28. *o* 1 Cor. 10. 16.

VIII. Altho ignorant and wicked Men receive the outward Elements in this Sacrament, yet, they receive not the Thing signified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord, to their own Damnation. Wherefore all ignorant and ungodly Persons, as they are unfit to enjoy Communion with him, so are they unworthy of the Lord's Table; and cannot, without great Sin against Christ; while they remain such, partake of these holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29. 2 Cor. 6. 14, 15, 16.

q 1 Cor. 5. 6, 7, 13. 2 Thess. 3. 6, 14, 15. Mar. 7. 6.

C H A P. XXX.

Of Church Censures.

I. **T**HE Lord Jesus, as King and Head of his Church, hath therein appointed a Government in the Hand of Church Officers, distinct from the Civil Magistrate *a*:

a Isa. 9. 6, 7. 1 Tim. 5. 17. 1 Thess. 5. 12. Acts 20. 17, 28. Heb. 13. 7, 17, 24. 1 Cor. 12, 28 Mat. 28. 18, 19, 20.

II. To these Officers the Keys of the Kingdom of Heaven are committed, by virtue whereof, they have Power respectively to retain and remit Sins, to shut that Kingdom against the Impenitent, both by the Word, and Censures; and to open it unto penitent Sinners, by the Ministry of the Gospel, and by Absolution from Censures, as Occasion shall require *b*.

b Mat. 16. 19. & 18. 17, 18. John 20. 21, to 23. 2 Cor. 2. 6, 7, 8.

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like Offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the Honour of Christ, and the Holy Profession of the Gospel, and for preventing the Wrath of God, which might justly fall upon the Church if they should suffer his Covenant, and the Seals thereof

to be profaned by notorious and obstinate Offenders *c.*

c 1 Cor 5 chap. 1. Tim. 5. 20. Mat. 7. 6. 1 Tim. 1. 20. 1 Cor 11. 27. to the end. with Jude ver. 23.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition; Suspension from the Sacrament of the Lord's Supper for a Season; and by Excommunication from the Church, according to the Nature of the Crime, and Demerit of the Person *d.*

d 1 Thess. 5. 12. 2 Thess. 3. 6, 14, 15. 1 Cor. 5. 4, 5, 13. Mat. 18. 17. Tit. 3. 10.

C H A P. XXXI.

Of Synods and Councils.

I. **F**OR the better Government, and further Edification of the Church, there ought to be such Assemblies as are commonly called *Synods* or *Councils* *a.*

a Acts 15. 2, 4, 6.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit Persons to consult and advise with, about Matters of Religion *b*; So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by virtue of their Office, or, they, with other fit Persons, upon Delegation from their Churches; may meet together in such Assemblies *c.*

III. It

b Isa. 49. 23. 1 Tim. 2. 1, 2. 2 Chron. 19. 8, 10, 11, 30 Chapters. Mat. 2. 4, 5. Prov. 11. 14. *c* Acts 22, 23, 25.

III. It belongeth to Synods and Councils, ministerially to determine Controversies of Faith, and Cases of Conscience, to set down Rules and Directions for the better ordering of the publick Worship of God, and Government of his Church; to receive Complaints in Cases of Mal-administration, and authoratively to determine the same; which Decrees and Determinations, if consonant to the Word of God, are to be received with Reverence and Submission; not only for their Agreement with the Word, but also for the Power whereby they are made, as being the Ordinance of God; appointed thereunto in his Word *d*.

d Acts 15. 15, 19, 24, 27, to 31. Acts 16. 4. Mat. 18. 17, to 20.

IV. All Synods and Councils since the Apostles Times, whether general or particular, may err, and many have erred. Therefore they are not to be made the Rule of Faith or Practice: but to be used as an Help in both *e*.

e Eph. 2. 20. Acts 17. 11. 1 Cor. 2. 5. 2 Cor. 1. 24.

V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical; and are not to intermeddle with Civil Affairs which concern the Commonwealth, unless by way of humble Petition in Cases extraordinary, or by way of Advice, for Satisfaction of Conscience, if they be thereunto required by the Civil Magistrate *f*.

f Luke 12. 13, 14. John 18. 36.

C H A P. XXXII.

Of the State of Men after Death; and of the Resurrection of the Dead.

I. **T**HE Bodies of Men after Death return to Dust, and see Corruption *a*, but their Souls (which neither die nor sleep) having an immortal Subsistence, immediately return to God, who gave them *b*; the Souls of the Righteous being then made perfect in Holiness, are received into the highest Heavens, where they behold the Face of God in Light and Glory, waiting for the full Redemption of their Bodies *c*. And the Souls of the Wicked are cast into Hell, where they remain in Torments and utter Darkness, reserved to the Judgment of the great Day *d*. Besides these two Places for Souls separated from their Bodies; the Scripture acknowledgeth none *e*.

a Gen. 1. 19. Acts 13. 36. *b* Luke 23. 43. Eccl 12. 7. *c* Heb. 12. 23. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. with Acts 3. 21. Eph. 4. 10. *d* Luke 16. 23, 24. Acts 1. 25. Jude v. 6, 7. 1 Pet. 3. 19.

II. At the last Day, such as are found alive, shall not die, but be changed *e*, and all the Dead shall be raised up with the self-same Bodies and none other, altho with different Qualities, which shall be united again to their Souls for ever *f*.

III. The

e 1 Thess. 4. 17. 1 Cor. 15. 51, 52. *f* Job 19. 26, 27. 1 Cor. 15. 42, 43, 44.

III. The Bodies of the Unjust shall, by the Power of Christ, be raised to Dishonour: The Bodies of the Just, by his Spirit, unto Honour; and be made conformable to his own glorious Body g.

g *Acts* 24. 15. *John* 5. 28, 29. *1 Cor.* 15. 42. *Phil.* 3. 21.

C H A P. XXXIII.

Of the last Judgment.

I. **G**OD hath appointed a Day, wherein he will judge the World in Righteousness, by Jesus Christ a, to whom all Power and Judgment is given of the Father b. In which Day not only the apostate Angels shall be judged c, but likewise all Persons that have lived upon Earth, shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words and Deeds, and to receive according to what they have done in the Body, whether good or evil d.

a *Acts* 17. 31. b *John* 5. 22, 27. c *1 Cor.* 6. 3: *Jude* v. 6. 2 *Pet.* 2. 4. d *2 Cor.* 5. 10. *Eccles.* 12. 14. *Rom.* 2. 16. & 14. 10, 12. *Mat.* 12. 36, 37.

II. The End of God's appointing this Day, is for the Manifestation of the Glory of his Mercy, in the eternal Salvation of the Elect; and of his Justice in the Damnation of the Reprobate, who are wicked and disobedient. For then shall

the Righteous go into everlasting Life, and receive that Fulness of Joy and refreshing, which shall come from the Presence of the Lord: But the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal Torments, and be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power e.

e *Mat. 15. 31, to the end, Rom. 2. 5. 6. & 9. 22, 23. Mat. 25, 21. Acts 3. 19. 2 Theff. 1. 7, to 10.*

III. As Christ would have us to be certainly persuaded, That there shall be a Day of Judgment, both to deter all Men from Sin, and for the greater Consolation of the Godly in their Adversity f; so will he have that Day unknown to Men, that they may shake off all carnal Security, and be always watchful, because they know not at what Hour the Lord will come, and may be ever prepared to say, *Come Lord Jesus, come quickly. Amen g.*

f *2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Theff. 1. 5, 6, 7. Luke 21. 27, 28. Rom. 8. 23, 24. g Mat. 24. 36, 42, 43. Mark 13. 35, 36. Luke 12. 35, 36. Rev. 22. 20.*

F I N I S.

T H E
LARGER CATECHISM;

First Agreed upon by the

Assembly of Divines

A T

✓
WESTMINSTER.

And now Approved by the

General Assembly

O F T H E

Kirk of *Scotland,*

To be a Part of Uniformity in Religion between
the Kirks of Christ in the three
Kingdoms.

Printed *Anno Dom.* M, DCC, XXIX.

LARGE COLLECTION

of the

Assembly of Divines

1643

in the

Year 1643

General Assembly

of the

Church of Scotland

at Edinburgh

Printed by James Ballantyne

T H E
A C T
O F T H E
General Assembly

Approving of the

LARGER CATECHISM.

THE General Assembly, having exactly examined and seriously considered the Larger Catechism, agreed upon by the Assembly of Divines sitting at Westminster, with Assistance of Commissioners, from this Kirk, Copies thereof being printed, and sent to Presbyteries for the more exact Trial thereof, and publick Intimation being frequently made in this Assembly, that every one that had any doubts or Objections upon it, might put them in: Do find upon due
Examii-

Examination thereof. That the said Catechism is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline, and Government of this Kirk, a necessary Part of the intended Uniformity in Religion, and a rich Treasure for increasing of Knowledge among the People of God: And therefore the Assembly, as they bless the Lord, that so excellent a Catechism is prepared, so they approve the same as a Part of Uniformity; agreeing for their Part, that it be a common Catechism for the three Kingdoms, and a Directory for catechising such as have made some Proficiency in the Knowledge of the Grounds of Religion.

A. K. E. R.

T H E

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LARGER CATECHISM,

*First agreed upon by the Assembly
of Divines at Westminster.*

*And now approved by the General Assem-
bly of the Kirk of Scotland, to be a
part of Uniformity in Religion between
the Kirks of Christ in the three King-
doms.*

Question.

WHAT is the chief and highest End of
Man?

Answer.

Man's chief and highest End, is to glorify
God *a*, and fully to enjoy him for ever *b*.

*a Rom. 11. 36. 1 Cor. 10. 31. b Psal. 73. 24,
to the End. John 17. 21, 22, 23.*

Q. How doth it appear that there is a God?

A. The very Light of Nature in Man, and
the Works of God, declare plainly that there is

a God *c*; but his Word and Spirit only, do sufficiently, and effectually reveal him unto Men for their Salvation *d*.

c Rom. 1. 19, 20. Psal. 19. 1, 2, 3. Acts 17. 28. *d* 1 Cor. 2. 9, 10. 2 Tim. 3. 15, 16, 17. Isa. 59. 21.

Q. What is the Word of God?

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only Rule of Faith and Obedience *f*.

e 2 Tim. 3. 16. 2 Pet. 1. 19, 20, 21. *f* Eph. 2. 20. Rev. 22. 18, 19. Isa. 8. 20. Luke 16. 29, 31. Gal. 1. 8, 9. 2 Tim. 3. 15, 16.

Q. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their Majesty *g*, and Purity *h*, by the Consent of all the Parts *i*, and ~~the~~ scope of the whole, which is to give all Glory to God ~~and~~ by their Light and Power to convince and convert Sinners, to comfort and build up Believers unto Salvation *l*. But the Spirit of God bearing Witness by and with the Scriptures, in the Heart of Man, is alone able fully to persuade it that they are the very Word of God *m*.

g Hof. 8. 12. 1 Cor. 2. 6, 7, 13. Psal. 119. 18. 129. 29. *h* Psal. 12. 6. & 119. 140. *i* Acts 10. 43. & 26. 22. *k* Rom. 3. 19, 27. *l* Acts 18. 28. Heb. 4. 12. James 1. 18. Psal. 19. 7, 8, 9. Rom. 15. 4. Acts 20. 32. *m* John 16. 13, 14. 1 John 2. 20, 27. John 20. 31.

Q. What do the Scriptures principally teach?

A. The

A. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man *n*.

n 2 Tim. 1. 13.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God is *o*, the Persons in the God-head *p*, his Decrees *q*, and the Execution of his Decrees *r*.

o Heb. 11. 6. *p* 1 John 5. 7. *q* Acts 15. 14, 15, 18. *r* Acts 4. 27. 28.

Q. What is God?

A. God is a Spirit *f*, in, and of himself Infinite in Being *t*, Glory *u*, Blessedness *w*, and Perfection *x*, All-sufficient *y*, Eternal *z*, Unchangeable *a*, Incomprehensible *b*, every where present *c*, Almighty *d*, knowing all Things *e*, most wise *f*, most holy *g*, most just *h*, most merciful, gracious, long-suffering, and abundant in Goodness and Truth *i*.

f John 4. 24. *t* Exod. 3. 14. *J* Job. 11. 7, 8, 9. *u* Acts 7. 2. *w* 1 Tim. 6. 15. *x* Mat. 5. 48. *y* Gen. 17. 1. *z* Psal. 90. 2. *a* Mal. 3. 6. *J* James 1. 17. *b* 1 Kings 8. 27. *c* Psal. 139. 1, 10 13. *d* Rev. 4. 8. *e* Heb. 4. 13. *f* Psal. 147. 5. *f* Rom. 16. 27. *g* Isa. 6. 3. *Rev.* 15. 4. *b* Deut. 32. 4. *i* Exod. 34. 6.

Q. Are there more Gods than one?

A. There is but one only the living and the true God *k*.

k Deut. 9. 4. 1 Cor. 8. 4, 6. Jer. 10. 10.

Q. How many Persons are there in the God-head?

A. There be three Persons in the God-head, the Father, the Son, and the Holy Ghost, and these

these three are one, true, eternal God, the same in Substance, equal in Power and Glory; altho distinguished by their personal Properties *l.*

l 1 *John* 5. 7. *Mat.* 3. 16, 17. & 28. 19. 2 *Cor.* 13. 14. *John* 10. 30.

Q. What are the personal Properties of the three Persons of the Godhead?

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son from all Eternity *o*.

m *Heb.* 1. 5, 6, 8. *n* *John* 1. 14, 18. *o* *John* 15. 26. *Gal.* 4. 6.

Q. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

A. The Scriptures manifest, that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such Names *p*, Attributes *q*, Works *r*, and Worship, as are proper to God only *s*.

p *Isa.* 6. 3, 5, 8. with *John* 12. 41. & *Acts* 28. 25. 1 *John* 5. 20. *Acts* 5. 3, 4. *q* *John* 1. 1. *Isa.* 9. 6. *John* 2. 24, 25. 1 *Cor.* 2. 10, 11. *r* *Col.* 1. 16. *Gen.* 1. 2. *s* *Mat.* 28. 19. 2 *Cor.* 13. 14.

Q. What are the Decrees of God?

A. God's Decrees are the wise, free, and holy Acts of the Counsel of his Will *t*, whereby from all Eternity he hath for his own Glory unchangeably foreordained whatsoever comes to pass in time *u*, especially concerning Angels and Men.

Q. What

t *Eph.* 1. 11. *Rom.* 11. 33. & 9. 14, 15, 18. *u* *Eph.* 1. 4, 11. *Rom.* 9. 22, 23. *Psal.* 33. 11.

Q. What hath God especially decreed concerning Angels and Men?

A. God by an eternal and immutable Decree, out of his meer Love, for the Praise of his glorious Grace to be manifested in due time, hath elected some Angels to Glory *w*, and in Christ hath chosen some Men to eternal Life, and the Means thereof *x*; and also according to his sovereign Power, and the unsearchable Counsel of his own Will, (whereby he extendeth or withholdeth Favour as he pleaseth) hath passed by and foreordained the rest to Dishonour and Wrath; to be for their Sin inflicted, to the Praise of the Glory of his Justice *y*.

w 1 Tim. 5. 21. *x* Eph. 1. 4, 5, 6. 2 Theff. 2. 13, 14. *y* Rom. 9. 17, 18, 21, 22. Mat. 11. 25, 26. 2 Tim. 2. 20. Jude v. 4. 1 Pet. 2. 8.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the Works of Creation and Providence, according to his infallible Fore-knowledge, and the free and immutable Counsel of his own Will *z*.

z Eph. 1. 11.

Q. What is the Work of Creation?

A. The Work of Creation is that, wherein God did in the beginning, by the Word of his Power, make of nothing the World and all Things therein for himself, within the Space of six Days, and all very good *a*.

a Gen. 1 chap. Heb. 11. 3. Prov. 16. 4.

Q. How did God create the Angels?

A. God created all the Angels *b*, Spirits *c*, immortal *d*, holy *e*, excelling in Knowledge *f*, mighty in Power *g*, to execute his Commandments, and to praise his Name *h*, yet subject to Change *i*.

b Col. 1. 16. *c* Psal. 104. 4. *d* Matth. 22. 30.
e Mat. 25. 31. *f* 2 Sam. 14. 17. Mat. 24. 36.
g 2 Thess. 1. 7. *h* Psal. 103. 20, 21. *i* 2 Pet. 2. 4.

Q. How did God create Man?

A. After God had made all other Creatures he created Man Male and Female *k*, formed the Body of the Man of the Dust of the Ground *l*, and the Woman of the Rib of the Man *m*; indued them with living, reasonable, and immortal Souls *n*, made them after his own Image *o*, in Knowledge *p*, Righteousness and Holiness *q*; having the Law of God written in their Hearts *r*, and Power to fulfil it *s*, with Dominion over the Creatures *t*; yet subject to fall *u*.

k Gen. 1. 27. *l* Gen. 2. 7. *m* Gen. 2. 22. *n* Gen. 2. 7. with Job 35. 11. Eccl. 12. 7. & Mat. 10. 28. Luke 23. 43. *o* Gen. 1. 27. *p* Col. 3. 10. *q* Eph. 4. 24. *r* Rom. 2. 14, 15. *s* Eccl. 7. 29. *t* Gen. 1. 28. *u* Gen. 3. 6. Eccl. 7. 29.

Q. What are God's Works of Providence?

A. God's Works of Providence are, his most holy *w*, wise *x*, and powerful preserving *y*, and governing all his Creatures *z*, ordering them and all their Actions *a*, to his own Glory *b*.

w Psal. 145. 17. *x* Psal. 104. 24. Isa. 28. 29. *y* Heb. 1. 3. *z* Psal. 103. 19. *a* Mat. 10. 29, 30, 31. Gen. 45. 7. *b* Rom. 11. 36. Isa. 63. 14.

Q. What

Q. What is God's Providence toward the Angels?

A. God by his Providence permitted some of the Angels wilfully, and irrecoverably to fall into Sin and Damnation *c*, limittin^g and ordering that, and all their Sins to his own Glory *d*; and established the rest in Holiness and Happiness *e*, imploying them all *f*, at his Pleasure; in the Administrations of his Power; Mercy and Justice *g*.

c Jude v. 6. 2 Pet. 2. 4. Heb. 2. 16. John 8. 44. *d* Job 1. 12. Mat. 8. 31. *e* 1 Tim. 5. 21. Mark 8. 38. Heb. 12. 22. *f* Psal. 104. 4. *g* 2 Kings 19. 35. Heb. 1. 14.

Q. What was the Providence of God toward Man in the Estate in which he was created?

A. The Providence of God toward Man in the State in which he was created, was the placing him in Paradise, appointed him to dress it, giving him Liberty to eat of the Fruit of the Earth *h*, putting the Creatures under his Dominion *i*, and ordaining Marriage for his Help *k*, affording him Communion with himself *l*, instituting the Sabbath *m*, entering into a Covenant of Life with him, upon condition of personal, perfect and perpetual Obedience *n*, of which the Tree of Life was a Pledge *o*, and forbidding to eat of the Tree of the Knowledge of Good and Evil upon pain of Death *p*.

h Gen. 2. 8, 15, 16. *i* Gen. 1. 28. *k* Gen. 2. 18. *l* Gen. 1. 26, to 30. & 3. 8. *m* Gen. 2. 3. *n* Gal. 3. 12. Rom. 10. 5. *o* Gen. 2. 9. *p* Gen. 2. 17.

Q. Did

Q. Did Man continue in that Estate wherein God at first created him?

A. Our First Parents being left to the Freedom of their own will, through the Temptation of Satan transgressed the Commandment of God, in eating the forbidden Fruit, and thereby fell from the Estate of Innocence, wherein they were created *q.*

q Gen. 3. 6, 7, 8, 13. Eccles. 7. 29. 2 Cor. 11. 3.

Q. Did all Mankind fall in that first Transgression?

A. The Covenant being made with *Adam* as a publick Person, not for himself only, but for his Posterity, all Mankind descending from him by ordinary Generation *r*, sinned in him, and fell with him in that first Transgression *s.*

r Acts 17. 26. *s* Gen. 2. 16, 17. with Rom. 5. 12. 10 20. & 1 Cor. 15. 21, 22.

Q. Into what Estate did the Fall bring Mankind?

A. The Fall brought Mankind into an Estate of Sin and Misery *t.*

t Rom. 5. 12. & 3. 23.

Q. What is Sin?

A. Sin is any want of Conformity unto, or, Transgression of any Law of God, given as a Rule to the reasonable Creatures *u.*

u 1 John 3. 4. Gal. 3. 10, 12.

Q. Wherein consisteth the Sinfulness of that Estate whereinto Man fell?

A. The Sinfulness of that Estate whereinto Man fell, consisteth in the Guilt of *Adam's* first

Sin

sin w, the want of that Righteousness wherein he was created, and the Corruption of his Nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all Evil; and that continually x, which is commonly called *Original Sin*, and from which do proceed all actual Transgressions y.

w Rom. 5. 12, 19. x Rom. 3. 10, to 20. Eph. 2. 1, 2, 3. Rom. 5. 6. & 8. 7, 8. Gen. 6. 5. y Jam. 1. 14, 15. Mat. 15. 19.

Q. How is Original Sin conveyed from our First Parents unto their Posterity?

A. Original Sin is conveyed from our First Parents unto their Posterity by natural Generation, so as all that proceed from them in that way, are conceived and born in Sin z.

z Psal. 51. 5. Job 14. 4. & 15. 14. John 3. 6.

Q. What Misery did the Fall bring upon Mankind?

A. The Fall brought upon Mankind Loss of Communion with God a, his Displeasure and Curse, so as we are by Nature Children of Wrath b, Bond-slaves to Satan c, and justly liable to all Punishments in this World and that which is to come d.

a Gen. 3. 8, 19, 24. b Eph. 2. 2, 3. c 2 Tim. 2. 26. d Gen. 2. 17. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Jude v. 7.

Q. What are the Punishments of Sin in this World?

A. The Punishments of Sin in this World are either inward, as Blindness of Mind *e*, a reprobate Sense *f*, strong Delusions *g*, hardness of Heart *h*, horror of Conscience *i* and vile Affections *k*, or outward as the Curse of God upon the Creatures for our sakes *l*, and all other Evils that befalls us in our Bodies, Names, Estates Relations, and Employments *m*, together with Death it self *n*.

e Eph. 4. 18. *f* Rom. 1. 28. *g* 2 Theff. 2. 11. *h* Rom. 2. 5. *i* Isa. 33. 14. Gen. 4. 13. Mat. 27. 4. *k* Rom. 1. 26. *l* Gen. 3. 17. *m* Deut. 28. 15. to the End. *n* Rom. 6. 21, 23.

Q. What are the Punishments of Sin in the World to come?

A. The Punishments of Sin in the World to come, are everlasting Separation from the comfortable Presence of God, and most grievous Torments in Soul and Body without Intermission, in Hell-fire for ever *o*.

o 2 Theff. 1. 9. Mark 9. 44, 46, 48. Luke 16. 24.

Q. Doth God leave all Mankind to perish in the State of Sin and Misery?

A. God doth not leave all Mankind to perish in the State of Sin and Misery *p*, into which they fell by the breach of the first Covenant, commonly called the Covenant of Works *q*, but of his meer Love and Mercy delivered his Elect out of it, and bringeth them into an Estate of Salvation

by

p 1 Theff. 5. 9. *q* Gal. 3. 10. 12.

by the second Covenant; commonly called the Covenant of Grace.

r Tit. 3. 4, to 8. Gal. 3. 21. Rom. 3. 20, to 23.

Q. With whom was the Covenant of Grace made?

A. The Covenant of Grace was made with Christ, as the second Adam; and in him with all the Elect, as his Seed *f*.

f Gal. 3. 16. Rom. 5. 15. to the End. Isa. 53. 10, 11.

Q. How is the Grace of God manifested in the second Covenant?

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to Sinners a Mediator *r*; and Life and Salvation by him *u*; and requiring Faith as the Condition to interest them in him *w*; promiseth and giveth his Holy Spirit *x*, to all his Elect, to work in them that Faith *y*, with all other saving Graces *z*, and to enable them unto an holy Obedience *a*, as the Evidence of the Truth of their Faith *b*, and Thankfulness to God *c*, and as the Way which he hath appointed to Salvation *d*.

r Gen. 3. 15. Isa. 42. 6. John 6. 27. *u* 1 John 5. 11, 12. *w* John 3. 16. & 1. 12. *x* Prov. 1. 23. *y* 2 Cor. 4. 13. *z* Gal. 5. 22, 23. *a* Ezek. 36. 27. *b* James 2. 18, 22. *c* 2 Cor. 5. 14, 15. *d* Eph. 2. 10.

Q. Was the Covenant of Grace always administered after one and the same Manner?

A. The Covenant of Grace was not always administered after the same Manner; but the Ad-

ministrations of it under the Old Testament were different from those under the New e.

e 2 Cor. 3. 6, 7, 8, 9.

Q. How was the Covenant of Grace administered under the Old Testament?

A. The Covenant of Grace was administered under the Old Testament by Promises *f*, Prophecies *g*, Sacrifices *h*, Circumcision *i*, the Pass-over *k*, and other Types and Ordinances, which did all fore-signifie Christ then to come, and were for that time sufficient to build up the Elect in Faith in the promised *Messiah* *l*, by whom they then had full Remission of Sin and eternal Salvation *m*.

f Rom. 15. 8. *g* Acts 3. 20, 24. *h* Heb. 10. 1. *i* Rom. 4. 11. *k* 1 Cor. 5. 7. *l* Heb. 8. 9, 10. chap. and 11. 13. *m* Gal. 3. 7, 8; 9, 14.

Q. How is the Covenant of Grace administered under the New Testament?

A. Under the New Testament, when Christ the Substance was exhibited, the same Covenant of Grace was, and still is to be administered in the preaching of the Word *n*, and the Administration of the Sacrament of Baptism *o*, and the Lord's Supper *p*, in which Grace and Salvation is held forth in more Fulness; Evidence, and Efficacy to all Nations *q*.

n Mark 16. 15. *o* Mat. 28. 19, 20. *p* 1 Cor. 11. 23, 24, 25. *q* 2 Cor. 3. 6. to the End. Heb. 8. 6, 10, 11. Mat. 28. 19.

Q. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace, is the Lord Jesus Christ *r*, who being the eternal Son of God, of one Substance and equal with the Father *s*, in the Fulness of Time became Man *t*, and so was, and continues to be God and Man, in two intire distinct Natures, and one Person for ever *u*.

r 1 Tim. 2. 5. [*s* John 1. 1, 14. & 10. 30. Phil. 2. 6. *t* Gal. 4. 4. *u* Luke 1. 35. Rom. 9. 5. Col. 2. 9. Heb. 7. 24, 25.

Q. How did Christ being God, become Man?

A. Christ the Son of God became Man by taking to himself a true Body, and a reasonable Soul *w*; being conceived by the Power of the Holy Ghost in the Womb of the Virgin Mary, of her Substance, and born of her *x*, yet without Sin *y*.

w John 1. 14. Mat. 26. 38. *x* Luke 1. 27, 31, 35, 42. Gal. 4. 4. *y* Heb 4. 15. & 7. 26.

Q. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human Nature from sinking under the infinite Wrath of God and the Power of Death *z*; give Worth and Efficacy to his Sufferings, Obedience, and Intercession *a*; and so satisfy God's Justice *b*, procure his Favour *c*, purchase a peculiar Peo-

F 2

ple,

z Acts 2. 24, 25. Rom. 1. 4. with Rom. 4. 25. Heb. 9. 14. *a* Acts 20. 28. Heb. 9. 14. Heb. 7. 25, 10 29. *b* Rom. 3. 24, 25, 26. *c* Eph. 1. 6. Mat. 3. 17.

ple *d*, give his Spirit to them *e*, conquer all their Enemies *f*, and bring them to everlasting Salvation *g*.

d Tit. 2. 13, 14. *e* Gal. 4. 6. *f* Luke 1. 68, 69, 71, 74. *g* Heb. 5. 8, 9. Heb. 9. 11, 10 16.

Q. Why was it requisite that the Mediator should be Man?

A. It was requisite that the Mediator should be Man, that he might advance our Nature *b*, perform Obedience to the Law *i*, suffer, and make Intercession for us in our Nature *k*, have a Fellow-feeling of our Infirmities *l*, that we might receive the Adoption of Sons *m*, and have Comfort and Access with Boldness unto the Throne of Grace *n*.

b Heb. 2. 16. *i* Gal. 4. 4. *k* Heb. 2. 14. Heb. 7. 24, 25. *l* Heb. 4. 15. *m* Gal. 4. 5. *n* Heb. 4. 16.

Q. Why was it requisite that the Mediator should be God and Man in one Person?

A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this in one Person, that the proper Works of each Nature might be accepted of God for us *o*, and relied on by us, as the Works of the Whole Person *p*.

o Mat. 1. 21, 23. & 3. 17. Heb. 9. 14. *p* 1 Pet. 2. 6.

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saveth his People from their Sins *q*.

q Mat. 1. 21.

Q. Why was our Mediator called Christ?

A. Our

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure *r*, and so set apart, and fully furnished with all Authority and Ability *s*, to execute the Offices of Prophet *t*, Priest *u*, and King of his Church *w*, in the Estate both of his Humiliation and Exaltation.

r *John* 3. 34. *Psal.* 45. 7. *s* *John* 6. 27. *Mat.* 28. 18, 19, 20. *t* *Acts* 3. 21, 22. *Luke* 4. 18, 21. *u* *Heb.* 5. 5, 6. 7. *v* 4. 14, 15. *w* *Psal.* 2. 6. *Mat.* 21. 5. *Isa.* 9. 6. 7. *Phil.* 2. 8. to 12.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in his revealing to the Church *x*, in all Ages, by his Spirit and Word *y*, in divers Ways of Administration *z*, the whole Will of God *a*, in all things concerning their Edification and Salvation *b*.

x *John* 1. 18. *y* *1 Pet.* 1. 10, to 13. *z* *Heb.* 1. 1, 2. *a* *John* 15. 15. *b* *Acts* 20. 32. *Eph.* 4. 11, to 14. *John* 20. 31.

Q. How doth Christ Execute the Office of a Priest?

A. Christ executeth the Office of a Priest in his once offering himself a Sacrifice without Spot to God *c*, to be a Reconciliation for the Sins of his People *d*, and in making continual Intercession for them *e*.

c *Heb.* 9. 14, 28. *d* *Heb.* 2. 17. *e* *Heb.* 7. 25.

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in calling out of the World a People to him-

self *f*, giving them Officers *g*, Laws *h*, and Censures, by which he visibly governs them *i*, in bestowing saving Grace upon his Elect *k*, rewarding their Obedience *l*, and correcting them for their Sins *m*, preserving and supporting them under all their Temptations and Sufferings *n*, restraining and overcoming all their Enemies *o*, and powerfully ordering all things for his own Glory *p*, and their Good *q*, and also in taking Vengeance on the rest, who know not God, and obey not the Gospel *r*.

f Acts 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10. Psal. 110. 3. *g* Eph. 4. 11. 12. 1 Cor. 12. 28. *h* Isa. 33. 22. *i* Mat. 18. 17, 18. 1 Cor. 5. 4, 5. *k* Acts 5. 31. 1 Rev. 22. 12. Rev. 2. 10. *m* Rev. 3. 19. *n* Isa. 63. 9. *o* 1 Cor. 15. 25. Psal. 110. throughout. *p* Rom. 14. 10, 11. *q* Rom. 8. 28. *r* 2 Thess. 1. 8, 9. Psal. 2. 8, 9.

Q. *What was the Estate of Christ's Humiliation?*

A. The Estate of Christ's Humiliation was, that low Condition wherein he, for our sakes, emptying himself of his Glory, took upon him the Form of a Servant in his Conception and Birth, Life, Death, and after his Death until the Resurrection *f*.

f Phil. 2. 6, 7, 8. Luke 1. 31. 2 Cor. 8. 9. Acts 2. 24.

Q. *How did Christ humble himself in his Conception and Birth?*

A. Christ humbled himself in his Conception and Birth, in that being from all Eternity the Son of God; in the Bosom of the Father, he was pleased in the Fulness of Time to become
the

the Son of Man, made of a Woman of a low Estate, and to be born of her, with divers Circumstances of more than ordinary Abasements *t*.

t John 1. 14, 18. Gal. 4. 4. Luke 2. 7.

Q. How did Christ humble himself in his Life?

A. Christ humbled himself in his Life, by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, and by conflicting with the Indignities of the World *x*, Temptations of Satan *y*, and Infirmities in his Flesh, whether common to the Nature of Man, or particularly accompanying that his low Condition *z*.

u Gal. 4. 4. *w* Mat. 5. 17. Rom. 5. 19. *x* Psal.

22. 6. Heb. 12. 2, 3. *y* Mat. 4. 1, 10. 12. Luke 4.

13. *z* Heb. 2. 17, 18. & 4. 15. Isa. 52. 13, 14.

Q. How did Christ humble himself in his Death?

A. Christ humbled himself in his Death in that having been betrayed by Judas *a*, forsaken by his Disciples *b*, scorned and rejected by the World *c*, condemned by Pilate, and tormented by his Persecutors *d*; having also conflicted with the Terrors of Death, and the Powers of Darkness, felt and born the Weight of God's Wrath *e*, he laid down his Life an Offering for Sin, enduring the painful, shameful, and cursed Death of the Cross *g*.

a Mat. 27. 4. *b* Mat. 26. 56. *c* Isa. 53. 2, 3.

d Mat. 27. 26. 10. 50. John 19. 34. *e* Luke 22.

44. Mat. 27. 46. *f* Isa. 53. 10. *g* Phil. 2. 8. Heb.

12. 2. Gal. 3. 13.

Q. Wherein consisteth Christ's Humiliation after his Death?

A. Christ's

A. Christ's Humiliation after his Death consisted in his being buried *b*, and continuing in the State of the Dead, and under the Power of Death till the third Day *i*: which hath been otherways expressed in these Words, He descended into Hell.

b 1 Cor. 15. 3, 4. *i* Psal. 16. 10. with Acts 2. 24, to 28, 31. Rom. 6. 9. Mat. 12. 40.

Q. What was the Estate of Christ's Exaltation?

A. The Estate of Christ's Exaltation comprehendeth his Resurrection *k*, Ascension *l*, sitting at the right Hand of the Father *m*, and his coming again to judge the World *n*.

k 1 Cor. 15. 4. *l* Mark 16. 19. *m* Eph. 1. 20. *n* Acts 1. 11, & 17, 31.

Q. How was Christ exalted in his Resurrection?

A. Christ was exalted in his Resurrection in that, not having seen Corruption in Death, of which it was impossible for him to be held *o*, and having the very same Body in which he suffered, with the essential Properties thereof *p*, but without Mortality, and other common Infirmities belonging to this Life, really united to his Soul *q*; he rose again from the Dead the third Day by his own Power *r*, whereby he declared himself to be the Son of God *s*, to have satisfied divine Justice *t*, to have vanquished Death and him that had the Power of it *u*, and to be Lord of Quick and Dead *w*. All

which

o Acts 2. 24, 27. *p* Luke 24. 39. *q* Rom. 6. 9. Rev. 1. 18. *r* John 10. 18. *s* Rom. 1. 4. *t* Rom. 8. 34. *u* Heb. 2. 14. *w* Rom. 14. 9.

which he did as a publick Person *x*, the Head of his Church *y*, for their Justification *z*, quickning in Grace *a*, Support against Enemies *b*, and to assure them of their Resurrection from the Dead at the last Day *c*.

a 1 Cor. 15. 21, 22. *y* Ephes. 1. 20, 22, 23. Col. 1. 18. *z* Rom. 4. 25. *a* Eph. 2. 1, 5, 6. Col. 2. 12. *b* 1 Cor. 15. 25, to 28. *c* 1 Cor. 15. 20.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the Things pertaining to the Kingdom of God *d*, and giving them Commission to preach the Gospel to all Nations *e*: Forty Days after his Resurrection, he in our Nature; and as our Head *f*, triumphing over Enemies *g*, visibly went up into the highest Heavens, there to receive Gifts for Men *h*, to raise up our Affections thither *i*, and to prepare a Place for us *k*, where himself is, and shall continue till his second coming at the End of the World *l*.

d Acts 1. 2, 3. *e* Mat. 28. 19, 20. *f* Heb. 6. 20. *g* Eph. 4. 8. *h* Acts 1. 9, 10, 11. Eph. 4. 10. Psal. 68. 18. *i* Col. 3. 1, 2. *k* John 14. 3. *l* Acts 3. 21.

Q. How is Christ exalted in his sitting at the right Hand of God?

A. Christ is exalted in his sitting at the right Hand of God; in that as God-man he is advanced to the highest Favour with God the Father *m*, with all Fulness of Joy *n*, Glory *o*, and Power

m Phil. 2. 9. *n* Acts 2. 28. with Ps. 16. 11. *o* John 17. 5.

Power over all Things in Heaven and Earth *p*, and doth gather and defend his Church, and subdue their Enemies, furnisheth his Ministers and People with Gifts and Graces *q*, and maketh Intercession for them *r*.

p Eph. 1. 22. *q* Pet. 3. 22. *q* Eph. 4. 10, 11, 12. *Psal.* 110: throughout. *r* Rom. 8. 34.

Q. How doth Christ make Intercession?

A. Christ maketh Intercession by his appearing in our Nature continually before the Father in Heaven *s*, in the Merit of his Obedience and Sacrifice on Earth *t*, declaring his Will to have it applied to all Believers *u*, answering all Accusations against them *w*, procuring for them quiet of Conscience, notwithstanding daily failings *x*, Access with Boldness to the Throne of Grace *y*, and Acceptance of their Persons *z*, and Services *a*.

s Heb. 9. 12, 24. *t* Heb. 1. 3. *u* John 3. 16. *u* 17. 9, 20, 24. *w* Rom. 8. 33, 34. *x* Rom. 5. 1, 2. *y* John 2. 1, 2. *y* Heb. 4. 16. *z* Eph. 1. 6. *a* 1 Pet. 2. 5.

Q. How is Christ to be exalted in his coming again to judge the World?

A. Christ is to be exalted in his coming again to judge the World, in that he who was unjustly judged and condemned by wicked Men *b*, shall come again at the last Day in great Power *c*, and in the full Manifestation of his own Glory and of his Father's, with all his

b Acts 3. 14, 15. *c* Mat. 24. 30.

his holy Angels *d*, with a Shout, with the Voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the World in Righteousness *f*.

d Luke 9. 26. Mat. 25. 31. *e* 1 Thess. 4. 16.

f Acts 17. 31.

Q. What Benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption *g*, with all other Benefits of the Covenant of Grace *h*.

g Heb. 9. 12. *h* 2 Cor. 1. 20.

Q. How do we come to be made Partakers of the Benefits which Christ hath procured?

A. We are made Partakers of the Benefits which Christ hath procured by the Application of them unto us *i*, which is the Work especially of God the Holy Ghost *k*.

i John 1. 11, 12. *k* Tit. 3. 5, 6.

Q. Who are made Partakers of Redemption through Christ?

A. Redemption is certainly applied, and effectually communicated to all those for whom Christ hath purchased it *l*, who are in time by the Holy Ghost enabled to believe in Christ, according to the Gospel *m*.

l Eph. 1. 13, 14. John 6. 37, 39. & 10. 15, 16. *m* Eph. 2. 8. 2 Cor. 4. 13.

Q. Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the Light of Nature?

A. They

A. They who having never heard the Gospel, know not Jesus Christ *o*, and believe not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the Light of Nature *q*, or the Law of that Religion which they profess *r*; neither is there Salvation in any other, but in Christ alone *s*, who is the Saviour only of his Body the Church *t*.

n Rom. 10. 14. *o* 2 Thess. 1. 8, 9. Eph. 2. 12, John 1. 10, to 13. *p* John 8. 24. Mark 16. 16. *q* 1 Cor. 1. 20, 21. *r* John 4. 22. Rom. 2. 31, 32. Phil. 3. 4, to 10. *s* Acts 4. 12. *t* Eph. 5. 23.

Q. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel, and live in the visible Church, are not saved, but they only who are true Members of the Church invisible *u*.

u John 12. 38, 39, 40. Rom. 9. 6. Mat. 22. 14. & 7. 21. Rom. 11. 7.

Q. What is the visible Church?

A. The visible Church is a Society made up of all such as in all Ages, and Places of the World do profess the true Religion *w*, and of their Children *x*.

w 1 Cor. 1. 2, & 12. 13. Rom. 15. 9, to 13. Rev. 7. 9. Psal. 2. 8. & 22. 27, to 32. & 45. 17. Mat. 28. 19, 20. Isa. 59. 21. *x* 1 Cor. 7. 14. Acts 2. 39. Rom. 11. 16. Gen. 17. 7.

Q. What are the special Privileges of the visible Church?

A. The visible Church hath the Privilege of being under God's special Care and Govern-
ment

ment *y*, of being protected and preserved in all Ages, notwithstanding the Opposition of all Enemies *z*, and of enjoying the Communion of Saints, the ordinary Means of Salvation *a*, Offers of Grace by Christ to all the Members of it in the Ministry of the Gospel, testifying that whosoever believes in him shall be saved *b*, and excluding none that will come unto him *c*.

y Isa. 4. 5, 6. 1 Tim. 4. 10. *z* Psal. 115. throughout. Isa. 31. 4, 5. Zech. 12. 2, 3, 4, 8, 9. *a* Acts 2. 39, 42. *b* Psal. 147. 19, 20. Rom. 9. 4. Eph. 4. 11, 12. Mark 16. 15, 16. *c* John 6. 37.

Q. What is the invisible Church?

A. The invisible Church is the whole Number of the Elect, that have been, are or shall be gathered into one, under Christ the Head *d*.

d Eph. 1. 10, 22, 23. John 10. 16. & 11. 52.

Q. What special Benefits do the Members of the invisible Church enjoy by Christ?

A. The Members of the invisible Church by Christ, enjoy Union and Communion with him in Grace and Glory *e*.

e John 17. 21. Ephes. 2. 5, 6. John 17. 24.

Q. What is that Union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the Work of God's Grace *f*, whereby they are spiritually and mystically; yet really and inseparably joined to Christ, as their Head and Husband *g*, which is done in their effectual Calling *h*.

G

Q. What

f Eph. 1. 22. & 2. 6, 7, 8. *g* 1 Cor. 6. 17. John 10. 28. Eph. 5. 22, 30. *h* 1 Cor. 1. 9. 1 Pet. 5. 10.

Q. What is effectual calling?

A. Effectual Calling is the Work of God's Almighty Power and Grace *i*, whereby, out of his free and special Love to his Elect, and from nothing in them moving him thereunto *k*, he doth in his accepted Time invite and draw them to Jesus Christ by his Word and Spirit *l*, savingly enlightning their Minds *m*, renewing and powerfully determining their Wills *n*, so as they altho in themselves dead in Sin, are hereby made willing and able freely to answer his Call, and to accept and embrace the Grace offered and conveyed therein *o*.

i John 5. 25. Eph. 1. 18, 19, 20. 2 Tim. 1. 8, 9. *k* Tit. 3. 4, 5. Eph. 2. 4, 5, 7, 8, 9. Rom. 9. 11. *l* 2 Cor. 5. 20. with chap. 6. 1, 2. John 6. 44. 2 Thess. 2. 13, 14. *m* Acts 26. 18. 1 Cor. 2. 10, 12. *n* Ezek. 11. 19. 36. 26, 27. John 6. 45. *o* Eph. 2. 5. Phil. 2. 13. Deut. 30. 6.

Q. Are the Elect only effectually called?

A. All the Elect, and they only, are effectually called *p*, altho others may be and often are; outwardly called by the Ministry of the Word *q*; and have some common Operations of the Spirit *r*, who for their wilful Neglect and Contempt of the Grace offered to them, being justly left in their Unbelief, do never truly come to Jesus Christ *s*.

p Acts 13. 48. *q* Mat. 22. 14. *r* Mat. 7. 22. 13. 20, 21. Heb. 6. 4, 5. *s* John 12. 38, 39, 40. Acts 28. 25, 26, 27. John 6. 64, 65. Psal. 81. 11, 12.

Q. What is the Communion in Grace which the Members of the invisible Church have with Christ?

A. The

Q. What are the Duties required in the second Commandment?

A. The Duties required in the second Commandment, are the receiving, observing, and keeping pure and entire all such religious Worships and Ordinances as God hath instituted in his Word *o*, particularly Prayer and Thanksgiving in the Name of Christ *p*, the reading, preaching, and hearing the Word *q*, the Administration and receiving of the Sacraments *r*, Church-Government and Discipline *s*, the Ministry and Maintenance thereof *t*, religious Fastings *u*, swearing by the Name of God *w*, and vowing unto him *x*, as also the disapproving, detesting, opposing all false Worship *y*, and according to each ones Place and Calling, removing it, and all Monuments of Idolatry *z*.

o Deut. 32. 46, 47. Mat. 28. 20. Acts 2. 42. 1 Tim. 6. 13, 14, *p* Phil. 4. 6. Eph. 5. 20. *q* Deut. 17. 18, 19. Acts 15. 21. 2 Tim 4. 2. James 1. 21, 22. Acts 10. 33. *r* Mat. 28. 19. 1 Cor. 11. 23, to 30. *s* Mat. 18. 15, 16, 17. *t* 16. 19. 1 Cor. 8. chap. *u* 12. 28. *v* Eph. 4. 11, 12. 1 Tim. 5. 17, 18. 1 Cor. 9. 7, 10 15. *w* Joel 2. 12, 13. 1 Cor. 7. 5. *x* Deut. 6. 13. *y* Isa. 19. 21. Psal. 76. 11. *z* Acts 17. 16, 17. Psal. 16. 4. *z* Deut. 7. 5. Isa. 30. 22.

Q. What are the Sins forbidden in the second Commandment?

A. The Sins forbidden in the second Commandment, are, all devising *a*, counselling *b*, commanding *c*, using *d*, and any ways approving any religious Worship not instituted by God him-

a Numb. 15. 39. *b* Deut. 13. 6, 7, 8. *c* Hos. 5. 11. *d* 1 Kings 11. 33. *e* 12. 33.

himself *e*; tolerating a false Religion *f*, the making any Representation of God, of all, or of any of the three Persons, either inwardly in our Mind, or outwardly in any kind of Image, or likewise of any Creature whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*, the making of feigned Deities *k*, and all Worship of them, or Service belonging to them *l*, all superstitious Devices *m*, corrupting the Worship of God *n*, adding to it, or taking from it *o*, whether invented and taken up of ourselves *p*, or received by Tradition from others *q*, tho' under the Title of Antiquity *r*, Custom *s*, Devotion *t*, good Intent, or any other Pretence whatsoever *u*, Simony *w*, Sacrilege *x*, all Neglect *y*, Contempt *z*, hindering *a*, and opposing the Worship and Ordinances which God hath appointed *b*.

e Deut. 12. 30, 31, 32. *f* Deut. 13. 6, 10 12. Zech. 13. 2, 3. Rev. 2. 2. 14, 15, 20. *g* 17. 12, 16, 17. *g* Deut. 4. 15, 10 19. Acts 17. 29. Rom. 1. 21, 22, 23, 25. *b* Dan. 8. 18. Gal. 4. 8. *i* Exod. 32. 5. *k* Exod. 32. 8. *l* 1 Kings 18. 26, 28. Isa. 65. 11. *m* Acts 17. 22. Col. 2. 20, 22, 23. *n* Mal. 1. 7, 8, 14. *o* Deut. 4. 2. *p* Psalm 106. 39. *q* Mat. 15. 9. *r* 1 Pet. 1. 18. *s* Jer. 44. 17. *t* Isa. 65. 3, 4, 5. Gal. 1. 12, 14. *u* 1 Sam. 13. 21. *w* Acts 8. 18, 9. *x* Rom. 2. 2. Mal. 3. 8. *y* Exod. 4. 24, 25, 26. *z* Mat. 22. 5. Mal. 1. 7, 13. *a* Mat. 23. 13. *b* Acts 13. 44, 45. *1* Thess. 2. 15, 16.

Q. What are the Reasons annexed to the second Commandment, the more to enforce it?

A. The Reasons annexed to the second Commandment, the more to enforce it, contained in these Words [*For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers up-*

on the Children, unto the third and fourth Generation, of them that hate me; and shewing Mercy unto thousands of them that love me, and keep my Commandments c,] are besides God's Sovereignty over us, and Property in us d, his fervent Zeal for his own Worship e, and his revengeful Indignation against all false Worship, as being a spiritual Whoredom f; accounting the Breakers of this Commandment such as hate him; and threatenng to punish them unto divers Generations g, and esteeming the Observers of it, such as love him, and keep his Commandments, and promising Mercy to them unto many Generations h:

c Exod. 20. 5, 6. d Psal. 45. 11. Rev. 15. 3, 4. e Exod. 34. 13, 14. f 1 Cor. 10. 20, to 23. Jer. 7. 18, 19, 20. Ezek. 16. 26, 27. Deut. 32. 16, to 20. g Hos. 2. 2, 3, 4. h Deut. 5. 29.

Q. Which is the third Commandment?

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain i.

i Exod. 20. 7.

Q. What is required in the third Commandment?

A. The third Commandment requires, that the Name of God, his Titles, Attributes k, Ordinances l, the Word m, Sacraments n, Prayer o,

H

Oaths,

k Mat. 6. 9. Deut. 28. 58. Psal. 29. 2. & 68. 4. Rev. 15. 3, 4. l Mal. 1. 14. Eccl. 5. 1. m Psal. 138. 2. n 1 Cor. 11. 24, 25, 28, 29. o 1 Tim. 2. 8.

Oaths *p*, Vows *q*, Lots *r*, his Works *s*, and whatsoever else there is whereby he makes himself known, be holily and reverently used in Thought *t*, Meditation *u*, Word *w*, Writing *x*, by an holy Profession *y*, and answerable Conversation *z*, to the Glory of God *a*, and the Good of our selves *b*, and others *c*.

p Jer. 4. 2. *q* Eccl. 5. 2, 4, 5, 6. *r* Acts 1: 24, 26. *s* Job 36. 24. *t* Mal. 3. 16. *u* Psal. 8. throughout. *w* Col. 3. 17. Psal. 105. 2, 5. *x* Psal. 102. 18. *y* 1 Pet. 3. 15. Mic. 4. 5. *z* Phil. 1. 27. *a* 1 Cor. 10. 31. *b* Jer. 32. 39. *c* 1 Pet. 2. 12.

Q. What are the Sins forbidden in the third Commandment?

A. The Sins forbidden in the third Commandment are, the not using of God's Name as is required *d*, and the Abuse of it, in an ignorant *e*, vain *f*, irreverent prophane *g*, superstitious *h*, or wicked mentioning, or otherwise using his Titles, Attributes *i*, Ordinances *k*, or Works *l*, by Blasphemy *m*, Perjury *n*, all sinful Cursings *o*, Oaths *p*, Vows *q*, and Lots *r*, violating of our Oaths and Vows, if lawful *s*, and fulfilling of them,

d Mal. 2. 2. *e* Acts 17. 23. *f* Prov. 30. 9. *g* Mal. 1. 6, 7, 12. & 3. 14. *h* 1 Sam. 4. 3, 4, 5. Jer. 7. 4, 9, 10, 14, 31. Col. 2. 20, 10 23. *i* 2 Kings 18. 30. 35. Exod. 5. 2. Psal. 139. 20. *k* Psal. 50. 16, 17. *l* Isa. 5. 12. *m* 2 Kings 19. 22. Lev. 24. 11. *n* Zech. 5. 4. & 8. 17. *o* 1 Sam. 17. 43. 2 Sam. 16. 5. *p* Jer. 5. 7. & 23. 10. *q* Deut. 23. 18. Acts 23. 12, 14. *r* Esther 3. 7. & 9. 24. Psal. 22. 18. *s* Psal. 24. 4. Ezek. 17. 16, 18, 19.

them, if of Things unlawful *t*, murmuring and quarrelling at *u*, curious prying into *w*, and misapplying of God's Decrees *x*, and Providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the Word, or any part of it *b*, to prophane Jest *c*, curious or unprofitable Questions, vain Janglings, or the maintaining of false Doctrines *d*, abusing it, the Creatures, or any Thing contained under the Name of God, to Charms *e*, or sinful Lusts and Practices *f*, the maligning *g*, scorning *h*, reviling *i*, or any ways opposing of God's Truth, Grace and Ways *k*; making Profession of Religion in Hypocrisy, or for sinister Ends *l*; being ashamed of it *m*, or Shame to it, by uncomfortable *n*, unwise *o*, unfruitful *p*, and offensive walking *q*, or backsliding from it *r*. H 2 Q. What

t Mark 6. 26. 1 Sam. 25. 22, 32, 33, 34. *u* Rom. 9. 14, 19, 20. *w* Deut. 29. 29. *x* Rom. 3. 57. & 6. 1. *y* Eccles. 8. 11. & 9. 3. Psal. 39, throughout. *z* Mat. 5. 21, to the end. *a* Ezek. 13. 22. *b* 2 Pet. 3. 16. Mat. 22. 24, to 31. *c* Isa. 22. 13. Jer. 23. 34, 36, 38. *d* 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5, 20. 2 Tim. 2. 14. Tit. 3. 9. *e* Deut. 18. 10, to 14. Acts 19. 13. *f* 2 Tim. 4. 3, 4. Rom. 13. 13, 14. 1 Kings 21. 9, 10. Jude v. 4. *g* Acts 13. 45. 1 John 3. 12. *h* Psal. 1. 1. 2 Pet. 3. 3. *i* 1 Pet. 4. 4. *k* Acts 13. 45, 46, 50. & 4. 18. & 19. 9. 1 Theff. 2. 16. Heb. 10. 29. *l* 2 Tim. 3. 5. Mat. 23. 14. & 6. 1, 2, 5, 16. *m* Mark 8. 38. *n* Psal. 73. 14, 15. *o* 1 Cor. 6. 5, 6. Eph. 5. 15, 16, 17. *p* Isa. 5. 4. 2 Pet. 1. 8, 9. *q* Rom. 2. 23, 24. *r* Gal. 3. 1, 3. Heb. 6. 6.

Q. What are the Reasons annexed to the third Commandment?

A. The Reasons annexed to the third Commandment in these Words [*The Lord thy God*] and [*For the Lord will not hold him guiltless that taketh his Name in vain* *s*] are, because he is the Lord and our God, and therefore his Name is not to be prophaned, or any way abused by us *t*, especially because he will be so far from acquitting and sparing the Transgressors of this Commandment, as that he will not suffer them to escape his righteous Judgment *u*, albeit many such escape the Censures and Punishments of Men *w*.

s *Exod.* 20. 7. *t* *Lev.* 19. 12. *u* *Ezek.* 36. 21, 24. *Deut.* 28. 58, 59. *Zech.* 5. 2, 3, 4. *w* *1 Sam.* 2. 12, 17, 22, 24. *with* 3. 13.

Q. Which is the fourth Commandment?

A. The fourth Commandment is, *Remember the Sabbath day to keep it holy, six Days shalt thou labour, and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God: In it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates; for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath-Day, and hallowed it* *x*.

x *Exod.* 20. 8, 10 11.

Q. What is required in the fourth Commandment?

A. The

A. The fourth Commandment requireth of all Men the sanctifying, or keeping holy to God, such set times as he hath appointed in his Word, expresly one whole Day in seven, which was the seventh from the beginning of the World to the Resurrection of Christ, and the first Day of the Week ever since, and so to continue to the End of the World, which is the Christian Sabbath *y*, and in the New Testament called the *Lord's Day z*.

y Deut. 5. 12, 13, 14. Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7. Mat. 5. 17, 18. Isa. 56. 2, 4, 6, 7. *z* Rev. 1. 10.

Q. How is the Sabbath, or Lord's-day to be sanctified?

A. The Sabbath or Lord's-day is to be sanctified by an holy resting all the Day *a*, not only from such Works as are at all times sinful, but even from such worldly Employments and Recreations as are on other Days lawful *b*, and making it our Delight to spend the whole Time (except so much of it as is to be taken up in Works of Necessity and Mercy *c*) in the publick and private Exercise of God's Worship *d*: And to that end we are to prepare our Hearts, and with such Foresight, Diligence, and Moderation to dispose and seasonably to dispatch our

H 3

worldly

a Exod. 20. 8, 10. *b* Exod. 16. 25, to 28. Neh. 13. 15, to 22. Jer. 17. 21, 22. *c* Mat. 12. 1, to 13. *d* Isa. 58. 13. Luke 4. 16. Acts 20. 7. 1 Cor. 16. 1, 2. Psal. 92. Title. Isa. 66. 23. Lev. 23. 3.

worldly Business, that we may be the more free and fit for the Duties of that Day *e*.

e Exod. 20. 8. Luke 23. 54, 56. Exod. 16. 22, 25, 26, 29. Neh. 13. 19.

Q. Why is the Charge of keeping the Sabbath more especially directed to Governors of Families and other Superiors ?

A. The Charge of keeping the Sabbath is more especially directed to Governors of Families and other Superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their Charge, and because they are prone oft times to hinder them with Employments of their own *f*.

f Exod. 20. 10. Josh. 24. 15. Neh. 13. 15, 17. Jer. 17. 20, to 23. Exod. 23. 12.

Q. What are the Sins forbidden in the fourth Commandment ?

A. The Sins forbidden in the fourth Commandment, are, all Omissions of the Duties required *g*, all careless, negligent and unprofitable performing of them, and being weary of them *h*; all prophaning the Day by Idleness, and doing that which is in itself sinful *i*; and by all needless Works, Words, and Thoughts about our worldly Employments and Recreations *k*.

g Ezek. 22. 26. *h* Acts 20. 7, 9. Ezek. 33. 30, to 33. Amos 8. 5. Mal. 1. 13. *i* Ezek. 23. 35. *k* Jer. 17. 24, 27. Isa. 58. 13.

Q. What are the Reasons annexed to the fourth Commandment, the more to enforce it ?

A. The

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the Equity of it, God allowing us six Days of seven for our own Affairs, and reserving but one for himself, in these Words [*Six Days shalt thou labour and do all thy Work l*] from God's challenging a special Propriety in that Day, [*The seventh Day is the Sabbath of the Lord thy God m*] from the Example of God, who *in six Days made Heaven and Earth, the Sea and all that in them is, and rested the seventh Day*: And from that Blessing which God put upon that Day, not only in sanctifying it to be a Day for his Service, but in ordaining it to be a means of Blessing to us in our sanctifying it; [*Wherefore the Lord blessed the Sabbath-day and hallowed it n.*]

l Exod. 20. 9. *m* Exod. 20. 10. *n* Exod. 20. 11.

Q. Why is the Word (remember) set in the beginning of the fourth Commandment?

A. The Word (remember) is set in the beginning of the fourth Commandment *o*, partly because of the great Benefit of remembering it; we being thereby helped in our Preparation to keep it *p*, and in keeping it, better to keep all the rest of the Commandments *q*, and to continue a thankful Remembrance of the two great Benefits of Creation, and Redemption, which contain a short Abridgement of Religion,

o Exod. 20. 8. *p* Exod. 16. 23. Luke 23. 54, 56. with Mark 15. 42. Neh. 13. 19. *q* Psal. 92. Title, with v. 13, 14. Ezek. 20. 12, 19, 20.

on *r*; and partly because we are very ready to forget it *s*; for that there is less Light of Nature for it *t*, and yet it restraineth our natural Liberty in Things at other times lawful *u*, that it cometh but once in seven Days, and many worldly Businessses come between, and too often take off our Minds from thinking of it, either to prepare for it, or to sanctify it *w*, and that Satan with his Instruments much labour to blot out the Glory, and even the Memory of it, to bring in all Irreligion and Impiety *x*.

r Gen. 2. 2, 3. Psal. 118. 22, 24. with Acts 4. 10, 11. Rev. 1. 10. *s* Ezek. 22. 26. *t* Neh. 9. 14. *u* Exod. 34. 21. *w* Deut. 5. 14, 15. Amos 8. 5. *x* Lam. 1. 7. Jer. 17. 21, to 24. Neh. 13. 15, to 23.

Q. What is the sum of the six Commandments, which contain our Duty to Man?

A. The Sum of the six Commandments, which contain our Duty to Man, is, to love our Neighbour as our selves *y*, and to do to others what we would have them to do to us *z*.

y Mat. 22. 29. *z* Mat. 7. 12.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee *a*.

a Exod. 20. 12.

Q. Who are meant by Father and Mother in the fifth Commandment?

A. By

A. By Father and Mother in the fifth Commandment, are meant not only natural Parents *b*, but all Superiors in Age *c*, and Gifts *d*, and especially such as by God's Ordinance are over us in Place of Authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

b Prov. 23. 22, 25. Eph. 6. 1, 2. *c* 1 Tim. 5. 1, 2. *d* Gen. 4. 20, to 23. Gen. 45. 8. *e* 2 Kings 5. 13. *f* 2 Kings 2. 12. & 13. 14. Gal. 4. 19. *g* Isa. 49, 23.

Q. Why are Superiors stiled Father and Mother?

A. Superiors are stiled Father and Mother, both to teach them in all Duties towards their Inferiors, like natural Parents, to express Love and Tenderneſs to them, according to their ſeveral Relations *h*, and to work Inferiors to a greater Willingneſs and Cheerfulneſs in performing their Duties to their Superiors as to their Parents *i*.

h Eph. 6. 4. 2 Cor. 12. 14. 1 Theſſ. 2. 7, 8, 11. Numb. 11. 11, 12. *i* 1 Cor. 4. 14, 15, 16. 2 Kings 5. 13.

Q. What is the general Scope of the fifth Commandment?

A. The general Scope of the fifth Commandment, is, the Performance of thoſe Duties which we mutually owe in our ſeveral Relations, as Inferiors, Superiors, Equals *k*.

k Eph. 5. 21. 1 Pet. 2. 17. Rom. 12. 10.

Q. What is the Honour that Inferiors owe to their Superiors?

A. The

A. The Honour which Inferiors owe to their Superiors, is all due Reverence in Heart *l*, Word *m*, and Behavior *n*, Prayer and Thanksgiving for them *o*, Imitation of their Virtues and Graces *p*; willing Obedience to their lawful Commands and Counsels *q*, due Submission to their Corrections *r*, Fidelity to *s*, Defence *t*, and Maintenance of their Persons and Authority, according to their several Ranks, and the Nature of their Places *u*, bearing with their Infirmities, and covering them in Love *w*, that so they may be an honour to them and to their Government *x*.

l Mat. 1. 6. Lev. 19. 3. *m* Prov. 21. 28. 1 Pet. 3. 6.
n Lev. 19. 32. 1 Kings 2. 19. *o* 1 Tim. 2. 1, 2. *p* Heb.
 13. 7. Phil. 3. 17. *q* Eph. 6. 1, 10. 7. 1 Pet. 2. 13, 14.
 Rom. 13. 1, 10. 5. Heb. 13. 17. Prov. 4. 3, 4. & 23. 22.
 Exod. 18. 19, 24. *r* Heb. 12. 9. 1 Pet. 2. 18, 19, 20.
s Tit. 2. 9, 10. *t* 1 Sam. 26. 15. *u* 2 Sam. 18. 3. Esther 6.
 2. *u* Mat. 22. 21. Rom. 13. 6, 7. 1 Pet. 5. 17, 18.
 Gal. 6. 6. Gen. 45. 11. & 47. 12. *w* 1 Pet. 2. 18. Prov.
 23. 22. Gen. 9. 23. *x* Psal. 127. 3, 4, 5. Prov. 31. 23.

Q. What are the Sins of Inferiors against their Superiors?

A. The Sins of Inferiors against their Superiors, are, all neglect of the Duties required toward them *y*, envying at *x*, Contempt of *a*, and Rebellion *b*, against their Persons *c*, and Places *d*, in their lawful Counsels *e*, Commands and

y Mat. 15. 4, 5, 6. *z* Num. 11. 28, 29. *a* 1 Sam.
 8. 7. Isa. 3. 5. *b* 2 Sam. 15. 1, to 12. *c* Exod. 21.
 15. *d* 1 Sam. 10. 27. *e* 1 Sam. 2. 25.

and Corrections *f*, Cursing, Mocking *g*, and all such refractory and scandalous Carriage, as proves a Shame and Dishonour to them and their Government *h*.

f Deut. 21. 18, to 21. *g* Prov. 30. 11, 17.
h Prov. 19. 26.

Q. What is required of Superiors toward their Inferiors?

A. It is required of Superiors, according to that Power they receive from God, and that Relation wherein they stand, to love *i*, pray for *k*, and bless their Inferiors *l*; to instruct *m*, counsel and admonish them *n*; countenancing *o*, commending *p*, and rewarding such as do well *q*, discountenancing *r*, reprovng and chastising such as do ill *s*, protecting *t*, and providing for them all Things necessary for Soul *u*, and Body *w*; and by grave, wise, holy and exemplary Carriage, to procure Glory to God *x*, Honour to themselves *y*, and so to preserve that Authority which God hath put them in *z*.

i Col. 3. 19. Tit. 2. 4. *k* 1 Sam. 12. 23. Job 1. 5.
l 1 Kings 8. 55, 56. Heb. 7. 7, 8. Gen. 49. 28.
m Deut. 6. 6, 7. *n* Eph. 6. 4. *o* 1 Pet. 3. 7. *p* 1 Pet. 2. 14. Rom. 13. 3. *q* Esth. 6. 3. *r* Rom. 13. 3, 4.
s Prov. 29. 15. 1 Pet. 2. 14. *t* Job 29. 12. Isa. 1. 10, 17. *u* Eph. 6. 4. *w* Tim. 5. 8. *x* 1 Tim. 4. 12. Tit. 2. 3, 4, 5. *y* 1 Kings 3. 28. *z* Tit. 2. 15.

Q. What are the Sins of Superiors?

A. The Sins of Superiors are, beside the neglect of the Duties required of them *a*, an inordinate

a Ezek. 34. 2, 3, 4.

6.

ordinate seeking of themselves *b*, their own Glory *c*, Ease, Profit or Pleasure *d*, commanding Things unlawful *e*, or not in the Power of Inferiors to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*; diswading, discouraging, or discountenancing them in that which is good *i*; correcting them unduly *l*, careless exposing, or leaving them to Wrong, Temptation, and Danger *m*, provoking them to Wrath *n*, or any way dishonouring themselves or lessening their Authority, by any unjust, indiscreet, rigorous or remiss Behaviour *o*.

b Phil. 2. 21. *c* John 5. 44. & 7. 18. *d* Isa. 56. 10, 11. Deut. 17. 17. *e* Dan. 3. 4, 5, 6. Acts 4. 17, 18. *f* Exod. 5. 10, to 18. Mat. 23. 2, 4. *g* Mat. 14. 8. with Mark 6. 24. *h* 2 Sam. 13. 28. *i* 1 Sam. 3. 13. *k* John 7. 46, to 49. Col. 3. 21. Exod. 5. 17. *l* 1 Pet. 2. 18, 19, 20. Heb. 12. 10. Deut. 25. 3. *m* Gen. 38. 11, 26. Acts 18. 17. *n* Eph. 6. 4. *o* Gen. 9. 21. 1 Kings 12. 13, to 16. 1 Kings 1. 6. 1 Sam. 2. 29, 30, 31.

Q. What are the Duties of Equals?

A. The Duties of Equals are to regard the Dignity and Worth of each other *p*, in giving Honour to go one before another *q*, and to rejoice in each others Gifts and Advancements as in their own *r*.

p 1 Pet. 2. 17. *q* Rom. 12. 10. *r* Rom. 12. 15, 16. Phil. 2. 3, 4.

Q. What are the Sins of Equals?

The Sins of Equals are beside the neglect of the Duties required *s*, the undervaluing of the

Worth *t*, envying the Gifts *u*, grieving at the Advancement or Prosperity one of another *w*, and usurping Pre-eminence one over another *x*.

t 2 Tim. 3. 3. *u* Acts 7. 9. Gal. 5. 26. *w* Num. 12. 2. Esth. 6. 12, 13. *x* 3 John v 9. Luke 22. 24.

Q. What is the Reason annexed to the fifth Commandment, the more to enforce it?

A. The Reason annexed to the fifth Commandment, in these Words, (*That thy Days may be long upon the Land which the Lord thy God giveth thee* *y*) is an express Promise of long Life and Prosperity, as far as it shall serve for God's Glory, and their own Good, to all such as keep this Commandment *z*.

y Exod. 20. 12. *z* Deut. 5. 16. 1 Kings 8. 25. Eph. 6. 2, 3.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, *Thou shalt not kill* *a*.

a Exok. 20. 13.

Q. What are the Duties required in the sixth Commandment?

A. The Duties required in the sixth Commandment, are, all careful Studies, and lawful Endeavours to preserve the Life of ourselves *b*, and others *c*, by resisting all Thoughts and Purposes *d*, subduing all Passions *e*, and avoiding all Occasions *f*, Temptations *g*, and Practices, which tend to the unjust taking away of the
I
Life

b Eph. 5. 28, 29. *c* 1 Kings 18. 4. *d* Jer. 26. 15, 16. Acts 23. 12, 16, 17, 21, 27. *e* Eph. 4. 26, 27. *f* 2 Sam. 2. 27. Deut. 22. 8. *g* Mat. 4. 6, 7. Prov. 1. 10, 11, 15, 16.

Life of any *b*: by just Defence thereof against Violence *i*, patient bearing of the Hand of God *k*, Quietness of Mind *l*, Chearfulness of Spirit *m*, a sober Use of Meat *n*, Drink *o*, Physick *p*, Sleep *q*, Labour *r*, and Recreations *s*: by charitable Thoughts *t*, Love *u*, Compassion *w*, Meekness, Gentleness, Kindness *x* peaceable *y*, mild and courteous Speeches and Behaviour *z*; Forbearance, Readiness to be reconciled; patient bearing and forgiving of Injuries, and requiting Good for Evil *a*: comforting and succouring the Distressed and protecting and defending the Innocent *b*.

b 1 Sam. 24. 12. 1 Sam. 26. 9, to 12. Gen. 37. 21, 22. *i* Psal. 82. 4. Prov. 24. 11, 12. 1 Sam. 14. 45. *k* James 5. 7, to 11. Heb. 12. 9. *l* 1 Thess. 4. 11. 1 Pet. 3. 4. Psal. 37. 8, to 11. *m* Prov. 17. 22. *n* Prov. 25. 16, 27. *o* 1 Tim. 5. 23. *p* Isa. 38. 21. *q* Psal. 127. 2. *r* Eccl. 5. 12. 2 Thess. 3. 10, 12. Prov. 16. 26. *s* Eccl. 3. 4, 11. *t* 1 Sam. 19. 4, 5. *u* 22. 13, 14. *v* Rom. 13. 10. *w* Luke 10. 33, 34, 35. *x* Col. 3. 12, 13. *y* James 3. 17. *z* 1 Pet. 3. 8, to 11. Prov. 15. 1. Judg. 8. 1, 2, 3. *a* Mat. 5. 24. Esther 4. 2, 32. Rom. 12. 17, 20, 21. *b* 1 Thess. 5. 14. Job 31. 19, 20. Mat. 25. 35, 36. Prov. 31. 8, 9.

Q. What are the Sins forbidden in the sixth Commandment?

A. The Sins forbidden in the sixth Commandment, are, all taking away the Life of our selves *c*, or of others *d*, except in case of publick Justice *e*, lawful War *f*, or necessary Defence *g*, the neglecting or withdrawing the lawful and necessary

c Acts 16. 28. *d* Gen. 9. 6. *e* Numb. 35. 31, 33. *f* Jer. 48. 16. Deut. 20th Chap. *g* Exod. 22. 2, 3.

cessary Means of Preservation of Life *b*, sinful Anger *i*. Hatred *k*, Envy *l*, Desire of Revenge *m*, all excessive Passions *n*, distracting Cares *o*, immoderate Use of Meat, Drink *p*, Labour *q*, and Recreations *r*, provoking Words *s*, Oppression *t*, quarreling *u*, striking, wounding *w*, and whatsoever else tends to the Destruction of the Life of any *x*.

b Mat. 15. 42, 43. James 2. 15, 16. Eccl. 6. 1, 2. *i* Mat. 5. 22. *k* 1 John 3. 15. Lev. 19. 17. *l* Prov. 14. 30. *m* Rom. 12. 19. *n* Ephes. 4. 31. *o* Mat. 6. 31, 34. *p* Luke 21. 34. Rom. 13. 13. *q* Eccles. 12. 12. & 2. 22, 23. *r* Isa. 5. 12. *s* Prov. 15. 1. & 12. 18. *t* Ezek. 18. 18. Exod. 1. 14. *u* Gal. 5. 15. Prov. 23. 29. *w* Num. 35. 16, 17, 18, 21. *x* Exod. 21. 18. to the end.

Q. Which is the seventh Commandment?

A. The seventh Commandment is, *Thou shalt not commit Adultery y*.

y Exod. 20. 14.

Q. What are the Duties required in the seventh Commandment?

A. The Duties required in the seventh Commandment, are, Chastity in Body, Mind, Affection *z*, Words *a*, and Behaviour *b*, and the Preservation of it in ourselves and others *c*, Watchfulness over the Eyes, and all the Senses *d*, Temperance *e*, keeping of chaste Company *f*, Modesty in Apparel *g*, Marriage by those that have not

I 2

the

z 1 Thess. 4. 4. Job 31. 1. 1 Cor. 7. 34. *a* Col. 4. 6. *b* 1 Pet. 2. 2. *c* 1 Cor. 7. 2, 35, 36. *d* Job 31. 1. *e* Acts 1. 24, 25. *f* Prov. 2. 16, 20. *g* 1 Tim. 3. 9.

the Gift of Contineny *h*, conjugal Love *i*, and Cohabitation *k*: diligent Labour in our Callings *l*, shunning all Occasions of Uncleanness, and resisting Temptations thereunto *m*.

h 1 Cor. 7. 2, 9. *i* Prov. 5. 19, 20. *k* 1 Pet. 3. 7. *l* Prov. 31. 11, 27, 28. *m* Prov. 5. 8. Gen. 39. 8, 9. 10.

Q. What are the Sins forbidden in the seventh Commandment?

A. The Sins forbidden in the seventh Commandment, besides the neglect of the Duties required *n*; are, Adultery, Fornication *o*, Rape, Incest *p*, Sodomy, and all unnatural Lusts *u*, all unclean Imaginations, Thoughts, Purposes and Affections *r*, all corrupt or filthy Communications, or listening thereunto *s*: wanton Looks *t*, impudent or light Behaviour, immodest Apparel *u*, prohibiting of lawful *w*, and dispensing with unlawful Marriages *x*, allowing, tolerating, keeping of Stews, and resorting to them *y*; intangling Vows of single Life *z*, undue Delay of Marriage *a*, having more Wives or Husbands than one at the same time *b*; unjust Divorce *c*, or Desertion *d*: Idleness, Gluttony, Drunkenness,

n Prov. 5. 7. *o* Heb. 13. 4. Gal. 5. 19. *p* 2 Sam. 13. 14. 1 Cor. 5. 1. *q* Rom. 1. 24, 26, 27. Lev. 20. 15, 16. *r* Mat. 5. 28. *s* 15. 19. Col. 3. 5. *t* Eph. 5. 3, 4. Prov. 21, 22. *u* Isa. 3. 16. 2 Pet. 2. 14. *v* Prov. 7. 10. *w* 1 Tim. 4. 3. *x* Lev. 18. 1, 10, 21. Mark 6. 18. *y* 11, 12. *z* 1 Kings 15. 12. 2 Kings 23. 7. Deut. 32. 17. Lev. 19. 29. Jer. 5. 7. Prov. 7. 24, 10, 11. *a* 1 Cor. 7. 7, 8, 9. Gen. 38. 26. *b* 4, 15. Mat. 19. 5. *c* Mal. 2. 16. Mat. 5. 32. *d* 12, 13.

ness *e*, unchaste Company *f*, lascivious Songs, Books, Pictures, Dancings, Stage-Plays *g*, and all other Provocations to, or Acts of Unclean-ness, either in our selves or others *h*.

e Ezek. 16. 49. Prov. 23. 30, to 33. *f* Gen. 39. 10. Prov. 5. 8. *g* Eph. 5. 4. Ezek. 23. 14, to 17. Isa. 23. 15, to 18. *h* 3. 16. Mark 6. 22. Rom. 13. 13. 1 Pet. 4. 3. *h* 2 Kings 9. 30. with Jer. 4. 30. Ezek. 23. 40.

Q. Which is the eight Commandment?

A. The eight Commandment is, *Thou shalt not steal* *i*.

i Exod. 20. 15.

Q. What are the Duties required in the eighth Commandment?

A. The Duties required in the eighth Commandment, are, Truth, Faithfulness, and Justice in Contracts, and Commerce between Man and Man *k*, rendering to every one his Due *l*; Restitution of Goods unlawfully detained from the right Owners thereof *m*: giving and lending freely, according to our Abilities, and the Necessities of others *n*: Moderation of our Judgments, Wills, and Affections, concerning worldly Goods *o*; a provident Care and Study to get *p*, keep, use, and dispose those things which are necessary and convenient for the Sustentation of

I 3

k Psal. 15. 2, 4. Zech. 7. 4, 10. *l* 8. 16, 17. *m* Rom. 13. 7. *n* Lev. 6. 2, to 6. with Luke 19. 8. *o* Luke 6. 30, 38. 1 John 3. 17. Eph. 4. 28. Gal. 6. 10. *p* 1 Tim. 6. 6, to 10. Gal. 6. 14. *p* 1 Tim. 5. 8.

our Nature, and suitable to our Condition *q*; a lawful Calling *r*, and Diligence in it *s*; Frugality, avoiding unnecessary Law-sutes *u*, and Suretiship, or other like Ingagements *w*, and an Endeavour by all just and lawful Means to procure, preserve and further the Wealth and outward Estate of others as well as our own *x*.

q Prov. 27. 23. to the end. Eccl. 2. 24. & 3. 12, 13. 1 Tim. 6. 12, 18. Isa. 38. 1. Mat. 11. 8. & 1 Cor. 7. 20. Gen. 2. 15. & 3. 19. & Eph. 4. 28. Prov. 10. 4. & John 6. 12. Prov. 28. 20. & 1 Cor. 6. 1, to 9. & Prov. 6. 1, to 6. Prov. 11. 15. & Deut. 22. 1, to 5. Exod. 23. 4, 5. Gen. 47. 14, 20. Phil. 2. 4. Mat. 22. 33. Lev. 25. 35.

Q. What are the Sins forbidden in the eighth Commandment?

A. The Sins forbidden in the eighth Commandment, beside the neglect of the Duties required *y*, are Theft *z*, Robbery *a*, Man-stealing *b*, and receiving any Thing that is stolen *c*, fraudulent Dealing *d*, false Weights and Measures *e*, removing Land-marks *f*, Injustice and Unfaithfulness in Contracts between Man and Man *g*; or in Matters of Trust *h*, Oppression *i*, Extortion *k*, Usury *l*, Bribery *m*, vexatious Law-sutes *n*, unjust Inclosures and Depopulations *o*,

y James 2. 15, 16. 1 John 3. 17. & Eph. 4. 28.
a Psal. 62. 10. *b* 1 Tim. 1. 10. *c* Prov. 29. 24.
d Psal. 50. 18. *e* 1 Theff. 4. 6. *e* Prov. 11. 1, & 20. 10. *f* Deut. 19. 14. Prov. 23. 10. *g* Amos 8. 5. Psal. 37. 21. *h* Luke 16. 10, to 13. *i* Ezek. 22. 29. Lev. 25. 17. *k* Mat. 23. 25. Ezek. 22. 12. *l* Psal. 15. 5. *m* Job 15. 34. *n* 1 Cor. 6. 6, 7, 8. Prov. 3. 29, 30. *o* Isa. 5. 8. Mic. 2. 2.

ingrossing Commodities to enhance the Price *p*, unlawful Callings *q*, and all other unjust or sinful Ways of taking or with-holding from our Neighbour what belongs to him, or of enriching our selves *r*, Covetousness *s*, inordinate prizing and affecting worldly Goods *t*, distrustful and distracting Cares and Studies in getting, keeping and using them *u*, envying the Prosperity of others *w*; as likewise Idleness *x*, Prodigality, wasteful Gaming, and all other Ways whereby we do unduly Prejudice our own outward Estate *y*; and defrauding our selves of the due Use and Comfort of that Estate which God hath given us *z*.

p Prov. 11. 26. *q* Acts 19. 19, 24, 25. *r* Job 20. 19. James 5. 4. Prov. 21. 6. *s* Luke 12. 15. *t* 1 Tim. 6. 5. Col. 3. 2. Prov. 23. 5. Psal. 62. 10. *u* Mat. 6. 25, 31, 34. Eccles. 5. 12. *w* Psal. 73. 3. & 37. 1, 7. *x* 2 Theff. 3. 11. Prov. 18. 9. *y* Prov. 21. 17. & 20. 21. & 28. 19. *z* Eccl. 4. 8. & 6. 2. 1 Tim. 5. 8.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, *Thou shalt not bear false Witness against thy Neighbour a.*

a Exod. 20. 16.

A. The Duties required in the ninth Commandment, are, the preserving and promoting of Truth between Man and Man *b*, and the good Name of our Neighbour, as well as our own *c*, appearing and standing for *d*, and from the Heart *e*,

I 4

sincere-

b Zech. 8. 16. *c* 3 John v. 12. *d* Prov. 31. 8. *e* Psal. 15. 2.

sincerely *f*, freely *g*, clearly *h*, and fully *i*, speaking the Truth, and only the Truth, in Matters of Judgment and Justice *k*, and in all other Things whatsoever *l*, a charitable Esteem of our Neighbour *m*, loving, desiring, and rejoicing in their good Name *n*, forrowing for *o*, and covering of their Infirmities *p*, freely acknowledging their Gifts and Graces *q*, defending of their Innocency *r*, a ready receiving of a good Report *s*, and Unwillingness to admit of an evil Report concerning them *t*, discouraging Tale-bearers *u*, Flatterers *w*, and Slanderers *x*, love and care of our own good Name, and defending it when Need requireth *y*, keeping of lawful Promises *z*, studying and practising of whatsoever Things are true, honest, lovingly, and of good Report *a*.

f 2 Chron. 19. 9. *g* 1 Sam. 19. 4, 5. *h* Josh. 7. 19. *i* 2 Sam. 14. 18, 19, 20. *k* Lev. 19. 15. Prov. 14. 5, 25. *l* 2 Cor. 1. 17, 18. Eph. 4. 25. *m* Heb. 5. 9. 1 Cor. 13. 7. *n* Rom. 1. 8, 24. John 3. 4. *o* 2 Cor. 2. 4. *p* 12. 21. *q* Prov. 17. 9. 1 Pet. 4. 8. *r* 1 Cor. 1. 4, 5. 2 Tim. 1. 4, 5. *s* 1 Sam. 22. 14. *t* 1 Cor. 13. 6, 7. *u* Psal. 15. 3. *w* Prov. 25. 23. *x* Prov. 26. 24, 25. *y* Psal. 101. 5. *z* Prov. 22. 1. John 8. 49. *a* Phil. 4. 8.

Q. What are the Sins forbidden in the ninth Commandment?

A. The Sins forbidden in the ninth Commandment, are, all prejudicing the Truth and the good Name of our Neighbours as well as
our

our own *b*, especially in publick Judicature *c*; giving false Evidence *d*; suborning false Witnesses *e*, wittingly appearing and pleading for an evil Cause, out-facing and over-bearing the Truth; *f* passing unjust Sentence *g*; calling Evil Good, and Good Evil; rewarding the Wicked according to the Work of the Righteous, and the Righteous according to the Work of the Wicked *h*; Forgery *i*, concealing the Truth, undue Silence in a just Cause *k*; and holding our Peace when Iniquity calleth for either a Reproof from our selves *l*, or Complaint to others *m*, speaking the Truth unseasonably *n*, or maliciously to a wrong End *o*, or perverting it to wrong Meaning *p*, or in doubtful and equivocal Expressions, to the Prejudice of Truth or Justice *q*, speaking Untruth *r*, Lying *s*, Slandering *t*, Back-biting *u*, detracting *w*, Tale-bearing *x*, Whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, and partial censuring *d*, misconstruing

I 5

Inten-

b 1 Sam. 17. 28. 2 Sam. 16. 3. & 1. 9, 10. & 10. 16.
c Lev. 19. 15. Heb. 1. 4. *d* Prov. 19. 5. & 6. 16, 19.
e Acts 6. 13. *f* Jer. 9. 3, 5. Acts 24. 2, 5. Psal. 11. 3, 4.
 & 50. 1, 2, 3, 4. *g* Prov. 17. 15. 1 Kings 21. 9, 10, 14.
h Isa. 5. 23. *i* Psal. 119. 69. Luke 19. 8. Luke 16. 5, 6,
 7. *k* Lev. 5. 1. Deut. 13. 8. Acts 5. 3, 8, 9. 2 Tim. 4.
 16. *l* 1 Kings 1. 6. Lev. 19. 17. *m* Isa. 59. 4. *n* Prov.
 29. 11. *o* 1 Sam. 22. 9, 10. with Psal. 52. 1, 2, 3, 4.
p Psal. 56. 6. John 2. 19. with Mat. 26. 60, 61. *q* Gen.
 3. 5. & 26. 7, 9. *r* Isa. 59. 15. *s* Lev. 19. 11. Col. 3. 9.
t Psal. 50. 20. *u* Psal. 15. 3. *w* James 4. 11. Jer. 38. 4.
x Lev. 19. 16. *y* Rom. 1. 29, 30. *z* Gen. 21. 9. with
 Gal. 4. 29. *a* 1 Cor. 6. 10. *b* Mat. 7. 1. *c* Acts 28. 4.
d Gen. 38. 24. Rom. 2. 1.

aw

Intentions, Words and Actions *e*; flattering *f*, vain-glorious Boasting *g*; thinking or speaking too highly or too meanly of ourselves or others *h*, denying the Gifts and Graces of God *i*, aggravating smaller Faults *k*, hiding, excusing or extenuating of Sins when called to a free Confession *l*, unneccessary discovering of Infirmities *m*, raising false Rumours *n*, receiving and countenancing evil Reports *o*, and stopping our Ears against just Defence *p*; evil Suspition *q*, envying or grieving at the deserved Credit of any *r*, endeavouring or desiring to impair it *s*, rejoicing in their Disgrace and Infamy *t*, scornful Contempt *u*, fond Admiration *w*, breach of lawful Promises *x*, neglecting such Things as are of good Report *y*, and practising or not avoiding ourselves, or not hindring, what we can in others, such Things as procure an ill Name *z*.

e *Neb.* 6. 6, 7, 8. *Rom.* 3. 8. *Psal.* 69. 10. *1 Sam.* 1. 13, 14, 15. *2 Sam.* 10. 3. *f* *Psal.* 12. 2, 3. *g* *2 Tim.* 3. 2. *h* *Luke* 18. 9, 11. *Rom.* 12. 16. *1 Cor.* 4. 6. *Aãs* 12. 22. *Exod.* 4. 10, 10, 14. *i* *Job* 27. 5, 6. *k* *Mat.* 7. 3, 4, 5. *l* *Prov.* 28. 13. *Prov.* 30. 20. *Gen.* 3. 12, 13. *Jer.* 2. 35. *2 Kings* 5. 25. *Gen.* 4. 9. *m* *Gen.* 9. 22. *Prov.* 25. 9, 10. *n* *Exod.* 23. 1. *o* *Prov.* 29. 12. *p* *Aãs* 7. 56, 57. *Job* 13. 14. *q* *1 Cor.* 13. 5. *1 Tim.* 6. 4. *r* *Numb.* 11. 29. *Mat.* 21. 15. *s* *Ezra* 4. 12, 13. *t* *Jer.* 46. 27. *u* *Psal.* 35. 15, 21. *Mat.* 27. 28, 29. *w* *Jude* v. 16. *Aãs* 12. 22. *x* *Rom.* 1. 31. *2 Tim.* 3. 3. *y* *1 Sam.* 2. 24. *z* *2 Sam.* 13. 12, 13. *Prov.* 5. 8, 9. *ÿ* 6. 33.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant,*
nor

nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's a.

a Exod. 20. 17.

Q. What are the Duties required in the tenth Commandment?

A. The Duties required in the tenth Commandment, are, such a full Contentment with our own Condition b, and such a charitable Frame of the whole Soul toward our Neighbour, as that all our inward Motions and Affections touching him tend unto, and further all that Good which is his c.

b Heb. 13. 5. 1 Tim. 6. 6. c Job 31. 29. Rom. 12. 15. Psal. 122. 7, 8, 9. 1 Tim. 1. 5. Esther 10. 3. 1 Cor. 13. 4, to 8.

Q. What are the Sins forbidden in the tenth Commandment?

A. The Sins forbidden in the tenth Commandment, are Discontentment with our own Estate d, envying e, and grieving at the Good of our Neighbours f, together with all inordinate Motions and Affections to any thing that is his g.

d 1 Kings 21. 4. Esther 5. 13. 1 Cor. 10. 10. e Gal. 2. 26. James 3. 14, 16. f Psal. 112. 9, 10. Neh. 2. 10. g Rom. 7. 7, 8. & 13. 9. Col. 3. 5. Deut. 5. 21.

Q. Is any Man able perfectly to keep the Commandments of God?

A. No Man is able either of himself h, or by any Grace received in this Life, perfectly to keep

h James 3. 2. John 15. 5. Rom. 8. 3. i Eccl. 7. 20. 1 John 1. 8, 10. Gal. 5. 17. Rom. 7. 18, 19.

keep the Commandments of God *i*, but doth daily break them in Thought *k*, Word and Deed *l*.

k Gen. 6. 5. & 8. 21. *l* Rom. 3. 9, to 21. James 3. 2, to 13.

Q. Are all Transgressions of the Law of God equally heinous in themselves, and in the sight of God?

A. All Transgressions of the Law of God are not equally heinous, but some Sins in themselves, and by reason of several Aggravations, are more heinous in the sight of God than others *m*.

m John 19. 11. Ezek. 8. 6, 13, 15. 1 John 5. 16. Psal. 78. 17, 32, 56.

Q. What are those Aggravations that make some Sins more heinous than others?

A. Sins receive their Aggravations 1. From the Persons offending *n*, if they be of riper Age *o*, greater Experience, or Grace *p*, eminent for Profession *q*, Gifts *r*, Place *s*, Office *t*, Guides to others *u*, and whose Example is likely to be followed by others *w*.

n Jer. 2. 8. *o* Job 32. 7, 9. Eccl. 4. 13. *p* 1 Kings 11. 4, 9. *q* 2 Sam. 12. 14. 1 Cor. 5. 1. *r* James 4. 17. Luke 12. 47, 48. *s* Jer. 5. 4, 5. *t* 2 Sam. 12. 7, 8, 9. Ezek. 8. 11, 12. *u* Rom. 2. 17, to 25. *w* Gal. 2. 11, to 14.

2. From the Parties offended *x*, if immediately against God *y*, his Attributes *z*, and Worship *a*, against Christ, and his Grace *b*, the holy Spirit,

x Mat. 21. 38, 39. *y* 1 Sam. 2. 25. Acts 5. 4. Psal. 51. 4. *z* Rom. 2. 4. *a* Mal. 1. 8, 14. *b* Heb. 2. 2, 3. & 12. 25.

Spirit *c*, his Witness *d*, and Workings *e*, against Superiors, Men of Eminency *f*, and such as we stand especially related and engaged unto *g*, against any of the Saints *h*, particularly weak Brethren *i*, the Souls of them, or any other *k*, and the common Good of all or many *l*.

c Heb. 10. 29. Mat. 12. 31, 32. *d* Ephes. 4. 30. Heb. 6. 4, 5. *f* Jude v. 8. Numb. 12. 8, 9. Isa. 3. 5. *g* Prov. 30. 17. 2 Cor. 12. 15. Psal. 55. 12, to 15. *h* Zeph. 2. 8, 10, 11. Mat. 18. 6, 1 Cor. 6. 8. Rev. 17. 6. *i* 1 Cor. 8. 11, 12. Rom. 14. 13, 15, 21. *k* Ezek. 13. 19. 1 Cor. 8. 12. Rev. 18. 13. Mat. 23. 15. *l* 1 Theff. 2. 15, 16. Josh. 22. 20.

3. From the Nature and Quality of the Offence *m*, if it be against the express Letter of the Law *n*, break many Commandments, contain in it many Sins *o*; if not only conceived in the Heart, but breaks forth in Words and Actions *p*; scandalize others *q*, and admit of no Reparation *r*; if against Means *s*, Mercies *t*, Judgments *u*, Light of Nature *w*, Conviction of Conscience *x*, publick or private Admonition *y*,

Cen-

m Prov. 6. 30, to the end. *n* Ezra 9. 10, to 13. 1 Kings 11. 9; 10. *o* Col. 3. 5. 1 Tim. 6. 10. Prov. 5. 8, to 13. *p* 6. 32, 33. Josh. 7. 21. *q* James 1. 14, 15. Mat. 5. 22, Mich. 2. 1. *r* Mat. 18. 7. Rom. 2. 23, 24. *s* Deut. 22. 22. with ver. 28, 29. Prov. 6. 32, to 36. *t* Mat. 11. 21, to 24. John 15. 22. *u* Isa. 1. 3. Deut. 32. 6. *v* Amos 4. 8, to 12. Jer. 5. 3. *w* Rom. 1. 26, 27. *x* Rom. 1. 32. Dan. 5. 22. Tit. 3. 10, 11. *y* Prov. 29. 1.

Censures of the Church *z*, civil Punishments *a*, and our own Prayers, Purposes, Promises *b*, Vows *c*, Covenants *d*, and Engagements to God or Man *e*, if done deliberately *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with Delight *o*, Continuance *p*; or relapsing after Repentance *q*.

z Tit. 3. 10. Mat. 18. 17. *a* Prov. 27. 22. Prov. 23. 35. *b* Psal. 78. 34, to 38. Jer. 2. 20. Jer. 42. 5, 6, 20, 21. *c* Eccles. 5. 4, 5, 6. Prov. 20. 25. *d* Lev. 26. 25. *e* Prov. 2. 17. Ezek. 17. 18, 19. *f* Psal. 36. 4. *g* Jer. 6. 16. *h* Numb. 15. 30. Exod. 21. 14. *i* Jer. 3. 3. Prov. 7. 13. *k* Psal. 52. 1. *l* John v. 10. *m* Numb. 14. 22. *n* Zech. 7. 11, 12. *o* Prov. 2. 14. *p* Isa. 57. 17. *q* Jer. 34. 8, to 11. 2 Pet. 2. 20, 21, 22.

4. From Circumstances of Time *r*, and Place *s*, if on the Lord's Day *t*, or other times of Divine Worship *u*, or immediately before *w*, or after these *x*, or other Helps to prevent or remedy such Miscarriages *y*; if in Publick, or in the Presence of others, who are thereby likely to be provoked or defiled *z*.

r 2 Kings 5. 26. *s* Jer. 7. 10. Isa. 26. 10. *t* Ezek. 23. 37, to 40. *u* Isa. 58. 3, 4, 5. Numb. 25. 6, 7. *w* 1 Cor. 11. 20, 21. *x* Jer. 7. 8, 9, 10. Prov. 7. 14, 15. John 13. 27, 30. *y* Ezra 9. 13, 14. *z* 2 Sam. 16. 22. 1 Sam. 2. 22, to 25.

Q. What doth every Sin deserve at the Hands of God?

A. Every

A. Every Sin, even the least, being against the Sovereignty *a*, Goodness *b*, and Holiness of God *c*, and against his righteous Law *d*, deserveth his Wrath and Curse *e*, both in this Life *f*, and that which is to come *g*; and cannot be expiated, but by the Blood of Christ *h*.

a James 2. 10, 11. *b* Exod. 20. 1, 2. *c* Hab. 1. 13. Lev. 10. 3. & 11. 44, 45. *d* 1 John 3. 14. Rom. 7. 12. *e* Ephes. 5. 6. Gal. 3. 10. *f* Lam. 3. 39. Deut. 28. 15, to the end. *g* Mat. 25. 41. *h* Heb. 9. 22. 1 Pet. 1. 18, 19.

Q. What doth God require of us that we may escape his Wrath and Curse, due to us by reason of the Transgression of the Law?

A. That we may escape the Wrath and Curse of God due to us by reason of the Transgression of the Law, he requireth of us Repentance towards God, and Faith towards our Lord Jesus Christ *i*, and the diligent Use of the outward Means whereby Christ communicates to us the Benefits of his Mediation *k*.

i Acts 20. 21. Mat. 3. 7, 8. Luke 13. 3, 5. Acts 16. 30, 31. Job 3. 16, 18. *k* Prov. 2. 1, to 6. & 8. 33, to the end.

Q. What are the outward Means whereby Christ communicates to us the Benefits of his Mediation?

A. The outward and ordinary Means whereby Christ communicates to his Church the Benefits of his Mediation, are, all his Ordinances: especially the Word, Sacraments, and Prayer, all which are made effectual to the Elect for their Salvation *l*.

l Mat. 28. 19, 20. Acts 2. 42, 46, 47.

Q. How

Q. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual Means of enlightning *m*, convincing, and humbling Sinners *n*, of driving them out of themselves, and drawing them unto Christ; of conforming them to his Image *p*, and subduing them to his Will *q*, of strengthening them against Temptations and Corruptions *r*, of building them up in Grace *s*, and establishing their Hearts in Holiness and Comfort through Faith unto Salvation *t*.

m *Neb.* 8. 8. *Acts* 26. 18. *Psal.* 19. 8. *n* *1 Cor.* 14. 24, 25. *2 Chron.* 34. 18, 19, 26, 27, 28. *o* *Acts* 2. 37, 41. *p* *8.* 27, to 39. *q* *2 Cor.* 3. 18. *r* *2 Cor.* 10. 4, 5, 6. *Rem.* 6. 17. *r* *Mat.* 4. 4, 7, 10. *Eph.* 6. 16, 17. *Psal.* 10. 1. *s* *1 Cor.* 10. 11. *t* *Acts* 20. 31. *2 Tim.* 3. 15, 16, 17. *1 Rom.* 16. 25. *1 Tbiss.* 3. 2, 10, 11, 13. *Rom.* 15. 4. *Rom.* 10. 13, to 18. *Rom.* 1. 16.

Q. Is the Word of God to be read by all?

A. Altho all are not to be permitted to read the Word publickly to the Congregation *u*, yet all sorts of People are bound to read it apart by themselves *w*, and with their Families *x*, to which end the holy Scriptures are to be translated out of the Original into vulgar Languages *y*.

u *Deut.* 31. 9, 11, 12, 13. *Neb.* 8. 2, 3. *8.* 9. 3, 4, 5. *w* *Deut.* 17. 19. *Rev.* 1. 3. *John* 5. 39. *Isa.* 34. 16. *x* *Deut.* 6. 6, to 10. *Gen.* 18. 17, 19. *Psal.* 78. 5, 6, 7. *y* *1 Cor.* 14. 6, 9, 11, 12, 15, 16, 24, 27, 28.

Q. How

Q. How is the Word of God to be read?

A. The holy Scriptures are to be read with an high and reverend Esteem of them *a*; with a firm Persuasion that they are the very Word of God *a*, and that he only can enable us to understand them *b*, with desire to know, believe, and obey the Will of God revealed in them *c*; with Diligence *d*, and Attention to the Matter and Scope of them *e*; with Meditation *f*, Application *g*, Self-denial *h*, and Prayer *i*.

a Psal. 19. 10. Neh. 8. 3, to 10. Exod. 24. 7. 2 Chron. 34. 27. Isa. 66. 2. *a* 2 Pet. 1. 19, 20, 21. *b* Luke 24. 45. 2 Cor. 3. 13, to 16. *c* Deut. 17. 19, 20. *d* Acts 17. 11. *e* Acts 8. 30, 34. Luke 10. 26, to 29. *f* Psal. 1. 2. & 119. 97. *g* 2 Chron. 34. 21. *h* Prov. 3. 5. Deut. 33. 3. *i* Prov. 2. 1, to 6. Psal. 119. 18. Neh. 8. 6, 8.

Q. By whom is the Word of God to be preached?

A. The Word of God is to be preached only by such as are sufficiently gifted *k*, and also duly approved and called to that Office *l*.

k 1 Tim. 3. 2, 6. Eph. 4. 8, to 12. Hos. 4. 6. Mal. 2. 7. 2 Cor. 3. 6. *l* Jer. 14. 15. Rom. 10. 15. Heb. 5. 4. 1 Cor. 12. 28, 29. 1 Tim. 3. 10. 1 Tim. 4. 14. 1 Tim. 5. 22.

Q. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labour in the Ministry of the Word, are to preach sound Doctrine *m*, diligently *n*, in Season, and out of

Sea-

m Tit. 2. 1, 8. *n* Acts 18. 25.

Season *a*, plainly *p*, not in the enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and Power *q*: faithfully *r*; making known the whole Counsel of God *s*, wisely *t*, applying themselves to the Necessities and Capacities of the Hearers *u*; zealously *w*, with fervent Love to God *x*, and the Souls of his People *y*; sincerely *z*, aiming at his Glory *a*, and their Conversion *b*, Edification *c*, and Salvation *d*.

o 2 Tim. 4. 2. *p* 1 Cor. 14. 19. *q* 1 Cor. 2. 4. *r* Jer. 23. 28. 1 Cor. 4. 1, 2. *s* Acts 20. 27. *t* Col. 1. 28. 2 Tim. 2. 15. *u* 1 Cor. 3. 2. Heb. 5. 12, 13, 14. Luke 12. 42. *w* Acts 18. 25. *x* 2 Cor. 5. 13, 14. Phil. 1. 15, 16, 17. *y* Col. 4. 12. 2 Cor. 12. 15. *z* 2 Cor. 2. 17. 2 Cor. 4. 2. *a* 1 Thess. 2. 4, 5, 6. John 7. 18. *b* 1 Cor. 9. 19, to 23. *c* 2 Cor. 12. 19. Eph. 4. 12. *d* 1 Tim. 4. 16. Acts 26. 16, 17, 18.

Q. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached; that they attend upon it with Diligence *e*, Preparation *f*, and Prayer *g*, examine what they hear by the Scriptures *h*; receive the Truth with Faith *i*, Love *k*, Meekness *l*, and Readiness of Mind *m*, as the Word of God *n*: meditate *o*, and confer of it *p*, hide it in their Hearts,

e Prov. 8. 34. *f* 1 Pet. 2. 1, 2. Luke 8. 18. *g* Psal. 119. 18. Eph. 6. 18, 19. *h* Acts 17. 11. *i* Heb. 4. 2. *k* 2 Thess. 2. 10. *l* James 1. 21. *m* Acts 17. 11. *n* 1 Thess. 2. 13. *o* Luke 9. 44. Heb. 2. 1. *p* Luke 24. 14. Deut. 6. 6, 7.

Hearts *q*, and bring forth the Fruit of it in their Lives *r*.

q Prov. 2. 1. Psal. 119. 11. *r* Luke 8. 15. James 1. 25.

Q. How do the Sacraments become effectual Means of Salvation?

A. The Sacraments become effectual Means of Salvation, not by any Power in themselves, or any Vertue derived from the Piety and Intention of him by whom they are administered: but only by the working of the holy Ghost, and the Blessing of Christ, by whom they are instituted *s*.

s 1 Pet. 3. 21. Acts 8. 13. with *v*. 23. 1 Cor. 3. 6, 7. & 12. 13.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ in his Church *t*, to signify, seal, and exhibit *u*, unto those that are within the Covenant of Grace *w*, the Benefits of his Mediation *x*, to strengthen and increase their Faith, and all other Graces *y*, to oblige them to Obedience *z*; to testify and cherish their Love and Communion one with another *a*, and to distinguish them from those that are without *b*.

t Gen. 17. 7, 10. Exod. 12th Chap. Mat. 26. 26, to 29. & 28. 19. *u* Rom. 4. 11. 1 Cor. 11. 24. 25. *w* Rom. 15. 8. Exod. 12. 48. *x* Acts 2. 38. 1 Cor. 10. 16. *y* Rom. 4. 11. Gal. 3. 27. *z* Rom. 6. 3, 4. 1 Cor. 10. 21. *a* Eph. 4. 2, to 6. 1 Cor. 12. 13. *b* Eph. 2. 11, 12. Gen. 34. 14.

Q. What are the Parts of a Sacrament?

A. The

A. The Parts of a Sacrament are two; the one, an outward and sensible Sign used according to Christ's own Appointment; the other, an inward and spiritual Grace, thereby signified *c.*

c *Mat.* 3. 11. *1 Pet.* 3. 21. *Rom.* 2. 28, 29.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lord's Supper *d.*

d *Mat.* 28. 19. *1 Cor.* 11. 20, 23. *Mat.* 26. 26, to 29.

Q. What is Baptism?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost *e,* to be a Sign and Seal of ingrafting into himself *f,* of Remission of Sins by his Blood *g,* and Regeneration by his Spirit *h,* of Adoption *i,* and Resurrection unto everlasting Life *k;* and whereby the Parties Baptized are solemnly admitted into the visible Church *l,* and enter into an open and professed Ingagement to be wholly and only the Lord's *m.*

e *Mat.* 28. 19. *f* *Gal.* 3. 27. *g* *Mark* 1. 4. *Rev.* 1. 5. *h* *Tit.* 3. 5. *Eph.* 5. 26. *i* *Gal.* 3. 26, 27. *k* *1 Cor.* 15. 29. *Rom.* 6. 5. *l* *1 Cor.* 12. 13. *m* *Rom.* 6. 4.

Q. Unto whom is Baptism to be Administered?

A. Bap-

A. Baptism is not to be administered to any that are out of the visible Church, and so Strangers from the Covenant of Promise; till they profess their Faith in Christ, and Obedience to him *n*, but Infants descending from Parents either both, or but one of them professing Faith in Christ, and Obedience to him, are in that respect within the Covenant, and to be baptized *o*.

n Acts 8. 36, 37. & 2. 38. *o* Gen. 17. 7, 9. with Gal, 3. 9, 14. & Col. 2. 11, 12. & Acts 2. 38, 39. & Rom. 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19. Luke 18. 15, 16. Rom. 11. 16.

Q. How is our Baptism to be improved by us?

A. The needful, but much neglected Duty of improving our Baptism, is to be performed by us all our Life long, especially in the time of Temptation, and when we are present at the Administration of it to others *p*, by serious and thankful Consideration of the Nature of it: and of the Ends for which Christ instituted it, the Privileges and Benefits conferred and sealed thereby, and our solemn Vow made therein *q*, by being humbled for our sinful Defilement, our falling short of, and walking contrary to the Grace of Baptism, and our Engagements *r*, by growing up to Assurance of Pardon of Sin, and of all other Blessings sealed to us in that Sacrament *s*, by drawing Strength from the Death and Resurrection of Christ, into whom we are baptized for

p Col. 2. 11, 12. Rom. 6. 4, 6, 11. *q* Rom. 6. 3, 4, 5. *r* 1 Cor. 1. 11, 14. Rom. 6. 2, 3. *s* Rom. 4. 11, 12. 1 Pet. 3. 21.

for the mortifying of Sin, and quickning of Grace *t*, and by endeavouring to live by Faith *u*, to have our Conversation in Holiness and Righteousness *w*, as those that have therein given up their Names to Christ *x* and to walk in brotherly Love, as being baptized by the same Spirit into one Body *y*.

t Rom. 6. 3, 4, 5. u Gal. 3. 26, 27. w Rom. 6. 22. x Acts 2. 38. y 1 Cor. 12. 13, 25, to 28.

Q. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament of the New Testament *z*, wherein, by giving and receiving Bread and Wine according to the Appointment of Jesus Christ; his Death is shewed forth, and they that worthily communicate, feed upon his Body and Blood, to their spiritual Nourishment and Growth in Grace *a*, have their Union and Communion with him confirmed *b*, testify and renew their Thankfulness *c*, and Inengagement to God *d*, and their mutual Love and Fellowship each with other, as Members of the same mystical Body *e*.

z Luke 22. 20. a Mat. 26. 26, to 28. 1 Cor. 11. 23, to 26. b 1 Cor. 10. 16. c 1 Cor. 11. 24. to 27. d 1 Cor. 10. 14, 15, 16, 21. e 1 Cor. 10. 17.

Q. How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lord's Supper?

A. Christ hath appointed the Ministers of his Word, in the Administration of this Sacrament of the Lord's Supper, to set apart the Bread and Wine from common Use, by the Word of Institution

tution, Thanksgiving and Prayer, to take and break the Bread, and to give both the Bread and the Wine to the Communicants, who are, by the same Appointment, to take, and eat the Bread, and to drink the Wine, in thankful Remembrance, that the Body of Christ was broken and given, and his Blood shed for them *f*.

f 1 Cor. 11. 23, 24. Mat. 26. 26, to 29. Mark 14. 22, to 25. Luke 22. 19, 20.

Q. How do they that worthily communicate in the Lord's Supper, feed upon the Body and Blood of Christ therein?

A. As the Body and Blood of Christ are not corporally or carnally present in, with or under the Bread and Wine in the Lord's Supper *g*, and yet are spiritually present to the Faith of the Receiver, no less truly and really than the Elements themselves are to their outward Senses *h*, so they that worthily communicate in the Sacrament of the Lord's Supper, do therein feed upon the Body and Blood of Christ, not after a corporal or carnal, but in a spiritual Manner, yet truly and really *i*, while by Faith they receive and apply unto themselves Christ crucified, and all the Benefits of his Death *k*.

g Acts 3. 21. *h* Mat. 26. 26, 28. *i* 1 Cor. 11. 24, to 29. *k* 1 Cor. 10. 16.

Q. How are they that receive the Sacrament of the Lord's Supper to prepare themselves before they come unto it?

A. They that receive the Sacrament of the Lord's Supper, are, before they come, to prepare

pare themselves thereunto, by examining themselves *l*, of their being in Christ *m*, of their Sins and Wants *n*; of the Truth and Measure of their Knowledge *o*, Faith *p*, Repentance *q*, Love to God and the Brethren *r*, Charity to all Men *s*, forgiving those that have done them Wrong *t*, of their Desires after Christ *u*, and of their new Obedience *w*; and by renewing the Exercise of these Graces *x*, by serious Meditation *y*, and fervent Prayer *z*.

l 1 Cor. 11. 28. *m* 2 Cor. 13. 5. *n* 1 Cor. 5. 7. with Exod. 12. 15. *o* 1 Cor. 11. 29. *p* 2 Cor. 13. 5. Mat. 26. 28. *p* Zech. 12. 10. 1 Cor. 11. 31. *r* 1 Cor. 10. 16, 17. Acts 2. 46, 47. *s* 1 Cor. 5. 8. 1 Cor. 11. 18, 20. *t* Mat. 5. 23, 24. *u* Isa. 55. 1. John 7. 37. *w* 1 Cor. 5. 7, 8. *x* 1 Cor. 11. 25, 26, 28. Heb. 10. 21, 22, 24. Psal. 26. 6. *y* 1 Cor. 11. 24, 25. *z* 2 Chron. 30. 18, 19. Mat. 26. 26.

Q. May one who doubteth of his being in Christ, or of his due Preparation, come to the Lord's Supper?

A. One who doubteth of his being in Christ, or of his due Preparation to the Sacrament of the Lord's Supper, may have true Interest in Christ, tho he be not yet assured thereof *a*, and in God's Account, hath it, if he be duly affected with the Apprehension of the want of it *b*, and unfeignedly desires to be found in Christ *c*, and to depart from Iniquity *d*; in which Case

(because

a Isa. 50. 10. 1 John 5. 13. Psal. 88. throughout. Psal. 77. 1, to 12. Jonab 2. 4, 7. *b* Isa. 54. 7, 8, 9, 10. Mat. 5. 3, 4. Psal. 31. 22. & 73. 13, 22, 23. *c* Phil. 3. 8, 9. Psal. 10. 17. & 42. 1, 2, 5. *d* 2 Tim. 2. 19. Isa. 50. 10. Psal. 66. 18, 19, 30.

(because Promises are made, and this Sacrament is appointed for the Relief, even of weak and doubting Christians *e*,) he is to bewail his Unbelief *f*, and labour to have his Doubts resolved *g*, and so doing he may and ought to come to the Lord's Supper, that he may be further strengthened *h*.

e Isa. 40. 11, 29, 31. Mat. 11. 28. & 12. 20.
& 26. 28. *f* Mark 9. 24. *g* Acts 2. 37. & 16. 30.
h Rom. 4. 11. 1 Cor. 11. 28.

Q. May any who profess the Faith, and desire to come to the Lord's Supper, be kept from it?

A. Such as are found to be ignorant, or scandalous, notwithstanding their Profession of the Faith, and Desire to come to the Lord's Supper, may and ought to be kept from that Sacrament by the Powers which Christ hath left in his Church *i*, until they receive Instruction, and manifest their Reformation *k*.

i 1 Cor. 11. 27, to the end. with Mat. 7. 6.
and 1 Cor. 5. chap. and Jude v. 23. & 1 Tim. 5.
22. *k* 2 Cor. 2. 7.

Q. What is required of them that receive the Sacrament of the Lord's Supper in the time of Administration of it?

A. It is required of them that receive the Sacrament of the Lord's Supper, that during the time of the Administration of it, with all holy Reverence and Attention they wait upon God in that Ordinance *l*, diligently observe the sacramental

K

mental

l Lev. 10. 3. Heb. 12. 28. Psal. 5. 7. 1 Cor.
11. 17, 26, 27.

mental Elements and Actions *m*, heedfully discern the Lord's Body *n*, and affectionately meditate on his Death and Sufferings *o*, and thereby stir up themselves to a vigorous Exercise of their Graces *p*, in judging themselves *q*, and sorrowing for Sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by Faith *t*, receiving of his Fulness *u*, trusting in his Merits *w*, rejoicing in his Love *x*, giving Thanks for his Grace *y*, in renewing of their Covenant with God *z*, and Love to all the Saints *a*.

m Exod. 24. 8. with Mat. 26. 28. *n* 1 Cor. 11. 29. *o* Luke 22. 19. *p* 1 Cor. 11. 26. & 10. 3, 4, 5, 11, 14. *q* 1 Cor. 11. 31. *r* Zech. 12. 10. *s* Rev. 22. 17. *t* John 6. 35. *u* John 1. 16. *w* Phil. 3. 9. *x* Psal. 63. 4, 5. 2 Chron. 30. 21. *y* Psal. 22. 26. *z* Jer. 50. 5. Psal. 50. 5. *a* Acts 2. 42.

Q. What is the Duty of Christians after they have received the Sacrament of the Lord's Supper?

A. The Duty of Christians after they have received the Sacrament of the Lord's Supper, is, seriously to consider how they have behaved themselves therein, and with what success *b*; if they find Quickning and Comfort, to bless God for it *c*, beg the Continuance of it *d*, watch against Relapses *e*, fulfil their Vows *f*, and encourage themselves to a frequent Attendance on that Ordinance *g*, but if they find no present Benefit,

b Psal. 28. 7. & 35. 8. 1 Cor. 11. 17, 30, 31. *c* 2 Chron. 30. 21, to 26. Acts 2. 42, 46, 47. *d* Psal. 36. 10. Cant. 3. 4. 1 Chron. 29. 18. *e* 1 Cor. 10. 3, 4, 5, 12. *f* Psal. 50. 14. *g* 1 Cor. 11. 25, 26. Acts 2. 42, 46.

ness, more exactly to review their Preparation to, and Carriage at the Sacrament *b*; in both which, if they can approve themselves to God and their own Consciences, they are to wait for the Fruit of it in due time *i*; but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more Care and Diligence *l*.

b Cant. 5. 1, to 6. *i* Psal. 123. 1, 2. & 42. 5, 8. Psal. 43. 3, 4, 5. *k* 2 Chron. 30. 18, 19. Isa. 1. 16, 18. *l* 2 Cor. 7. 11. 1 Chron. 15. 12, 13, 14.

Q. Wherein do the Sacraments of Baptism and the Lord's Supper agree?

A. The Sacraments of Baptism and the Lord's Supper agree, in that the Author of both is God *m*, the spiritual Part of both is Christ and his Benefits *n*, both are Seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel, and by none other *p*; and to be continued in the Church of Christ until his second coming *q*.

m Mat. 28. 19. 1 Cor. 11. 23. *n* Rom. 6. 3, 4. 1 Cor. 10. 16. *o* Rom. 4. 11. with Col. 2. 11, 12. Mat. 26. 27, 28. *p* John 1. 33. Mat. 28. 19. 1 Cor. 11. 23. & 4. 1. Heb. 5. 4. *q* Mat. 28. 19, 20. 1 Cor. 11. 26.

Q. Wherein do the Sacraments of Baptism and the Lord's Supper differ?

A. The Sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administered but once, with Water, to be a Sign and Seal of our Regeneration and ingrafting into

Christ *r*, and that even to Infants *s*, whereas the Lord's Supper is to be administered often in the Elements of Bread and Wine, to represent and exhibit Christ as spiritual Nourishment to the Soul *t*, and to confirm our Continuance, and Growth in him *u*, and that only to such as are of Years and Ability to examine themselves *w*.

r Mat. 3. 11. Tit. 3. 5. Gal. 3. 27. *s* Gen. 17. 7, 9. Acts 2. 38, 39. 1 Cor. 7. 14. *t* 1 Cor. 11. 23, 26. *u* 1 Cor. 10. 16. *w* 1 Cor. 11. 28, 29.

Q. What is Prayer?

A. Prayer is an offering up of our Desires unto God *x*, in the Name of Christ *y*, by the Help of his Spirit *z*, with Confession of our Sins *a*, and thankful Acknowledgment of his Mercies *b*.

x Psal. 82. 8. *y* John 16. 23. *z* Rom. 8. 26. *a* Psal. 32. 5, 6. Dan. 9. 4. *b* Phil. 4. 6.

Q. Are we to pray unto God only?

A. God only being able to search the Hearts *c*, hear the Requests *d*, pardon the Sins *e*, and fulfil the Desires of all *f*, and only to be believed in *g*, and worshipped with religious Worship *h*, Prayer, which is a special part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kings 8. 39. Acts 1. 24. Rom. 8. 27. *d* Psal. 65. 2. *e* Mich. 7. 18. *f* Psal. 145. 18, 19. *g* Rom. 10. 14. *h* Mat. 4. 10. *i* 1 Cor. 1. 2. *k* Psal. 50. 15. *l* Rom. 10. 1.

Q. What is it to pray in the Name of Christ?

A. To pray in the Name of Christ, is in Obedience to his Command, and in Confidence on his Promises, to ask Mercy for his sake *m*, not by bare mentioning of his Name *n*, but by drawing our Incouragement to pray and our Boldness, Strength and hope of Acceptance in Prayer, from Christ and his Mediation *o*.

m *John* 14. 13, 14. *John* 16. 24. *Dan.* 9. 17. *n* *Mat.* 7. 21. *Heb.* 4. 14, 15, 16. *1 Joh.* 5. 13, to 16.

Q. Why are we to pray in the Name of Christ?

A. The Sinfulness of Man, and his Distance from God by reason thereof; being so great, as that we can have no Access into his Presence without a Mediator *p*, and there being none in Heaven or Earth appointed to, or fit for that glorious Work but Christ alone *q*, we are to pray in no other Name but his only *r*.

p *John* 14. 6. *Isa.* 59. 2. *Eph.* 3. 12. *q* *John* 6. 27. *Heb.* 7. 25, to 28. *1 Tim.* 2. 5. *r* *Col.* 3. 17. *Heb.* 13. 15.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our Infirmities, by inabling us to understand both for whom, and what, and how Prayer is to be made, and by working and quickning in our Hearts (altho not in all Persons, nor at all Times in the same Measure) those Apprehensions, Affections, and Graces which are requisite for the right Performance of that Duty *s*.

s *Rom.* 8. 26, 27. *Psal.* 10. 17. *Zech.* 12. 10.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon Earth *t*, for Magistrates *u*, and Ministers *w*, for ourselves *x*, our Brethren *y*, yea our Enemies *z*, and for all Sorts of Men living *a*, or that shall live hereafter *b*; but not for the Dead *c*, nor for those that are known to have sinned the Sin unto Death *d*.

t Eph. 6. 18. Psal. 28. 9. *u* 1 Tim. 2. 1, 2. *w* Col. 4. 3. *x* Gen. 32. 11. *y* Jam. 5. 16. *z* Mat. 5. 44. *a* 1 Tim. 2. 1, 2. *b* John 17. 20. 2 Sam. 7. 29. *c* 2 Sam. 12. 21, 24. *d* 1 John 5. 16.

Q. For what Things are we to pray?

A. We are to pray for all Things tending to the Glory of God *e*, the Welfare of the Church *f*, our own *g*, or others Good *h*: But not for any Thing that is unlawful *i*.

e Mat. 6. 9. *f* Psal. 51. 18. & 122. 6. *g* Mat. 7. 11. *h* Psal. 125. 4. *i* 1 John 5. 14.

Q. How are we to pray?

A. We are to pray with an awful Apprehension of the Majesty of God *k*, and deep Sense of our own Unworthiness *l*, Necessities *m*, and Sins *n*, with penitent *o*, thankful *p*, and enlarged Hearts *q*, with Understanding *r*, Faith *s*, Sincerity *t*, Fervency *u*, Love *w*, and Perseverance *x*, waiting upon him *y*, with humble Submission to his Will *z*.

Q. What

k Eccles. 5. 1. *l* Gen. 18. 27. & 32. 10. *m* Luke 15. 37, 18, 19. *n* Luke 18. 13, 14. *o* Psal. 51. 17. *p* Phil. 4. 6. *q* 1 Sam. 1. 15. & 2. 1. *r* 1 Cor. 14. 15. *s* Mark 11. 24. *t* James 1. 6. *u* Psal. 145. 18. & 17. 1. *v* James 5. 16. *w* 1 Tim. 2. 8. *x* Eph. 6. 18. *y* Mic. 7. 7. *z* Mat. 59.

Q. *What Rule hath God given for our Direction in the Duty of Prayer?*

A. The whole Word of God is of Use to direct us in the Duty of praying *a*; but the special Rule of Direction is that Form of Prayer which our Saviour Christ taught his Disciples, commonly called, *The Lord's Prayer*.

a 1 John 5. 14. *b* Mat. 6. 9, to 13. Luke 11. 2, 3, 4.

Q. *How is the Lord's Prayer to be used?*

A. The Lord's Prayer is not only for Direction, as a Pattern, according to which we are to make other Prayers; but may be also used as a Prayer, so that it be done with Understanding, Faith, Reverence and other Graces necessary to the right Performance of the Duty of Prayer *c*.

c Mat. 6. 9. with Luke 11. 2.

Q. *Of how many Parts doth the Lord's Prayer consist?*

A. The Lord's Prayer consists of three Parts; a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer [contained in these Words; *Our Father which art in Heaven* *d*?] teacheth us when we pray, to draw near to God with Confidence of his fatherly Goodness, and our Interest therein *e*; with Reverence and all other Child-like Dispositions *f*, heavenly Affections *g*, and due Apprehensions of

d Mat. 6. 9. *e* Luke 11. 13. Rom. 8. 15. *f* Isa. 64. 9. *g* Psal. 123. 1. Lam. 3. 41.

of his Sovereign Power, Majesty and gracious Condescension *h*, as also to pray with and for others *i*.

h Isa. 63. 15, 16. *Neh.* 1. 4, 5, 6. *i* *Acts* 12. 5.

Q. What do we pray for in the first Petition?

A. In the first Petition, [which is, *Hallowed be thy Name k*] acknowledging the utter Inability and Indisposition that is in ourselves, and all Men to honour God aright *l*, we pray that God would by his Grace inable and incline us and others to know, to acknowledge and highly to esteem him *m*, his Titles *n*, Attributes *o*, Ordinances, Word *p*, Works and whatsoever he is pleased to make himself known by *q*, and to glorify him in Thought, Word *r*, and Deed *s*, that he would prevent and remove Atheism *t*, Ignorance *u*, Idolatry *w*, and Prophaness *x*, whatsoever is dishonourable to him *y*; and by his over-ruling Providence direct and dispose all Things to his own Glory *z*.

k *Mat.* 6. 9. *l* *2 Cor.* 3. 5. *Psal.* 51. 15. *m* *Psal.* 67. 2, 3. *n* *Psal.* 83. 18. *o* *Psal.* 86. 10, 11, 12, 13, 15. *p* *2 Thess.* 3. 1. *Psal.* 147. 19, 20. *q* *138.* 1, 2, 3. *2 Cor.* 2. 14, 15. *q* *Psal.* 145. *throughout.* *r* *8.* *throughout.* *r* *Psal.* 103. 1. *s* *19.* 14. *s* *Pbil.* 1. 9, 11. *t* *Psal.* 67. 1, to 5. *u* *Eph.* 1. 17, 18. *w* *Psal.* 97. 7. *x* *Psal.* 74. 18. 22, 23. *y* *2 Kings* 19. 15, 16. *z* *2 Chron.* 20. 6, 10, 11, 12. *Psal.* 83. *throughout.* *z* *140.* 4, 8.

Q. What do we pray for in the second Petition?

A. In the second Petition [which is, *Thy Kingdom come a*] acknowledging ourselves and all Mankind to be by Nature under the Dominion

nion of Sin and Satan *b*, we pray that the Kingdom of Sin and Satan may be destroyed *c*; the Gospel propagated throughout the World *d*; the Jews called *e*, the Fulness of the Gentiles brought in *f*, the Church furnished with all Gospel Officers and Ordinances *g*, purged from Corruption *h*, countenanced and maintained by the Civil Magistrate *i*, that the Ordinances of Christ may be purely dispensed and made effectual to the converting of those that are yet in their Sins, and the confirming, comforting, and building up of those that are already converted *k*; that Christ would rule in our Hearts here *l*, and hasten the Time of his second coming, and our reigning with him for ever *m*; and that he would be pleased so to exercise the Kingdom of his Power in all the World, as may best conduce to these Ends *n*.

a Mat. 6. 10. *b* Eph. 2. 2, 3. *c* Psal. 68. 1, 18. Rev. 12. 10, 11. *d* 2 Theff. 3. 1. *e* Rom. 10. 1. *f* John 17. 9, 20. Rom. 11. 25, 26. Psal. 67. throughout. *g* Mat. 9. 38. 2 Theff. 3. 1. *h* Mal. 1. 11. Zeph. 3. 9. *i* 1 Tim. 2. 1, 2. *k* Acts 4. 29, 30. Eph. 6. 18, 19, 20. Rom. 15. 29, 30, 32. 2 Theff. 1. 11. & 2. 16, 17. *l* Eph. 3. 14, to 21. *m* Rev. 22. 20. *n* Isa. 64. 1, 2. Rev. 4. 8, to 11.

Q. What do we pray for in the third Petition?

A. In the third Petition [*Thy Will be done in Earth as it is in Heaven o*] acknowledging that by Nature we and all Men are not only utterly unable and unwilling to know and to do the

Will

o Mat. 6. 10.

Will of God *p*, but prone to rebel against his Word *q*, to repine and murmur against his Providence *r*, and wholly inclined to do the will of the Flesh and of the Devil *s*: We pray, that God would by his Spirit take away from ourselves and others, all Blindness *t*, Weakness *u*, Indisposedness *w*, and Perverseness of Heart *x*, and by his Grace, make us able and willing to know, do, and submit to his Will in all Things *y*, with the like Humility *z*, Cheerfulness *a*, Faithfulness *b*, Diligence *c*, Zeal *d*, Sincerity *e* and Constancy *f* as the Angels do in Heaven *g*.

p Rom. 7. 18. *Job* 21. 14. *1 Cor.* 2. 14. *q* *Mat.* 8. 7. *r* *Exod.* 17. 7. *Numb.* 14. 2. *s* *Eph.* 2. 2. *t* *Eph.* 1. 17, 18. *u* *Eph.* 3. 16. *w* *Mat.* 26. 40, 41. *x* *Jer.* 31. 18, 19. *y* *Psal.* 119. 1, 8, 35, 36. *Acts* 21. 14. *z* *Mic.* 6. 8. *a* *Psal.* 100. 2. *Job* 1. 21. *2 Sam.* 15. 25, 26. *b* *Isa.* 38. 3. *c* *Psal.* 119. 4, 5. *d* *Rom.* 12. 11. *e* *Psal.* 119. 80. *f* *Psal.* 119. 112. *g* *Isa.* 6. 2, 3. *Psal.* 103. 20, 21. *Mat.* 38. 10.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition [which is, Give us this Day our daily Bread *h*,] acknowledging that in Adam, and by our own Sin: we have forfeited our Right to all the outward Blessings of this Life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the Use of them *i*; and that neither they of them-

h *Mat* 6. 11. *i* *Gen.* 2. 17. *Ex.* 3. 17. *Rom.* 20, to 23. *Jer.* 5. 25. *Deut.* 28. 15, to the

themselves are able to sustain us *k*, nor we to merit *l*, or by our own Industry to procure them *m*, but prone to desire *n*, get *o*, and use them unlawfully *p*, we pray for ourselves and others, that both they and we, waiting upon the Providence of God from Day to Day in the use of lawful Means, may, of his free Gift, and as to his fatherly Wisdom shall seem best, enjoy a competent Portion of them *q*, and have the same continued and blessed unto us in our holy and comfortable Use of them *r*, and Contentment in them *s*, and be kept from all things that are contrary to our temporal Support and Comfort *t*.

k Deut. 8. 3. *l* Gen. 32. 10. *m* Deut. 8. 17, 18.
n Jer. 6. 13. Mark 7. 21, 22. *o* Hos. 12. 7. *p* Jam. 4. 3. *q* Gen. 43. 12, 13, 14. & 28. 20. Ephes. 4. 28. 2 Theff. 3. 11, 12. Phil. 4. 6. *r* 1 Tim. 4. 3, 4, 5. *s* 1 Tim. 6. 6, 7, 8. *t* Prov. 30. 8, 9.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition [which is, *Forgive us our Debts, as we forgive our Debtors u*] acknowledging that we and all others are guilty both of original and actual Sin, and thereby become Debtors to the Justice of God, and that neither we, nor any other Creature, can make the least Satisfaction for the Debt *w*; we pray for our selves and others, that God of his free Grace would, through the Obedience and Satisfaction of Christ apprehended and applied by Faith;

u Mat. 6. 12. *w* Rom. 3. 9, to 21. Mat. 18. 24, 25. Psal. 130. 3, 4.

Faith; acquit us both from the Guilt and Punishment of Sin *x*, accept us in his Beloved *y*, continue his Favour and Grace to us *z*, pardon our daily Failings *a*, and fill us with Peace and Joy; in giving us daily more and more Assurance of Forgiveness *b*, which we are the rather imboldned to ask, and encouraged to expect when we have this Testimony in ourselves, that we from the Heart, forgive others their Offences *c*.

x Rom. 3. 24, 25, 26. Heb. 9. 22. *y* Eph. 1. 6, 7. *z* 2 Pet. 1. 2. *a* Hos. 14. 2. Jer. 14. 7. *b* Rom. 15. 13. Psal. 51. 7, to 11, 12. *c* Luke 11. 4. Mat. 6. 14, 15. & 18. 35.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition [which is, *And lead us not into Temptation, but deliver us from Evil*] acknowledging that the most wise, righteous, and gracious God, for divers holy and just Ends, may so order things, that we may be assaulted, foiled, and for a time led captive by Temptations *e*, that Satan *f*, the World *g*, and the Flesh are ready powerfully to draw us aside and insnare us *h*, and that we, even after the Pardon of our Sins, by reason of our Corruption *i*, Weakness, and want of Watchfulness *k*, are not only subject to be tempted, and forward to expose ourselves unto Temptations *l*, but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them

d Mat. 6. 13. *e* 2 Chron. 32. 31. *f* 1 Chron. 21. 1. *g* Luke 21. 34. Mark 4. 19. *h* James 1. 14. *i* Gal. 5. 17. *k* Mat. 26. 41. *l* Mat. 26. 69, 70, 71, 72. 1 Chron. 19. 2.

them *m*, and worthy to be left under the Power of them *n*, we pray, that God would so overrule the World and all in it *o*, subdue the Flesh *p*, and restrain Satan *q*, order all Things *r*, bestow and bless all Means of Grace *s*, and quicken us to Watchfulness in the Use of them, that we and all his People may by his Providence be kept from being tempted to Sin *t*; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of Temptation *u*; or, when fallen, raised again and recovered out of it *w*, and have a sanctified Use and Improvement thereof *x*, that our Sanctification and Salvation may be perfected *y*, Satan trodden under our Feet *z*, and we fully freed from Sin, Temptation, and all Evil for ever *a*.

m Rom. 7. 23, 24. 1 Chron. 21. 2, 3, 4. Gal. 2. 11, 10 15. 2 Chron. 18. 3. with 2. 3, 4. 2 Chron. 16. 7, 8, 9, 10. *n* Psal. 81. 11, 12. • 2 Johnⁿ 17. 15. *p* Psal. 51. 10. 119. 133. *q* 2 Cor. 12. 7, 8. 1 Cor. 10. 12, 13. *s* Heb. 13. 20, 21. *t* Mat. 26. 41. Psal. 19. 13. *u* Eph. 3. 14, 17. 1 Thess. 3. 13. Jude v. 24. *w* Psal. 51. 12. *x* 1 Pet. 5. 8, 9, 10. *y* 2 Cor. 13. 7, 9. *z* Rom. 16. 20. Zech. 3. 2. Luke 22, 31, 32. *a* John 17. 15. 1 Thess. 5. 23.

Q. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer [which is, *For thine is the Kingdom, and the Power and the Glory for ever, Amen b*,] teacheth us to enforce our Petitions with Arguments *e*, which are to be taken not from any Worthiness in our selves, or in any other Creature, but from

L

b Mat. 6. 13. *c* Rom. 15. 30.

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God *d*; and with our Prayers to join Praises *e* ascribing to God alone eternal Sovereignty, Omnipotency, and Glorious Excellency *f*, in regard whereof, as he is able and willing to help us *g*, so we by Faith are imboldned to plead with him, that he would *h*, and quietly to rely upon him that he will fulfil our Requests *i*, and to testify this our Desire and Assurance, we say, *Amen k*.

d Dan. 9. 4, 7, 8, 9, 16, to 20. *e* Phil. 4. 6. *f* 1 Chron. 29. 10, to 13. *g* Eph. 3. 20, 21. Luke 11. 13. *h* 2 Chron. 20. 6, 11. *i* 2 Chron. 14. 11. *k* 1 Cor. 14. 16. Rev. 22. 20, 21.

F I N I S.

diligent Use of all the outward Means whereby Christ communicateth to us the Benefits of Redemption *d*.

d Prov. 2. 1, to 6. & 8. 33, to the end. Isa. 55. 3.

Q. What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving Grace *e*, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel *f*.

e Heb. 10. 39. *f* John 1. 12. Isa. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

Q. What is Repentance unto Life?

A. Repentance unto Life is a saving Grace *g*, whereby a Sinner out of a true Sense of his Sin *h*, and Apprehension of the Mercy of God in Christ *i*, doth with Grief and Hatred of his Sin, turn from it unto God *k*, with full Purpose of, and Endeavour after new Obedience *l*.

g Acts 11. 18. *h* Acts 2. 37, 38. *i* Joel 2. 12. Jer. 3. 22. *k* Jer. 31. 18, 19. Ezek. 36. 31. *l* 2 Cor. 7. 11. Isa. 1. 16, 17.

Q. What are the outward Means whereby Christ communicateth to us the Benefits of Redemption?

A. The outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation *m*.

m Mat. 28. 19, 20. Acts 2. 42, 46, 47.

Q. How is the Word made effectual to Salvation?

A. The Spirit of God, maketh the reading but especially the preaching of the Word an

effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort through Faith unto Salvation *n*.

n Neh. 8. 8. 1 Cor. 14. 24, 25. Acts 26. 18. Psal. 19. 8. Acts 20. 32. Rom. 15. 4. 2 Tim. 3. 15, 16, 17. Rom. 10. 14. & 1. 16.

Q. How is the Word to be read and heard that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence *o*, Preparation *p*, and Prayer *q*, receive it with Faith and Love *r*, lay it up in our Hearts *s*, and practise it in our Lives *t*.

o Prov. 8. 34. *p* 1 Pet. 2. 1, 2. *q* Psal. 119. 18. *r* Heb. 4. 2. 2 Thess. 2. 10. *s* Psal. 119. 11. *t* Luke 8. 15. James 1. 25.

Q. How do the Sacraments become effectual Means of Salvation?

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them, but only by the Blessing of Christ *u*, and the working of his Spirit in them that by Faith receive them *w*.

u 1 Pet. 3. 21. Mat. 3. 11, 1 Cor. 3. 6, 7. *w* 1 Cor. 12. 13.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the Benefits of the New Covenant are represented, sealed and applied to Believers *x*.

x Gen. 17. 7, 10. Exod. 12th Chapter. 1 Cor. 11. 23, 26.

Q. W

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are, Baptism *y*, and the Lord's Supper *z*.

y Mat. 28. 19. *z* Mat. 26. 26, 27, 28.

Q. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with Water in the Name of the Father, and of the Son, and of the Holy Ghost *a*, doth signify and Seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's *b*.

a Mat. 28. 19. *b* Rom. 6. 4. Gal. 3. 27.

Q. To whom is Baptism to be administred?

A. Baptism is not to be administred to any that are out of the visible Church till they profess their Faith in Christ, and Obedience to him *c*; but the Infants of such as are Members of the visible Church are to be baptized *d*.

c Acts 8. 36, 37. & 2. 38. *d* Acts 2. 38, 39. Gen. 17. 10. with Col. 2. 11, 12. 1 Cor. 7. 14.

Q. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament wherein by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shewed forth; and the worthy Receivers, are not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment, and Growth in Grace *e*.

e 1 Cor. 11. 23, to 26. & 10. 16.

Q. What is required in the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper; that they examine themselves, of their Knowledge to discern the Lord's Body *f*, of their Faith to feed upon him *g*, of their Repentance *h*, Love *i*, and new Obedience *k*, lest coming unworthily they eat and drink Judgment to themselves *l*.

f 1 Cor. 11. 28, 29. *g* 2 Cor. 13. 5. *h* 1 Cor. 11. 31. *i* 1 Cor. 10. 16, 17. *k* 1 Cor. 5. 7, 8. *l* 1 Cor. 11. 28, 29.

Q. What is Prayer?

A. Prayer is an offering up of our Desires to God *m*, for things agreeable to his Will *n*, in the Name of Christ *o*, with Confession of our Sins *p*, and thankful Acknowledgment of his Mercies *q*.

m Psal. 62. 8. *n* 1 John 5. 14. *o* John 16. 23. *p* Psal. 32. 5, 6. Dan. 9. 4. *q* Phil. 4. 6.

Q. What Rule hath God given us for our Direction in Prayer?

A. The whole Word of God is of Use to direct us in Prayer *r*, but the special Rule of Direction is that Form of Prayer which Christ taught his Disciples, commonly called, *The Lord's Prayer* *s*.

r 1 John 5. 15. *s* Mat 6. 9, 10 13. with Luke 11. 2, 3, 4.

Q. What doth the Preface of the Lord's Prayer teach us?

A. The Preface to the Lord's Prayer which is, [*Our Father which art in Heaven*] teacheth *t* Mat. 6. 9.

us to draw near to God with all holy Reverence and Confidence, as Children to a Father, able and ready to help us *u*, and that we should pray with and for others *w*.

u Rom. 8. 15. Luke 11. 13. *w* Acts 12. 5.
1 Tim. 2. 1, 2.

Q. What do pray for in the first Petition?

A. In the first Petition, which is, [*Hallowed be thy Name x*] we pray, that God would enable us and others to glorify him in all things whereby he maketh himself known *y*, and that he would dispose all things to his own Glory *z*.

x Mat. 6. 9. *y* Psal. 67. 2, 3. *z* Psal. 83. throughout.

Q. What do we pray for in the second Petition?

A. In the second Petition, which is, [*Thy Kingdom come a*] we pray that Satan's Kingdom may be destroyed *b*; and that the Kingdom of Grace may be advanced *c*, ourselves and others brought into it, and kept in it *d*; and that the Kingdom of Glory may be hastened *e*.

a Mat. 6. 10. *b* Psal. 68. 1, 18. *c* Rev. 12. 10, 11. *d* 2 Thess. 3. 1. Rom. 10. 1. John 17. 9, 20. *e* Rev. 22. 20.

Q. What do we pray for in the third Petition?

A. In the third Petition, which is, [*Thy Will be done in Earth as it is in Heaven f*,] we pray, that God by his Grace would make us *rd* able and willing to know, obey and submit *him*

f Mat. 6. 10.

V. Re-

to his Will in all Things g, as the Angels do in Heaven h.

g Psal. 67, throughout. Psal. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Job 1. 21. h Psal. 103. 20, 21.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition [which is, Give us this Day our daily Bread i] we pray that of God's free Gift, we may receive a competent Portion of the good Things of this Life and enjoy his Blessing with them k.

i Mat. 6. 11. k Prov. 30. 8, 9. Gen. 28. 20. 1 Tim. 1. 4, 5.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, [And forgive us our Debts, as we forgive our Debtors l] we pray, that God for Christ's sake would freely pardon all our Sins m, which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others n.

l Mat. 6. 12. m Psal. 51. 12. & 7. 9. Dan. 9. 17, 18, 19. n Luke 11. 4. Mat. 18. 35.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is, [And lead us not into Temptation, but deliver us from Evil o] we pray, that God would either keep us from being tempted to sin p, or support and deliver us when we are tempted q.

o Mat. 6. 13. p Mat. 26. 41. q 2 Cor. 12. 8.

Q. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer, which is, [For thine is the Kingdom the Power and

and the Glory, for ever, Amen *r*] teacheth us to take our Encouragement in Prayer from God only *s*, and in our Prayers to praise him, ascribing Kingdom, Power, and Glory to him *t*, and in Testimony of our Desire and Assurance to be heard, we say, *Amen u*.

r Mat. 6. 13. *s* Dan. 9. 4, 7, 8, 9, 16, to 19.
t 1 Cor. 29. 10, to 13. *u* 1 Cor. 14. 16. Rev.
 22. 20, 21.

The Ten Commandments.

EXODUS xx.

GOD spake all these Words, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have no other Gods before Me.

II. Thou shalt not make unto thee any graven Image; or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.

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

IV. Re-

IV. Remember the Sabbath-day to keep it holy: Six Days shalt thou labour, and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

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

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.

The LORD'S PRAYER, Mat. vi.

OUR Father, which art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give us this Day our daily Bread: And forgive us our Debts, as we forgive our Debtors: And lead us
not

not into Temptation, but deliever us from Evil :
For thine is the Kingdom, and the Power, and
the Glory, for ever. Amen.

The CREED.

I Believe in God the Father Almighty, Maker
of Heaven and Earth : And in Jesus Christ
his only Son our Lord, which was conceived by the
Holy Ghost, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, dead, and
buried : He descended into Hell *, the third Day
he arose again from the Dead ; He ascended into
Heaven, and sitteth on the right Hand of God
the Father Almighty ; from thence he shall come
to judge the Quick and the Dead. I believe in
the Holy Ghost, the holy Catholick Church, the
Communion of Saints, the Forgiveness of Sins,
the Resurrection of the Body, and the Life ever-
lasting. Amen.

* i. e. Continued in the State of the Dead, and
under the Power of Death, till the third Day.

SO much of every Question, both in the Lar-
ger and Shorter Catechism, is repeated in the
Answer, as maketh every Answer an entire Pro-
position, or Sentence in it self, to the end the
Learner may further improve it upon all Oc-
casions, for his Increase in Knowledge and Pie-
ty, even out of the Course of Catechising as
well as in it.

And albeit the Substance of the Doctrine comprised in that Abridgment commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no Necessity of inserting the Creed it self, yet it is here annexed not as tho it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the *Ten Commandments*, and the *Lord's Prayer*, (much less a Prayer, as ignorant People have been apt to make both it and the *Decalogue*) but because it is a brief Sum of the Christian Faith agreeable to the Word of God, and anciently received in the Churches of Christ.

F I N I S,

Christian Doctrine,

CONTAINED IN

HOLY SCRIPTURE, and
holden forth in the *Confession of
Faith* and *Catechisms* :

Agreed upon by the Assembly of Di-
vines at *Westminster*, and received
by the General Assembly of the
Kirk of *Scotland* : With the *practi-
cal Use* thereof.

*The Sum of Saving Knowledge may be taken up
in these four Heads : 1. The woful Condition
wherein all Men are by Nature, through break-
ing of the Covenant of Works. 2. The Remedy
provided for the Elect in Jesus Christ, by the
Covenant of Grace. 3. The Means appointed
to make them Partakers of his Covenant. 4. The
Blessings which are effectually conveyed unto the
Elect by these Means. Which four Heads are
set down each of them in some few Propositions.*

HEAD

H E A D I.

Our woful Condition by Nature, through breaking the Covenant of Works, *Hof. xiii. 9. O Israel, thou hast destroyed thy self.*

I. **T**HE Almighty and Eternal God, the the Father, the Son, and the Holy Ghost, three distinct Persons in one and the same undivided God-head, equally Infinite in all Perfections; did before Time most wisely decree, for his own Glory, whatsoever cometh to pass in Time; and doth most holily and infallibly execute all his Decrees, without being Pertaker of the Sin of any Creature.

II. This God in six Days made all Things of Nothing, very Good in their own kind, in special he made all the Angels holy; and he made our first Parents *Adam* and *Eve*, the Root of Mankind, both upright and able to keep the Law written in their Heart? Which Law they were naturally bound to obey under pain of Death: but God was not bound to reward their Service, till he entred in a Covenant or Contract with them and their Posterity in them, to give them eternal Life upon Condition of perfect personal Obedience, withal threatning Death in case they should fail: This is the Covenant of Works.

III. Both

III. Both Angels and Men were subject to the Change of their own free Will, as Experience proved (God having reserved to himself the incommunicable Property of being naturally unchangeable.) For many Angels of their own accord fell by Sin from their first Estate, and became Devils: Our first Parents being enticed by Satan one of these Devils speaking in a Serpent, did break the Covenant of Works, in eating the forbidden Fruit, whereby they and their Posterity being in their Loyns, as Branches in the Root, and comprehended in the same Covenant with them, became not only liable to eternal Death, but also lost all Ability to please God: yea did become by Nature Enemies to God, and to all spiritual Good, and inclined only to Evil continually. This is Original Sin, the bitter Root of our actual Transgressions, in Thought, Word, and Deed.

H E A D II.

The Remedy provided in Jesus Christ for the Elect by the Covenant of Grace, *Hos. xiii. 9. O Israel! thou hast destroyed thy self; but in me is thine Help.*

I. **A**LBEIT Man having brought himself into this woful Condition, being neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lie still un-

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sensible

sensible of it, till he perish : Yet God, for the Glory of his rich Grace, hath revealed in his Word a Way to save Sinners, *to wit*, by Faith in Jesus Christ, the eternal Son of God, by virtue of, and according to the Tenor of the Covenant of Redemption made and agreed upon, between God the Father, and God the Son, in the Council of the Trinity, before the World began.

II. The Sum of the Covenant of Redemption is this, God having freely chosen unto Life a certain Number of lost Mankind, for the Glory of his rich Grace, did give them, before the World began, unto God the Son, appointed Redeemer, that upon Condition he would humble himself so far as to assume the Human Nature of a Soul and a Body, unto personal Union with his Divine Nature, and submit himself to the Law as Surety for them, and satisfy Justice for them, by giving Obedience in their Name, even unto the suffering of the cursed Death of the Cross, he should ransom and redeem them all from Sin and Death, and purchase unto them Righteousness and eternal Life with all saving Graces leading thereunto, to be effectually by Means of his own Appointment, applied in due time to every one of them. This Condition the Son of God (who is Jesus Christ our Lord) did accept before the World began, and in the Fulness of Time came into the World, was born of the Virgin *Mary*, subjected himself to the Law, and compleatly payed the Ransom on the Cross: But by virtue of the foresaid Bargain made before the World began,

began, he is in all Ages, since the Fall of *Adam*, still upon the Work of applying actually the purchased Benefits unto the Elect : And that he doth by way of entertaining a Covenant of free Grace and Reconciliation with them, through Faith in himself, by which Covenant he makes over to every Believer a Right and Interest to himself, and to all his Blessings.

III. For the Accomplishment of this Covenant of Redemption, and making the Elect Partakers of the Benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King, made a Prophet to reveal all saving Knowledge to his People, and to persuade them to believe and obey the same: Made a Priest to offer up himself a Sacrifice once for them all, and to interceed continually with the Father for making their Persons and Services acceptable to him : And made a King, to subdue them to himself, to feed and rule them by his own appointed Ordinances, and to defend them from their Enemies.

H E A D III.

The outward Means appointed to make the Elect Partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat. xxii. 14. Many are called ;*

THE outward Means and Ordinances for making Men Partakers of the Covenant of Grace, are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not, be justly humbled. The Means are specially these four : 1. *The Word of God.* 2. *The Sacraments.* 3. *Kirk-Government.* 4. *Prayer.* In the *Word of God preached by sent Messengers,* the Lord makes Offer of Grace to all Sinners, upon condition of Faith in Jesus Christ; and whosoever do confess their Sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their Children received into the Honour and Priviledges of the Covenant of Grace. By the Sacraments, God will have the Covenant sealed for confirming the Bargain on the aforesaid Condition. By Kirk-Government he will have them hedged in, and helped forward unto the keeping of the Covenant. And by Prayer he will have his own glorious Grace promised in the Covenant, to be daily drawn forth, acknowledged and employed. All which Means are followed either really, or in Profession only, according to the Quality of the Covenanters, as they are true or counterfeit Believers.

II. The Covenant of Grace, set down in the Old Testament before Christ came, and in the New since he came, is one and the same in Substance, albeit different in outward Administration. For the *Covenant* in the Old Testament being sealed

Condemnation, to give their Consent heartily to the Covenant of Grace, and to embrace Christ Jesus unfeignedly. 3. He gives them *Repentance*, by making them with godly Sorrow in the Hatred of Sin, and Love of Righteousness, turn from all Iniquity to the Service of God. And, 4. He sanctifies them, by making them go on and persevere in Faith, and spiritual Obedience of the Law of God, manifested by Fruitfulness in all Duties, and doing good Works, as God offereth Occasion.

II. Together with this inward Change of their Persons, God changes also their State. For so soon as they are brought by Faith into the Covenant of Grace, 1. He justifies them, by imputing unto them that perfect Obedience which Christ gave to the Law, and Satisfaction also which upon the Cross Christ gave unto Justice in their Name. 2. He reconciles them, and makes them Friends to God, who before were Enemies to God. 3. He adopts them, that they shall be no more Children of Satan, but Children of God, enriched with all spiritual Priviledges of his Sons. And last of all, after their Warfare in this Life is ended, he perfects the Holiness, and Blessedness; first of their Souls at their Death, and then both of their Souls, and their Bodies, being joyfully joined together again in the Resurrection at the Day of his glorious coming to Judgment, when all the Wicked shall be sent away to Hell with Satan whom they have served: But Christ's own chosen and redeemed Ones,

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 true Believers, Students of Holiness, $\text{\$}$: And
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Glorification. od

The Practical Use of Saving Knowledge,

Contained in Scripture, and holden
 forth briefly in the foresaid Con-
 fession of Faith and Catechisms.

THE chief general Use of Christian
 Doctrine is, to convince a Man of Sin,
 and of Righteousness, and of Judg-
 ment, *Johⁿ 16. 8.* Partly by the Law
 or Covenant of Works, that he may be humbled
 and become penitent ; and partly by the Gospel
 or Covenant of Grace, that he may become an
 unfeigned Believer in Jesus Christ; and be strenght-
 ned in his Faith upon solid Grounds and War-
 rants, and give Evidence of the Truth of his
 Faith by good Fruits, and so be saved.

The Sum of the Covenant of Works, or of the
 Law, is this, *If thou do all that is commanded and
 not fail in any Point, thou shalt be saved: But if
 thou fail thou shalt die, Rom. 10. 5. Gal. 3. 10, 12.*

The Sum of the Gospel or Covenant of Grace
 and Reconciliation is this: *If thou flee from de-*

the *Wrath, to the true Redeemer, Jesus Christ,* Jesh is able to save to the utmost all that come byod through him) *thou shalt not perish, but we eternal Life, Rom. 10. 8, 9, 11.*

For convincing a Man of Sin, of Righteousness and of Judgment by the Law, or Covenant of Works, let these Scriptures among many more be made Use of.

I. For convincing a Man of Sin by the Law, consider, *Jer. xvii. 9, 10.*

THE Heart is deceitful above all Things and desperately wicked, who can know it? I the Lord search the Heart, I try the Reins, even to give every Man according to his Ways, and according to the Fruit of his Doings.

Here the Lord teacheth these two Things; 1. That the Fountain of all our Miscarriage and actual sinning against God is in the Heart, which comprehendeth the Mind, Will, Affections, and all the Power of the Soul, as they are corrupted and defiled with Original Sin. The Mind being not only ignorant and incapable of Saving Truth, but also full of Error and Enmity against God, and the Will and Affections being obstinately disobedient unto all God's Directions, and bent toward that only which is Evil: *The Heart, saith he, is deceitful above all Things, and desperately wicked; Yea and unsearchably wicked, that no Man can know it. And Gen. 6. 5. Every Imagination of the Thoughts of Man's Heart, is only Evil*

continually (saith the Lord) whose Testimony we must trust in this and all other Matters: And Experience also may teach us, that till GOD make us deny ourselves, we never look to God in any thing, but fleshly Self-Interest alone doth rule us, and move all the Wheels of our Actions.

2. That the Lord bringeth our Original Sin, or wicked Inclination, with all the actual Fruits thereof, unto reckoning before his Judgment-seat: *For he searcheth the Heart, and trieth the Reins, to give every Man according to his Ways, and according to the Fruit of his Doings.*

Hence let every Man reason thus;

What God and my guilty Conscience bear Witness of, I am convinced that it is true.

But God and my guilty Conscience bear Witness that my Heart is deceitful above all Things and desperately wicked, and that all the Imaginations of my Heart by Nature, are only Evil continually.

Therefore I am convinced that this is true.

Thus a Man may be convinced of Sin by the Law.

II. For convincing a Man of Righteousness by the Law, consider *Gal. iii. 10.*

AS Many as are of the Works of the Law, are under the Curse. For it is written, *Cursed is every one that continueth not in all Things which are written in the Book of the Law, to do them.*

Here the Apostle teacheth us three Things.

1. That by reason of our natural Sinfulness, the Impossibility of any Man's being justified by the Works of the Law is so certain, that whosoever do seek Justification by the Works of the Law, are liable to the Curse of God, for breaking of the Law; *For as many as are of the Works of the Law are under the Curse*, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the Precepts, or doing of some, or of all Duties (if it were possible) for a time, is not sufficient; for the Law requireth, that *a Man continue in all Things which are written in the Book of the Law to do them*.

3. That because no Man can come up to this Perfection, every Man by Nature is under the Curse, For the Law saith, *Cursed is every one that continueth not in all Things which are written in the Book of the Law, to do them*.

Now to be under the Curse comprehendeth all Displeasure of God, with the Danger of the breaking forth more and more of his Wrath, upon Soul and Body, both in this Life, and after Death, perpetually, if Grace do not prevent the full Execution thereof.

Hence let every Man reason thus;

Whosoever, according to the Covenant of Works, is liable to the Curse of God, for breaking the Law, times and ways out of Number, cannot be justified, or find Righteousness by the Works of the Law.

But I (may every Man say) according to the Covenant of Works, am liable to the Curse of
God

God for breaking the Law, time and ways out of Number.

Therefore I cannot be justified or have Righteousness by the Works of the Law.

Thus may a Man be convinced of Righteousness, that it is not to be had by his own Works, or by the Law.

III. For convincing a Man of Judgment by the Law, consider 2 *Thes.* i. 7.

THE Lord Jesus shall be revealed from Heaven with his mighty Angels; Ver. 8. In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Verse 9. Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power; Verse 10. When he shall come to be glorified in his Saints, and to be admired in all them that believe.

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last Day, come, armed with flaming Fire, to judge, condemn, and destroy all them who have not believed God, have not received the Offer of Grace made in the Gospel, nor obeyed the Doctrine thereof; but remain in their natural State, under the Law or Covenant of Works.

Hence let every Man reason thus;

What the righteous Judge hath foreman

But the righteous Judge hath forewarned me that if I do not believe God in time, and obey not the Doctrine of the Gospel, I shall be secluded from his Presence and his Glory at the last Day, and be tormented in Soul and Body for ever.

Therefore I am convinced that this is just Judgment.

And I have reason to thank God heartily, who hath forewarned me to flee from the Wrath which is to come.

Thus every Man may be, by the Law or Covenant of Works, convinced of Judgment, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

IV. For convincing a Man of Sin, Righteousness, and Judgment, by the Gospel.

AS for convincing a Man of Sin, and Righteousness, and Judgment by the Gospel or Covenant of Grace, he must understand three things.

1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous Sin, than all other Sins against the Law; because the Hearers of the Gospel not believing in Christ, do reject God's Mercy in Christ, the only way of Freedom from Sin and Wrath, and will not yield to be reconciled to God.

2. Next, he must understand, that perfect Remission of Sin and true Righteousness, is to be

had only by Faith in Jesus, because God requireth no other Conditions but Faith, and testifies from Heaven; that he is well pleased to justifie Sinners upon this Condition.

3. He must understand, that upon Righteousness received by Faith, Judgment shall follow on the one hand, to the destroying of the Works of the Devil in the Believer, and to the perfecting of the Work of Sanctification in him, with Power: and that upon refusing to take Righteousness, by Faith in Jesus Christ, Judgment shall follow; on the other hand, to the Condemnation of the Misbeliever, and destroying of him with Satan and his Servants for ever.

For this end let these Passages of Scripture, among many others, serve to make the Greatness of the Sin of not believing in Christ appear, or to make the Greatness of the Sin of refusing of the Covenant of Grace offered to us, in the offering of Christ unto us: let the fair offer of Grace be looked upon, as it is made; *Isa. lv. 3. Incline your Ear, and come unto me, (saith the Lord) hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David.* That is; if you will believe me, and be reconciled to me, I will by Covenant give unto you Christ, and all saving Graces in him; repeated *Acts xiii. 34.*

Again, consider that this general Offer in Substance is equivalent to a special Offer, made to every one in particular, as appeareth by the Apostle's making Use of it; *Acts xvi. 31. Believe and be*

the Lord Jesus Christ, and thou shalt be saved, and thy House. The Reason of which Offer is given, *John iii. 16.* For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. Seeing then this great Salvation is offer'd in the Lord Jesus, whosoever believeth not in him, but looks for Happiness some other way, what doth he else but observe lying Vanities, and forsake *his own Mercy*, which he might have had in Christ, *Jonah, ii. 8, 9.* What doth he else but blaspheme God in his Heart? as it is said, *1 John v. 10.* He that believeth not God, hath made him a Liar, because he believeth not the Record that God gave of his Son; and this is the Record that God hath given to us eternal Life, and, this Life is in his Son: And that no Sin against the Law is like unto this Sin, Christ testifies, *John xv. 22.* If I had not come and spoken to them; they had not had Sin; but now they have no Cloak for their Sin. This may convince a Man of the Greatness of this Sin of not believing in Christ.

For convincing Men of Righteousness to be had only by Faith in Christ: Consider how, *Rom. x. 3, 4.*

IT is said, that the Jews being ignorant of God's Righteousness, and going about to establish their own Righteousness have not submitted themselves unto the Righteousness of God; (and so they perish-

ness to every one that believeth. And, *Acts* xiii. 39. By Christ Jesus, all that believe are justified from all Things, from which ye could not be justified by the Law of Moles. And, *1 John* i 7. The Blood of Jesus Christ his Son, cleanseth us from all Sin.

For convincing a Man of Judgment, if a Man embrace this Righteousness: Consider, *1 John* iii. 8. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil: And, *Heb.* ix. 14. How much more shall the Blood of Christ who through the eternal Spirit offered himself without Spot to God, purge your Conscience from Dead Works, to serve the Living God.

But if a Man embrace not this Righteousness, his Doom is pronounced, *John* iii. 18. He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the Condemnation, that Light is come into the World, and Men love Darknes; rather than Light.

Hence let the Penitent, desiring to believe, reason thus:

What doth suffice to convince all the Elect in the World, of the Greatness of the Sin of not believing in Christ, or refusing to flee to him for Relief from Sins done against the Law, and from Wrath due thereto; and what sufficeth to convince them that Righteousness and eternal Life is to be had by Faith in Jesus Christ, or by consenting to the Covenant of Grace in him; and what sufficeth to convince them of Judgment to be exercised by Christ for destroying the Works of the Devil in a Man, and sancti-

fyng and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath said in these or other like Scriptures sufficeth to convince the Elect World of the foresaid Sin and Righteousness, and Judgment.

Therefore what the Spirit hath said in these and other like Scripture, serveth to convince me thereof also.

Whereupon let the Penitent desiring to believe, take with him Words, and say heartily to the Lord, Seeing thou sayest, *Seek ye my Face, my Soul answereth unto thee, Thy Face, Lord, will I seek* : I have hearkned unto the Offer of an everlasting Covenant of all saving Mercies to be had in Christ, and I do heartily embrace thy Offer. Lord, let it be a Bargain; *Lord, I believe, help my Unbelief*: Behold I give my self to thee, to serve thee in all Things for ever; and I hope, *thy Right-Hand shall save me*; the Lord will perfect that which concerneth me, thy Mercy, O Lord, endureth for ever, forsake not the *Works of thine own Hands*. Thus may a Man be made an unfeigned Believer in Christ.

For strengthening the Man's Faith who hath agreed unto the Covenant of Grace.

BECAUSE many true Believers are weak, and do much doubt if ever they shall be sure of the Soundness of their own Faith and effectual Calling,

Calling, or made certain of their Justification and Salvation, when they see that many, who profess Faith, are found to deceive themselves; let us see how every Believer may be made strong in the Faith, and sure of his own Election and Salvation upon solid Grounds, by iure Warrants and rare Evidences of Faith. To this End, among many other Scriptures, take these following :

1. For laying solid Grounds of Faith, consider, *2 Pet. i. 10. Wherefore the rather Brethren, give Diligence to make sure your Calling and Election; for if ye do these things, ye shall never fall.*

In which Words the Apostle teacheth us these four Things, for Help and Direction, how to be made strong in the Faith.

1. That such as believe in Christ Jesus, and are fled to him for Relief from Sin and Wrath, albeit they be weak in the Faith, yet they are indeed Children of the same Father with the Apostles; for so he accounteth of them, while he calleth them Brethren.

2. That albeit we be not sure, for the Time, of our effectual Calling and Election, yet we may be made sure of both, if we use Diligence; for this he presupposeth, saying, *Give Diligence to make your Calling and Election sure.*

3. That we must not be discouraged, when we see many seeming Believers prove rotten Branches, and make Defaction, but we must the rather take the better Heed to our selves; *Wherefore the rather, Brethren, saith he, give all Diligence.*

4. That

4. That the way to be sure both of our effectual Calling and Election, is to make sure Work of our Faith, by laying the Grounds of it solidly, and bringing forth the Fruits of our Faith in new Obedience constantly. *For if ye do these Things,* saith he, *ye shall never fall;* understanding by these Things what he hath said of sound Faith; *ver. 1, 2, 3, 4.* And what he had said of the bringing out of the Fruits of Faith, *ver. 5, 6, 7, 8, 9.*

To this same Purpose, consider, *Rom. viii. 1.* *There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* *Ver. 2.* *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* *Ver. 3.* *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.* *Ver. 4.* *That the Righteousness of the Law might be fulfilled in us who walk not after the Flesh, but after the Spirit.*

Wherein the Apostle teacheth us these four Things for laying of the Ground of Faith solidly.

1. That every one is a true Believer, who in the sense of his Sin, and fear of God's Wrath doth flee for full Relief from both, unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of Men: And being fled to Christ, doth strive against his own Flesh, or corrupt Inclination of Nature, and studieth to follow the Rule of God's Spirit, set down in his Word; for the Man whom the Apostle doth here bless as a true

Believer, is a Man in Christ Jesus: *Who doth ^{not} walk after the Flesh, but after the Spirit.*

2. That all such Persons as are tied to Christ, and do strive against Sin, howsoever they may be possibly exercised under the sense of Wrath, and fear of Condemnation, yet they are in no Danger; For *there is no Condemnation* (saith he) *to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

3. That albeit the Apostle himself (brought in here for Example's Cause) and all other true Believers in Christ, be by Nature, under the Law of Sin and Death, or under the Covenant of Works (called the Law of Sin and Death, because it bindeth Sin and Death upon us till Christ set us free) yet the Law of the Spirit of Life in Christ Jesus, or the Covenant of Grace (so called, because it doth enable and quicken a Man to a spiritual Life through Christ,) doth set the Apostle and all true Believers free from the Covenant of Works, or the Law of Sin and Death; so that every Man may say with him, *The Law of the Spirit of Life, or the Covenant of Grace, hath made me free from the Law of Sin and Death, or Covenant of Works.*

4. That the Fountain and first Ground from whence our Freedom from the Curse of the Law doth flow; is the Covenant of Redemption, past betwixt God, and God the Son, as incarnate; wherein Christ takes the Curse of the Law upon ⁱⁿ him for Sin, that the Believer who could not ^{ack-} otherwise be delivered from the Covenant ^{of} Works, may be delivered from it. An ^{3.} ^{Left}

Doctrines the Apostle holdeth forth in these four Branches. (1.) That it was utterly impossible for the Law, or the Covenant of Works to bring Righteousness and Life to a Sinner, because it was weak. (2.) That this Weakness and Inability of the Law or Covenant of Works, is not the Fault of the Law; but the Fault of sinful Flesh, which is neither able to pay the Penalty of Sin, nor to give perfect Obedience to the Law, (presuppose by-gone Sins were forgiven) *The Law was weak* (saith he) *through the Flesh.* (3.) That the Righteousness and Salvation of Sinners, which was impossible to be brought about by the Law, is brought to pass by sending God's own Son, Jesus Christ, in the Flesh, in whose Flesh Sin is condemned and punished, for making Satisfaction in the behalf of the Elect, that they might be set free. (4.) That, by his Means, the Law loseth nothing, because the Righteousness of the Law is best fulfilled this Way; First, by Christ's giving perfect active Obedience in our Name unto it in all Things: Next by his paying, in our Name, the Penalty (due to our Sins) in his Death. And, lastly, by his working of Sanctification in us, who are true Believers, who strive to give new Obedience unto the Law, and *walk not after the Flesh, but after the Spirit.*

Warrants to Believe.

FOR building our Confidence upon this solid Ground, these four Warrants and special Motives

tives to believe in Christ may serve; the first whereof is God's hearty Invitation, holden forth *Isa. lv. 1, 2, 3, 4, 5.*

Ho! every one that thirsteth, come ye to the Waters, and he that hath no Money, come and buy without Money, and without Price. Ver. 2. Wherefore do ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your Soul delight itself in Fatness. Ver. 3. Incline your Ear and come to me, hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David. Ver. 4. Behold, I have given him for a Witness to the People, a Leader and Commander to the People, &c.

Here (after setting down the precious Ransom of our Redemption by the Sufferings of Christ, and the rich Blessings purchased to us thereby in the two former Chapters) the Lord, in this Chapter,

1. Maketh open Offer of Christ and his Grace, by Proclamation of a free and gracious Market of Righteousness and Salvation, to be had thro' Christ to every Soul without Exception, that truly desires to be saved from Sin and Wrath; *Ho every one that thirsteth, saith he.*

2. He inviteth all Sinners, that for any Reason stand at Distance with God, to come and take from him Riches of Grace, running in Christ as a River, to wash away Sin, and to slacken Wrath: *Come ye to the Waters, saith he.*

3. Left

3. Lest any should stand aback, in the Sense of his own Sinfulness or Unworthiness, and Inability to do any Good, the Lord calleth upon such Persons in special, saying *He that hath no Money, come.*

4. He craveth no more of his Merchant, but that he be pleased with the Wares offered, which are Grace, and more Grace; and that he heartily consent unto, and embrace this offer of Grace, that so he may close a Bargain and formal Covenant with God, *Come buy without Money,* (saith he) *come eat*; that is, consent to have, and take unto you all saving Graces, make the Wares your own, possess them and make use of all Blessings in Christ, whatsoever maketh for your spiritual Life and Comfort, use and enjoy it freely; without paying any thing for it: *Come, buy Wine and Milk without Money, and without Price,* saith he.

5. Because the Lord knoweth how much we are inclined to seek Righteousness and Life by our own Performances, and Satisfaction to have Righteousness and Life, as it were by the way of Works; and how loath we are to embrace Christ Jesus, and to take Life by way of free Grace, through Jesus Christ, upon the Terms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy Way, with a gentle and timely Admonition, giving us to understand, that we shall but lose our Labour in this our Way, *Wherefore do ye spend your Money* (saith he) *for that which is not Bread, and your Labour for that which satisfieth not?*

6. The

6. The Lord promifeth to us folid Satisfaction in the way of betaking ourfelves unto the Grace of Chrift, even true Contentment, and Fulnefs of fpiritual Pleafure, faying, *Hearken diligently unto me, and eat that which is good, and let your Soul delight itfelf in Fairnefs.*

7. Because Faith cometh by hearing, he calleth for Audience unto the Explication of the Offer; and calleth for believing of, and liftning unto the Truth which is able to beget the Application of faving Faith, and to draw the Soul to trust in God, *Incline your Ear, and come unto me,* (faith he). To which End the Lord promifes that his Offer, being received, fhall quicken the dead Sinner, and that upon the welcoming of his Offer, he will clofe the Covenant of Grace with the Man that fhall confent unto it, even an indiffolvable Covenant of perpetual Reconciliation of Peace: *Hearken and your Soul fhall live, and I will make an everlafting Covenant with you.* Which Covenant, he declareth fhall be in Subftance and Affignation, and the making over of all the faving Graces, which David [which is Jefus Chrift, *Acts* xiii. 34.] hath bought for us in the Covenant of Redemption; *I will make a Covenant with you* (faith he) *even the fure Mercies of David:* By *fure Mercies*, he means faving Graces, fuch as are Righteoufnefs, Peace, and Joy in the Holy Ghoft; Adoption, Sanctification, and Glorification, and whatfoever belongs to Godlinefs and Life eternal.

8. To confirm and affure us of the real Grant of thefe faving Mercies, and to perfuade us of the Reality

Reality

Reality of the Covenant betwixt God and the Believer of this World, the Father hath made a four-fold Gift of his eternal, and only begotten Son.

First, To be incarnate and born for our Sake, of the Seed of *David* his Type, for which Cause he is called here, and *Acts* xiii. 34. *David the true and everlasting King of Israel*. This is the great Gift of God to Man, *John* iv. 10. And here, *I have given him to be David, or born of David, to the People*.

Secondly, He hath made a Gift of Christ to be a *Witness* to the People, both of the sure and saving Mercies granted to the Redeemed in the Covenant of Redemption, and also of the Father's Willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation made with such as embrace the Offer. *I have given him* (saith the Lord here) *to be a Witness to the People*; and truly he is a sufficient Witness in this Matter in many respects. 1. Because he is one of the Persons of the Blessed Trinity, and Party-Contracter for us in the Covenant of Redemption, before the World was. 2. He is by Office as Mediator, the Messenger of the Covenant, and has gotten Commission to reveal it. 3. He began actually to reveal it in Paradise, where he Promises that the Seed of the Woman should bruise the Head of the Serpent. 4. He set forth his own Death and Sufferings, and the great Benefits that should come thereby to us in the Types and Figures of Sacrifices and Ceremonies before his coming. 5. He gave more and more Light about

about this Covenant, speaking by his Spirit, from Age to Age, in the holy Prophets. 6. He came himself, in the Fulness of Time, and did bear Witness of all Things belonging to this Covenant, and of God's willing Mind to take Believers unto it, partly by uniting our Nature in one Person with the Divine Nature; partly by preaching the good Tidings of the Covenant with his own Mouth, partly by paying the Price of Redemption on the Cross, and partly by dealing still with his People from the Beginning to this Day, to draw in and to hold in the Redeemed in this Covenant.

Thirdly, God hath made a Gift of Christ, *as a Leader to the People*, to bring us through all Difficulties, all Afflictions and Tentations, unto Life by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto Salvation. 1. By the Direction of his Word and Spirit. 2. By the Example of his own Life, in Faith and Obedience even to the Death of the Cross. 3. By his own powerful Working, bearing his Redeemed Ones in his Arms, and causing them to lean on him, while they go through the Wilderness.

Fourthly, God hath made a Gift of Christ unto his People as a Commander, which Office he faithfully exerciseth by giving to his Kirk and People, Laws and Ordinances, Pastors and Governors, and all necessary Officers; by keeping Courts and Assemblies among them to see that

his Laws be obeyed; subduing by his Word, Spirit and Discipline, his People's Corruption; and by his Wisdom and Power guarding them against all their Enemies whatsoever.

Hence he, who hath closed the Bargain with God, may strengthen his Faith by reasoning after this manner;

Whosoever doth heartily receive the Offer of free Grace made here to Sinners, thirsting for Righteousness and Salvation, unto him by an everlasting Covenant belongeth Christ, the true *David*, with all his sure and saving Mercies.

But I (may the weak Believer say) do heartily receive the Offer of free Grace, made here to Sinners thirsting for Righteousness and Salvation.

Therefore unto me, by an everlasting Covenant belongeth Christ Jesus, with all his sure and saving Mercies.

The second Warrant and special Motive to embrace Christ, and believe in him, is the earnest Request that God maketh to us to be reconciled to him in Christ: holden forth, 2 Cor. v. 14, 19, 20, 21.

GOD was in Christ reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of Réconciliation. Ver. 20. Now then we are Ambassadors for Christ; as though God did beseech you by
us,

us, we pray you in Christ's stead be ye reconciled to God. Ver. 21. For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.

Whereupon the Apostle teacheth these nine Doctrines.

First, That the Elect World, or the World of redeemed Souls, are by Nature in the Estate of Enmity against God: This is purposed in the Word *Reconciliation*; for Reconciliation, or renewing of Friendship, cannot be, except betwixt those that have been at Enmity.

Second, That in all the time by past, since the Fall of *Adam*, Christ Jesus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making Friendship (by his Word, and Spirit) betwixt himself and the Elect World; *God (saith he) was in Christ reconciling the World to himself.*

Third, That the Way of Reconciliation was in all Ages one and the same in Substance, *viz.* by forgiving the Sins of them who do acknowledge their Sins and Enmity against God, and do seek Reconciliation and Remission of Sins in Christ; For *God (saith he) was in Christ, reconciling the World to himself, by Way of not imputing their Trespases unto them.*

Fourth, That the End and Scope of the Gospel and whole Word of God is threefold. 1. It serveth to make People sensible of their Sins and of their Enmity against God, and of their Danger, if they should stand out and not fear God's

Displeasure. 2. The Word of God serveth to make Men acquainted with the Course which God hath prepared for making Friendship with him through Christ. *viz.* That if Man shall acknowledge the Enmity, and shall be content to enter into a Covenant of Friendship with God through Christ, then God will be content to be reconciled with them freely. 3. The Word of God serveth to teach Men, how to carry themselves towards God as Friends, after they are reconciled to him, *viz.* to be loath to sin against him, and to strive heartily to obey his Commandments: And therefore the *Word of God* here is called *the Word of Reconciliation*, because it teacheth us what need we have of Reconciliation, and how to make it; and how to keep the Reconciliation or Friendship being made with God through Christ.

Fifth, That albeit the hearing, believing, and obeying of this Word, doth belong to all those to whom this Gospel doth come, yet the Office of Preaching of it with Authority belongeth to none. but to such only as God doth call to this Ministry, and sendeth out with Commission for this Work. This the Apostle holdeth forth, *Ver. 18.* in these Words, *He hath committed to us the Word of Reconciliation.*

Sixthly, That the Ministers of the Gospel should behave themselves as Christ's Messengers, and should closely follow their Commission set down in the Word, *Mat. xxviii. 19, 20.* and when they do so, they should be received by the People, as Ambassadors from God: For here the Apostle

in all their Names, saith, *We are Ambassadors for Christ, as though God did beseech you by us.*

Seventh, That Ministers in all Earnestness of Affection should deal with People to acknowledge their Sins, and their natural Enmity against God, more and more seriously: and to consent to the Covenant of Grace and Embassage of Christ more and more heartily; and to evidence more and more clearly their Reconciliation by a holy Carriage before God. This he holdeth forth when he saith, we pray you be reconciled to God.

Eight, That in the Minister's affectionate Dealing with his People, the People should consider, that they have to do with God and Christ requesting them by the Ministers to be reconciled: Now there cannot be a greater Inducement to break a Sinner's hard Heart, than God's making Request to him for Friendship: for when it became us, who have done so many Wrongs to God, to seek Friendship of God, he preventeth us: And (O Wonder of Wonders!) he requesteth us to be content to be reconciled with him; and therefore most fearful Wrath must abide them who do set light by this Request, and do not yield when they hear Ministers with Commission, saying, *We are ambassadors for Christ as that God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.*

Ninth, To make it appear, how it cometh to pass that the Covenant of Reconciliation should be so easily made up betwixt God and a humble Sinner fleeing to Christ, the Apostle leads us unto the Cause of it, holden forth in the Covenant

of Redemption, the Sum whereof is this, *It is agreed betwixt God and the Mediator Jesus Christ, the Son of God, Surety for the Redeemed as Parties Contracters, that the Sins of the Redeemed should be imputed to innocent Christ, and he both condemned and put to Death for them upon this very Condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall by the Imputation of his Obedience unto them be justified and holden righteous before God, for God hath made Christ, who knew no Sin, to be Sin for us, (saith the Apostle) that we might be made the Righteousness of God in him.*

Hence may a weak Believer strengthen his Faith, by reasoning from this Ground after this Manner.

‘ He that upon the loving Request of God and
 ‘ Christ made to him by the Mouth of his Mi-
 ‘ nisters (*having Commission to that Effect*) hath
 ‘ imbraced the Offer of perpetual Reconciliation
 ‘ through Christ, and do purpose by God’s Grace,
 ‘ as a reconciled Person, to strive against Sin,
 ‘ and to serve God to his Power constantly, may
 ‘ be as sure to have Righteousness and eternal
 ‘ Life given to him, for the Obedience of Christ
 ‘ imputed to him; as it is sure that Christ was
 ‘ condemned and put to Death for the Sins of
 ‘ the Redeemed imputed to him.

‘ But I (*may the weak Believer say*) upon the
 ‘ loving Request of God and Christ, made to me
 ‘ by the Mouth of his Ministers, have imbraced
 ‘ the Offer of perpetual Reconciliation through
 ‘ Christ,

Christ, and do purpose by God's Grace, as a reconciled Person, to strive against Sin, and to serve God to my Power constantly :

Therefore I may be as sure to have Righteousness and eternal Life given to me, for the Obedience of Christ imputed to me, as it is sure that Christ was condemned and put to Death for the Sins of the Redeemed imputed to him.

The third Warrant and special Motive to believe in Christ, is the strait and awful Command of God, charging all the Hearers of the Gospel to approach to Christ, in the Order set down to him, and to believe in him ; holden forth, 1 John iii. 23.

THIS is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any Man shall not be taken with the sweet Invitation of God, nor with the humble and loving Request of God, made to him to be reconciled, he shall find he hath to do with the sovereign Authority of the highest Majesty ; for this is his Commandment, that we believe in him, saith he.

2. That if any Man look upon this Command as he hath looked heretofore upon the neglected Com-

Commandments of the Law, he must consider that this is a Command of the Gospel, posteriour to the Law, given for making Use of the Remedy of all Sins: which if it be disobeyed, there is no other Commandment to follow but this, *Go ye Cursed into the everlasting Fire of Hell; for this is his Commandment*; the Obedience of which is most pleasant in his Sight. *Ver. 22. And without which it is impossible to please him*, Heb. xi. 6.

3. That every one who heareth the Gospel, must make Conscience of the Duty of lively Faith in Christ, the *weak Believer* must not think it Presumption to do what is commanded: the *Person inclined to Desperation* must take up himself, and think upon Obedience unto his sweet and saving Command; The *strong Believer* must dip yet more in the Sense of his Need he hath of Jesus Christ; and more and more grow in the Obedience of this Command, yea, the most *impenitent, prophane and wicked Person*, must not thrust out himself, or be thrust out by others from *orderly* aiming at this Duty, how desperate soever his Condition seem to be; for he that *commands all Men to believe in Christ*, doth thereby command all Men to believe that they are damned and lost without Christ; He thereby *commands all Men to acknowledge their Sins*; and their Need of *Christ*; and in effect commands *all Men to repent*, that they may believe in him. And whosoever do refuse to repent of their by-gone Sins are guilty of Disobedience to this Command given to all Hearers, but especially to these

these that are within the Visible Church; For *this is his Commandment that we should believe in the Name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this Commandment, hath built his Salvation on a solid Ground; For, *First*, he hath found the promised Messiah, completely furnished with all Perfections unto the perfect Execution of the Offices of *Prophet*, *Priest* and *King*; for he is that *Christ* in whom the Man doth believe. 2. He hath embraced a Saviour who is able to save to the uttermost; yea, and who doth effectually save every one that cometh to God through him; For he is Jesus the true Saviour of his People from their Sins. 3. He that obeyeth this Command hath built his Salvation on the Rock, that is, on the Son of God, to whom it is no Robbery to be called equal to the Father, and who is worthy to be the Object of saving Faith and of spiritual Worship; for *this is his Command* (saith he) *that we believe in the Name of his Son Jesus Christ*.

5. That he who hath believed on Jesus Christ, (though he be freed from the Curse of the Law) is not freed from the Command and Obedience of the Law, but tied thereunto by a new Obligation, and a new Command from Christ. Which new Command from Christ, importeth Help to obey the Command; unto which Command from Christ, the Father addeth his Authority, and Command also, *For this is his Commandment* (saith *John*) *that we believe on the Name of his Son Jesus Christ, and love one another,*

as he hath commanded us. The first Part of which Commandment enjoining Belief in him, necessarily implieth *Love to God*, and so Obedience to the first Table; for believing in God, and loving God, are inseparable. And the second Part of the Command injoineth *Love to our Neighbour*, (especially to the Household of Faith) and so Obedience to the second Table of the Law.

Hence may a weak Believer strengthen himself, by reasoning from this Ground after this Manner;

Whosoever in the Sense of his own Sinfulness, and Fear of God's Wrath, at the Command of God is fled to Jesus Christ the only Remedy of Sin and Misery, and hath engaged his Heart to the Obedience of the Law of Love, his Faith is not presumptuous or dead, but true and saving Faith.

But I (may the true Believer say) in the Sense of my own Sinfulness and Fear of God's Wrath, am fled to Jesus Christ the only Remedy of Sin and Misery, and have engaged my Heart to the Obedience of the Law of Love.

Therefore my Faith is not a presumptuous and dead Faith, but true and saving Faith.

The fourth Warrant and special Motive to believe in Christ, is much Assurance of Life given, in case Men shall obey the Command of Believing; and a fearful Certificati-

on of Destruction, in case they obey not: Holden forth, *John* iii. v. 35.

THE Father loveth the Son, and hath given all Things into his Hand; Ver. 36. He that believeth on the Son, hath everlasting Life, and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him.

Wherein are holden forth to us these five following Doctrines.

1. That the Father is well satisfied with the Undertaking of the Son, entred Redeemer and Surety to pay the Ransom of Believers, and to perfect them in Holiness and Salvation. *The Father loveth the Son*, saith he, viz. As he standeth Mediator in our Name, undertaking to perfect our Redemption in all Points. *The Father loveth him*, that is, doth heartily accept his Offer to do the Work; and is well pleased with him, his Soul delighteth in him, and resteth upon him, and maketh him in this his Office, the *Receptacle of Love, and Grace and good Will*, to be conveyed by him to Believers in him.

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son (as he standeth in the Capacity of the Mediator, or as he is God incarnate, the Word made Flesh) all Authority in Heaven and Earth, all Furniture of the Riches of Grace, and of Spirit and Life, with all Power and Ability, which the Union of the Divine Nature with the Human, or which the Fulness of the God-head, dwelling substanti-
ally

ally in his Human Nature, or which the indivisible All-sufficiency and Omnipotency of the inseparable, every where present *Trinity* doth import, or the Work of Redemption can require; *The Father* (saith he) *hath given all Things into the Son's Hand*, to wit, for accomplishing his Work.

3. Great Assurance of his Life is holden forth to all who shall heartily receive Christ, and the Offer of the Covenant of Grace and Reconciliation through him; *He that believeth on the Son* (saith he) *hath everlasting Life*; for it is made fast unto him; 1. In God's Purpose, and irrevokable Decree, as the Believer is a Man *elect*ed to Life. 2. By effectually calling of him unto Life by God, who as he is faithful, so will he do it. 3. By Promise and everlasting Covenant sworn by God, to give the Believer strong Consolation in Life and Death upon immutable Grounds. 4. By a Pawn and Infestment under the great Seal of the Sacrament of the Lord's Supper, so oft as the Believer shall come to receive the Symbols and Pledges of Life. 5. In Christ the Fountain and Head of Life, who is entred in Possession, as Attorney for Believers, in whom our Life is so laid up that it cannot be taken away. 6. By begun Possession of spiritual Life and Regeneration, and a Kingdom consisting in Righteousness, Peace, and Joy in the Holy Ghost, erected within the Believer as Heirs of the full Possession, of everlasting Life.

4 A fearful Certification is given if a Man receive not the Doctrine concerning Righteousness and eternal Life to be had by Jesus Christ. *He that believes not the Son, shall not see Life*; that is not so much as understand what it meaneth.

5. He further certifieth, that if a Man receive not the Doctrine of the Son of God, he shall be burdened twice with the Wrath of God; once as a born Rebel by Nature, he shall bear the Curse of the Law, or the Covenant of Works; and next he shall endure a greater Condemnation, in respect that Light being come into the World and offered to him, he hath rejected it, and loveth Darkness rather than Light; and this double Wrath shall be fastened and fixed immoveably upon him, so long as he remaineth in the Condition of Misbelief; *The Wrath of God abideth on him*, saith he.

Hence may the weak Believer strengthen his Faith, by reasoning from this Ground after this Manner;

Whosoever believeth the Doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to believe in him by the Sight of Life in him, and partly driven by the Fear of God's Wrath to adhere unto him, may be sure of Right and Interest to Life eternal through him.

But *sinful and unworthy I* (may the weak Believer say) *do believe the Doctrine delivered by the Son of God, and do feel myself partly drawn P*

erfully to believe in him by the Sight of ^{his} in him. hat
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him; and partly driven by the Fear of God's Wrath, to adhere unto him.

Therefore I may be sure of my Right and Interest unto eternal Life through him.

The Evidences of true Faith.

SO much for the laying the Grounds of Faith, and Warrants to believe: Now for evidencing of true Faith by Fruits, these four Things are requisite, 1. That the Believer be soundly convinced in his Judgment, of his Obligation, to keep the whole Moral Law, all the Days of his Life; and that, not the less, but so much the more as he is delivered by Christ from the Covenant of Works, and Curse of the Law. 2. That he endeavour to grow in the Exercise and daily Practice of Godliness and Righteousness. 3. That the Course of his New Obedience run in the right Channel, that is, through Faith in Christ, and through a good Conscience, to all the Duties of Love toward God and Man. 4. That he keep strait Communion with the Fountain Christ Jesus, from whom Grace must run along for furnishing of good Fruits.

For the first, viz. To convince the Believer, in his Judgment, of his Obligation to keep the Moral Law, among many Passages, take *Matth. v. 16.*

LET your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. Ver. 17. Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but to fulfil. Ver. 18. For verily I say unto you, till Heaven and Earth pass, one jot or one Title shall in no wise pass from the Law till all be fulfilled. Ver. 19. Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called least in the Kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven. Ver. 20. For I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of Heaven.

Wherein our Lord,

1. Giveth Commandment to Believers, justified by Faith, to give Evidence of the Grace of God in them, before Men, by doing good Works; *Let your Light so shine before Men* (saith he) *that they may see your good Works.*

2. He induceth them so to do, by shewing that albeit they be not justified by Works, yet Specta-

tors of their good Works, may be converted or edified, and so Glory may redound to God, by their good Works, when the Witnesses thereof shall glorify your Father which is in Heaven.

3. He gives them no other Rule for their new Obedience than the Moral Law, set down, and explicated by Moses and the Prophets: *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

4. He gives them to understand that the Doctrine of Grace, and Freedom from the Curse of the Law, by Faith in him, is readily mistaken by Mens corrupt Judgments, as if it did lose or slacken the Obligation of Believers to obey the Commands, and to be subject to the Authority of the Law; and that this Error is indeed a destroying of the Law, and of the Prophets, which he will in no Case ever endure in any of his Disciples, it is so contrary to the End of his Coming; which is first to sanctify, and then to save Believers: *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

5. That the Obligation of the Moral Law, in all Points, unto all holy Duties, is perpetual, and shall stand to the World's End, that is, *Till Heaven and Earth pass away.*

6. That as God hath had a Care of the Scriptures from the Beginning, so shall he have a Care of them still to the World's End, that there shall not one Foot or one Title of the Substance thereof be taken away, so saith the Text, *Verse 18.*

7. That as the breaking of the Moral Law,
and

and defending the Transgressions thereof to be no Sin, doth exclude Men both from Heaven, and justly also from the Fellowship of the true Kirk; so the Obedience of the Law, and teaching others to do the same by Example, Counsel, and Doctrin, according to every Man's Calling, proveth a Man to be a true Believer, and in great Estimation with God, and worthy to be much esteemed of by the true Church, *Verse 19.*

8. That the Righteousness of every true Christian, must be more than the Righteousness of the Scribes and Pharisees, for the Scribes and Pharisees, albeit they took great Pains to discharge sundry Duties of the Law, yet they cut short the Exposition thereof, that it might the less condemn their Practice; they studied the outward Part of the Duty, but neglected the inward and spiritual Part; they discharged some meaner Duties carefully, but neglected Judgment, Mercy, and the Love of God: In a Word, they went about to establish their own Righteousness, and rejected the Righteousness of God by Faith in Jesus. But a true Christian must have more than all this, he must acknowledge the full Extent of the spiritual Meaning of the Law, and have a Respect to all the Commandments, and labour to cleanse himself from all Filthiness of Flesh and Spirit, & not lay Weight upon what Service he hath done or shall do, but clothe himself with the imputed Righteousness of Christ, which only can hide his Nakedness, or else he cannot be saved. So saith the Text, *Except your Righteousness, &c.*

The second Thing requisite to evidence true Faith, is, that the Believer endeavour to put the Rule of Godliness and Righteousness in practice, and to grow in the daily Exercise thereof: Holden forth, 2^d Pet. i. 5.

AND besides this, giving all Diligence, add to your Faith, Vertue; to Vertue, Knowledge; Ver. 6. And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; Ver. 7. And to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity. Ver. 8. For if these Things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ.

Wherein, 1. The Apostle teacheth Believers, for evidencing of precious Faith in themselves, to endeavour to add to their Faith seven other Sister-Graces; The first is *Vertue*, or the active Exercise and Practice of all moral Duties, that so Faith may not be idle, but put forth itself in Work. The second is *Knowledge*, which serveth to furnish *Faith* with Information of the Truth to be believed, and to furnish *Vertue* with Direction what Duties are to be done, and how to go about them prudently. The third is *Temperance*, which serveth to moderate the Use of all pleasant Things, that a Man be not clogged there-

therewith, nor made unfit for any Duty whereto he is called. The fourth is *Patience*, which serveth to moderate a Man's Affections when he meeteth any Difficulty or unpleasant Thing, that he neither weary for Pains required in well-doing, nor faint when the Lord chastiseth him, nor murmur when he crosseth him. The fifth is *Godliness*, which may keep him up in all the Exercise of Religion, inward and outward, whereby he may be furnished from God, for all other Duties which he hath to do. The sixth is *Brotherly-kindness*, which keepeth Estimation of, and Affection to all the Household of Faith, and to the Image of God in every one wheresoever it is seen. The seventh is *Love*, which keepeth the Heart in Readiness to do good to all Men, whatsoever they be, upon all Occasions which God shall offer.

2. Albeit it be true, that there is much Corruption and Infirmitie in the Godly, yet the Apostle will have Men uprightly endeavouring, and doing their best; as they are able, to join all these Graces one to another, and to grow in the Measure of exercising of them, *giving all Diligence*; (saith he) *add to your Faith, &c.*

3. He assureth all professed Believers, that as they shall profit in the Obedience of this Direction, so they shall profitably prove the Soundness of their own Faith; and if they want these Graces, that they shall be blind Deceivers of themselves, *Verse 9.*

The third Thing requisite to Evidence true Faith, is, that Obedience to the Law run in the right Channel, that is, through Faith in Christ, &c. holden forth, 1 *Tim.* i. 5.

NOW the End of the Commandment is Love out of a pure Heart, and a good Conscience, and of Faith unfeigned.

Wherein the Apostle teacheth these seven Doctrines :

1. That the Obedience of the Law must flow from Love, and Love from a pure Heart, and a pure Heart from a good Conscience, and a good Conscience from Faith unfeigned: This he maketh the only right Channel of good Works; *The End of the Law is Love, &c.*

2. That the End of the Law is not that Men may be justified by their Obedience of it, as the Jewish Doctors did falsely teach; for it is impossible that Sinners can be justified by the Law, who for every Transgression are condemned by the Law; *For the End of the Law is* (not such as the Jewish Doctors taught, but) *Love out of a pure Heart, &c.*

3. That the true End of the Law, preached unto the People, is, that they, by the Law, being made to see their deserved Condemnation, should flee to Christ unfeignedly, to be justified by Faith in him: So saith the Text, while it maketh Love to flow through *Faith in Christ.*

4. That

4. That no Man can set himself in Love to obey the Law, except in as far as his Conscience is quieted by Faith, or in seeking to be quieted in Christ; for the *End of the Law is Love, out of a good Conscience, and Faith unfeigned.*

5. That *feigned Faith* goeth to Christ without reckoning with the Law, and so wants an Errand: but *unfeigned Faith* reckoneth with the Law, and is forced to flee for Refuge unto Christ, as the End of the Law for Righteousness, so often as it finds itself guilty for breaking of the Law; *For the End of the Law is Faith unfeigned.*

6. That the Fruits of Love may come forth in *Act particularly*, it is necessary that the Heart be brought to the Hatred of all Sin and Uncleaness, and to a stedfast Purpose to follow all Holiness universally: *For the End of the Law is Love out of a pure Heart.*

7. That *unfeigned Faith* is able to make the Conscience good, and the Heart pure, and the Man lovingly obedient to the Law: For when Christ's Blood is seen by Faith to quiet Justice, then the Conscience becometh quiet also, and will not suffer the Heart to entertain the Love of Sin, but sets the Man on Work to fear God for his Mercy, and to obey all his Commandments out of Love to God for his free Gift of Justification by Grace bestowed on him: *For this is the End of the Law indeed*, whereby it obtaineth of a Man more Obedience than any other Way.

The fourth Thing requisite to Evidence true Faith, is the *keeping of strait Communion with Christ*, the Fountain of all Grace, and of all good Works; holden forth, *Joh. xv. 5.*

I *AM the true Vine, ye are the Branches; he that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing.*

Wherein Christ, in a Similitude from a Vine-tree, teacheth us,

1. That by Nature we are wild barren Briars, till we be changed by coming unto Christ, and that Christ is that noble Vine-tree, having all Life and Sap of Grace in himself, and able to change the Nature of every one that cometh to him, and to communicate Spirit and Life to as many as shall believe in him. *I am the true Vine (saith he) and ye are the Branches.*

2. That Christ loveth to have Believers so united unto him, as that they be not separated at any Time by Unbelief: And that there may be a mutual Inhabitation of them in him *by Faith and Love*; and of him in them, by his *Word and Spirit*, for he joineth these together, *If ye abide in me, and I in you*, as Things inseparable.

3. That except a Man be ingrafted in Christ, and united to him by Faith, he cannot do any the least

least good Works of his own Strength, yea, except in as far as a Man doth draw Spirit and Life from Christ by Faith, the Work which he doth is naughty and null *in the Point of Goodness* in God's Estimation: *For without me (saith he) ye can do nothing.*

4. That this mutual Inhabitation is the Fountain and infallible Cause of constant continuing and abounding in Well-doing: For, *he that abideth in me, and I in him (saith he) the same beareth much Fruit*: Now as our abiding in Christ presupposeth three Things, 1. That we have heard the joyful Sound of the Gospel, making Offer of Christ to us, who are lost Sinners by the Law. 2. That we have heartily embraced the gracious Offer of Christ. 3. That by receiving of him we are become the Sons of God: *John 1. 12.* And are incorporated into his mystical Body, that he might dwell in us as *his Temple*, and we dwell in him as in the Residence of *Righteousness and Life*, so our abiding in Christ importeth other three Things. 1. An *employing* of Christ in all our Addresses to God, and in all our Undertakings of whatsoever Piece of Service to him. 2. A Contentedness with his Sufficiency, without going out from him to seek Righteousness, or Life, or Furniture in any Case, in our own, or any of the Creatures Worthiness. 3. A Fixedness in our *Believing* in him, a Fixedness in our *Employing* and making Use of him, and a Fixedness in our *Contentment* in him, and adhering to him, so that no Allurement, no Temptation of Satan

Satan or the World, no Terror nor Trouble may be able to drive our Spirits from firm Adherence unto him; or from constant avowing of his Truth, and obeying his Commands; who hath loved us, and given himself for us: And in whom not only our Life is laid up, but also the Fulness of the God-head dwelleth bodily, by reason of the substantial and personal Union of the Divine and Human Nature in him.

Hence let every watchful Believer, for strengthening himself in Faith and Obedience, reason after this Manner;

‘ **W**Hosoever doth daily imploy Christ Jesus for cleansing his Conscience and Affections from the Guiltiness and Filthiness of Sins against the Law, and for enabling of him to give Obedience to the Law in Love, he hath the Evidence of true Faith in himself.

‘ But I (*may every watchful Believer say*) do daily imploy Jesus Christ, for cleansing my Conscience and Affections from the Guiltiness and Filthiness of Sins against the Law: And for enabling of me to give Obedience to the Law, in Love.

‘ Therefore I have the Evidence of true Faith in my self.

And hence also, let the sleepy and sluggish Believer reason for his own Up-stirring, thus;

‘ Whatio-

Whatsoever is necessary for giving Evidence of true Faith, I must study to do it, except I would deceive myself and perish.

But, to imploy Christ Jesus daily for cleansing of my Conscience and Affections from the Guiltiness and Filthiness of Sins against the Law, and for enabling of me to give Obedience to the Law, in Love, is necessary for evidencing of true Faith in me.

Therefore, this I must study to do, except I would deceive my self and perish.

And *Lastly*, Seeing Christ himself hath pointed this forth, as an undoubted Evidence of a Man elected of God unto Life, and given to Jesus Christ to be redeemed, *if he come unto him*, that is, close Covenant and keep Communion With him, as he teacheth us, *John vi. 37.* saying, *All that the Father hath given me, shall come to me; and him that cometh to me, I will in no wise cast out*: Let every Person who doth not in Earnest make use of Christ, for Remission of Sin, and Amendment of Life, reason hence, and from the whole Premisses, after this Manner, that his Conscience may be awakened;

Whosoever is neither by the Law, nor by the Gospel, so convinced of Sin, Righteousness and Judgment, as to make him come to Christ, and imploy him daily for Remission of Sin, and Amendment of Life; he wanteth not only all Evidence of saving Faith, but also all Appearance of his Election, so long as he remaineth in this Condition.

But

But I (may every impenitent Person say)
am neither by the Law nor Gospel so con-
vinced of Sin, Righteousness and Judgment,
as to make me come to Christ, and imploy
him daily for Remission of Sin, and Amend-
ment of Life.

Therefore I want not only all Evidence of
saving Faith, but also all Appearance of my
Election, so long as I remain in this Condi-
tion.

The NATIONAL COVENANT; OR,

The Confession of Faith; subscribed at first by the King's Majesty and his Household, in the Year of God 1580; thereafter by Persons of all Ranks, in the Year 1581, by Ordinances of the Lords of the Secret Council, and Acts of the General Assembly; subscribed by all Sorts of Persons in the Year 1590, by a new Ordinance of Council, at the Desire of the General Assembly; with a general Band for Maintenance of the true Religion, and the King's Person; and subscribed in the Year 1638, by US, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, then under subscribing: Together with our Resolution and Promises for the Causes after specified, to maintain the said true Religion, and the King's Majesty, according to the Confession foresaid, and Acts of Parliament, And now, upon the Supplication of the General Assembly to his Majesty's high Commissioner, and the Lords of his Majesty's honourable Privy Council, subscribed again in in the Year 1639, by Ordinance of Council, and Act of the General Assembly.

WE all, and every one of us under-written, protest, that after long and due Examination of our own Consciences in Matters of true and false Religion, we are now thoroughly resolved of the Truth, by the
Word

Word and Spirit of God: And therefore we believe with our Hearts, confess with our Mouths, subscribe with our Hands, and constantly affirm before God and the whole World, that this only is the true Christian Faith and Religion, pleasing God, and bringing Salvation to Man, which now is by the Mercy of God revealed to the World, by the Preaching of the blessed Evangel; and received, believed, and defended by many and sundry notable Kirks and Realms, but chiefly by the Kirk of *Scotland*, and the *King's Majesty*, and *three Estates* of this Realm, as God's eternal Truth, and only Ground of our Salvation, as more particularly is expressed in the Confession of our Faith, established, and publicly confirmed by sundry Acts of Parliaments, and now of a long Time hath been openly professed by the King's Majesty, and whole Body of this Realm, both in Burgh and Land. To the which Confession and Form of Religion, we willingly agree in our Consciences in all Points, as unto God's undoubted Truth and Verity, grounded only upon his written Word: And therefore, we abhor and detest all contrary Religion, and Doctrine: But chiefly all Kind of *Papistry* in general and particular Heads, even as they are now damned and confuted by the Word of God, and Kirk of *Scotland*. But in special we detest and refuse the usurped Authority of that *Roman Antichrist* upon the Scriptures of God, upon the Kirk, the Civil Magistrate, and Consciences of Men: All his tyrannous Laws made upon indifferent Things against

gainst our Christian-Liberty: His erroneous Doctrines, against the Sufficiency of the written Word, the Perfection of the Law, the Office of Christ, and his blessed Evangel: His corrupted Doctrine concerning original Sin, our natural Inability and Rebellion to God's Law, our Justification by Faith only, our imperfect Sanctification and Obedience to the Law, the Nature, Number and Use of the holy Sacraments, with all his Rites, Ceremonies, and false Doctrine, added to the Administration of the true Sacraments without the Word of God: His cruel Judgment against Infants departing without the Sacrament: his absolute Necessity of Baptism; blasphemous Opinion of Transubstantiation, or real Presence of Christ's Body in the Elements, and receiving of the same by the Wicked, or Bodies of Men: His Dispensations with solemn Oaths, Purjuries, and Decrees of Marriage forbidden in the Word: His Cruelty against the Innocent divorced: His devilish Mass: His blasphemous Priesthood: His prophane Sacrifice for the Sins of the Dead and the Quick: His Canonization of Men; calling upon Angels or Saints departed: Worshipping of Imagery, Relicks and Crosses; Dedicating of Kirks, Altars, Days; Vows to Creatures: His Purgatory, Prayers for the Dead; Praying or speaking in a strange Language; with his Processions, blasphemous Letany, and multitude of Advocates or Mediators: His manifold Orders and auricular Confession: His desperate and uncelitain Repentance: His general and doubtfull,

Faith: His Satisfaction of Men for their Sins: His Justification by Works, *opus operatum*, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His Holy-Water, Baptising of Bells, Conjuring of Spirits, Crossing, Saying, Anointing, Conjuring, Hallowing of God's good Creatures, with the superstitious Opinion joined therewith: His worldly Monarchy, and wicked Hierarchy: His three solemn Vows, with all his Shavelings of sundry Sorts: His erroneous and bloody Decrees made at *Trent*, with all the Subscribers and Approvers of that bloody Bond, conjured against the Kirk of God. And finally, we detest all his vain Allegories, Rites, Sign and Traditions brought in the Kirk, without or against the Word of God, and Doctrine of this true reformed Kirk: To the which we join ourselves willingly, in Doctrine, Faith, Religion, Discipline, and Use of the holy Sacraments, as lively Members of the same, in Christ our Head: promising and swearing by the Great Name of the LORD our GOD, That we shall continue in the Obedience of the Doctrine and Discipline of this Kirk, and shall defend the same, according to our Vocation and Power, all the Days of our Lives; under the Pains contained in the Law, and Danger both of Body and Soul in the Day of God's fearful Judgment.

And seeing that many are stirred up by Satan, and that *Roman* Antichrist, to promise, swear, Magistrate, and for a Time use the holy Sacraments in the Kirk deceitfully, against their own
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Consciencés; minding thereby, First, under the external Cloke of Religion, to corrupt and subvert secretly God's true Religion within the Kirk; and afterward, when Time may serve, to become open Enemies and Persecutors of the same, under vain Hopes of the Pope's Dispensation, devised against the Word of God, to his greater Confusion, and their double Condemnation in the Day of the Lord Jesus: We therefore, willing to take away all Suspicion of Hypocrisy, and of such Double-dealing with God & his Kirk, protest, and call the *Searcher of all Hearts* for Witness, that our Minds and our Hearts do fully agree with this our *Confession, Promise, Oath, and Subscriptions*; so that we are not moved for any worldly Respect, but are persuaded only in our Consciencés, through the Knowledge and Love of God's true Religion, printed in our Hearts, by the Holy Spirit, as we shall answer to him in the Day when the Secrets of all Hearts shall be disclosed.

And because we perceive, that the Quietness and Stability of our Religion and Kirk, doth depend upon the Safety and good Behaviour of the King's Majesty, as upon a comfortable Instrument of God's Mercy, granted to this Country for the maintaining of his Kirk, and Ministration of Justice amongst us, we protest and promise with our Hearts, under the same Oath, Hand-writ, and Pains, that we shall defend his Person and Authority, with Goods, Bodies, and Lives, in the Defence of Christ, his Evangel, Liberties of our Country, Ministration of Justice,
and

and Punishment of Iniquity, against all Enemies within this Realm, or without; as we desire our God to be a strong and merciful Defender to us, in the Day of our Death, and Coming of our Lord Jesus Christ: To whom with the Father and the Holy Spirit, be all Honour and Glory eternally.

LIKE as many Acts of Parliament, not only in general do abrogate, anul, and rescind all Laws, Statutes, Acts, Constitutions, Canons, civil or municipal, with all other Ordinances and practick Penalties whatsoever, made in Prejudice of the true Religion and Professors thereof; or of the true Kirk, Discipline, Jurisdiction, and Freedom thereof: Or in Favour of Idolatry and Superstition; Or of the papistical Kirk, as *Act 3, Act 31, Parl. 1, Parl. 23, Parl. 11, Act 114, Parl. 12* of King *James VI.* That Papistry and Superstition may be utterly suppressed according to the Intention of the Acts of Parliament, repeated in *Act 5, Parl. 20, King James VI.* And to that End they ordain all Papists and Priests to be punished by manifold Civil and Ecclesiastical Pains, as Adversaries to God's true Religion, preached, and by the Law established within this Realm, *Act 24, Parl. 11, King Ja. VI.* as common Enemies to all Christian Government, *Act 18, Parl. 16, K. Ja. VI.* as Rebels and Gain-standers of our Sovereign Lord's Authority, *Act 47, Parl. 3, King Ja. VI.* and as Idolators, *Act 104, Parl. 7, King Ja. VI.* But also in particular (by and at our Confession of Faith)

Faith) do abolish and condemn the Pope's Authority and Jurisdiction out of this Land; and ordain the Maintainers thereof to be punished, *Act 2, Parl. 1. Act 51, Parl. 3, Act 106, Parl. 7, Act 114, Parl. 12. King Ja. VI. do condemn the Pope's erroneous Doctrine, or any other erroneous Doctrine repugnant to any of the Articles of the true and Christian Religion publicly preached, and by Law established in this Realm, and ordain the Spreaders and Makers of Books and Libels, or Letters, or Writs of that Nature, to be punished, Act 46, Parl. 3, Act 106, Parl. 7, Act 24, Parl. 11, King Ja. VI. do condemn all Baptism conform to the Pope's Kirk, and the Idolatry of the Mass, and ordain all Sayers, wilful Hearers, and Concealers of the Mass, the Maintainers and Resettlers of the Priests, Jesuits, traffiquing Papists, to be punished without any Exception or Restriction, Act 5, Parl. 1, Act 120, Parl. 12, Act 164. Parl. 13, Act 193, Parl. 14, Act 1, Parl. 19, Act 5, Parl. 20, King Ja. VI. do condemn all erroneous Books and Writs, containing erroneous Doctrine against the Religion presently professed; or containing superstitious Rites and Ceremonies papistical, whereby the People are greatly abused; and ordain the Home-bringers of them to be punished, Act 25, Parl. 11, King Ja. VI. Do condemn the Monuments and Dregs of by-gone Idolatry, as going to Crosses, observing festival Days of Saints, and such other superstitious and papistical Rites, to the Dishonour of God, Contempt of*

true

true Religion, and fostering of great Errors among the People; and ordains the Users of them to be punished for the second Fault as Idolaters, *Act 104, Parl. 7, King Ja. VI.*

Like as many Acts of Parliament are conceived for Maintenance of God's true and Christian Religion, and the Purity thereof in Doctrine and Sacraments of the true Church of God, the Liberty and Freedom thereof, in her National and Synodical Assemblies, Presbyteries, Sessions, Policy, Discipline, and Jurisdiction thereof: As that Purity of Religion and Liberty of the Church was used, professed, exercised, preached and confessed, according to the Reformation of Religion in this Realm: As for Instance, Act 99. Parl. 7. Act 23. Parl. 11. Act 114. Parl. 12. Act 160. Parl. 13. of King Ja. VI. ratified by the 4 Act of King Charles. So that Act 6. Parl. 1. and Act 68. Parl. 6. of King Ja. VI. in the Year of God 1579, declares the Ministers of the blessed Evangel, whom God of his Mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine and Administration of the Sacraments; and the People that professed Christ as he was then offered in the Evangel, and doth communicate with the holy Sacraments, (as in the reformed Kirks of this Realm they were publickly administred) according to the Confession of Faith, to be the true and holy Kirk of Christ Jesus within this Realm. And discerns and declares all and sundry, who either gainsay the Word of the Evangel, received and approved;

approved; as the Heads of the Confession of Faith professed in Parliament in the Year of God 1560, specified also in the first Parliament of K. Jam. VI. and ratified in this present Parliament, more particularly do express; or that refuseth the Administration of the holy Sacraments; as they were then ministrated, to be no Members of the said Kirk within this Realm, and true Religion, presently professed, so long as they keep themselves so divided from the Society of Christ's Body: And the subsequent *Act 69. Parl. 6. of K. Jam. VI.* declares, that there is none other Face of Kirk, nor other Face of Religion, than was presently at that Time, by the Favour of God, established within this Realm: Which therefore is ever stiled, *God's true Religion, Christ's true Religion, the true and Christian Religion, and a perfect Religion;* which, by manifold Acts of Parliament, all within this Realm are bound to profess, to subscribe the Articles thereof, the Confession of Faith, to recant all Doctrine and Errors repugnant to any of the said Articles, *Act 4 and 19. Parl. 1. Act 45, 46, 47. Parl. 3. Act 71. Parl. 6. Act 106. Parl. 7. Act 24. Parl. 11. Act 123. Parl. 12. Act 194, 197. Parl. 14. of K. Jam. VI.* And all Magistrates, Sheriffs, &c: on the one Part are ordained to search, apprehend, and punish all Contraveeners: For Instance, *Act 5. Parl. 1. Act 104. Parl. 7. Act 25. Parl. 11. K. Jam. VI.* And that notwithstanding of the King's Majesty's Licences on the contrary, which are discharged and declared to be of no Force, in so far

far as they tend in any Ways to the Prejudice and hinder the Execution of the Acts of Parliament against Papists and Adversaries of true Religion, *Act 106. Parl. 7. K. Jam. VI.* On the other Part, in *Act 47. Parl. 3. K. Jam. VI.* It is declared and ordained, seeing the Cause of God's true Religion, and his Highness Authority are so joined, as the Hurt of the one is common to both; that none shall be reputed as loyal and faithful Subjects to our Sovereign Lord, or his Authority, but be punished as Rebels and Gainstanders of the same, who shall not give their Confession; and make their Profession of the said true Religion; and that they who after Defection shall give the Confession of their Faith of new; they shall promise to continue therein in Time coming, to maintain our Sovereign Lord's Authority; And at the uttermost of their Power to fortify, assist, and maintain the true Preachers and Professors of Christ's Evangel against whatsoever Enemies and Gainstanders of the same: and namely against all such (of whatsoever Nation, Estate or Degree they be of) that have joined and bound themselves, or have assisted, or assist to set forward, and execute the cruel Decrees of the Council of *Trent* contrary to the true Preachers and Professors of the Word of God; which is repeated Word by Word, in the Articles of Pacification at *Perth*, the 23d of *February 1572*, approved by Parliament the last of *April 1573*, ratified in Parliament *1587*, and related, *Act 123. Parl. 12th of K. Jam. VI.* with this Addition,

dition, That they are bound to resist all treasonable Uproars and Hostilities, raised against the true Religion, the King's Majesty, and the true Professors.

Like as all Ledges are bound to maintain the King's Majesty's Royal Person and Authority; the Authority of Parliament, without the which neither any Laws or lawful Judicatories can be established, *Act* 130, and 131, *Parl.* 8. K. *Jam.* VI. and the Subjects Liberties, who ought only to live & be governed by the King's Laws, the common Laws of this Realm allanerly, *Act* 48. *Parl.* 3. K. *Jam.* I. *Act* 79. *Parl.* 6. K. *Jam.* IV. repeated in *Act* 131. *Parl.* 8. K. *Jam.* VI. Which, if they be innovated or prejudged, the Commission a-
nent the Union of the two Kingdoms of Scotland and England, which is the sole *Act* of *Parl.* 17. of K. *Jam.* VI. declares, such Confusion would ensue, as this Realm could be no more a free Monarchy, because by the fundamental Laws, antient Privileges, Offices, and Liberties of this Kingdom, not only the purely Authority of his Majesty's Royal Descendant, hath been these many Ages maintained, but also the Peoples Security of their Lands, Livings, Rights, Offices, Liberties and Dignities preserved. And therefore for the Preservation of the said true Religion, Laws and Liberties of this Kingdom, it is Statute by *Act* 8. *Parl.* 1. repeated in *Act* 99. *Parl.* 7. repeated in *Act* 22. *Parl.* 11. and *Act* 114. *Parl.* 12. of K. *Jam.* VI. and *Act* 4. of K. *Char.* I. That all Kings and Princes, at their Co-
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thority, shall make their faithful Promise by their solemn Oath, in the Presence of the Eternal God, That, enduring the whole Time of their Lives, they shall serve the same Eternal God to the uttermost of their Power; according as he hath required in his most holy Word, contained in the Old and New Testaments. And according to the same Word, shall maintain the true Religion of Christ Jesus, the preaching of his holy Word, the due and right Ministration of the Sacraments, now received and preached within this Realm (according to the Confession of Faith immediately preceeding) and shall abolish and gain-stand all false Religion contrary to the same, and shall rule the People committed to their Charge, according to the Will and Command of God, revealed in his foresaid Word, and according to the laudable Laws and Constitutions received in this Realm, no way repugnant to the said Will of the Eternal God: And shall procure, to the uttermost of their Power, to the Kirk of God, and whole Christian People, true and perfect Peace in all Time coming, and that they shall be careful to root out of their Empire all Hereticks, and Enemies to the true Worship of God, who shall be convicted by the true Kirk of God, of the foresaid Crimes: *Which was also observed by his Majesty at his Coronation in Edinburgh 1633, as may be seen in the Order of the Coronation.*

In Obedience to the Commandment of God, conform to the Practice of the Godly in former Times, and according to the laudable Example
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of our worthy and religious Progenitors, and be many yet living amongst us, which was warranted also by Act of Council, commanding a general Bond to be made, and subscribed by his Majesty's Subjects of all Ranks, for two Causes: One was for defending the true Religion as it was then reformed, and is expressed in the Confession of Faith, above written, and a former large Confession established by sundry Acts of lawful *General Assemblies* and of Parliaments, unto which it hath Relation, set down in publick Catechisms; and which had been for many Years with a Blessing from Heaven preached, and professed in this Kirk and Kingdom, as God's undoubted Truth, grounded only upon his written Word. The other Cause was for maintaining the King's Majesty, his Person and Estate, the true Worship of God, and the King's Authority being so straitly joined, as that they had the same Friends, and common Enemies, and did stand and fall together. And finally, being convinced in our Minds, and confessing with our Mouths, that the present and succeeding Generations in this Land, are bound to keep the foresaid National Oath and Subscription inviolable. We Noblemen, Barons, Gentlemen, Burgesses, Ministers and Commons under subscribing, considering divers Times before, and especially at this Time, the Danger of the true reformed Religion, of the King's Honour; and of the publick Peace of the Kingdom, by the manifold Innovations and Evils generally contained, and particularly men-

tioned in our late Supplications, Complaints, and
 Protestations: Do hereby profess, and before
 God, his Angels, and the World, solemnly de-
 clare, That with our whole Hearts we agree and
 resolve all the Days of our Life constantly to ad-
 here unto, and to defend the foresaid Religion,
 and (forbearing the Practice of all Novations,
 already introduced in the Matters of the Worship
 of God, or Approbation of the Corruptions of
 the publick Government of the Kirk; or civil Pla-
 ces and Power of Kirk men, till they be tried and
 allowed in free Assemblies, and in Parliament) to
 labour by all Means lawful, to recover the Purity
 and Liberty of the Gospel, as it was establish-
 ed and professed before the foresaid Novations.
 And because after due Examination, we plainly
 perceive, and undoubtedly believe, that the In-
 novations and Evils contained in our Supplications,
 Complaints, and Protestations, have no
 Warrant of the Word of God, are contrary to
 the Article of the foresaid Confessions, to the
 Intention and Meaning of the blessed Reformers
 of Religion in this Land, to the above-written
 Acts of Parliament, and do sensibly tend to the
 re-establishing of the *Papish* Religion and Ty-
 ranny, and to the Subversion and Ruin of the
 true Reformed Religion, and of our Liberties,
 Laws, and Estates: We also declare, That the
 foresaid Confessions are to be interpreted, and
 ought to be understood of the foresaid Novati-
 ons and Evils; no less than if every one of them,
 had been expressed in the foresaid Confessions;

and

and that we are obliged to detest and abhor them, amongst other particular Heads of *Papistry* abjured therein. And therefore, from the Knowledge and Conscience of our Duty to God; to our King and Country, without any worldly Respect or Inducement: so far as human Infirmitie will suffer, wishing a further Measure of the Grace of God for this Effect: We promise and swear by the GREAT NAME OF THE LORD OUR GOD, to continue in the Profession and Obedience of the foresaid Religion; and that we shall defend the same, and resist all these contrary Errors and Corruptions, according to our Vocation, and to the uttermost of that Power that God hath put in our Hands all the Days of our Life.

And in like manner with the same Heart, we declare before God and Men, that we have no Intention nor Desire to attempt any thing that may turn to the Dishonour of God, or to the Diminution of the King's Greatness and Authority: But on the contrary, we promise and swear, that we shall, to the uttermost of our Power, with our Means and Lives, stand to the Defence of our dread Sovereign the King's Majesty, his Person and Authority, in the Defence, and Preservation of the foresaid true Religion, Liberties, and Laws of the Kingdom: As also to the mutual Defence and Assistance, every one of us of another, in the same Cause of maintaining the true Religion, and his Majesty's Authority, with our best Counsel, our Bodies, Means, and whole Power, against all sorts of Persons what-

foever; So that whatsoever shall be done to the least of us for that Cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn by whatsoever Suggestion, Allurement, or Terror, from this blessed and loyal Conjunction, nor shall cast in any Lett or Impediment, that may stay or hinder any such Resolution as by common Consent shall be found to conduce for so good Ends. But on the contrary, shall by all lawful Means labour to further and promote the same. And if any such dangerous and divisive Motion be made to us by Word or Writ, we and every one of us, shall either suppress it, or if Need be, shall incontinent make the same known, that it may be timeously obviated. Neither do we fear the foul Aspersions of Rebellion, Combination, or what else our Adversaries from their Craft and Malice would put upon us; seeing what we do is well warranted, and ariseth from an unfeigned Desire to maintain the true Worship of God, the Majesty of our King, and Peace of the Kingdom, for the common Happiness of ourselves and Posterity.

And because we cannot look for a Blessing from God upon our Proceedings, except with our Profession and Subscription, we join such a Life and Conversation, as becometh Christians, who have renewed their Covenant with God; we therefore faithfully promise for ourselves, our Followers, and all others under us; both in publick, in our particular Families, and
personal

personal Carriage, to endeavour to keep our selves within the Bounds of Christian Liberty; and to be good Examples to others of all Godliness, Soberness and Righteousness, and of every Duty we owe to God and Man. And that this our Union and Conjunction may be observed without Violation, we call the **LIVING GOD THE SEARCHER OF OUR HEARTS** to witness, who knoweth this to be our sincere Desire and unfeigned Resolution, as we shall answer to **JESUS CHRIST** in the Great Day, and under the Pain of God's everlasting Wrath, and of Infamy, and Loss of all Honour and respect in this World, most humble beseeching the Lord, to strengthen us by his holy Spirit for this End, and to bless our Desires and Proceedings with a happy Success, that Religion and Righteousness may flourish in the Land, to the Glory of God, the Honour of our King, and Peace and Comfort of us all: In witness whereof we have subscribed with our Hands all the Premises.

THE Articles of this Covenant, which was at the first Subscription referred to the Determination of the General Assembly, being determined; and thereby the five Articles of Perth, the Government of the Kirk by Bishops, and the civil Places and Power of Kirkmen, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk. We subscribe according to the Determination aforesaid.

A SOLEMN LEAGUE and COVENANT, for Reformation, and Defence of Religion, &c.

WE Noble men, Barons, Knights, Gentlemen, Citizens, Burgesſes, Miniſters of the Goſpel, Commons of all Sorts in the Kingdoms of *Scotland*, *England* and *Ireland*, by the Providence of God living under one King, and being of one Reformed Religion, having before our Eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Saviour Jeſus Chriſt, the Honour and Happineſs of the King's Majeſty, and his Poſterity, and the true publick Liberty, Safety, and Peace of the Kingdoms, wherein every ones private Condition is included: And calling to mind the treacherous and bloody Plots, Conſpiracies, Attempts, and Practices of the Enemies of God, againſt the true Religion, and Profeſſors thereof in all Places, eſpecially in theſe three Kingdoms ever ſince the Reformation of Religion, and how much their Rage, Power and Preſumption, are of late, and at this Time increaſed and exerciſed, whereof the deplorable Eſtate of the Church and Kingdom of *Ireland*, the diſtreſſed Eſtate of the Church & Kingdom of *England*, & the dangerous Eſtate of the Church and Kingdom of *Scotland*, are preſent & publick Teſtimonies. We have now at laſt
(after

(after other Means of Supplication, Remoign
 strance, Protestations, and Sufferings) for the^s
 Preservation of our selves and our Religion from
 utter Ruin and Destruction, according to the
 commendable Practice of these Kingdoms in
 former Times, and the Example of God's Peo-
 ple in other Nations, after mature Deliberation,
 resolved and determined to enter into a mutual
 and solemn League and Covenant; wherein we
 all subscribe, and each one of us, for himself,
 with our Hands lifted up to the most High
 GOD, do swear;

I. **T**HAT we shall sincerely, really and con-
 stantly, through the Grace of God, en-
 deavour in our severall Places and Callings, the
 Preservation of the Reformed Religion in the
 Church of *Scotland*, in Doctrine, Worship, Dis-
 cipline and Government, against our common
 Enemies; the Reformation of Religion in the
 Kingdoms of *England* and *Ireland*, in Doctrine,
 Worship, Discipline and Government, accord-
 ing to the Word of God, and the Example of
 the best reformed Churches. And shall endea-
 vour to bring the Churches of God in the three
 Kingdoms to the nearest Conjunction and Uni-
 formity in Religion, Confession of Faith, Form
 of Church-Government, directory for Wor-
 ship, and Catechising: That we and our Poste-
 rity after us may as Brethren, live in Faith and
 Love, and the Lord may delight to dwell in
 the midst of us.

II. That

II. That we shall in like Manner, without Respect of Persons, endeavour the Extirpation of Popery, Prelacy, (that is, Church-Government, by Arch-Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Arch-Deacons, and all other Ecclesiastical Officers depending on that Hierarchy,) Superstition, Heresy, Schism, Prophaneſs, and whatsoever shall be found to be contrary to sound Doctrine, and the Power of Godlineſs; lest we partake in other Mens Sins, and thereby be in Danger to receive of their Plagues; and that the Lord may be one, and his Name one, in the three Kingdoms.

III. We shall with the same Sincerity, Reality, and Constancy, in our several Vocations, endeavour with our Estates and Lives, mutually to preserve the Rights and Privileges of the Parliament, and the Liberties of the Kingdoms, and to preserve and defend the King's Majesty's Person and Authority, in the Preservation and Defence of the true Religion, and Liberties of the Kingdoms; that the World may bear Witness with our Consciences of our Loyalty, and that we have no Thoughts or Intentions to diminish his Majesty's just Power and Greatness.

IV. We shall also with all Faithfulness endeavour the Discovery of all such as have been, or shall be Incendaries, Malignants, or evil Instruments, by hindering the Reformation of Religion, dividing the King from his People, or one of the Kingdoms from another, or making any Faction or Parties amongst the People, contrary to
this

this League and Covenant, that they may be brought to publick Trial and receive condign Punishment, as the Degree for their Offences shall require or deserve, or the supreme Judicatories of both Kingdoms respectively, or others having Power from them for that Effect, shall judge convenient.

V. And whereas the Happiness of a blessed Peace between these Kingdoms, denied in former Times to our Progenitors, is by the good Providence of God granted unto us, and hath been lately concluded and settled by both Parliaments, we shall each one of us, according to our Place and Interest, endeavour, that they may remain conjoined in a firm Peace, and Union, to all Posterity: and that Justice may be done upon the wilful Opposers thereof, in Manner expressed in the precedent Article.

VI. We shall also according to our Places and Callings; in this common Cause of Religion, Liberty, and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining thereof; and shall not suffer ourselves directly or indirectly by whatsoever Combination, Persuasion or Terror, to be divided and withdrawn, from this blessed Union and Conjunction, whether to make Defection to the contrary Part, or to give ourselves to a detestable Indifferency or Neutrality in this Cause, which so much concerneth the Glory of God; the Good of the Kingdoms, and Honour of the King; but shall all the Days of
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our Lives zealously and constantly continue therein against all Lets and Impediments whatsoever; and what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed: All which we shall do as in the Sight of God.

And because these Kingdoms are guilty of many Sins and Provocations against God, and his Son Jesus Christ, as it is too manifest by our present Distresses and Dangers, the Fruits whereof, we profess and declare before God and the World our unfeigned Desire to be humbled for our own Sins and for the Sins of these Kingdoms; especially that we have not as we ought, valued the inestimable Benefit of the Gospel, that we have not laboured for the Purity and Power thereof, and that we have not endeavoured to receive Christ in our Hearts, nor to walk worthy of him in our Lives, which are the Causes of other Sins and Transgressions so much abounding amongst us, and our true and unfeigned Purpose, Desire, and Endeavour for ourselves and all other under our Power and Charge both in publick and in private, in all Duties we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation; that the Lord may turn away his Wrath and heavy Indignation, and establish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the Presence of Almighty God, the Searcher of all Hearts, with

a true Intention to perform the same, as we shall answer at that Great Day, when he Secrets of all Hearts shall be disclosed, most humbly beseeching the Lord to strengthen us by his holy Spirit for this End, and to bless our Desires and Proceedings with Success, as may be Diliverance and Safety to his People, Encouragement to other Christian Churches groaning under or in Danger of the Yoke of Antichristian Tyranny, to join in the same or like Association and Covenant to the Glory of God, the Enlargement of the Kingdom of Jesus Christ, and the Peace and Tranquility of Christian Kingdoms, and Common-wealths.

A Solemn Acknowledgement of Publick Sins, and Breaches of the Covenant: And a Solemn Engagement to all the Duties contained therein, namely those which in a more special Way relate unto the Dangers of these Times.

WE Noblemen, Barons, Gentlemen, Burgessees, Ministers of the Gospel, and Commons of all Sorts within this Kingdom, by the good Hand of God upon us, taking into serious Consideration the many sad Afflictions and deep Distresses, wherewith we have been exercised for a long time past, and that

the Land, after it hath been sore wasted with the Sword, and the Pestilence, and threatned with Famine, and that Shame and Contempt hath been poured out from the Lord against many Thousands of our Nation, who did in a sinful Way make War upon the Kingdom of *England*, contrary to the Testimony of his Servants, and Desires of his People, and that the Remnants of that Army returning to this Land, have spoiled and oppressed many of our Brethren, and that the malignant Party is still numerous and retaining their former Principles, wait for an Opportunity to raise a new and dangerous War, not only unto the rending of the Bowels of this Kingdom, but unto the dividing us from *England*, and overturning of the Work of God in all the three Kingdoms: And considering also that a Cloud of Calamities doth still hang over our Heads, and threaten us with sad Things to come; we cannot but look upon these Things as from the Lord, who is righteous in all his Ways, feeding us with the Bread of Tears, and making us to drink the Waters of Affliction until we be taught to know how evil and bitter a Thing it is to depart away from him by breaking the Oath and Covenant which we have made with him; and that we may be humbled before him by confessing our Sin, and forsaking the Evil of our Way.

Therefore being pressed with so great Necessities and Straits, and warranted by the Word of God, and having the Example of God's People of old, who in the Time of their Troubles, and
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when they were to seek Delivery and a right Way for themselves, that the Lord might be with them to prosper them, did humble themselves before him, and make a free, and particular Confession of the Sins of their Princes, their Rulers, their Captains, their Priests and their People, and did ingage themselves to do no more so, but to reform their Ways and be stedfast in his Covenant: And remembering the Practice of our Predecessors in the Year 1596, wherein the General Assembly, and all the Kirk Judicatories, with the Concurrence of many of the Nobility, Gentry, and Burgeses, did with many Tears acknowledge before God the Breach of the *National Covenant*, and ingaged themselves to a Reformation, even as our Predecessors and theirs had before done, in the General Assembly and Convension of Estates in the Year 1567, And perceiving that this Duty when gone about out of Conscience, and in Sincerity, hath always been attended with a reviving out of Troubles; and with a Blessing and Success from Heaven, we do humbly and sincerely, as in his Sight, who is the Searcher of Hearts, acknowledge the many Sins and great Transgressions of the Land; we have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our People: Albeit the Lord hath long and clearly spoken unto us, we have not hearkened to his Voice: Albeit he hath followed us with tender Mercies, we have not been allured to wait upon him, and walk in his Way: And tho' he hath stricken us, yet we have

not grieved: Nay tho' he hath consumed us, we have refused to receive Correction: We have not remembered to render unto the Lord according to his Goodness and according to our own Vows and Promises; but have gone away backward by a continued Course of backsliding, and have broken all the Articles of that solemn League and Covenant, which we swore before God, Angels, and Men.

Albeit there be in the Lands many of all Ranks, who be for a Testimony unto the Truth, and for a Name of Joy and Praise unto the Lord, by living godly, studying to keep their Garments pure, and being stedfast in the Covenant and Cause of God; yet we have reason to acknowledge, that most of us have not endeavoured with that Reality, Sincerity and Constancy that did become us, to preserve the Work of Reformation in the Kirk of *Scotland*; many have satisfied themselves with the Purity of the Ordinances, and neglecting the Power thereof; yea, some have turned aside to crooked Ways destructive to both. The prophane, loose and insolent Carriage of many in our Armies, who went to the Assistance of our Brethren in *England*, and the Tamperings and unstraight Dealing of some of our Commissioners and others of our Nation in *London*, the Isle of *Wight* and other Places of that Kingdom, have proved great Lets to the Work of Reformation, and settling of Kirk-Government there, whereby Error and Schism in that Land have been increased, and Sectaries hardened in their Way. We
have

have been so far from endeavouring the Extirpation of Prophaness, and what is contrary to the Power of Godliness, that Prophanity hath been much winked at; and prophane Persons much countenanced, and many Times employed, until Iniquity and Ungodliness hath gone over the Face of the Land as a Flood: Nay sufficient Care hath not been had to separate betwixt the precious and the vile, by debarring from the Sacrament all ignorant and scandalous Persons, according to the Ordinances of this Kirk.

Neither have the Privileges of the Parliaments, and Liberties of the Subject been duly tendered, but some among ourselves have laboured to put into the Hands of our King an Arbitrary and unlimited Power, destructive to both. And many of us have been accessory of late to those Means and Ways whereby the Freedom and Privileges of Parliaments have been encroached upon, and the Subjects oppressed in their Consciences, Persons and Estates: Neither hath it been our Care to avoid those Things which might harden the King in his evil Way: But upon the contrary, he hath not only been permitted, but many of us have been instrumental to make him exercise his Power in many Things tending to the Prejudice of Religion, and of the Covenant, and of the Peace and Safety of these Kingdoms; which is so far from the right Way of preserving his Majest'y Person and Authority, that it cannot but provoke the Lord against him unto the Hazard of both: Nay under a Pretence of relieving and doing

for the King, whilst he refuses to do what was necessary for the House of God, some have rerverfed and violated most of ALL the Articles of the Covenant.

Our own Consciencs within, and God's Judgments upon us without, do convince us of the manifold wilful renewed Breaches of that Article, which concerneth the Discovery and Punishment of Malignants, whose Crimes have not only been connived at, but dispensed with, and pardoned, and themselves received unto intimate Fellowship with ourselves, and entrusted with our Counsels, admitted into our Parliaments, and put in Places of Power and Authority, for managing the publick Affairs of the Kingdom; whereby in God's Justice they got at last into their Hands the whole Power and Strength of the Kingdom, both in Judicatories and Armies, and did employ the same unto the enacting and prosecuting an unlawful Engagement in War against the Kingdom of *England*, notwithstanding of the Dissent of many considerable Members of Parliament, who had given constant Proof of their Integrity in the Cause from the Beginning, of many faithful Testimonies and free Warnings of the Servants of God, of the Supplications of many Synods, Presbyteries and Shires, and of the Declarations of the General Assembly and their Commissioners to the contrary: Which Ingagement, as it hath been the Cause of much Sin, so also of much Misery and Calamity unto this Land, and holds forth to us the Grievousness of
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our Sin, of complying with Malignants in the Greatness of our Judgments, that we may be taught never to split again upon the same Rock, upon which the Lord hath set so remarkable a Beacon. And after all that is come to pass unto us, because of this our Trespas, and after that Grace hath been shewed unto us from the Lord our God, by breaking these Mens Yoke from off our Necks, and putting us again into a Capacity to act for the Good of Religion, our own Safety, and the Peace and Safety of this Kingdom, should we again break his Commandment and Covenant, by joining once more with the People of these Abominations, and taking into our Bosom those Serpents which had formerly stung us almost unto Death: This, as it would argue great Madnes and Folly upon our Part, so, no doubt if it be not avoided, will provoke the Lord against us to consume us until there be no Remnant, nor escaping in the Land.

And albeit the Peace and Union betwixt the Kingdoms be a great Blessing of God unto both, and a Bond which we are obliged to preserve unviolated, and to endeavour that Justice may be done upon the Opposers thereof: Yet some in this Land, who have come under the Bond of the Covenant, have made it their great Study how to dissolve this Union, and few or no Endeavours have been used by any of us for punishing of such.

We have suffered many of our Brethren, in several Parts of the Land to be oppressed of the common Enemy, without Compassion or Relief:

There hath been great murmuring and repining, because of Expence of Means, and Pains in doing of our Duty: Many by Persuasion or Terror have suffered themselves to be divided and withdrawn, to make Defection to the contrary Part: Many have turned off to a detestable Indifferency and Neutrality in this Cause, which so much concerneth the Glory of God, and the Good of these Kingdoms: Nay many have made it their Study to walk so as they might comply with all Times, and all the Revolutions thereof. It hath not been our Care to countenance, encourage, intrust and imploy such only as from their Hearts did effect and mind God's Work. But the Hearts of such many times have been discouraged, and their Hands weakned, their Sufferings neglected, and themselves slighted: And many who were once open Enemies, and always secret Underminers, countenanced and employed. Nay, even those who had been looked upon as Incendaries, and upon whom the Land had set Marks of desperate Malignity, Falshood and Deceit, were brought in as fit to manage publick Affairs: Many have been the Lets and Impediments that have been cast in the Way to retard and obstruct the Lord's Work, and some have kept secret, what of themselves they were not able to suppress and overcome.

Besides these and many other Breaches of the Articles of the Covenant, in the Matter thereof, which concerneth every one of us to search out and acknowledge before the Lord, as we would wish his Wrath to be turned away from us; so have

have many of us failed exceedingly in the Manner of our following and pursuing the Duties contained therein, not only seeking great Things for ourselves, and mixing of private Interests and Ends concerning ourselves, and Friends, and Followers, with those Things which concern the Publick Good, but many Times preferring such to the Honour of God, and Good of His Cause, and retarding God's Work until we might carry along with us our own Interests and Designs. It hath been our Way to trust in the Means, and rely upon the Arm of Flesh, for Success. Albeit the Lord hath many Times made us meet with Disappointment therein, and stained the Pride of all our Glory, by blasting every carnal Confidence unto us: We have followed for the most Part the Counsels of Flesh and Blood, and walked more by the Rules of Policy than Piety, and have hearkened more unto Men than unto God.

Albeit we made solemn publick Profession before the World, of our unfeigned Desires to be humbled before the Lord for our own Sins, and the Sins of these Kingdoms, especially for our undervaluing of the inestimable Benefit of the Gospel, and that we have not laboured for the Power thereof, and received Christ into our Hearts, and walked worthy of him in our Lives, and of our true and unfeigned Purpose, Desire and Endeavour for ourselves, and all others under our Power and Charge, both in publick and private, in all Duties which we owe to God and Man, to amend our Lives, and each one to go be-

fore another in the Example of a real Reformation, that the Lord might turn away his Wrath and heavy Indignation, and establish these Kirks and Kingdoms in Truth and Peace. Yet we have refused to be reformed, and have walked proudly and obstinately against the Lord, not valuing his Gospel, nor submitting ourselves to the Obedience thereof, nor seeking after Christ, nor studying to honour him in the Excellency of his Person, nor employ him in the Vertue of his Offices, nor making Conscience of Publick Ordinances, nor private nor secret Duties, nor studying to edify one another in Love: The Ignorance of God and of his Son Jesus Christ prevails exceedingly in the Land; the greatest Part of Masters of Families amongst Noblemen, Barons, Gentlemen, Burgeses and Commons neglect to seek God in their Families, and to endeavour the Reformation thereof: And albeit it hath been much pressed, yet few of our Nobles and Great Ones ever to this Day could be persuaded to perform Family-Duties themselves, and in their own Persons, which makes so necessary and useful Duty to be misregarded by others of inferior Rank: Nay many of the Nobility, Gentry and Barons, who should have been Examples of Godliness and sober Walking unto others, have been Ring-leaders of Excess and Rioting. Albeit we be the Lord's People, ingaged to him in a sollemn Way, yet to this Day we have not made it our Study, that Judicatories and Armies should consist of, and Places of Power and Trust be filled with Men of

a blameless and Christian Conversation, and of known Integrity and approved Fidelity, Affection and Zeal unto the Cause of God: But not only, those who have been neutral and indifferent, but disaffected and malignant; and others who have been prophane and scandalous, have been intrusted. By which it hath come to pass that Judicatories have been the Seats of Injustice and Iniquity: And many in our Armies, by their Miscarriages have become our Plague, unto the great Prejudice of the Cause of God, the great Scandal of the Gospel, and the great Increase of Loosness and Prophanity throughout all the Land. It were impossible to reckon up all the Abominations that are in the Land, but the blaspheming of the Name of God, swearing by the Creatures, Prophanation of the Lord's Day; Uncleanness, Drunkenness, Excess and Rioting; Vanity of Apparel; Lying and Deceit, Railing and Cursing, arbitrary and uncontrouled Oppression, and grinding of the Faces of the Poor by Landlords and others in Place and Power, are become ordinary and common Sins. And besides all these Things, there be many other Transgressions, whereof the Land wherein we live are guilty: All which we desire to acknowledge, and to be humbled for, that the World may bear Witness with us, that Righteousness belongeth unto God, and Shame and Confusion of Face unto us as appears this Day.

And because it is needful for these who find Mercy, not only to confess, but also to forsake their

their Sin, therefore that the Reality and Sincerity of our Repentance may appear, We do resolve and solemnly engage ourselves before the Lord, carefully to avoid, for the Time to come, all these Offences, whereof we have now made solemn publick Acknowledgment and all the Snares and Tentations which tend thereunto : And to testify the Integrity of our Resolution herein, and that we may be the better enabled in the Power of the Lord's Strength to perform the same : We do again renew our Solemn League and Covenant, promising hereafter to make Conscience of all the Duties, whereunto we are obliged in all the Heads and Articles thereof ; particularly of these which follow.

1. Because Religion is of all Things the most excellent and precious, the advancing and promoting the Power thereof against all Ungodliness and Prophanity, the securing and preserving the Purity thereof against all Error, Heresie and Schism : And namely, *Independency, Anabaptism, Antinomianism, Arminianism, Socinianism, Familism, Libertinism, Scepticism, and Erastianism*, and the carrying on the Work of Uniformity shall be studied and endeavoured by us before all worldly Interests, whether concerning the King or ourselves, or any other whatsoever. 2. Because many have of late laboured to supplant the Liberties of the Kirk, we shall maintain and defend the Kirk of *Scotland*. in all her Liberties and Privileges, against all who shall oppose or undermine the same, or encroach thereupon under any
 Pretext

Pretext whatsoever. 3. We shall vindicate and maintain the Liberties of the Subjects, in all these Things, which concern their Consciences, Persons and Estates. 4. We shall carefully maintain and defend the Union betwixt the Kingdoms, and avoid every Thing that may weaken the same, or involve us in any Measure of Accession unto the Guilt of those who have invaded the Kingdom of *England*. 5. As we have been always loyal to our King, so we shall still endeavour to give unto God that which is God's, and to *Cesar* the Things which are *Cesars*. 6. We shall be so far from conniving at, complying with, or countenancing of Malignancy, Injustice, Iniquity, Prophanity and Impiety, that we shall not only avoid and discountenance those Things, and cherish and encourage these Persons, who are zealous for the Cause of God, and walk according to the Gospel, but also shall take a more effectual Course than heretofore in our respective Places and Callings, for punishing and suppressing these Evils, and faithfully endeavour that the best and fittest Remedies may be applied for taking away the Cause thereof, and advancing the Knowledge of God, and Holiness, and Righteousness in the Land. And therefore in the last Place, as we shall earnestly pray unto God that he would give us *able Men fearing God, Men of Truth and hating Covetousness*, to judge and bear Charge among his People, so we shall according to our Places and Callings endeavour that Judicatories, and all Places of Power

and Trust, both in Kirk and State, may consist of, and be filled with such Men as are of known good Affection to the Cause of God, and of a blameless and Christian Conversation.

And because there be many, who heretofore have not made Conscience of the Oath of God, but some through Fear, others by Persuasion, and upon base Ends, and human Interests have entred thereinto, who have afterwards discovered themselves, to have dealt deceitfully with the Lord in swearing falsely by his Name: Therefore we, who do now renew our Covenant in reference to these Duties, and all other Duties contained therein, do in the Sight of him who is the Searcher of Hearts, solemnly profess, That it is not upon any politick Advantage, or private Interest, or By-end, or because of any Terror or Persuasion from Men, or hypocritically, and deceitfully, that we do again take upon us the Oath of God, but honestly and sincerely, and from the Sense of our Duty, and that therefore denying ourselves our own Things, and laying aside all Self-interest and Ends, We shall above all Things seek the Honour of God, the Good of his Cause, and the Wealth of his People; and that forsaking the Counsels of Flesh and Blood, and not leaning upon Carnal Confidences, we shall depend upon the Lord, walk by the Rule of his Word, and hearken to the Voice of his Servants: In all which professing our own Weakness, We do earnestly pray to God, who is the Father of Mercies, through his Son Je-
sus

his Christ, to be merciful unto us, and to
 us by the Power of his Might, that
 our Duty unto the Praise of his Gr
 Churches. *Amen.*

Edinburg, Octob. 6.
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Act for renewing of
 LEAGUE and COVENANT

THE Commission of the General Assembly
 considering that a great part of this Land
 have involved themselves in many and gross
 Breaches of the *Solemn League and Covenant*,
 and that the Hands of many are grown slack
 in following and pursuing the Duties contained
 therein, and that many who not being come to
 sufficient Age, when it was first sworn and
 subscribed, have not hitherto been received into
 the same: do upon these and other grave and
 important Considerations, appoint and ordain
 the *Solemn League and Covenant* to be renew-
 ed throughout all the Congregations of this
 Kingdom; and because it is a Duty of great
 Weight and Consequence, Ministers after the
 Sight hereof should be careful to take Pains in
 their Doctrine and otherwise, that their People
 may be made sensible of those Things wherein
 they have broken the Covenant, and be prepa-
 red for the renewing thereof with suitable Affe-
 ctions

and dispositions: And that these Things
 better performed, we have thought
 to condescend upon a solemn Ac-
 knowledgment of publick Sins and Breaches of
 the Covenant, and a solemn Engagement to all
 the People therein; namely, those
 which by the Social Way relate unto the
 Covenant: And this solemn Ac-
 knowledgment sent herewith,
 and the League and Cove-
 nant renewed in such Manner as follows.

There shall be Intimation of a solemn pub-
 lick Humiliation and Fast the second Sabbath of
December, to be kept upon the next *Thursday*
 and Lord's Day thereafter. At which Intima-
 tion the League and Covenant, and the publick
 Acknowledgment of Sins, and Engagement un-
 to Duties are to be publickly read by the Mini-
 ster in the Audience of all the People, and they
 are to be exhorted to get Copies thereof, that
 they may be made acquainted therewith. And
 the Humiliation and Fast is to be kept the next
Thursday thereafter, in reference to the Breaches
 of the Covenant contained in the solemn pub-
 lick Acknowledgment as the Causes thereof:
 And the next Lord's Day thereafter, which is al-
 so to be spent in publick Humiliation and Fast-
 ing. Immediately after the Sermon, which is
 to be applied to the Business of that Day, the
 publick Acknowledgment and Engagement is
 again to be publickly read; and therefore Prayer
 is to be made, containing the Confession of the
 Breaches

Breaches mentioned therein, and begging Mercy for these Sins, and Strength of God for renewing the Covenant in Sincerity and Truth. After which Prayer, the Solemn League and Covenant is to be read by the Minister, and then to be sworn by him and all the People, who are to engage themselves for Performance of all the Duties contained therein: Namely, These which are mentioned in the publick Acknowledgment and Engagement, and are opposite unto the Sins therein confessed: And the Action is to be closed with Prayer to God, that his People may be enabled in the Power of his Strength to do their Duty according to their Oath now renewed in so solemn a Way. It is also hereby provided, That all those who renew the League and Covenant shall again subscribe the same. And that none be admitted to the renewing or subscribing thereof, who are excluded by the other Act and Direction sent herewith.

A. K E R.

Edinburgh, October 14, 1648.

THE Committe of Estate, being very sensible of the grievous Backslidings of this Land, in the manifold Breaches of the Solemn League and Covenant, made and sworn to the most High GOD; do therefore unanimously and heartily approve the seasonable and pious Resolution of the Commission of the General Assembly

Assembly for a Solemn Acknowledgment of publick Sins and Provocations, especially the Breaches of the Covenant, and a Solemn Engagement. to a more conscionable Performance of the Duties therein contained, and for renewing the Solemn League and Covenant : And do require and ordain, that the Directions of the said Commission of Assembly, in their Act of the sixth of this Month for a publick Acknowledgment of Sins, and Engagement to Duties, be carefully followed, that the Fast and Humiliation appointed by them, be religiously observed, and that the Solemn League and Covenant be sincerely and cordially renewed and subscribed in the Manner they have prescribed in their said Act, *Extractum.*

Mr. Tho. Henderson.



DIRECTORY

For the Publick

Worship of God,

Throughout the three Kingdoms of
England, Scotland and Ireland.

WITH

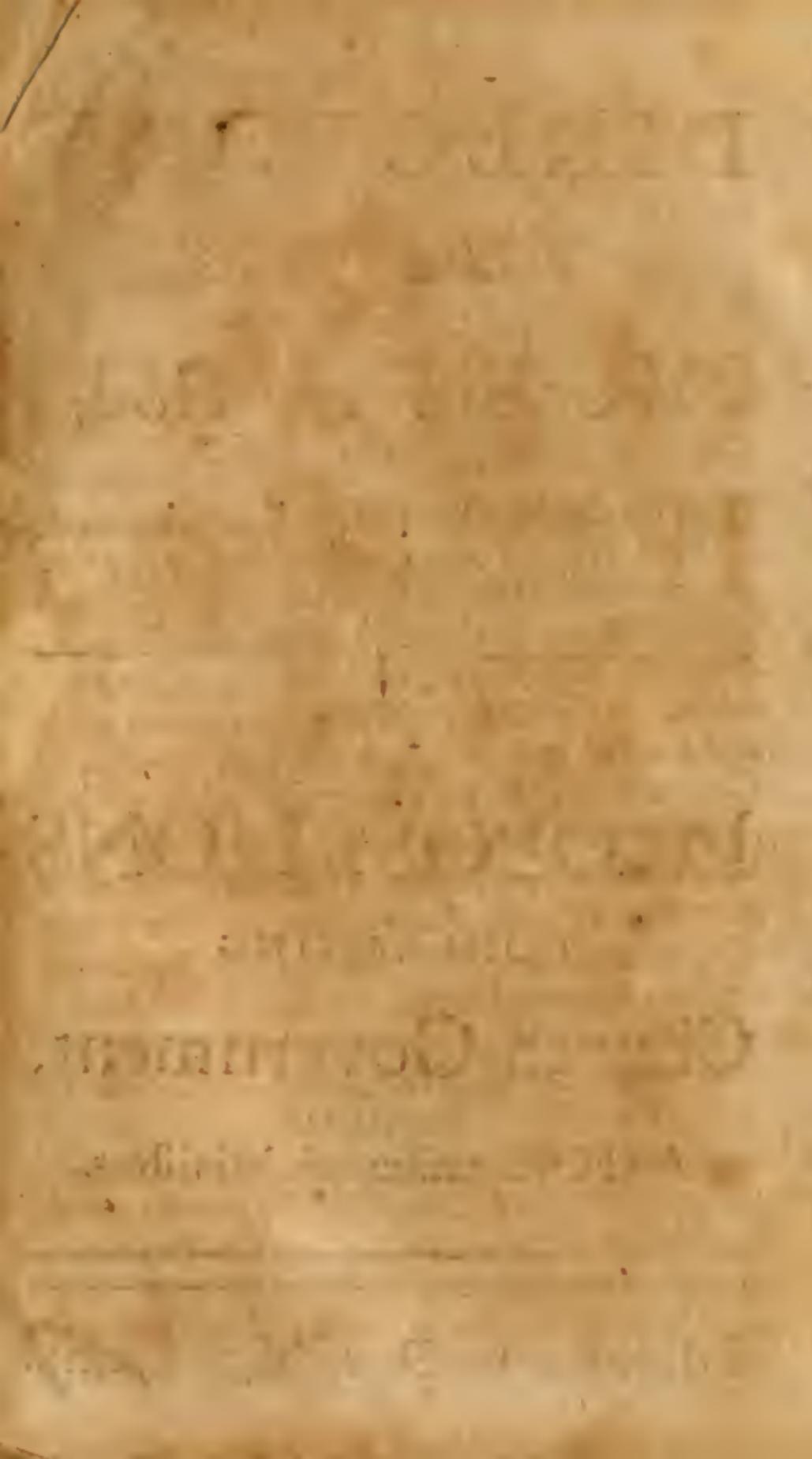
PROPOSITIONS

CONCERNING

Church-Government,

And Ordination of Ministers.

Printed *Anno Dom.* M, DCC, XXIX.



T H E

P R E F A C E.

IN the Beginning of the Blessed Reformation, our wise and pious Ancestors took Care to set forth an Order, for Redress of many Things which they then by the Word discovered to be vain, erroneous, superstitious, and idolatrous in the Publick Worship of God. This occasioned many godly and learned Men to rejoice much in the Book of Common-Prayer, at that Time set forth; because the Mass, and the rest of the Latin Service being removed, the Publick Worship was celebrated in our own Tongue: Many of the common People also received Benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad Experience hath made it manifest that the Liturgy used in the Church of England (notwithstanding all the Pains and religious Intentions of the Compilers of it) hath proved an Offence not only to many of the Godly at home, but also to the Reformed Churches abroad. For not to speak of urging the Reading of all the Prayers

The P R E F A C E.

which very greatly increased the Burden of it; the many unprofitable and burdensom Ceremonies contained in it, have occasioned much Mischief, as well by disquieting the Consciences of many godly Ministers and People, who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to these Ceremonies. Sundry good Christians have been by Means thereof kept from the Lord's Table, and divers able and faithful Ministers debarred from the Exercise of their Ministry (to the endangering of many thousand Souls, in a Time of such Scarcity of faithful Pastors) and spoiled of their Livelihood, to the undoing of them and their Families. Prelates and their Faction have laboured to raise the Estimation of it to such an Height, as if there were no other Worship or Way of Worship of God amongst us, but only the Service Book; to the great hindrance of the Preaching of the Word, and (in some Place, especially of late) to the justling of it out, as unnecessary, or (at best) as far inferior to the reading of Common-Prayer, which was made no better than an Idol by many ignorant and superstitious People, who pleasing themselves in their Presence at that Service, and their Lip-labour in bearing a Part in it, have thereby hardened themselves in their Ignorance and Carelesness of Saving Knowledge and true Piety.

In the mean time Papists boasted, that the Book was a Compliance with them in a great Part of
vice, and so were not a little confirmed in
their

their Superstition and Idolatry; expecting rather our Return to them, than endeavouring the Reformation of themselves: In which Expectation they were of late very much encouraged, when, upon the pretended Warrantableness of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

And hereunto (which was not foreseen, but since hath come to pass) that the Liturgy hath been a great Means, as on the one Hand to make and encrease an idle and unedifying Ministry, which contented itself with set Forms made to their Hands by others, without putting forth themselves to Exercise the Gift of Prayer, with which our Lord Jesus Christ pleaseth to furnish all his Servants whom he calls to that Office: So on the other side it hath been (and ever would be, if continued) a Matter of endless Strife and Contention in the Church, and a Snare both to many godly and faithful Ministers who have been persecuted and silenced upon that Occasion; and to others of hopeful Parts, many of which have been, and more still wou'd be diverted from all thought of the Ministry, to other Studies; especially in these latter Times, wherein God vouchsafeth to his People more and better Means for the Discovery of Error and Superstition, and for attaining of Knowledge in the Mysteries of Godliness, and Gifts in Preaching and Prayer.

Upon these and many the like weighty Considerations in reference to the whole Book in general, and because of divers Particulars contained in it, not from any love to Novelty, or Intention to disparage

our first Reformers (of whom we are persuaded, that, were they now alive, they would join with us in this Work, and whom we acknowledge as excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with Thankfulness and Honour) but that we may in some Measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfy our own Conscience, and answer the Expectation of other Reformed Churches, and the Desires of many of the Godly among ourselves, and withal give some publick Testimony of our Endeavours for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant: We have, after earnest and frequent Calling upon the Name of God, and after much Consultation, not with Flesh and Blood, but with his Holy Word, resolved to lay aside the former Liturgy, with the many Rites and Ceremonies formerly used in the Worship of God, and have agreed upon this Following Directory for all the Parts of Publick Worship at ordinary and extraordinary Times.

Wherein our Care hath been to hold forth such Things as are of Divine Institution in every Ordinance, and other Things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God. Our Meaning therein being only, the general Heads, the Sense and Scope of the and other Parts of Publick Worship being known

known to all, there may be a Consent of all the Churches in these Things that contain the Substance of the Service and Worship of God. And the Ministers may be hereby directed in their Administrations to keep like Soundness in Doctrine and Prayer; and may, if need be, have some Help and Furniture; and yet so, as they become not hereby slothful and negligent in stirring up the Gifts of Christ in them: But that each one, by Meditation, by taking heed to himself, and the Flock of God committed to him, and by wise observing the Ways of Divine Providence, may be careful to furnish his Heart and Tongue with further or other Materials of Prayer and Exhortation, as shall be needful upon all Occasions.

S

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A
DIRECTORY
 F O R

Publick Prayer, Reading the holy Scriptures, Singing of Psalms, Preaching of the Word, Administration of the Sacraments, and other Parts of the Publick Worship of God, ordinary and extraordinary.

*Of the Assembling of the Congregation
 and their Behaviour in the Publick
 Worship of God.*

WHEN the Congregation is met for Publick Worship, the People (having before prepared their Hearts thereunto) ought all to come, and join therein; not absenting themselves from the publick Ordinances.

nances, through Negligence, or upon Pretence of Private-Meetings. Let all enter the Assembly, not irreverently, but in a grave and seemly Manner, take their Seats or Places, without Adoration, or bowing themselves towards one Place or other.

The Congregation being assembled, the Minister, after solemn calling on them to the worshipping of the Great Name of God, is to begin with Prayer.

In all Reverence and Humility acknowledging the incomprehensible Greatness and Majesty of the Lord, (in whose Presence they do then in a special Manner appear) and their own Vileness and Unworthiness to approach so near him; with their utter Inability of themselves for so great a Work: And humbly beseeching him for Pardon, Assistance and Acceptance in the whole Service then to be performed; and for a Blessing on that particular Portion of his Word then to be read; and all in the Name and Mediation of the Lord Jesus Christ.

The publick Worship being begun, the People are wholly to attend upon it; forbearing to read any Thing, except what the Minister is then reading or citing; and abstaining much more from all private Whisperings, Conferences, Salutations, or doing Reverence to any Persons present, or coming in, as also from all gazing, sleeping, and other undecent Behaviour, which may disturb the Minister or People, or hinder themselves or others in the Service of God.

If any through Necessity be hindred from being present at the Beginning, they ought not when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to join with the Assembly in that Ordinance of God which is then in hand.

Of publick Reading of the Holy Scriptures.

READING of the Word in the Congregation being Part of the publick Worship of God (wherein we acknowledge our Dependance upon him, and Subjection to him) and one Means sanctified by him for the edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their Gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament (but none of those which are commonly called *Apocrypha*) shall be publickly read in the Vulgar Tongue, out of the best allowed Translation distinctly, that all may hear and understand.

How large a Portion shall be read at once, is left to the Wisdom of the Minister; but it is convenient, that ordinarily one Chapter of each Testament be read at every Meeting, and sometimes more where the Chapters be short, or the Coherence of Matter requireth it.

It is requisite that all the Canonical Books be read over in Order, that the People may be better acquainted

acquainted with the whole Body of the Scriptures: And ordinarily where the Reading in either Testament endeth on the Lord's Day, it is to begin the next.

We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers: as the Book of *Psalms*, and such like.

When the Minister, who readeth, shall judge it necessary to expound any Part of what is read, let it not be done until the whole Chapter or *Psalms* be ended: And Regard is always to be had unto the Time, that neither Preaching or other Ordinances be straitned or rendred tedious: Which Rule is to be observed in all other publick Performances.

Beside publick Reading of the holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by Age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of Publick Prayer before the Sermon.

AFTER Reading of the Word (and singing of the *Psalms*) the Minister who is to preach, is to endeavour to get his own and his Hearers Hearts to be rightly affected with their Sins, that they may all mourn in Sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to a more full

Confession of Sin with Shame and holy Confusion of Face ; and to call upon the Lord to this effect :

To acknowledge our great Sinfulness; First, by reason of original Sin, which (besides the Guilt, that makes us liable to everlasting Damnation) is the Seed of all other Sins, hath deprived and poisoned all the Faculties and Powers of Soul, and Body, doth defile our best Actions, and (were it not restrained or our Hearts renewed by Grace) would break forth into innumerable Transgressions, and greatest Rebellions against the Lord, that ever were committed by the vilest of the Sons of Men. And next, by reason of actual Sins, our own Sins, the Sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many ways accessory. Which Sins of ours receive many fearful Aggravations; we having broken all the Commandments of the holy, just and good Law of God, doing that which is forbidden, and leaving undone what is enjoined, and that not only out of Ignorance and Infirmary, but also more presumptuously against the Light of our Minds, Checks of our Consciences, and Motions of his own holy Spirit to the contrary, so that we have no Cloak for our Sins: Yea, not only despising the Riches of God's Goodness, Forbearance, and Long-suffering, but standing out against many Invitations and Offers of Grace in the Gospel; not endeavouring as we ought, to receive Christ into our Hearts by Faith, or to walk worthy of him in our Lives.

To bewail our Blindness of Mind, Hardness of Heart, Unbelief, Impenitency, Security, Lukewarmness, Barrenness, our not endeavouring after Mortification and Newness of Life, nor after the Exercise of Godliness in the Power thereof; and that the best of us have not stedfastly walked with God, kept our Garments so unspotted, nor been so zealous of his Glory, and the good of others as we ought, and to mourn over such other Sins as the Congregation is particularly guilty of, notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemn Covenant, and other Obligations to the contrary.

To acknowledge and confess that as we are convinced of our Guilt, so out of a deep Sense thereof, we judge ourselves unworthy of the smallest Benefits, most worthy God's fiercest Wrath, and of all the Curses of the Law, and heaviest Judgments inflicted upon the most rebellious Sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all Sorts of, spiritual and temporal Judgments in this Life, and after cast us into utter Darkness, in the Lake that burneth with Fire and Brimstone, where is weeping and gnashing of Teeth for evermore.

Notwithstanding all which, to draw near to the Throne of Grace, encouraging ourselves with Hope of a gracious Answer of our Prayers, in the Riches and All-sufficiency of that only one
Obla-

Oblation, the Satisfaction and Intercession of the Lord Jesus Christ, at the right Hand of his Father, and our Father; and in Confidence of the exceeding great and precious Promises of Mercy and Grace in the new Covenant, through the same Mediator thereof, to deprecate the heavy Wrath and Curse of God, which we are not able to avoid or bear; and humbly and earnestly to supplicate for Mercy, in the free and full Remission of all our Sins, and that only for the bitter Sufferings and precious Merits of that only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his Love in our Hearts by the holy Ghost, seal unto us by the same Spirit of Adoption, the full Assurance of our Pardon and Reconciliation, comfort all that mourn in *Sion*, speak Peace to the wounded and troubled Spirit; and bind up the broken hearted. And as for secure and presumptuous Sinners, that he would open their Eyes, convince their Consciences, and turn them from Darkness unto Light, and from the Power of Satan unto God, that they may also receive Forgiveness of Sin, and an Inheritance among them that are sanctified by Faith in Christ Jesus.

With Remission of Sins through the Blood of Christ, to pray for Sanctification by his Spirit; the Mortification of Sin dwelling in, and many times tyrannizing over us, the quickning of our dead Spirits with the Life of God in Christ, Grace to fit and enable us for all the Duties of Conversation, and Callings towards God and
Men,

Men; Strength against Temptation, the sanctified Use of Blessings and Crosses, and Perseverance in Faith and Obedience unto the End.

To pray for the Propagation of the Gospel and Kingdom of Christ to all Nations; for the Conversion of the *Jews*, the Fulness of the *Gentiles*, Fall of *Antichrist*, and the hastening of the second Coming of our LORD, for the Deliverance of distressed Churches abroad, from the Tyranny of the *Antichristian* Faction, and from the cruel Oppressions and Blasphemies of the *Turk*: For the Blessing of God upon all the reformed Churches; specially upon the Churches and Kingdoms of *England*, *Scotland* and *Ireland*, now more strictly and righteously united in the Solemn National League and Covenant; and for our Plantations in the remote Parts of the World, more particularly for that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth; the Purity of all his Ordinances, and the Power of Godliness; prevent and remove Heresy, Schism, Prophaneess, Superstition, Security and Unfruitfulness under the Means of Grace, heal all our Rents and Divisions, and preserve us from Breach of our Solemn Covenant.

To pray for all in Authority, especially for the King's Majesty, that God would make him rich in Blessings, both in his Person and Government; establish his Throne in Religion and Righteousness, save him from evil Counsel, and make him a blessed and glorious Instrument for the Conservation and Propagation of the Gospel; for the

Encouragement and Protection of them that do well, the Terror of all that do Evil, and the great Good of the whole Church and of all his Kingdoms: For the Conversion of the Queen, the religious Education of the Prince, and the rest of the royal Seed; For the Comforting of the Queen of *Bohemi*, Sister to our Sovereign, and for the Restitution & Establishment of the illustrious Prince *Charles*, Elector Palatine of the *Rhine*, to all his Dominions and Dignities: For a Blessing upon the high Court of Parliament (when sitting in any of these Kingdoms respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry, and all the Commonality: For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplary, holy, sober, just, peaceable and gracious in their Lives, sound, faithful and powerful in their Ministry; and follow all their Labours with Abundance of Success and Blessings: and give unto his People Pastors according to his own Heart: For the Universities, and all Schools, and religious Seminaries of the Church and Commonwealth, that they may flourish more and more in Learning and Piety: For the particular City or Congregation, that God would pour out a Blessing upon the Ministry of the Word, Sacraments and Discipline, upon the civil Government, and all the several Families and Persons therein. For Mercy on the afflicted under any inward or outward Distress, for seasonable Weather and fruitful Seasons, as the Time may require; For averting the Judgments that

we either feel or fear, or are liable unto; as Famine, Pestilence, the Sword, and such like.

And, with Confidence of his Mercy to his whole Church, and the Acceptance of our Persons through the Merits and Mediation of our great high Priest, the Lord Jesus; to profess that it is the Desire of our Souls to have Fellowship with God, in the reverent and conscionable Use of his holy Ordinances; and to that Purpose to pray earnestly for his Grace and effectual Assistance to the Sanctification of his holy Sabbath, the Lord's Day, in all the Duties thereof publick and private, both to ourselves, and to all other Congregations of his People, according to the Riches and Excellency of the Gospel this Day celebrated and enjoyed.

And, because we have been unprofitable Hearers in times past, and now cannot of ourselves receive as we should, the deep Things of God, the Mysteries of Jesus Christ, which require a spiritual Discerning, to pray that the Lord who teacheth to profit, would graciously please to pour out the Spirit of Grace together with the outward Means thereof, causing us to attain such a Measure of the Excellency of the Knowledge of Christ Jesus our Lord, and in him of the Things which belong to our Peace, that we may account all things but as Dross in Comparison of him: And that we tasting the first Fruits of the Glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the Fulness of those Joys
and

Pleasures which are at his right Hand for
ermore.

More particularly that God would in a special
manner furnish his Servant (now called to dis-
pense the Bread of Life unto his Household) with
Wisdom, Fidelity, Zeal and Utterance, that he
may divide the Word of God aright, to every one
his Portion, in Evidence and Demonstration of
the Spirit and Power ; and that the Lord would
circumcise the Ears and Hearts of the Hearers,
to hear, love and receive with Meekness the in-
grafted Word, which is able to save their Souls,
make them as good Ground to receive in the
good Seed of the Word, and strengthen them a-
gainst the Temptations of Satan, the Cares of
the World, the Hardness of their own Hearts, and
whatsoever else may hinder their profitable and
saving Hearing ; that so Christ may be formed in
them, and live in them, that all their Thoughts
may be brought into Captivity, to the Obedience
of Christ, and their Hearts established in every
good Word and Work for ever.

We judge this to be a convenient Order, in the
ordinary Publick Prayers ; yet so, as the Mini-
ster may defer (as in Prudence he shall think
meet) some Part of these Petitions, till after
his Sermon, or offer up to God some of the
Thanksgivings, hereafter appointed in his Pray-
er before his Sermon.

Of the Preaching of the Word.

PReaching of the Word being the Power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospel, should be so performed, that the Workman need not be ashamed, but may save himself and those that hear him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good Measure gifted for so weighty a Service, by his Skill in the Original Languages, and in such Arts and Sciences as are Hand-maids unto Divinity, by his Knowledge in the whole Body of Theology, but most of all in the holy Scriptures, having his Senses and Heart exercised in them above the common Sort of Believers, and by the Illumination of God's Spirit, and other Gifts of Edification, which (together with reading and studying of the Word) he ought still to seek by Prayer, and an humble Heart, resolving to admit and receive any Truth not yet attained when ever God shall make it known unto him. All which he is to make use of, and approve in his private Preparations, before he deliver in Publick what he hath provided.

Ordinarily, the Subject of his Sermon is to be some Text of the Scripture, holding forth some Principle or Head of Religion; or suitable to some special Occasion emergent, or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text itself, or Context, or some parallell'd Place or general Sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brief Sum of it; if short, a Paraphrase thereof, if need be: in both, looking diligently to the Scope of the Text, and pointing at the chief Heads and Grounds of Doctrine which he is to raise from it.

In analising and dividing his Text, he is to regard more the Order of Matter, than of Words, and neither to burden the Memory of the Hearers in the Beginning, with too many Members of Division, nor to trouble their Minds with obscure Terms of Art.

In raising Doctrines from the Text, his Care ought to be, First, That the Matter be the Truth of God. Secondly, That it be a Truth contained in, or grounded on that Text, that the Hearers may discern how God teacheth it from thence. Thirdly, That he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain Terms: or if any Thing in it need Explication, it is to be opened, and the Consequence also from the Text cleared. The parallel Places of Scripture confirming the Doctrine, are rather to be plain and pertinent, than many, and (if need be) somewhat insisted upon, and applied to the Purpose in hand.

The Arguments or Reasons are to be solid, and as much as may be convincing. The Illustrations of what Kind soever, ought to be full of Light, and such as may convey the Truth into the Hearers Heart, with spiritual Delight.

If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming Differences, answering the Reasons, and discovering and taking away the Causes of Prejudice and Mistake: Otherwise it is not fit to detain the Hearers with propounding or answering vain or wicked Cavils, which as they are endless, so the propounding and answering of them doth more hinder than promote Edification.

He is not to rest in general Doctrine, although never so much cleared and confirmed, but to bring it home to special Use, by Application to his Hearers: Which albeit it prove a Work of great Difficulty to himself, requiring much Prudence, Zeal and Meditation, and to the natural and corrupt Man will be very unpleasant, yet he is to endeavour to perform it in such a Manner that his Auditors may feel the Word of God to be quick and powerful, and a Discerner of the Thoughts and Intents of the Heart, and if that any Unbeliever or ignorant Person be present, he may have the Secrets of his Heart made manifest, and give Glory to God.

In the Use, or Instruction, or Information in the Knowledge of some Truth, which is a Consequence from his Doctrine, he may (when convenient)

venient) confirm it by a few firm Arguments from the Text in Hand, and other Places of Scripture, or from the Nature of that common Place of Divinity, whereof that Truth is a Branch.

In Confutations of false Doctrines, he is neither to raise an old Heresy from the Grave, nor to mention a blasphemous Opinion unnecessarily: But if the People be in Danger of an Error, he is to confute it soundly; and endeavour to satisfy their Judgments & Consciences against all Objections.

In exhorting to Duties, he is, as he seeth Cause, to teach also the Means that help to the Performance of them.

In Dehortation, Reprehension, and publick Admonition (which require special Wisdom) let him as there shall be Cause, not only discover the Nature and Greatness of the Sin, with the Misery attending it, but also shew the Danger his Hearers are in, to be overtaken and surpris'd by it, together with the Remedies and best way to prevent it.

In applying Comfort, whether general against all Tentations, or particularly against some special Troubles and Terrors, he is carefully to answer such Objections, as a troubled Heart and afflicted Spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of Trial; which is very profitable, especially when performed by able and experienced Ministers, with Circumspection and Prudence, and the Signs clearly grounded on the holy Scripture, whereby the Hearers may be able to examine themselves, whether they have attained
those

those Graces, and performed those Duties to which he exhorteth; or be guilty of the Sin reprehended, and in Danger of the Judgments threatned: Or are such to whom the Consolations propounded do belong, that accordingly they may be quickened and excited to Duty, humbled for their wants and Sins, affected with their Danger, and strengthened with Comfort, as their Condition upon Examination shall require.

And, as he needeth not always to prosecute every Doctrine which lies in his Text, so is he wisely to make choice of such Uses, as by his Residence and Conversing with his Flock he findeth most needful and seasonable; and, amongst these, such as may most draw their Souls to Christ, the Fountain of Light, Holiness and Comfort.

This Method is not prescribed as necessary for every Man, or upon every Text; but only recommended, as being found by Experience to be very much blessed of God, and very helpful for the Peoples Understandings and Memories.

But the Servant of Christ, whatever his Method be, is to perform his whole Ministry,

1. Painfully, not doing the Work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the Truth, not in the enticing Words of Man's Wisdom, but in Demonstration of the Spirit and Power, lest the Cross of Christ should be made of none effect: Abstaining also from an unprofitable Use of unknown Tongues, strange Phrases, and Cadences of Sounds and Words,

sparingly, citing Sentences of Ecclesiastical or other human Writers, ancient or modern, be they never so elegant.

3. Faithfully looking at the Honour of Christ, the Conversation, Edification and Salvation of the People, not at his own Gain or Glory: Keeping nothing back which may promote these holy Ends, giving to every one his own Portion, and bearing indifferent Respect unto all, without neglecting the Meanest, or sparing the Greatest in their Sins.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a Manner as may be most likely to prevail, shewing all due Respect to each Man's Person and Place, and not mixing his own Passion or Bitterness.

5. Gravely, as becometh the Word of God, shunning all such Gesture, Voice and Expressions. as may Occasion the Corruption of Men to despise him and his Ministry.

6. With loving Affection, that the People may see all coming from his godly Zeal, and hearty Desire to do them Good. And,

7. As taught of God, and persuaded in his own Heart, that all that he teacheth is the Truth of Christ; and walking before his Flock as an Example to them in it: Earnestly, both in Private and Publick, recommending his Labours to the Blessing of God, and watchfully looking to himself, and the Flock, whereof the Lord hath made him Overseer. So shall the Doctrine of Truth be preserved incorrupt, many Souls converted and
built

built up, and himself receive manifold Comforts of his Labours even in his Life, and afterward the Crown of Glory laid up for him in the World to come.

Where there are more Ministers in a Congregation than one, and they of different Gifts, each may more specially apply himself to Doctrine or Exhortation, according to the Gift wherein he most excelleth, and as they shall agree between themselves.

Of publick Prayer after the Sermon.

THE Sermon being ended, the Minister is;
To give Thanks for the great Love of God in sending of his Son Jesus Christ unto us; For the Communication of his holy Spirit; For the Light and Liberty of the glorious Gospel, and the rich and heavenly Blessings revealed therein, as namely Election, Vocation, Adoption, Justification, Sanctification and hope of Glory: For the admirable Goodness of God in freeing the Land from Antichristian Darknes and Tyranny, and for all other National Deliverances; For the Reformation of Religion; For the Covenant, and for many temporal Blessings.

To pray for the Continuance of the Gospel, and all Ordinances thereof, in their Purity, Power, and Liberty.

To turn the chief and most useful Heads of the Sermon into some few Petitions, and to pray that it may abide in the Heart and bring forth Fruit.

To pray for Preparation for Death and Judgment, and a watching for the Coming of our Lord Jesus Christ. To intreat of God the Forgiveness of the Iniquity of our holy Things, and the Acceptation of our spiritual Sacrifice though the Merit and Mediation of our great high Priest and Saviour, the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples, is not only a Pattern of Prayer, but is itself a most comprehensive Prayer; we recommend it also to be used in the Prayers of the Church.

And whereas at the Administration of the Sacraments, the holding publick Fasts and Days of Thanksgiving, and other special Occasions, which may afford Matter of special Petitions and Thanksgiving, it is requisite to express somewhat in our publick Prayers (as at this Time it is our Duty to pray for a Blessing upon the Assembly of Divines, the Armies by Sea and Land; for the Defence of the King, Parliament and Kingdom) every Minister herein is to apply himself in his Prayer before or after his Sermon, to those Occasions; but for the Manner, he is left to his Liberty, as God shall direct and enable him, in Piety and Wisdom to discharge his Duty.

The Prayer ended, let a Psalm be sung, if with Conveniency it may be done, after which (unless some other Ordinance of Christ that concerneth the Congregation at that Time be to follow) let the Minister dismiss the Congregation with a solemn Blessing.

*The Administration of the Sacraments.**And first of Baptism.*

BAPTISM, as it is not unnecessary to be delayed, so is it not to be administred in any Case by any private Person; but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is to be administred in private Places, or privately, but in the Place of publick Worship, and in the Face of the Congregation, where the People may most conveniently see and hear; and not in the Places where Fonts in the Time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after Notice given to the Minister the Day before, is to be presented by the Father, or (in case of his necessary Absence) by some Christian Friend in his Place, professing his earnest Desire that the Child may be baptized.

Before Baptism, the Minister is to use some Words of Instruction, touching the Institution, Nature, Use and Ends of the Sacrament: Shewing,

That it is instituted by our Lord Jesus Christ, That it is a Seal of the Covenant of Grace, of our ingrafting into Christ, and of our Union with him, of Remission of Sins, Regeneration, Adoption, and Life eternal. That the Water in Baptism representeth and signifieth both the Blood of Christ, which taketh away all Guilt of Sin original and actual,

and the sanctifying Vertue of the Spirit of Christ against the Dominion of Sin and the Corruption of our sinful Nature : That baptizing or sprinkling and washing with Water signifieth the cleansing from Sin by the Blood and for the Merit of Christ, together with the Mortification of Sin, and rising from Sin to Newness of Life by Virtue of the Death and Resurrection of Christ : That the Promise is made to Believers and their Seed, and that the Seed and Posterity of the Faithful born within the Church have by their Birth, Interest in the Covenant, and Right to the Seal of it, and to the outward Privileges of the Church under the Gospel, no less than the Children of Abraham under the Old Testament : The Covenant of Grace for Substance being the same, and the Grace of God and the Consolation of Believers more plentiful than before : That the Son of God admitted little Children into his Presence, embracing and blessing them, saying, For of such is the Kingdom of God. That Children by Baptism are solemnly received into the Bosom of the visible Church, distinguished from the World and them that are without, and united with Believers ; and that all who are bapitized in the Name of Christ do renounce, and by their Baptism are bound to fight against the Devil, the World, and the Flesh ; That they are Christians, and federally holy before Baptism, and therefore are they baptised ; that the inward Grace and Vertue of Baptism is not tied to that very Moment of Time wherein it is administered, and that the Fruit and Power thereof reacheth to the whole Course of our Life, and that out-
ward

ward Baptism is not so necessary, that through the want thereof the Infant is in Danger of Damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ, when and where it may be had.

In these or the like Instructions the Minister is to use his own Liberty, and godly Wisdom, as the Ignorance or Errors in the Doctrine of Baptism, and the Edification of the People shall require.

He is also to admonish all that are present :

To look back to their Baptisma, to repent of their Sins against their Covenant with GOD, to stir up their Faith, to improve and make the right Use of their Baptism and of the Covenant sealed thereby betwixt God and their Souls.

He is to exhort the Parent,

To consider the great Mercy of God to him and his Child; to bring up the Child in the Knowledge of the Grounds of the Christian Religion, and in the Nurture and Admonition of the Lord, and to let him know the Danger of God's Wrath to himself and Child, if he be negligent, requiring his solemn Promise for the Performance of his Duty.

This being done, Prayer is also to be joined with the Word of Institution, for sanctifying the Water to this spiritual Use, and the Minister is to pray to this or the like Effect.

That the Lord, who hath not left us as Strangers without the Covenant of Promise, but called us to the Privileges of his Ordinance, would graciously vouchsafe to sanctify and bless his own
Ordi-

Ordinance, of Baptism at this time : that he would join the inward Baptism of his Spirit with the outward Baptism of Water, make this Baptism to the Infant a Seal of Adoption and Remission of Sin, Regeneration and eternal Life, and of all other Promises of the Covenant of Grace; that the Child may be planted into the Likeness of the Death and Resurrection of Christ; and that the Body of Sin being destroyed in him, he may serve GOD in Newness of Life all his Days.

Then the Minister is to demand the Name of the Child, which being told him, he is to say, (calling the Child by his Name)

I baptize thee in the Name of the Father, of the Son, and of the holy Ghost.

As he pronounceth these Words, he is to baptize the Child with Water; which for the Manner of doing, it is not only lawful but sufficient, and most expedient to be, by pouring or sprinkling of the Water on the Face of the Child, without adding any other Ceremony.

This done, he is to give Thanks, and pray, to this or the like Purpose.

‘ Acknowledging with all Thankfulness, That
 ‘ the Lord is true and faithful in keeping Cove-
 ‘ nant and Mercy: That he is good and gracious,
 ‘ not only in that he numbred us among his
 ‘ Saints, but is pleased also to bestow upon our
 ‘ Children this singular Token and Badg of his
 ‘ Love in Christ: That in his Truth and special
 ‘ Providence, he daily bringeth some into the
 ‘ Bosom of his Church, to be Partakers of his
 ‘ inesti-

• inestimable Benefits, purchased by the Blood of
 • his dear Son, for the Continuance and Increase
 • of his Church.

• And praying, that the Lord would still con-
 • tinue, and daily confirm more and more this
 • his unspeakable Favour: That he would receive
 • the Infant now baptized, and solemnly entred
 • into the Household of Faith, into his fatherly
 • Tuition and Defence, and remember him with
 • the Favour that he shewed to his People; that
 • if he shall be taken out of this Life in his Infan-
 • cy, the Lord who is rich in Mercy, would be
 • pleased to receive him up into Glory; and if he
 • live and attain the Years of Discretion, that the
 • Lord would so teach him by his Word and Spi-
 • rit, and make his Baptism effectual to him, and
 • so uphold him by his divine Power and Grace,
 • that by Faith he may prevail against the Devil,
 • the World, and the Flesh, till in the End he ob-
 • tain a full and final Victory, and so be kept by
 • the Power of God through Faith unto Salvati-
 • on, through Jesus Christ our Lord.

*Of the Celebration of the Communion, or
 Sacrament of the Lord's Supper.*

THE Communion or Supper of the Lord,
 is frequently to be celebrated: But how oft-
 en, may be considered and determined by the Mi-
 nisters and other Church-Governors of each
 Congregation, as they shall find most convenient
 for

for the Comfort and Edification of the People committed to their Charge. And when it shall be administred, we judge it convenient to be done after the Morning Sermon.

The ignorant and the scandalous are unfit to receive the Sacrament of the Lord's Supper.

Where this Sacrament cannot with Conveniency be frequently administred, it is requisite that publick Warning be given the Sabbath-day before the Administration thereof: And that either then, or on some Day of that Week, something concerning that Ordinance, and the due Preparation thereunto, and Participation thereof be taught; that by the diligent Use of all Means sanctified of God to that End, both in Publick and Private, all may come better prepared to that heavenly Feast.

When the Day is come for Administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation:

Expressing the inestimable Benefit we have by this Sacrament; together with the Ends and Use thereof: Setting forth the great Necessity of having our Comforts and Strength renewed thereby in this our Pilgrimage and Warfare. How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungry and thirsting Souls after Christ and his Benefits. How great the Danger to eat and drink unworthily.

Next, he is in the Name of Christ on the one Part, to warn all such as are ignorant, scandalous, prophane, or that live in any Sin or Offence

' ence against their Knowledge or Conscience,
 ' that they presume not to come to that holy
 ' Table, shewing them, That he that eateth and
 ' drinketh unworthily, eateth and drinketh Judg-
 ' ment unto himself: And on the other Part, he
 ' is in special Manner to invite and encourage all
 ' that labour under the Sense of the Burden of
 ' their Sins, and Fear of Wrath, and Desire to
 ' reach out unto a greater Progress in Grace, than
 ' yet they can attain unto, to come to the Lord's
 ' Table; assuring them in the same Name, of
 ' Ease, Refreshing and Strength to their weak
 ' and wearied Souls.

After this Exhortation, Warning and Invitati-
 on, the Table being before decently covered, and
 so conveniently placed, that the Communicants
 may orderly sit about it or at it: The Minister is
 to begin the Action with sanctifying and blessing
 the Elements of Bread and Wine set before him,
 (the Bread in comly and convenient Vessels, so
 prepared, that being broken by him and given, it
 may be distributed among the Communicants;
 the Wine also in large Cups, having first in a few
 Words shewed, That those Elements, otherwise
 common, are now set apart and sanctified to this
 holy Use, by the Word of Institution and Prayer.

Let the Words of Institution be read out of
 the Evangelists, or out of the first Epistle of the
 Apostle *Paul* to the *Corinthians*, *ch. 11. ver. 23.*
I have received of the Lord, &c. to ver. 27.
 which the Minister may when he seeth requisite
 explain and apply.

Let the Prayer, Thanksgiving or Blessing of the Bread and Wine be to this Effect:

‘ With humble and hearty Acknowledgment
 ‘ of the Greatness of our Misery; from which
 ‘ neither Man nor Angel was able to deliver us;
 ‘ and of our great Unworthiness of the least of all
 ‘ God’s Mercies, to give Thanks to God for all
 ‘ his Benefits, and especially for that great Benefit
 ‘ of our Redemption, the Love of God the Fa-
 ‘ ther, the Sufferings and Merits of the Lord Je-
 ‘ sus Christ the Son of God, by which we are de-
 ‘ livered; and for all Means of Grace; the Word
 ‘ and Sacraments, and for this Sacrament in par-
 ‘ ticular, by which Christ and all his Benefits are
 ‘ applied and sealed up unto us, which notwith-
 ‘ standing the Denial of them unto others, are
 ‘ in great Mercy continued unto us, after so
 ‘ much and long Abuse of them all.

‘ To profess that there is no other Name under
 ‘ Heaven by which we can be saved, but the
 ‘ Name of Jesus Christ, by whom alone we re-
 ‘ ceive Liberty and Life; have Access to the
 ‘ Throne of Grace, are admitted to eat and drink
 ‘ at his own Table, and are sealed up by his Spirit
 ‘ to an Assurance of Happiness and everlasting
 ‘ Life.

‘ Earnestly to pray to God the Father of all
 ‘ Mercies, and God of all Consolation, to vouch-
 ‘ safe his gracious Presence, and the effectual
 ‘ Working of his Spirit in us, and so to sanctify
 ‘ these Elements, both of Bread and Wine, and to
 ‘ bless his own Ordinance, that we may receive
 by

by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to perform with suitable Affections, answerable to such an holy Action, and to stir up the like in the People.

The Elements being now sanctified by the Word and Prayer, the Minister being at the Table, is to take the Bread in his Hand, and say in these Expressions (or other the like, used by Christ or his Apostles upon this Occasion.)

According to the holy Institution, Command, and Example of our blessed Saviour Jesus Christ, I take this Bread, and having given Thanks, I break it, and give it unto you; (There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants) Take ye, eat ye, this is the Body of Christ which is broken for you; do this in Remembrance of him.

In like Manner, the Minister is to take the Cup, and say in these Expressions, (or other the like, used by Christ or the Apostle upon the same Occasion.)

According to the Institution Command and Example of our Lord Jesus Christ, I take this Cup, and give it unto you: (Here he giveth it unto the Communicants) This Cup is the New Testament in the Blood of Christ, which is shed for the Remission of the Sins of many: Drink ye all of it.

After all have communicated, the Minister may in a few Words put them in mind Of

Of the Grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn Thanks to God, For his rich Mercy and invaluable Goodness, vouchsafed to them in that Sacrament, and to intreat for Pardon for the Defects of the whole Service, and for the gracious Assistance of his good Spirit whereby they may be enabled to walk in the Strength of that Grace, as becometh those who have received so great Pledges of Salvation.

The Collection for the Poor is so to be ordered, that no Part of the publick Worship be hindred.

Of the Sanctification of the Lord's-day.

THE Lord's-day ought to be so remembered before hand, as that all worldly Business of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in Publick and Private, as being the Christian Sabbath. To which End it is requisite, that there be a holy Cessation, or Resting all the Day from all unnecessary Labours, and abstaining not only from all Sports and Pastimes; but also from all worldly Words and Thoughts.

That the Diet on that Day be so ordered, as that neither Servants be unnecessarily detained from the publick Worship of God, nor any other

ther Persons hindered from the sanctifying that Day.

That there be private Preparation of every Person or Family, by Prayer for themselves, and for God's Assistance of the Minister, and for a Blessing upon his Ministry; and by such holy Exercises, as may further dispose them to a more comfortable Communion with God in his publick Ordinances.

That all the People meet so timely for publick Worship, that the whole Congregation may be present at the Beginning, and with one Heart solemnly join together in all Parts of the publick Worship; and not depart till after the Blessing.

That what Time is vacant, between or after the solemn Meeting of the Congregation in Publick, be spent in Reading, Meditation, Repetition of Sermons, (especially by calling their Families to an Account of what they have heard) and Catechising of them; holy Conferences, Prayer for a Blessing on the publick Ordinances, singing of Psalms, visiting the Sick, relieving the Poor, and such like Duties of Piety, Charity and Mercy, accounting the Sabbath a Delight.

The Solemnization of Marriage.

Although Marriage be no Sacrament, nor peculiar to the Church of God, but common to Mankind, and of publick Interest in every Common-wealth; yet, because such as marry are to marry in the Lord. and have special need of Instruction, Direction and Exhortation from the

Word

Word of God at their Entering into such a new Condition ; and of the Blessing of God upon them therein ; we judge it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a Blessing upon them.

Marriage is to be betwixt one Man and one Woman only ; and they such as are not within the Degrees of Consanguinity or Affinity prohibited by the Word of God. And the Parties are to be of Years of Discretion, fit to make their own Choice, or upon good Ground to give their mutual Consent.

Before the Solemnizing of Marriage between any Persons, their Purpose of Marriage shall be published by the Minister three several Sabbath-days in the Congregation, at the Place or Places of their most usual and constant Abode respectively. And of this Publication, the Minister, who is to join them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before the Publication of such their Purpose (if the Parties be under Age) the Consent of the Parents, or others, under whose Power they are, (in case the Parents be dead) is to be made known to the Church-Officers of that Congregation, to be recorded.

The like is to be observed in the Proceedings of all others, although of Age, whose Parents are living, for their first Marriage. And in after Marriages of either of these Parties, they shall
be

be exhorted not to contract Marriage without first acquainting their Parents with it, (if with Conveniency it may be done) endeavouring to obtain their Consent.

Parents ought not to force their Children to marry without their free Consent, nor deny their own Consent without just Cause.

After the Purpose or Contract of Marriage hath been thus published, the Marriage is not to be long deferred: Therefore the Minister having had convenient Warning, and nothing being objected to hinder it, is publickly to solemnize it in the Place appointed by Authority for publick Worship, before a competent Number of credible Witnesses, at some convenient Hour of the Day, at any Time of the Year, except on a Day of publick Humiliation: And we advise that it be not on the Lord's Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a Blessing upon them to this Effect;

Acknowledging our Sins, whereby we have made ourselves less than the least of all the Mercies of God, and provoked him to imbitter all our Comforts; earnestly, in the Name of Christ, to intreat the Lord (whose Presence and Favour is the Happiness of every Condition, and sweetens every Relation) to be their Portion, to own and accept them in Christ, who are now to be joined in the honourable Estate of Marriage, the Covenant of their God. And that as he hath brought them together by his Providence, he would sanctify

etify them by his Spirit, giving them a new Frame of Heart, fit for their new Estate; enriching them with all Graces, whereby they may perform the Duties, enjoy the Comforts, undergo the Cares, and resist the Temptations which accompany that Condition, as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them out of the Scripture,

The Institution, Use and Ends of Marriage, with the conjugal Duties, which in all Faithfulness they are to perform to each other, exhorting them to study the holy Word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage, Cares and Troubles, sanctifying God's Name in a thankful, sober and holy Use of all conjugal Comforts, praying much with and for one another, watching over, and provoking each other to Love and good Works, and to live together as the Heirs of the Grace of Life.

After solemn charging of the Persons to be married, before that great God, who searcheth all Hearts, and to whom they must give a strick Account at the last Day, that if either of them know any Cause by Precontract or otherwise, why they may not lawfully proceed to Marriage, that they now discover it: The Minister (if no Impediment be acknowledged) shall cause first the Man to take the Woman by the right Hand, saying these Words,

I N Do take thee N. to be my married Wife, and do in the Presence of God, and before this Congrega-

gregation, promise and covenant to be a loving and Faithful Husband unto thee, until God shall separate us by Death.

Then the Woman shall take the Man by his right Hand, and say these Words,

I N. Do take thee N. to be my married Husband, and do in the Presence of God, and before this Congregation, promise and covenant to be a loving, faithful and obedient Wife unto thee, until God shall separate us by Death.

Then without any further Ceremony, the Minister shall in the Face of the Congregation pronounce them to be Husband and Wife according to God's Ordinance, and so conclude the Action with Prayer, to this Effect.

That the Lord would be pleased to accompany his own Ordinance with his Blessing, beseeching him to enrich the Persons now married, as with other Pledges of his Love, so particularly with the Comforts and Fruits of Marriage, to the Praise of his abundant Mercy in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names of the Parties so married, with the Time of their Marriage, are forthwith to be fairly recorded in a Book provided for that Purpose, for the perusal of all whom it may concern.

Concerning Visitation of the Sick.

IT is the Duty of the Minister not only to teach the People committed to his Charge in Publick, but, privately, and particularly to admonish, exhort,

short, reprove and comfort them upon all reasonable Occasions, so far as his Time, Strength and personal Safety will permit.

He is to admonish them, in the Time of Health to prepare for Death; and for that Purpose they are often to confer with their Minister about the Estate of their Souls; and in Times of Sicknes to desire his Advice and Help, timely and seasonably, before their Strength and Understanding fail them.

Times of Sicknes and Affliction, are special Opportunities put into his Hand by God to minister a Word in Season to weary Souls; because then the Consciences of Men are, or should be more awakened, to bethink themselves of their spiritual Estates for Eternity: And Satan also takes Advantage then to load them more with Sorrow and heavy Temptations. Therefore the Minister being sent for, and repairing to the Sick, is to apply himself with all Tenderness and Love, to administer some spiritual Good to his Soul, to this Effect:

He may, from the Consideration of the present Sicknes, instruct him out of Scripture, that Diseases come not by Chance, or by Distempers of Body only, but by the wise and orderly Guidance of the good Hand of God, to every particular Person smitten by them. And that whether it be laid upon him out of Displeasure for Sin, for his Correction and Amendment, or for Trial and Exercise of his Graces, or for other special and excellent Ends, all his Sufferings shall turn to his Profit.

Profit and work together for his Good, if he sincerely labour to make a sanctified Use of God's Visitation, neither despising his Chastening, nor waxing weary of his Correction.

If he suspect him of Ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith, and as he seeth Cause, instruct him in the Nature, Use, Excellency and Necessity of those Graces: Also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of Sins by Faith in him.

He shall exhort the sick Person to examine himself, to search and try his former Ways and his Estate towards God.

And if the sick Person shall declare any Scruple, Doubt or Temptation that is upon him, Instructions and Resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due Sense of his Sins, Endeavours ought to be used to convince him of his Sins, of the Guilt and Desert of them, of the Filth and Pollution which the Soul contracts by them, and of the Curse of the Law and Wrath of God due to them: That he may be truly affected with, and humbled for them: And withal to make known the Danger of deferring Repentance and of Salvation at any Time offered, to awaken his Conscience, and rouse him out of a stupid and secure Condition, to apprehend the Justice and Wrath of God, before whom none can stand: but he that be-

ing lost in himself, layeth hold upon Christ by Faith.

If he hath endeavoured to walk in the Ways of Holiness, and to serve God in Uprightness, altho not without many Failings and Infirmities, or if his Spirit be broken with the Sense of Sin, or cast down through want of the Sense of God's Favour, then it will be fit to raise him up, by setting before him the Freeness and Fulness of God's Grace, the Sufficiency of Righteousness in Christ, the gracious Offers in the Gospel, that all who repent and believe with all their Heart in God's Mercy through Christ, renouncing their own Righteousness, shall have Life and Salvation in him.

It may be also useful to shew him that Death hath in it no spiritual Evil to be feared by those that are in Christ, because Sin, the Sting of Death, is taken away by Christ, who hath delivered all that are his from the Bondage of the Fear of Death; triumphed over the Grave; given us Victory, is himself entered into Glory, to prepare a Place for his People: So that neither Life nor Death shall be able to separate them from God's Love in Christ, in whom such are sure, tho' now they must be laid in the Dust, to obtain a joyful and glorious Resurrection to eternal Life.

Advice also may be given, as to beware of an ill grounded Persuasion on Mercy, or on the Goodness of his Condition for Heaven; so to disclaim all Merit in himself, and to cast himself wholly upon God for Mercy, in the sole Merits and Mediation of Jesus Christ, who hath engaged

ed himself never to cast them off, who in Truth and Sincerity come unto him : Care also must be taken, that the sick Person be not cast down into Despair by such a severe Representation of the Wrath of God due to him for his Sins, as is not mollified, by a seasonable propounding of Christ and his Merit, for a Door of Hope to every penitent Believer.

When the sick Person is best composed, may be least disturbed, and other necessary Offices about him least hindred, the Minister, if desired, shall pray with him and for him to this Effect ;

Confessing and bewailing of Sin, original and actual, the miserable Condition of all by Nature ; as being Children of Wrath, and under the Curse ; acknowledging that all Diseases, Sickneses, Death and Hell itself, are the proper Issues and Effects thereof, imploring God's Mercy for the sick Person, through the Blood of Christ, beseeching that God would open his Eyes, discover unto him his Sins, cause him to see himself lost in himself, make known to him the Cause why God smiteth him, reveal Jesus Christ to his Soul, for Righteousness and Life, give unto him his holy Spirit to create and strengthen Faith, to lay hold upon Christ, work in him Comfortable Evidences of his Love, to arm him against Temptations, to take off his Heart from the World, to sanctify his present Visitation, to furnish him with Patience and Strength to bear it, and to give him Perseverance in Faith to the End.

That if God shall please to add to his Days, he would vouchsafe to bless and sanctify all Means

of his Recovery to remove the Disease, renew his Strength, and enable him to walk worthy of God, by a faithful Remembrance, and diligent observing of such Vows and Promises of Holiness and Obedience as Men are apt to make in Times of Sicknes, that he may glorify God in the remaining Part of his Life.

And if God have determined to finish his Days by the present Visitation, he may find such Evidence of the Pardon of his Sins, of his Interest in Christ, and eternal Life by Christ, as may cause his inward Man to be renewed, while his outward Man decayeth; that he may behold Death without Fear, cast himself wholly upon Christ, without doubting, desire to be dissolved and to be with Christ, and so to receive the End of his Faith, the Salvation of his Soul, through the only Merits and Intercession of the Lord Jesus Christ, our alone Saviour and all-sufficient Redeemer.

The Minister shall admonish him also (as there shall be Cause) to set his House in Order, thereby to prevent Inconveniencies, to take care for the Payment of his Debts, and to make Restitution or Satisfaction where he hath done any Wrong, to be reconciled to those with whom he hath been at Variance, and fully to forgive all Men their Trespases against him, as he expects Forgiveness at the Hand of God.

Lastly, The Minister may improve the present Occasion to exhort those about the sick Person, to consider their own Mortality, to return to the Lord and make Peace with him, in Health to pre-
pare

pare for Sickness, Death and Judgment, and all the Days of their appointed Time, so to wait until their Change come; that when Christ who is our Life shall appear, they may appear with him in Glory.

Concerning Burial of the Dead.

WHEN any Person departeth this Life, let the dead Body, upon the Day of Burial, be decently attended from the House to the Place appointed for publick Burial, and there immediately interr'd without any Ceremony.

And because the Custom of kneeling down and praying by or towards the dead Corps, and other such Usages in the Place where it lies, before it be carried to Burial, are superstitious, and for that praying, reading and singing, both in going to and at the Grave, have been grossly abused, are no way beneficial to the Dead, and have proved many Ways hurtful to the Living, therefore let all such Things be laid aside.

Howbeit, we judge it very convenient, that the Christian Friends which accompany the dead Body to the Place appointed for publick Burial, do apply themselves to Meditations and Conference, suitable to the Occasion; and that the Minister, as upon other Occasions, so at this Time, if he be present, may put them in Remembrance of their Duty.

That this shall not extend to deny any civil Respects or Deferences at the Burial, suitable to the

Rank and Condition of the Party deceased,
whilst he was living.

Concerning publick solemn Fasting.

WHEN some great and notable Judgments are either inflicted upon a People, or apparently imminent, or by some extraordinary Provocations notoriously deserved; as also, when some special Blessing is to be sought and obtained, publick solemn Fasting (which is to continue the whole Day) is a Duty that God expecteth from the Nation or People.

A religious Fast requires total Abstinence, not only from all Food (unless bodily Weakness do manifestly disable from holding out till the Fast be ended, in which Case somewhat may be taken, yet very sparingly, to support Nature when ready to faint) but also from all worldly Labour, Discourses and Thoughts, and from all bodily Delights, (altho at other Times lawful) rich Apparel, Ornaments, and such like, during the Fast; and much more from what-ever is, in the Nature, or Use, scandalous or offensive; as gayish Attire, lascivious Habits and Gestures, and other Vanities of either Sex; which we recommend to all Ministers in their Places, diligently and zealously to reprove, as at other Times, so especially at a Fast, without respect of Persons, as there shall be Occasion.

Before the publick Meeting, each Family and Person apart are privately to use all religious Care

to prepare their Hearts to such a solemn Year
and to be early at the Congregation.

So large a Portion of the Day, as convenient
may be, is to be spent in publick reading and
preaching of the Word, with singing of Psalms fit
to quicken Affections suitable to such a Duty; but
especially in Prayer, to this or the like Effect:

• Giving Glory to the great Majesty of God,
• the Creator, Preserver, and supreme Ruler of all
• the World, the better to affect us thereby with
• a holy Reverence and Awe of him; acknow-
• ledging his manifold, great and tender Mercies,
• especially to the Church and Nation, the more
• effectually to soften and abase our Hearts before
• him: Humbly confessing of Sins of all Sorts,
• with their several Aggravations, justifying
• God's righteous Judgments, as being far less
• than our Sins do deserve; yet humbly and ear-
• nestly imploring his Mercy and Grace for our
• selves, the Church and Nation, for our King
• and all in Authority, and for all others for whom
• we are bound to pray (according as the present
• Exigent requireth) with more special Impor-
• tunity and Enlargement than at other Times,
• applying by Faith the Promises and Goodness of
• God, for Pardon, Help and Deliverance from
• the Evils felt, feared, or deserved, and for ob-
• taining the Blessings which we need and ex-
• pect; together with a giving up of ourselves
• wholly and for ever unto the Lord.

In all these, the Ministers, who are the Mouths
of the People unto God, ought so to speak from
their

their Hearts, upon serious and thorow Premeditation of them; that both themselves and their People may be much affected, and even melted thereby; especially with Sorrow for their Sins, that it may be indeed a Day of deep Humiliation and afflicting of the Soul.

Special Choice is to be made of the Scriptures to be read, and of such Texts for preaching, as may best work the Hearts of the Hearers to the special Business of the Day, and most dispose them to Humiliation and Repentance; insisting most on those Particulars, which each Minister's Observation and Experience tells him, are most conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the close of the publick Duties, the Minister is in his own and the Peoples Name to engage his and their Hearts to be the Lord's, with professed Purpose and Resolution to reform whatever is amiss among them, and more particularly such Sins as they have been more remarkably guilty of: and to draw nearer unto God, and to walk more closely and faithfully with him in new Obedience, than ever before.

He is also to admonish the People with all Importunity, that the Work of that Day doth not end with the publick Duties of it, but that they are so to improve the Remainder of the Day, and of their whole Life, in re-inforcing upon themselves and their Families in private, all those godly Affections and Resolutions which they professed in Publick, as that they may be settled in their

Hearts

Hearts for ever, and themselves may more sensibly find that God hath smelt a sweet Savour in Christ from their Performances. and is pacified towards them, by Answers of Grace in pardoning of Sin, in removing of Judgments, in averting or preventing of Plagues, and in conferring of Blessings, sutable to the Conditions and Prayers of his People by Jesus Christ.

Beside solemn and general Fasts enjoined by Authority, we judge that at other Times, Congregations may keep Days of Fasting, as divine Providence shall administer unto them special Occasions: And also that Families may do the same, so it be not on Days wherein the Congregation to which they do belong, is to meet for Fasting, or other publick Duties of Worship.

*Concerning the Observation of Days of
publick Thanksgiving.*

WHEN any such Day is to be kept, let Notice be given of it, and of the Occasion thereof, some convenient Time before, that the People may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private Preparations) being assembled, the Minister is to begin with a Word of Exhortation, to stir up the People to the Duty for which they are met, and with a short Prayer for God's Assistance and Blessing, as at other Conventions for
publick

publick Worship, according to the paticular Occasion of their Meeting.

Let him then make some pithy Narration of the Deliverence obtained, or Mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that Purpose, before or after the reading of some Portion of the Word, suitable to the present Business.

Then let the Minister who is to preach, proceed to further Exhortation and Prayer before his Sermon, with special Reference to the present Work: After which let him preach upon some Text of Scripture pertinent to the Occasion.

The Sermon ended, let him only pray, as at other Times after preaching is directed, with Remembrance of the Necessities of the Church, King and State (if before the Sermon they were omitted) but enlarge himself in due and solemn Thanksgiving for former Mercies and Deliverances, but more especially for that which at the present calls them together to give Thanks; with humble Petition for the Continuance and renewing of God's wonted Mercies, as need shall be, and for sanctifying Grace to make a right Use thereof. And so having sung another Psalm suitable to the Mercy, let him dismiss the Congregation with a Blessing, that they may have some

conve-

convenient Time for their Repast and Reasoning.

But the Minister (before their Dismission) is solemnly to admonish them, to beware of all Excess and Riot, tending to Gluttony or Drunkenness, and much more of these Sins themselves, in their eating and refreshing, and to take care that their Mirth and Rejoicing be not carnal, but spiritual, which may make God's Praise to be glorious, and themselves humble and sober, and that both their Feeding and Rejoicing may render them more Cheertul, and Enlarged further to celebrate his Praises in the midst of the Congregation, when they return into it, in the remaining Part of that Day.

When the Congregation shall be again assembled, the like Course in praying, reading, preaching, singing of Psalms, and offering up of more Praise and Thanksgiving, that is before directed for the Morning, is to be renewed and continued so far as the Time will give leave.

At one or both of the publick Meetings that Day, a Collection is to be made for the Poor, (and in the like Manner upon the Day of publick Humiliation) that their Loyns may bless us, and rejoice the more with us: And the People are to be exhorted, at the End of the latter Meeting, to spend the Residue of that Day in holy Duties, and Testifications of Christian Love and Charity one towards another; and of rejoicing more and more in the Lord, as becometh those who make the Joy of the Lord their Strength.

Of Singing of Psalms.

IT is the Duty of Christians to praise God publickly, by singing of Psalms together in the Congregation, and also privately in the Family.

In singing of Psalms, the Voice is to be tunable and gravely ordered: But the chief Care must be to sing with Understanding, and with Grace in the Heart, making Melody to the Lord.

That the whole Congregation may join herein, every one that can read is to have a Psalm Book; and all others, not disabled by Age or otherwise, are to be exhorted to learn to read: But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person appointed by him and the other ruling Officers, do read the Psalm Line by Line before the singing thereof.

AN APPENDIX touching Days and Places for publick Worship.

THERE is no Day commanded in Scripture to be kept holy under the Gospel, but the Lord's Day, which is the Christian Sabbath.

Festival Days, vulgarly called Holy Days, having no Warrant in the Word of God, are not to be continued. Never-

Nevertheless, it is lawful and necessary, upon special emergent Occasions, to separate a Day or Days for publick Fasting or Thanksgiving, as the several eminent and extraordinary Dispensations of God's Providence shall administer Cause and Opportunity to his People.

As no Place is capable of any Holiness under pretence of whatsoever Dedication or Consecration, so neither is it subject to such Pollution by any Superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the publick Worship of God : And therefore we hold it requisite that the Places for publick assembling for Worship among us, should be continued and employed to that Use.

To the Right Honourable the
Lords and Commons

Assembled in Parliament ;

The humble Advice of the Assem-
 by of Divines, now sitting by
 Ordinance of Parliament at *West-*
minster,

Concerning *Church-Government.*

The P R E F A C E.

JESUS CHRIST, upon whose Shoulders
 the Government is, whose Name is called
 Wonderful Counsellor, the mighty God,
 the everlasting Father, the Prince of Peace, of
 the Increase of whose Government and Peace
 there shall be no End, who sits upon the Throne
 of *David*, and upon his Kingdom, to order it,
 and to establish it with Judgment and Justice,
 from henceforth, even for ever, having all Power
 given unto him in Heaven and in Earth by the
 Father, who raised him from the dead, and set
 him on his own Right Hand, far above all Princi-
 palities

palities, and Power, and Might, and Dominion, and every Name that is named not only in this World, but also in that which is to come, and put all Things under his Feet, and gave him to be the Head over all Things to the Church, which is his Body, the Fulness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all Things, received Gifts for his Church, and gave Officers necessary for the Edification of his Church, and perfecting of his Saints, *Mat. 28. v. 18, 19, 20. Eph. 1. 20, to 23. compared with Eph. 4. v. 8, 11. and Psal. 68. v. 18.*

Of the Church.

THere is one general Church visible, held forth in the New Testament, *1 Cor. 22. 12, 13, 28.* together with the rest of the Chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the general Church visible, for the gathering and perfecting of it in this Life until his second coming, *1 Cor. 12. 28. Eph. 4. 4, 5.* compared with *ver. 10, 11, 12, 13, 15, 16,* of the same Chapter.

Particular visible Churches, Members of the general Church, are also held forth in the New Testament, *Gal. 1. 21, 22. Rev. 1. 4, 20. & Rev. 2. 1.* Particular Churches in the Primitive Times were made up of visible Saints, *viz.* of such as being of Age, professed Faith in Christ, and Obedience unto Christ, according to the Rule

Faith and Life taught by Christ and his Apostles, and of their Children, *Acts* 2. 38, 41. *Acts* 2. last, compared with *Acts* 5. v. 14. *1 Cor.* 1. 2. compared with *2 Cor.* 9. v. 13. *Acts* 2. v. 39. *1 Cor.* 7. v. 14. *Rom.* 11. 16. and so forward, *Mark* 10. 14. compared with *Mat.* 19. v. 13, 14. *Luke* 18. v. 15, 16.

Of the Officers of the Church.

THE Officers which Christ hath appointed for the Edification of his Church, and the perfecting of the Saints, are:

Some extraordinary; as Apostles, Evangelists, and Prophets; which are ceased.

Others ordinary and perpetual, as Pastors, teachers, and other Church-Governors and Deacons.

Pastors.

THE Pastor is an ordinary and perpetual Officer in the Church, *Jer.* 3. v. 15, 16, 17. prophesying of the Time of the Gospel, *1 Pet.* 5. 2, 3, 4. *Eph.* 4. 11, 12, 13.

First, It belongs to his Office

To pray for and with his Flock, as the Mouth of the People, unto God, *Acts* 6. 2, 3, 4. and 20. 36. where Preaching and Prayer are joined as several Parts of the same Office, *Jam.* 5. v. 14, 15. The Office of the Elder, that is, the Pastor is to pray for the sick, even in private, to which a Blessing is especially promised, much more

more therefore ought he to perform this in the publick Execution of his Office, as a part thereof.

To read the Scripture publickly ; for the Proof of which,

1. That the Priests and *Levites* in the Jewish Church were trusted with the publick Reading of the Word, as is proved *Deut.* 31. v. 9, 10, 11. *Nehem.* 8. 1, 2, & 13.

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispense the Word, as well as other Ordinances, as the Priests and *Levites* had under the Law, proved, *Isa.* 66. v. 21. *Mat.* 23. v. 34. Where our Saviour entitleth the Officers of the New Testament, whom he will send forth, by the same Names of the Teachers of the Old.

Which Propositions prove, that therefore (the Duty being of a moral Nature) it followeth by just Consequence, that the publick Reading of the Scriptures belongeth to the Pastor's Office.

To feed the Flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, 1 *Tim.* 3. 2. 2 *Tim.* 3. 16, 17. *Tit.* 1. 9.

To catechise, which is a plain laying down the Principles of the Oracles of God, *Heb.* 5. v. 12. or of the Doctrine of Christ, and is a Part of Preaching.

To dispense other divine Mysteries, 1 *Cor.* 4. v. 1, 2.

To administer the Sacraments, *Mat.* 18. 19, 20. *Mark* 16. 15, 16. 1 *Cor.* 11. 23, 24, 25. compared with 1 *Cor.* 10. 16.

To bless the People from God, *Num.* 6. 23, 24, 25, 26. compared with *Rev.* 14. 5. (where the same Blessings and Persons from whom they come, are expressly mentioned) *Isa.* 66. 21. Here under the Name of Priests and *Levites*, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by Office to bless the People, *Deut.* 10. 8. *2 Cor.* 13. v. 14. *Eph.* 1. v. 2.

To take care of the Poor, *Acts* 11. 30. & *ch.* 4. v. 34, 35, 36, 37. & 6. 2, 3, 4. *1 Cor.* 16. 1, 2, 3, 4. *Gal.* 2. 9, 10.

And he hath also a ruling Power over the Flock as a Pastor, *1 Tim.* 5. 17. *Acts* 20. 17. & 28. 1. *1 Theff.* 5. 12. *Heb.* 13. 7, 17.

Teacher or Doctor.

THE Scriptures doth hold out the Name and Title of a Teacher, as well as of a Pastor, *1 Cor.* 12. v. 28. *Eph.* 4. 11.

Who is also a Minister of the Word as well as the Pastor, and hath Power of Administration of the Sacraments.

The Lord having given different Gifts, and divers Exercises according to these Gifts in the Ministry of the Word, *Rom.* 12. 6, 7, 8. *1 Cor.* 12. 1, 4, 5, 6, 7. Though these different Gifts may meet in, and accordingly be exercised by one and the same Minister, *1 Cor.* 14. 3. *2 Tim.* 4. 2. *Tit.* 2. v. 9. yet where be several Ministers in the same Congregation, they may be designed to several Employ-

Employments, according to the differ. ^{Gifts in}
 which each of them doth most excel, ^{m. 12.}
 6, 7, 8. 1 Pet. 4. 10, 11. and he that doth
 excel in Exposition of Scripture, in ^{more}
 sound Doctrine, and in convincing Gaining
 than he doth in Application, and is accordi
 employed therein, may be called a Teacher
 Doctor: the Places alledged by the Notation
 the Word doth prove the Proposition; Never
 theless, where is but one Minister in a particular
 Congregation, he is to perform so far as he is able
 the whole Work of the Ministry, as appeareth in
 2 Tim. 4. 2. Tit. 1. 9. before alledged, 1 Tim. 6. 2.

A Teacher or Doctor is of most excellent Use
 in Schools and Universities, as of old in the
 Schools of the Prophets, and at *Jerusalem*, where
Gamaliel and others taught as Doctors.

Other Church-Governors.

AS there were in the *Jewish* Church Elders of
 the People joined with the Priests and *Le-
 vites* in the Government of the Church, as ap-
 peareth in 2 Chron. 19. v. 8, 9, 10.) So Christ,
 who hath instituted a Government, and Gover-
 nors Ecclesiastical in the Church, hath furnished
 some in his Church, besides the Ministers of the
 Word, with Gifts for Government, and with
 Commission to execute the same when called
 thereunto, who are to jo. with the Minister in
 the Government of the Church, Rom. 12. v. 7, 8.
 1 Cor. 12. v. 28. which Officers reformed Church
 es commonly call Elders.

Deacons.

THE Scripture doth hold out Deacons as distinct Officers in the Church, *Phil. 1. v. 1, 1 Tim. 3. 8.* whose Office is perpetual, *1 Tim. 3. 8. to v. 15. Acts 6. 1, 2, 3, 4.* To whose Office it belongs not to preach the Word, or administer the Sacraments, but to take special Care in distributing to the Necessities of the Poor, *Acts 6. 1, 2, 3, 4.* and the Verses following,

Of particular Congregations.

IT is lawful and expedient, that there be fixed Congregations, that is, a certain Company of Christians to meet in an Assembly ordinarily, for publick Worship. When Believers multiply to such a Number, that they cannot conveniently meet, in one Place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better Administration of such Ordinances as belong unto them, and the Discharge of mutual Duties, *1 Cor. 14. 26.* Let all Things be done unto Edifying; and *Verses 33. 40.*

The ordinary way of dividing Christians into distinct Congregations, and most expedient for Edification, is by respective Bounds of their Dwellings.

First, because they who dwell together, being bound to all kind of moral Duties one to another, have

have the better Opportunity thereby to discharge them, which moral Tye is perpetual; for Christ came not to destroy the Law, but to fulfil it, *Deut. 15. v. 7, 11. Mat. 22. v. 39. Mat. 5. v. 17.*

Secondly, The Communion of Saints must be so ordered, as may stand with the most convenient Use of the Ordinances, and Discharge of moral Duties, without Respect of Persons, *1 Cor. 14. 26. Let all Things be done unto Edifying, Heb. 10. 24, 25. Jam. 2. 1, 2.*

Thirdly, The Pastor and People must so nearly cohabit together, as that they may mutually perform their Duties each to other, with most Conveniency.

In this Company some must be set apart to bear Office.

Of the Officers of a particular Congregation.

FOR Officers in a single Congregation, there ought to be one at the least, both to labour in the Word and Doctrine, and to rule, *Prov. 29. 18. 1 Tim. 5. 17. Heb. 13. 7.*

It is also requisite that there should be others to join the Government, *1 Cor. 12. 28.*

And likewise it is requisite that there be others to take special Care for the Relief of the Poor, *Acts 6. v. 2. 3.*

The Number of each of which is to be proportioned according to the Condition of the Congregation..

These Officers are to meet together at convenient and set Times, for the well ordering of the Affairs of the Congregation, each according to his Office.

It is most expedient, that in these Meetings, one whose Office is to labour in the Word and Doctrine do moderate in their Proceedings, 1 Tim. 5. v. 17.

Of the Ordinances of particular Congregations.

THE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, 1 Tim. 2. 1. 1 Cor. 14. v. 15, 16. The Word read, (although there follow no immediate Explication of what is read) the Word expounded and applied, Catechising, the Sacraments administred, Collection for the Poor, dismissing the People with a Blessing.

Of Church-Government, and the several Sorts of Assemblies for the same.

CHRISt hath instituted a Government, and Governors Ecclesiastical in the Church, to that Purpose the Apostles did immediately receive the Keys from the Hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all Occasions.

And Christ hath since continually furnished some in his Church with Gifts of Government,
and

and with Commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by several Sorts of Assemblies, which are Congregational, Classical, and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the Word of God that the several Assemblies before mentioned, have Power to convene and call before them any Person within their several Bounds, whom the Ecclesiastical Business which is before them doth concern, proved by *Mat. 18. 15, to 21.*

They have Power to hear and determine such Causes and Differences, as do orderly come before them.

It is lawful and agreeable to the Word of God that all the said Assemblies have some Power to dispense Church Censures.

Of Congregational Assemblies, that is, the Meeting of the ruling Officers of a particular Congregation for the Government thereof.

THE ruling Officers of a particular Congregation have Power authoratively to call before them any Member of the Congregation, as they shall see just Occasion. To

To enquire into the Knowledge and spiritual Estate of the several Members of the Congregation. To admonish and rebuke.

Which three Branches are proved by *Heb.* 13. 17. *1 Thess.* 5. 12, 13. *Ezek.* 34. 4.

Authoritative Suspension from the Lord's Table of a Person not yet cast out of the Church, is agreeable to the Scripture.

First, because the Ordinance it self must not be Prophaned.

Secondly, Because we are charged to withdraw from those that walk disorderly

Thirdly, Because of the great Sin and Danger both to him that comes unworthily, and also to the whole Church, *Mat.* 7. 6. *2 Thess.* 3. 6, 14, 15. *1 Cor.* 11. 27. to the End of the Chapter; compared with *Jude* v. 23. *1 Tim.* 5. 22. And there was Power and Authority under the Old Testament; to keep unclean Persons from holy Things, *Lev.* 13. 5. *Num.* 9. 7. *2 Chron.* 23. 19.

The like Power and Authority by way of Analogy continues under the New Testament.

The ruling Officers of a particular Congregation have Power authoratively to suspend from the Lord's Table a Person not yet cast out of the Church.

First, Because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, Because it is an Ecclesiastical Business, of ordinary Practice belonging to that Congregation.

When

When Congregations are divided and fixed, t.
need all mutual Help one from another, both
Regard of their intrinsical Weaknesses, and mu-
tual Dependance; as also in Regard of Enemies
from without.

Of Classical Assemblies.

THE Scripture doth hold out a Presbytery in
a Church, both in the first Epistle to *Timo-*
thy, chap. 4. ver. 14. and in *Acts 15. 2, 4, 6.*

A Presbytery consisteth of Ministers of the
Word, and such other publick Officers as are a-
greeable to, and warranted by the Word of God,
to be Church-Governors, to join with the Mini-
sters in the Government of the Church, as ap-
peareth, *Rom. 12. 7, 8. 1 Cor. 12. 28.*

The Scripture doth hold forth, that many par-
ticular Congregations may be under one Presby-
terial Government.

This Proposition is proved by Instances.

I. First, Of the Church of *Jerusalem*, which
consisted of more Congregations than one, and
all these Congregations were under one Presby-
terial Government.

This appeareth thus;

1. First, The Church of *Jerusalem* consisted
of more Congregations than one, as is manifest,

First, By the Multitude of Believers, before
the Dispersion of the Believers there by Means of
the Persecution mentioned in the *Acts* of the A-
postles, *chap. 1.* in the Beginning thereof; wit-

ness *chap. 1. ver. 11.* and *chap. 1. ver. 41, 46, 47.* and *chap. 4. ver. 4.* and *chap. 5. ver. 11.* and *chap. 6.* of the same Book of the *Acts v. 17.*

And also after the Dispersion, *Acts 9. ver. 32.* and *chap. 12. ver. 14.* and *chap. 21. ver. 20.* of the same Book.

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*; and if there were but one Congregation there, then each Apostle preached but seldom; which will not consist with *chap. 6. ver. 2.* of the same Book of the *Acts* of the Apostles.

Thirdly, The Diversity of Languages amongst the Believers, mentioned both in the second and sixth Chapters of the *Acts*, doth argue more Congregations than one in that Church.

2. Secondly, All those Congregations were under one Presbyterial Government; because,

First, They were one Church, *Acts 8. 1.* and *2. ver. 47.* compared with *chap. 5. 11.* and *12. 5.* and *15. ver. 4.* of the same Book.

Secondly, The Elders of the Church are mentioned *Acts 11. 30.* and *15. 4, 6, 22.* and *21. 17, 18.* of the same Book.

Thirdly, The Apostles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the Dispersion *Acts 6.*

Fourthly, The several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for Acts of Government, *Acts 11. 30.* and *15. 4,*

6, 22. and 21. *ver.* 17, 18. and so forward, which proves that those several Congregations were under one Presbyterial Government.

And whether these Congregations were fixed or not fixed, in Regard of Officers or Members, it is all one as to the Truth of the Proposition.

Nor doth there appear any material Difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary Condition of the Church, as to the Point of Fixedness required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly, By the Instance of the Church of *Ephesus*: For,

1. That there were more Congregations than one in the Church of *Ephesus*, appears by *Acts* 20 31. where is mention of *Paul's* Continuance at *Ephesus* in preaching for the Space of three Years; and *Acts* 12. *ver.* 18, 19, 20. where the special Effect of the Lord is mentioned; and *ver.* 10, and 17. of the same *chap.* where is a Distinction of *Jews* and *Greeks*: And *1 Cor.* 16. *ver.* 8, 9. where is a Reason of *Paul's* Stay at *Ephesus* until *Pentecost*; and *ver.* 12. where is mention of a particular Church in the House of *Aquila* and *Priscilla* then at *Ephesus*; as appears *Acts* 18. 19, 24, 26. All which laid together, doth prove, that the Multitudes of Believers did make more Congregations than one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one Flock, appeareth *Acts* 20. 17, 25, 28, 30, 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev.* 2. the first six Verses joined with *Acts* 20. 17, 18.

Of Synodical Assemblies.

THE Scripture doth hold out another Sort of Assemblies for the Government of the Church, besides Classical and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers, and other Church-Governors, (as also other fit Persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful Calling thereunto.

Synodical Assemblies may lawfully be of several Sorts; as Provincial, National, and Occumenical.

It is lawful and agreeable to the Word of God, that there be a Subordination of congregational, classical, provincial and national Assemblies for the Government of the Church.

Of Ordination of Ministers.

UNDER the Head of Ordination of Ministers, is to be considered either the Doctrine of Ordination, or the Power of it.

Touch-

Touching the Doctrine of Ordination.

NO Man ought to take upon him the Office of a Minister of the Word, without a lawful Calling, *John 3. ver. 27. Rom. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

Ordination is lawful to be continued in the Church, *Tit. 1. 5. 1 Tim. 5. 21, 22.*

Ordination is the solemn setting a-part of a Person to some publick Church-Office, *Num. 8. 10, 11, 14, 19, 22. Acts 6. 3, 5, 6,*

Every Minister of the Word is to be ordained by Imposition of Hands, and Prayer with Fasting, by those preaching Presbyters to whom it doth belong, *1 Tim. 5. 22. Acts 14. 23. & 13. 3.*

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other ministerial Charge, *Acts 14. 23. Tit. 1. 5. Acts 20. ver. 17, & 28.*

He that is to be ordained Minister must be duly qualified both for Life and ministerial Abilities, according to the Rules of the Apostle, *1 Tim. 3. 2, to 6. Tit. 1. 6, 7, 8, 9.*

He is to be examined and approved by those by whom he is to be ordained, *1 Tim. 3. 7, 10. and 5. ver. 22.*

No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just Cause of Exception against him, *1 Tim. 3. 2. Tit. 1. 7.*

Touching the Power of Ordination.

ORDINATION is the Act of a Presbytery, 1 *Tim. 4. ver. 14.*

The Power of ordering the whole Work of Ordination is in the whole Presbytery, which when it is over more Congregations than one, whether those Congregations be fixed or not fixed in Regard of Officers or Members, it is indifferent as to the Point of Ordination, 1 *Tim. 4. 14.*

It is very requisite that no single Congregation that can conveniently associate, do assume to itself all and sole Power in Ordination.

1. Because there is no Example in Scripture, that any single Congregation, which might conveniently associate, did assume to itself all and sole Power in Ordination; neither is there any Rule which may warrant such a Practice.

2. Because there is in Scripture, Example of an Ordination in a Presbytery over divers Congregations, as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The preaching Presbyters, orderly associated either in Cities or neighbouring Villages, are those to whom the Imposition of Hands doth appertain, for those Congregations within their Bounds respectively.

Some other Particulars concerning Church-Government do yet remain unfinished, which shall be with all convenient Speed, prepared and presented to this honourable House.

To the Right Honourable the
Lords and Commons

Assembled in Parliament ;

The humble Advice of the Assembly of Divines, now sitting
 at *Westminster* ;

C O N C E R N I N G

The Doctrinal Part of Ordination of Ministers.

NO Man ought to take upon him the Office of a Minister of the Word, without a lawful Calling, *John 3. 27. Rom. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

2. Ordination is always to be continued in the Church: *Tit. 1. 5. 1 Tim. 5. 21, 22.*

3. Ord: ch

3. Ordination is the solemn setting apart of a Person to some publick Church-Office: *Num.* 8. 10, to 22. *Acts* 6. 3, 5, 6.

4. Every Minister of the Word is to be ordained by Imposition of Hands and Prayer, with Fasting, by these preaching Presbyters to whom it doth belong: *1 Tim.* 5. 22. *Acts* 14. 23. & 13. 3.

5. The Power of ordering the whole Work of Ordination is in the whole Presbytery, which when it is over more Congregations than one, whether these Congregations be fixed or not fixed in regard of Officers or Members, it is indifferent as to the Point of Ordination: *1 Tim.* 4. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers be designed to some particular Church, or other ministerial Charge; *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17, & 28.

7. He that is to be ordained Minister, must be duly qualified both for Life and ministerial Abilities, according to the Rules of the Apostle: *1 Tim.* 3. 2, to 7. *Tit.* 1. 5, to 9.

8. He is to be examined and approved by those by whom he is to be ordained: *1 Tim.* 3. 7, 10. & 5. 22.

9. No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just Cause of Exception against him, *1 Tim.* 3. 2. *Tit.* 1. 7.

10. Preaching Presbyters orderly associated either in Cities, or neighbouring Villages are those to whom the Imposition of Hands doth apper-

appertain, for those Congregations within their Bounds respectively: 1 *Tim.* 4. 17.

11. In extraordinary Cases, something extraordinary may be done, until a settled Order may be had: Yet keeping as near as passible may be to the Rule, 2 *Chron.* 19. *ver.* 34. 35, 36. & *chap.* 30. *ver.* 2. 3, 4, 5.

12. There is at this Time (as we humbly conceive) an extraordinary Occasion for a way of Ordination for the present Supply of Ministers.

The Directory, for Ordination of Ministers.

IT being manifest by the Word of God, that no Man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called and ordained thereunto: And that the Work of Ordination is to be performed with all due Care, Wisdom, Gravity, and Solemnity: We humbly render these Directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the People, or otherwise commended to the Presbytery, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his Diligence, and Proficiency in his Studies: What Degrees he hath taken in the University: and what hath been the Time of his Abode there: And withal, of his Age, which is to be twenty four Years: But especially of his Life and Conversation,

2. Which

2. Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such Holiness of Life as is requisite in a Minister of the Gospel, and to examine him touching his Learning and Sufficiency, and touching the Evidences of his Calling to the holy Ministry, and in particular his fair and direct Calling to that Place.

The Rules for Examination are these.

1. **T**HAT the Party examined be dealt withal in a brotherly Way, with Mildness of Spirit, and with special Respect to the Gravity, Modesty, and Quality of every one.

2. He shall be examined touching his Skill in the Original Tongues, and his Trial to be made by reading the *Hebrew* and *Greek* Testaments, and rendering some Portion of some into *Latin*: If he be defective in them, Enquiry shall be made the more strictly after his other Learning, and whether he hath Skill in *Logick* and *Philosophy*.

3. What Authors in Divinity he hath read and is best acquainted with: And Trial shall be made in his Knowledge of the Grounds of Religion, and Ability to defend the Orthodox Doctrine contained in them against all unsound erroneous Opinions, especially those of the present Age: Of his Skill in the Sense and Meaning of such Places of Scripture as shall be proposed unto him in Cases of Conscience, and in the Chronology

nology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in Publick, with Approbation of such as are able to judge, he shall, at a competent Time assigned him, expound before the Presbytery such a Place of Scripture as shall be given him.

5. He shall also, within a competent Time, frame a Discourse in *Latin*, upon such a common Place or Controversy in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as express the Sum thereof, and maintain a Dispute upon them.

6. He shall preach before the People, the Presbytery, or some of the Ministers of the Word appointed by them being present.

7. The Proportion of his Gifts in Relation to the Place unto which he is called, shall be considered.

8. Beside the Trial of Gifts in preaching, he shall undergo an Examination in the Premises two several Days, and more if the Presbytery shall judge it necessary.

9. And as for him that hath been formerly ordained a Minister; and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his Fitness for that Place shall be tried by his Preaching there (if it shall be judged necessary) by a further Examination of him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several Days, and to converse with the People, that they may have Trial of his Gifts for their Edification, and may have Time and Occasion to enquire into, and the better to know his Life and Conversation.

4. In the last of these three Days appointed for the Trial of his Gifts in Preaching, there shall be sent from the Presbytery to the Congregation, a publick Intimation in Writing, which shall be publickly read before the People, and after affixed to the Church-Door, to signify that such a Day a competent Number of the Members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their Consent and Approbation to such a Man to be their Minister, or otherwise to put in with all Christian Discretion and Meekness, what Exceptions they have against him; and if upou the Day appointed, there be no just Exception against him, but the People give their Consent, then the Presbytery shall proceed to Ordination.

5. Upon the Day appointed for Ordination, which is to be performed in that Church where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly join in Prayer for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their Good. The Presbytery shall come to the Place, or at least, three or four
Ministers

Ministers of the Word shall be sent thither from the Presbytery of which one appointed by the Presbytery shall preach to the People, concerning the Office and Duty of Ministers of Christ, and how the People ought to receive them for their Work sake.

6. After the Sermon, the Minister who hath preached, shall in the Face of the Congregation demand of him who is now to be ordained, concerning his Faith in Christ Jesus, and his Persuasion of the Truth of the Reformed Religion, according to the Scripture ; His sincere Intentions and Ends in desiring to enter into this Calling ; His Diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacraments, Discipline, and doing all ministerial Duties towards his Charge ; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism ; His Care that himself and his Family may be unblameable, and Examples to the Flock ; His Willingness and Humility, in Meekness of Spirit to submit unto the Admonition of his Brethren, and Discipline of the Church ; and his Resolution to continue in his Duty against all Trouble and Persecution.

7. In all which having declared himself, professed his Willingness, and promised his Endeavours by the Help of God : The Minister likewise shall demand of the People, concerning their Willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having Rule over them in the

Lord, and to maintain, encourage and assist him in all the Parts of his Office.

Which, being mutually promised by the People, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their Hands on him; which is to be accompanied with a short Prayer or Blessing to this Effect:

8. Thankfully acknowledging the great Mercy of God, in sending Jesus Christ for the Redemption of his People, and for his Ascension to the Right Hand of God the Father, and thence pouring out his Spirit and giving Gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this Man to this great Work; to intreat him to fit him with his holy Spirit, to give him (who in his Name we thus set apart to his holy Service) to fulfil the Work of the Ministry in all Things: that he may both save himself and his People committed to his Charge.

9. This or the like Form of Prayer and Blessing being ended, let the Minister who preacheth, briefly exhort him to consider of the Greatness of his Office and Work, the Danger of his Negligence, both to himself and his People, the Blessing which will accompany his Faithfulness in this Life, and that to come: And withal, exhort the People to carry themselves to him as to their Minister in the Lord, according to their solemn

lemn Promise made before: And so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation who hath been formerly ordained Presbyter, according to the Form of Ordination which hath been in the Church of *England*, which we hold for Substance to be valid, and not to be disclaimed by any who have received it, then there being a cautious Proceeding in Matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in *Scotland*, or in any other Reformed Church, be designed to a Congregation in *England*, he is to bring from that Church to the Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his Life and Conversation while he lived with them, and of the Causes of his Removal, and to undergo such a Trial of his Fitness and Sufficiency, and to have the same Course held with him in other Particulars, as is set down in the Rule immediately going before, touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the Names of the Persons ordained, with their Testimonials, the Time and Place of their Ordination, of the Presbyters who did impose Hands upon them, and of the Charge to which they are appointed.

13. That no Money or Gift, of what Kind soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what Pretence soever.

Thus far of ordinary Rules and Course of Ordination in the ordinary Way: That which concerns the extraordinary Way, requisite to be now practised, followeth.

1. In these present Exigencies, while we cannot have any Presbyters formed up to their whole Power and Work, and that many Ministers are to be ordained for the Service of the Armies and Navy, and to many Congregations where there is no Minister at all, and where (by reason of the publick Troubles) the People cannot either themselves enquire, and find out one who may be a faithful Minister for them, or have any with Safety sent unto them for such a solemn Trial as was before mentioned in the ordinary Rules, especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit Man to be ordained in that Congregation, and for that People; and yet notwithstanding it is requisite that Ministers be ordained for them by some, who being set apart themselves for the Work of the Ministry, have Power to join in the setting apart of others, who are found fit and worthy. In those Cases, until by God's Blessing

Blessing the aforesaid Difficulties may be in some good Measure removed, let some godly Ministers, in or about the City of *London*, be designed by publick Authority, who being associated, may ordain Ministers for the City, and Vicinity, keeping as near to the ordinary Rules forementioned, as possibly they may: And let this Association be for no other Intent or Purpose, but only for the Work of Ordination.

2. Let the like Association be made by the same Authority in great Towns, and the neighbouring Parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the Parts adjacent.

3. Let such as are chosen or appointed for the Service of the Armies or Navy be ordained as aforesaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any Man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy Liberty to have a Trial of his Parts and Abilities, and desire the Help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the Service of that Church and People.

T H E

DIRECTIONS

O F T H E

General Assembly,

*Concerning Secret and Private
Worship, and mutual Edificati-
on, for cherishing Piety, for
maintaining Unity, and avoid-
ing Schism and Division.*

BESIDES the publick Worship in Con-
gregations, mercifully established in this
Land, in great Purity; it is expedient
and necessary, that secret Worship of
each Person alone, and private Worship of Fama-
lies, be pressed and set up; that with national Re-
formation, the Profession and Power of Godli-
ness, both personal and domestick, be advanced.

I. And

I. And first for secret Worship: It is most necessary that every one apart and by themselves, be given to Prayer and Meditation, the unspeakable Benefit whereof is best known to them who are most exercised therein, this being the Mean whereby in a special Way Communion with God is entertained, and right Preparation for all other Duties obtained.

And therefore it becometh not only Pastors within their several Charges, to press Persons of all Sorts to perform this Duty Morning and Evening, and at other Occasions, but also it is incumbent to the Head of every Family, to have a Care that both themselves and all within their Charge be diligent herein.

II. The ordinary Duties comprehended under the exercise of Piety, which should be in Families when they are convened to that Effect, are these: *First*, Prayer and Praises performed, with a special Reference, as well to the publick Condition of the Kirk of God and this Kingdom, as to the present Case of the Family, and every Member thereof. *Next*, Reading of the Scriptures, with Catechising in a plain Way, that the Understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read, together with Godly Conferences, tending to the Edification of all the Members in the most holy Faith; as also Admonition and Rebuke upon just Reasons from those who have Authority in the Family.

III. As

III. As the Charge and Office of interpreting the holy Scriptures is a Part of the ministerial Calling, which none (howsoever otherwise qualified) should take upon him in any Place, but he that is duly called thereunto by God and his Kirk. So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the Family: And it is commendable that thereafter they confer, and by way of Conference make some good Use of what hath been read and heard: As for Example, if any Sin be reprov'd in the Word read, Use may be made thereof, to make all the Family circumspect and watchful against the same: Or if any Judgment be threatned or mentioned to have been inflicted in the Portion of Scripture which is read, Use may be made to make all the Family fear, lest the same or a worse Judgment befall them, unless they beware of the Sin that procur'd it. And finally, if any Duty be required, or Comfort held forth in a Promise, Use may be made to stir up themselves to implore Christ for Strength to enable them for doing commanded Duty, and to apply the offer'd Comfort: In all which the Master of the Family is to have the chief Hand: And any Member of the Family may propound a Question or Doubt for Resolution.

IV. The Head of the Family is to take Care that none of the Family withdraw himself from any Part of Family Worship, and seeing the ordinary Performance of all the Parts of Family Worship belongeth properly to the Head of the Family,

the

the Minister is to stir up such as are lazy, and train up such as are weak, to a Fitness for these Exercises; It being always free for Persons of Quality to entertain one approved by the Presbytery for performing Family Exercise: And in other Families, where the Head of the Family is unfit, that another constantly residing in the Family, approved by the Minister and Session, may be employed in that Service; Wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by divine Providence be brought to any Family, it is requisite that at no Time he convene a Part of the Family for Worship, secluding the rest; except in singular Cases specially, concerning these Parties, which (in Christian Prudence) need not, or ought not to be imparted to others.

V. Let no Idler, who hath no particular Calling, or vagrant Person, under Pretence of a Calling, be suffered to perform Worship in Families, to, or for the same; seeing Persons tainted with Errors, or aiming at Division, may be ready (after that Manner) to creep into Houses, and lead captive silly and unstable Souls.

VI. At Family Worship a special Care is to be had that each Family keep by themselves, neither requiring, inviting, nor admitting Persons from divers Families, unless it be those who are lodged with them, or at Meal, or otherwise with them upon some lawful Occasion.

VII. Whatsoever hath been the Effects and Fruits of Meetings of Persons of divers Families,

in the Times of Corruption or Trouble (in which Cases many Things are commendable, which otherwise are not tolerable) yet when God hath blessed us with Peace and the Purity of the Gospel, such Meetings of Persons of divers Families (except in the Cases mentioned in these Directions) are to be disapproved, as tending to the Hindrance of the religious exercise of each Family by itself, to the Prejudice of the publick Ministry, to the renting of the Families of particular Congregations, and (in Progress of Time) of the whole Kirk; besides many Offences which may come thereby, to the hardning of the Hearts of carnal Men, and Grief of the godly.

VIII. On the Lord's Day, after every one of the Family apart, and the whole Family together, have sought the Lord (in whose Hands the Preparation of Mens Hearts are) to fit them for the publick Worship, and to bless to them the publick Ordinances; the Master of the Family ought to take Care that all within his Charge repair to the publick Worship, that he and they may join with the rest of the Congregation. And, the publick Worship being finished, after Prayer, he should take an Account what they heard; And thereafter to spend the rest of the Time which they may spare, in Catechising, and in spiritual Conferences upon the Word of God; Or else (going apart) they ought to apply themselves to Reading, Meditation, and secret Prayer, that they may confirm and increase their Communion with God; that so the profit which they
found

found in the publick Ordinances may be che-
 ished and promoted, and they more edified un-
 o eternal Life.

IX. So many as can conceive Prayer, ought to
 make Use of that Gift of God: Albeit those who
 are rude and weaker, may begin at a set Form of
 Prayer; but so as they be not sluggish in stirring
 up in themselves (according to their daily Ne-
 cessities) the Spirit of Prayer, which is given to
 all the Children of God in some Measure: To
 which Effect they ought to be the more fervent
 and frequent in secret Prayer to God, for enabling
 of their Hearts to conceive, and their Tongues to
 exprefs convenient Desires to God for their Fa-
 mily. And in the mean time, for their greater
 Encouragement; let these Materials of Prayer
 be meditated upon, and made Use of, as follow-
 eth.

‘ Let them confefs to God how unworthy
 ‘ they are to come in his Presence, and how unfit
 ‘ to worship his Majesty; and therefore earnest-
 ‘ ly ask of God the Spirit of Prayer.

‘ They are to confefs their Sins, and the Sins
 ‘ of the Family, accusing, judging and condem-
 ‘ ning themselves for them, till they bring their
 ‘ Souls to some Measure of true Humiliation.

‘ They are to pour out their Souls to God, in
 ‘ the Name of Christ, by the Spirit, for For-
 ‘ giveness of Sins, for Grace to repent, to be-
 ‘ lieve and to live soberly, righteously, and god-
 ‘ ly, and that they may serve God with Joy and
 ‘ Delight, walking before him.

‘ They.

‘ They are to give Thanks to God for his many Mercies to his People, and to themselves; and especially for his Love in Christ, and for the Light of the Gospel:

‘ They are to pray for such particular Benefits, spiritual and temporal, as they stand in need of for the Time (whether it be Morning or Evening) as Health or Sicknefs, Prosperity or Adversity.

‘ They ought to pray for the Kirk of Christ in general, for all the reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ; for all our Superiors, the King’s Majesty, the Queen, and their Children, for the Magistrates, Ministers, and whole Body of the Congregation, whereof they are Members, as well for their Neighbours absent in their lawful Affairs, as for those that are at home.

‘ The Prayer may be closed with an earnest Desire, that God may be glorified in the Coming of the Kingdom of his Son, and in the doing of his Will: And with Assurance, that themselves are accepted, and what they have asked according to his Will shall be done.

X. These Exercises ought to be performed in great Sincerity, without Delay, laying aside all Exercises of worldly Business or Hinderances, notwithstanding the Mockings of Atheists; and prophane Men; in respect of the great Mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And

to this Effect, Persons of Eminency (and all Elders of the Kirk) not only ought to stir up themselves and their Families to Diligence herein, but also to concur effectually, that in all other Families, where they have Power and Charge, the said Exercises be conscionably performed.

XI. Besides the ordinary Duties in Families, which are above-mentioned, extraordinary Duties, both of Humiliation and Thanksgiving, are to be carefully performed in Families, when the Lord by extraordinary Occasions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, that we should consider one another to provoke unto Love and good Works; therefore, at all Times, and especially in this time, wherein Prophanity abounds, and Mockers, walking after their own Lusts, think it strange that others run not with them to the same excess of Riot; every Member of this Kirk ought to stir up themselves and one another to the Duties of mutual Edification, by Instruction, Admonition, Rebuke, exhorting one another to manifest the Grace of God in denying Ungodliness and worldly Lusts, and in living godly, soberly, and righteously in this present World, by comforting the feeble minded, and praying with or for one another: Which Duties respectively are to be performed upon special Occasions offered by divine Providence; As namely, when under any Calamity, Cross or Difficulty, Counsel or Comfort is sought, or when any Offender is to be reclaimed by private

Admonition ; and if that be not effectual, by joining one or two more in the Admonition, according to the Rule of Christ, that in the Mouth of two or three Witnesses every Word may be established.

XIII. And because it is not given to every one to speak a Word in Season to a wearied or distressed Conscience, it is expedient, that a Person (in that Case) finding no Ease after the Use of ordidary Means, paivate and publick, have their Address to their own Pastor, or some experienced Christian : But if the Person troubled in Conscience, be of that Condition or that Sex, that Discretion, Modesty or Fear of Scandal, requir-eth a godly grave and secret Friend to be present with them in their said Address, it is expedient that such a Friend be present.

XIV. When Persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary Occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the Duties of Prayer and Thanksgiving, but take Care that the same be performed by such as the Company shall judge fittest ; and that they likewise take heed that no corrupt Communication proceed out of their Mouth, but that which is good, to the Use of edifying: that it may minister Grace to the Hearers.

The Drift and Scope of all these Directions is no other, but that upon the one Part, the Power
and

and Practice of Godliness among all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all Impiety and Mocking of religious Exercises suppressed: And upon the other Part, that under the Name and Pretext of religious Exercises, no such Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schism, Contempt, or Misregard of the publick Ordinances and Ministers, or Neglect of the Duties of particular Callings, or such other Evils as are the Works not of the Spirit, but of the Flesh, and are contrary to Truth and Peace.

A. K E R.

POSTSCRIPT.

A *Very learned and godly Divine having bewailed the great Distractions, Corruptions, and Divisions, that are in the Church, he thus represents the Cause and Cure:*

• Among others, a principal Cause of these Mischiefs, is the great and common Neglect of the Governors of Families, in the Discharge of that Duty which they owe to God for the Souls that are under their Charge, especially in teaching them the Doctrine of Christianity, Families are Societies that must be sanctified to God as well as Churches; and the Governors

of them have as truly a Charge of the Souls
 that are therein, as Pastors have of the Churches.
 But alas! how little is this considered or
 regarded? But while negligent Ministers are
 (deservedly) cast out of their Places, the negligent
 Masters of Families take themselves to be almost
 blameless: They offer their Children to God in
 Baptism, and there they promise to teach them the
 Doctrine of the Gospel, and bring them up in the
 Nurture of the Lord, but they easily promise, and
 easily break it; and educate their Children for the
 World and the Flesh, and they have renounced
 these, and dedicated them to God. This Covenant
 breaking with God, and betraying the Souls of
 their Children to the Devil, must be heavy on
 them here, or hereafter. They beget Children,
 and keep Families, meerly for the World and
 the Flesh; but little consider what a Charge is
 committed to them, and what it is to bring up
 a Child for God, and govern a Family as a
 sanctified Society. O how sweetly and successively
 would the Work of God go on, if we would
 but all join together in our several Places to
 promote it. Men need not then run without
 sending, to be Preachers. But they might find
 that Part of the Work that belongeth to them
 to be enough for them, and to be the best that
 they can be employed in. Especially Women
 should be careful of this Duty, because as they
 are most about their Children, and have early
 and frequently Opportunities to instruct them,

so is this the principal Service they can do to
 God in this World, being restrained from more
 publick Work: And doubtless many an excel-
 lent Magistrate hath been sent unto the Com-
 monwealth, and many an excellent Pastor into
 the Church, and many a precious Saint to
 Heaven, through the happy Preparations of a
 holy Education, perhaps by a Woman; that
 thought her self useles and unserviceable to
 the Church. Would Parents (but begin be-
 times, and labour to affect the Hearts of their
 Children with the great Matters of everlasting
 Life, and to acquaint them with the Substance
 of the Doctrine of Christ, and when they find
 in them the Knowledge and Love of Christ;
 would bring them then to the Pastors of the
 Church to be tried, confirmed, and admitted
 to the further Privileges of the Church, what
 happy well-ordered Churches might we have?
 Then one Pastor need not be put to do the
 Work of two or three hundred or thousand
 Governors of Families, even to teach their
 Children those Principles which they should
 have taught them long before: Nor should
 we be put to preach to so many miserable ig-
 norant Souls, that be not prepared by Educa-
 tion to understand us: Nor should we have
 need to shut out so many from Holy Commu-
 nion, upon the account of Ignorance, that
 yet have not the Grace to feel it, and lament
 it, nor the Wit and Patience to wait in a learn-
 ing State, till they are ready to be Fellow-ci-

' tizens with the Saints, and of the Household of
 ' God. But now they come to us with aged
 ' Self-conceitedness, being past Children, and
 ' yet worse than Children, still having the Ig-
 ' norance of Children, but being overgrown the
 ' Teachableness of Children; and think them-
 ' selves wise, yea, wise enough to quarrel with
 ' the wisest of their Teachers, because they have
 ' lived long enough to have been wise: And the
 ' Evidence of their Knowledge is their aged Ig-
 ' norance; and they are readier to fly in our Faces
 ' for Church Privileges, than to learn of us,
 ' and obey our Instructions till they are prepared
 ' for them, that they may do them good; like
 ' snappish Currs, that will snap us by the Fin-
 ' gers for their Meat, and snatch it out of our
 ' Hands; and not like Children, that stay till we
 ' give it them. Parents have so used them to
 ' be *unruly*, that Ministers have to deal but with
 ' too few but the *unruly*. And it is for want
 ' of this laying the Foundation well at first, that
 ' Professors themselves are so ignorant as most
 ' are, and that so many especially of the young-
 ' er Sort, do swallow down almost any Error
 ' that is offered them, and follow any Sect of
 ' Dividers that will entice them, so it be but
 ' done with Earnestness and Plausibility. For
 ' alas! tho' by the Grace of God, their Hearts
 ' may be changed in an Hour; (whenever they
 ' understand but the Essentials of the Faith)
 ' yet their Understandings must have Time and
 ' Diligence to furnish them with such Know-
 ' ledge

ledge, as must stablish them and fortify them
 against Deceits. Upon these and many, the
 like Consideration, we should intreat all Chri-
 stian Families to take more Pains in this ne-
 cessary Work, and to get better acquainted
 with the Substances of Christianity: And to
 that End (taking along some moving Treatises
 to awake the Heart) I know not what Work
 should be fitter for their Use, than that com-
 piled by the Assembly at *Westminster*: A Syn-
 nod of as godly, judicious Divines (notwith-
 standing all the bitter Words which they have
 received from discontented and self-conceited
 Men) I verily think, as ever *England* saw,
 tho' they had the Unhappiness to be employed
 in calamitous Times, when the Noise of Wars
 did stop Mens Ears, and the Licentiousness of
 Wars did set every wanton Tongue and Pen
 at Liberty to reproach them: And the Prose-
 cution and Event of those Wars did exaspe-
 rate partial discontented Men, to dishonour
 themselves by seeking to dishonour them: I
 dare say, if in the Days of Old, when Coun-
 cils were in Power and Account, they had
 had but such a Council of Bishops, as this of
 Presbyters was, the Fame of it for Learning
 and Holiness, and all Ministerial Abilities;
 would with very great Honour have been
 transmitted to Posterity.

I do therefore Desire, that all Masters of
 Families would first study well this Work
 themselves, and then teach it their Children
 and

and Servants, according to their several Capacities, and if they once understand these Grounds of Religion, they will be able to treat other Books more understandingly, and hear Sermons more profitably, and confer more judiciously, and hold fast the Doctrine of Christ more firmly, than ever you are like to do, by any other Course. First, let them read and learn the Shorter Catechism; and next, the Larger: And, lastly, read the Confession of Faith.

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