

Of the Sacraments.

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

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

(a) Eph. 2. 8. and 6. 23. John 3. 5. Phil. 1. 29.

(b) Mat. 28. 19, 20. 1 Pet. 1. 22, 23.

Q. What are the Sacraments?

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

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

Q. Do not then both the Word and Sacraments

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

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

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

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

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

Q. What is Baptism?

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

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

Q. Who are the proper Subjects of this Ordinance?

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

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

Q. Are no Infants to be baptized?

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

Practice in all the Book of God.

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

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

Mat. 28. 18, 19. Mark 16. 16. Lev. 9. 24. 10. 16.

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

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

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

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

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

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

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

(b) (c) Isa. 56. 3, 4, 5, 6, 7, 8. Acts 10. 34, 35. John 3. 16.

3. Suppose all the Infant Seed of Believers

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

(d) Acts 2. 41, 42.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Q. Is then the outward Baptism of Wa-
ter the washing away of Sins?*

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

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

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

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

[k] 1 Joh. 1. 5. and 7. 14. 1 Cor. 5. 11. [l] Mat. k.
16. 16. Gal. 3. 17.

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

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

Q. What

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

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

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

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

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

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

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

(u) Heb. 5. 1, 2. Acts 7. 38. Heb. 1. 2.

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

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

Gifts of the Spirit to the Worlds end ;
 though it is true, God honoured and
 crowned that Ordinance with Signes and
 Wonders in the primitive time, as he did
 others of his Appointment: as for instance,
Acts 4. the Place was shaken, as the effect
 of the Churches Prayer ; so Preaching was
 extraordinarily crowned when St. Peter
 converted three thousand at one Sermon ;
 and in God's giving the Holy Ghost to
 the House of *Cornelius* while Peter was
 preaching, so that they spake with
 Tongues, *Acts 10.* Also God crowned
 the holy Ordinance of Baptism extraordi-
 narily, when the Spirit came in the like-
 ness of a Dove, and sate upon our Saviour
 Christ as he came out of the Water, *Mat. 3.*
 and a Voice heard from Heaven, saying,
This is my beloved Son, in whom I am well
pleased. Also the Eunuch's Baptism was
 wonderfully confirmed to him in God's
 taking away *Philip* as soon as he came
 up out of the Water, insomuch that he
 went away rejoycing. Now, Beloved, as
 Prayer, Baptisme, Preaching, doth not
 cease, though it be not so miraculously
 owned as in the Primitive times ; nei-
 ther doth laying on of Hands cease, from
 the same Parity of Reason, though it be
 not

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

Of the Lord's Supper.

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

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

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

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

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

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

(b) Joh. 6. 35, 40, 47, 48, 50, 51, 53, 54. (a) John 6. 56. (b) Acts 3. 21. Acts. 1. 9, &c. 1 Cor. 11. 26. (c)

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

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

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

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

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

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

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

(b) 1 Cor. 10. 16, 17.

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

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

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

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

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

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

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

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

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

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

(c) Heb. 7. 27. and 9. 12, 26, 28. and 10. 10, 12, 14. John 19. 30. Mat. 26. 28. Luk. 22. 19, 20.

(d) 1 Cor. 6. 17. and 10. 16. and 12. 13. (e) Heb. 1. 3, 6, 8, &c. (f) John. 4. 21, 27, 23. and 20. 17. Luk. 24. 5. Acts 7. 55, 56. Col. 3. 1. Phil. 3. 10. 1 The 1. 9, 10.

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

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

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

Q. Are they also to be admitted to the

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

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

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

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

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

Son, and Spirit, in unexpressible Glory.

Mat. 26. 30.

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

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

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

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

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

Q. How is the Kingdom of Heaven open-

ed and shut by Ecclesiastical Discipline?

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

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

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

The third Part is of Mans Thankfulness.

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

for what cause are we to do good Works?

A. Because, after that Christ hath redeemed us with his Blood, he reneweth us also by his Spirit to the Image of himself, that we receiving so great Benefits, (a) should shew our selves all our life time thankfull to (b) God, and honour him; secondly that every one of us be (c) assured of his Faith by his Fruit; and lastly, that by our good Conversation we may (d) win others to Christ. (a) Rom. 6. 1, 3. & 12. 1, 2. 1 Pet. 2. 5, 9. 1 Cor. 6. 20. (b) 1 Pet. 2. 12. (c) 2 Pet. 1. 10. Mat. 7. 17, 18. Gal. 5. 22. (d) 1 Pet. 3. 1, 2. Mat. 5. 16

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

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

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

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

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

Q. What is the mortifying of the old Man?

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

Q. What is the quickning of the new Man?

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

Q. What are good Works?

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

Q. Which

Q. Which is the Law of God?

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

Q. How are these Commandments divided?

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

Q. What is the Preface to the ten Commandments?

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

Q. What learn we from this Preface?

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

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

Q. Do these things belong unto us ?

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

Q. What is the first Commandment ?

A. Thou shalt have no other Gods before me.

Q. What doth God require in the first Commandment ?

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

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

Q. What is Idolatry?

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

Q. What is the second Commandment?

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

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

Q. What doth this second Commandment require ?

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

(*b*) *Deut.* 4. 15, &c. *Isa.* 40. 18, &c. *Rom.* 1. 23, &c. *Acts* 17. 29. (*c*) *1 Sam.* 15. 23. *Deut.* 12. 30, &c. *Mat.* 15. 9. • •

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

A. God neither ought, nor can be represented by any means: and for the Creatures, although it be lawful to express them, yet God forbiddeth notwithstanding their Images to be made or had, as thereby to worship or honour either them, or God by them: *Exod.* 23. 24. & 34. 13, 14, 17. *Numb.* 33. 52. *Deut.* 7. 5. & 12. 13. & 16. 22. *2 King.* 18. 4.

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

A. No.

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

Q. What is the third Commandment?

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

Q. What doth God decree in the third Commandment?

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

Q. Is

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

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

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

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

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

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

A. No,

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

Q. What is the fourth Commandment?

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

Q. What are we taught by the fourth Commandment?

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

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

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

Q. What is the fifth Commandment?

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

Q. What

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

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

Q. What is the sixth Commandment?

A. Thou shalt do no Murder.

Q. What doth God exact in the sixth Commandment?

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

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

Q. But this Commandment seems to forbid Murther only?

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

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

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

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

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

Q. What is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is the meaning of the seventh Commandment?

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

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

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

Q. What

Q. What is the eighth Commandment ?

A. Thou shalt not steal.

Q. What doth God forbid in the eighth Commandment ?

A. Not only those (f) Thefts and (g) Robberies, which the Magistrate punisheth, but by the name of Theft he comprehendeth whatsoever Evil, Crafts, Fetches, and Devices, whereby we seek after other Mens Goods, and indeavour with force, or with some shew of Right, to (h) convey them over unto our selves; of which sort are (i) false Weights, false Ells (k), uneven Measures, deceitful Marchandize, counterfeit Coin, (l) Usury, or any other way or means of furthering our Estate, which God hath forbidden: to these we may add all (m) Covetousness, and the manifold wast and (n) abusing of Gods Gifts.

(f) 1 Cor. 6. 10. (g) 1 Cor. 5. 10. (h) Luk. 3. 14. 1 Thes. 4. 6.

(i) Pro. 11. 1. & 16. 11. (k) Ezek. 45. 9, &c. Deut. 25. 13, &c. (l) Psalm. 15. 5. Luk. 6. 35. (m) 1 Cor. 6. 10. (n) Pro. 5. 15.

Q. What are those things which God here commandeth ?

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

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

Q. What is the ninth Commandment?

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

Q. What doth the ninth Commandment exact?

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

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

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

Q. What is the tenth Commandment ?

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

Q. What doth the tenth Commandment forbid ?

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

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

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

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

Q. Why will God then have his Law

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

A. First, That all our life time we more & more (g)acknowledg the great proneness of our Nature to Sin, and so much the more (b) greedily desire remission of Sins, and Righteousness in Christ. Secondly, That we be doing of this always, and always thinking of it, and so implore and crave of the Father the (i) Grace of his Holy Spirit, whereby we may daily more and more be renewed to the Image and likeness of God, until at length after we are departed out of this life we may joyfully attain unto that Perfection which is promised unto us. (g) 1 John 1. 9. Psal. 22. 5. (b) Rom 7. 24. (i) 1 Cor. 9. 24, &c. Phil. 3. 12, 13, 14.

Of Prayer.

Q. Wherefore is Prayer necessary for Christians?

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

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

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

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

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

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

which himself hath taught us.

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

Q. What Prayer is that ?

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

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

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

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

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

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

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

A. That we (b) conceive not basely
nor

nor terrenely of God's Heavenly Majesty;
and also that we (c) look for, and ex-
pect from his Omnipotency whatsoever
things are necessary for our Soul and Bo-
dy. (b) *Jer.* 23. 24. *Acts* 17. 24, 25, 27.

(c) *Rom.* 10. 12.

Q. What is the first Petition ?

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

Q. What is the second Petition ?

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

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

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

Q. What is the third Petition?

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

Q. What is the fourth Petition?

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

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

Q. What is the fifth Petition?

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

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

Q. What is the sixth Petition?

A. Lead us not into Temptation, but

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

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

Q. How concludest thou this Prayer?

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

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

Q. What

Q. What meaneth this Particle, Amen?

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

The Nicene Creed?

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

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

Athanasius his Creed.

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

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

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

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

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

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

three eternal, but one eternal.

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

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

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

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

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

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

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

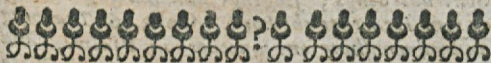
sons be coeternal and coequal. So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

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

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

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

An.



An Appendix concerning the Ordinance of Singing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10. This

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

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

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

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

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

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

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

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

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

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

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

3. *Solomon* and *Hezekiah* in the Temple, *Psalm 122.* *Psalm 134.* *Psalm 135.* *Psalm 136.* *Psalm 137.* *Psalm 138.* *Psalm 139.* *Psalm 140.* *Psalm 141.* *Psalm 142.* *Psalm 143.* *Psalm 144.* *Psalm 145.* *Psalm 146.* *Psalm 147.* *Psalm 148.* *Psalm 149.* *Psalm 150.* *Psalm 151.* *Psalm 152.* *Psalm 153.* *Psalm 154.* *Psalm 155.* *Psalm 156.* *Psalm 157.* *Psalm 158.* *Psalm 159.* *Psalm 160.* *Psalm 161.* *Psalm 162.* *Psalm 163.* *Psalm 164.* *Psalm 165.* *Psalm 166.* *Psalm 167.* *Psalm 168.* *Psalm 169.* *Psalm 170.* *Psalm 171.* *Psalm 172.* *Psalm 173.* *Psalm 174.* *Psalm 175.* *Psalm 176.* *Psalm 177.* *Psalm 178.* *Psalm 179.* *Psalm 180.* *Psalm 181.* *Psalm 182.* *Psalm 183.* *Psalm 184.* *Psalm 185.* *Psalm 186.* *Psalm 187.* *Psalm 188.* *Psalm 189.* *Psalm 190.* *Psalm 191.* *Psalm 192.* *Psalm 193.* *Psalm 194.* *Psalm 195.* *Psalm 196.* *Psalm 197.* *Psalm 198.* *Psalm 199.* *Psalm 200.* *Psalm 201.* *Psalm 202.* *Psalm 203.* *Psalm 204.* *Psalm 205.* *Psalm 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4. *Jehoshaphat*, in the Camp, *2 Chron. 20. 20, 21.*

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

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

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

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

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

2. Crown-

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

Arg. IV. Let us further consider,

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

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

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

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

Arg. V. Also it is worth our consideration:

1. That this Duty hath been performed in the greatest Numbers. *Numb.* 21. 17. *Psal.* 149. 1,2. *Exod.* 15.

2. In

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

1. Because the Word saith, *Eph. 5. 14. Col. 3. 16.* They should be *speaking to one another, and admonishing one another in Psalms, Hymns, and Spiritual Songs* : But we cannot admonish one another by silent speakings, and inward rejoicings.

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

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

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

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

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

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

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

Consider also :

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

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

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

4. It enlivens and exhilarates the Soul in trouble.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ans.

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

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

But how must we sing?

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

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

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

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

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

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

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

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

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

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

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

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

FINIS.

