

CONSCIENCE WITH THE POWER AND CASES THEREOF

Divided into Five Books

THE FOURTH BOOK

Written by the Godly and Learned

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Concerning the Duty of Man towards God

Chapter 1

Of Religion

Question 1. *Whether religious honor be due to God only.*

1. *Answer* 1. All that honor which Religion doth enjoin, or is yielded unto any, because religion commands it, is sometimes called religious. And in this sense that honor which is required in the fifth Commandment may be called religious honor, which yet is due to diverse creatures.

2. *Answer* 2. There is also a civil honor, which hath a certain singular likeness to that honor which is given to God and because of that Analogy is sometimes called religious honor, such as is piety towards parents.

3. *Answer* 3. But that honor which is the proper act of Religion as respect unto God only as the object which is to be honored. For 1. The greatest honor is due to God only: but religious honor is the greatest, 2. That honor which is due unto the Author and Lord of life, and eternal blessedness can be given to none but God: but such is religious honor. 3. The soul and conscience of man is directly subject to God only: but this is done in religious honor. 4. God only is our absolute Lord, and hath an unlimited power to exact Obedience at our hands: but this is supposed in religious honor. 5. Everywhere in Scripture such are condemned as give religious worship to any but the true God.

Question 2. *How may religious worship be known?*

4. *Answer* 1. If confidence and trust be properly placed in any.

5. *Answer* 2. If the Conscience be subjected unto any.

6. *Answer* 3. If those things which are proper to God be attributed to any.

7. *Answer* 4. If there be a going beyond the usual bounds of civil honor.

Question 3. *In what external acts doth religious honor, or the worship of God consist?*

8. *Answer* 1. All lawful acts which men do exercise directly towards God, are acts of honor and religious worship. For we can do nothing out of duty towards God, besides the giving of honor to him with submission and reverence.

9. *Answer* 2. Yet there are some acts in which this affection is more expressly signified than in others, namely those in which we have almost respect to nothing but the honor of God, as falling prostrate, bending of the knees, or submissive bowing of the body before God, by which acts the external worship and adoration is set out unto us in the Scriptures.

Question 4. *What honor is due to men, and to the holy Angels?*

10. *Answer* 1. If they be present with us, civil honor is to be given to them, according to that excellency which is in them.

11. *Answer* 2. But if they be absent, or appear not unto us, there is no act at all of adoration to be exercised towards them.

12. *Answer* 3. *Whether they be absent, or whether they be present, there is no religious honor due unto them, because although they have a singular respect to the excellency of God, yet that excellency is to them extrinsical, and so the honor which is due unto that excellency is not to be given unto them. Acts 10; Rev 19 and 22.*

Chapter 2

Of Faith

Question 1. *How is divine Faith distinguished from opinion, and from human faith.*

1. *Answer* 1. Divine Faith is grounded upon God's Testimony, *1 John 5:9,10.*

2. *Answer* 2. It hath always joined with it a pious affection towards God, *Heb 11; Rom 4:20.*

3. *Answer* 3. It overcomes the world, *1 John 5:4; Rom 4:18.*

Question 2. *What things are of necessity to be believed of salvation.*

4. *Answer* 1. We must implicitly at least believe all the things which God hath propounded to be believed, *Acts 24:14.*

5. *Answer* 2. We must believe with an explicit Faith, those things the knowledge and apprehension of which is necessary to it as a means to salvation, *John 6:53, 17:3.*

6. *Answer* 3. The things which are necessary to be known and believed, for the conceiving and apprehending of those, *Rom 3:19,20.*

Question 3. *What measure and degree of knowledge is necessary in those things which are explicitly to be believed.*

7. *Answer.* Those things may be known three ways; First, according to the substance of the sense or sentence in which they are contained. 2. According to that declaration whereby they are distinctly explicated in the Scriptures to the edification of Faith. 3. According to the difficulties which usually are, or may be raised about them. Now it is sufficient to salvation to know the fore-mentioned things, according to the substance of the matter, and the necessary declaration of it. For example, it is sufficient to salvation, if one understand that the Father, Son, and holy Ghost, is one God in essence, distinguished into three Persons: that Christ is the true

Son of God, and true man also, in one Person, although he understand little or nothing of the subtle disputations about these things.

Question 4. Whether can that man be saved, which believes anything opposite unto the things which are necessary to be believed to salvation.

8. *Answer.* If he do understand that they are repugnant, he cannot believe both. But if through error, and want of instruction, he think that they may both stand together, such an error, doth not exclude a man from salvation. For there is no mortal man, which is not subject unto error: neither is there any error in Religion, which is not in some sort repugnant to the foundations of Religion.

Question 5. Whether such men can be saved, as make no matter at all of those things which are not absolutely necessary to salvation.

9. *Answer.* It cannot possibly be, that those should have true faith about things necessary to salvation, which do slight and neglect the rest. For he which is careful about his salvation, will seek the most certain, and the most distinct knowledge thereof. 2. Those which by true faith adhere unto God, do make high account of God's will and commandments. 3. He which hath true faith, will seek not only his own salvation but God's glory. 4. True Faith as all other things, will seek the preservation and increase of it self. 5. It takes delight in all things like unto it, and agreeing with it.

Question 6. Whether a man may by divine Faith believe a falsehood?

10. *Answer.* 1. Divine Faith neither by itself, nor by accident, neither directly, nor indirectly, is the cause of a false assent, as it is false, for so God, and the truth of God should be the cause of falsehood.

11. *Answer.* 2. Yet it may concur as a cause in regard of the substance of the act of assenting to that which is false, by reason of an ill accommodation, *Acts 21:11,12.* So the case stands in such a Syllogism, whose proposition is true by Divine Faith, and the assumption is admitted by an human faith or false opinion. For example, whatsoever is revealed in the Scriptures is true: but in the Scriptures it is revealed that the holy Martyrs shall rise from the dead a thousand years before other men, therefore it is true.

Question 7. *Whether may a man make an ill use of Divine Faith; namely, by referring it to some evil end, as vainglory, or such like?*

12. *Answer.* Divine Faith itself, cannot by itself be referred to an evil end: but some kind of knowledge that is gotten by it, may be thus perverted, 1 Cor 8:1,2; 2 Cor 1:2,7.

Question 8. *What kind of certainty is there in Divine Faith?*

13. *Answer 1.* In respect of the object, there is a greater certainty of Faith than of any natural knowledge.

14. *Answer 2.* In respect of the subject also, it works of its own nature a stronger assent in us than natural knowledge doth, because it is grounded on a more certain cause.

15. *Answer 3.* Yet because the understanding of man hath a greater proportion to natural things, and doth comprehend them more fully, therefore it doth not always use the Light of Faith with that certainty with which it useth natural knowledge.

16. *Answer 4.* Hence it is that such waverings and doubtings, as be involuntary and indeliberate, may stand with true Faith, because of the imperfection of Faith, and the infirmity of the understanding.

Question 9. *Whether a believer may be infallibly certain that he hath Faith?*

17. *Answer 1.* According to the nature of the things, and in common course, he which doth believe, knows that he doth believe: For the understanding reflecteth upon its own action, and as it were by an evident experience perceiveth what it doth, as also what to will, willeth. And as by natural knowledge we not only know a thing surely, but are sure also that we know it. And we know also whether the will be carried after such an object or no, so also it is in Faith. Otherwise no man could say as that blind man did, *John 9:38, Lord I believe.*

18. *Answer 2.* All the faithful are commanded not only to believe, but also to make this sure unto themselves that they do believe, 2 Cor 13:5.

19. *Answer 3.* No man can doubt of the certainty of his own assent which doth not doubt also of the truth of the object: He which doubts whether he do certainly believe that Christ is God, he doth doubt in some sort whether Christ be God.

20. *Answer 4.* This experimental certainty may be had not only of the substance of the act, but also of the formal nature of it, that the Faith which a man hath, is truly Divine Faith. Because the understanding by its own reflex we act doth not only perceive the act itself, but also the kind and nature of it, which it hath from the object, as also it perceives the affection from whence it doth proceed.

21. *Answer 5.* Besides, this experimental certainty, there is also another certainty of Faith from the testimony of the holy Ghost, *Rom 8:6*.

22. *Answer 6.* There is also a certainty of Faith which ariseth from the proper acts of it distinctly perceived, as when one knows his own readiness out of a pious affection wholly to deny himself, and all carnal reason, that so he may adhere unto God, according to his will revealed in his Word.

23. *Answer 7.* *Yet for all this, there may be such a defect in the reflection of the understanding upon its own action. Such a discernion of the Holy Ghost, such an intermission of the acts of Faith, that a believer for a time may not be able to know that he doth believe that which he doth believe; yea, he may falsely judge himself to be an unbeliever.*

Chapter 3

Of the external profession of Faith

Question 1. *Whether is external profession necessary.*

1. *Answer.* It is necessary for many reasons. 1. Because God hath commanded it, *1 Pet 3:15*. 2. Because it hath promise of salvation made unto it, *Matt 10:32; Rom 10:10*. 3. Because there is a grievous threatening made against the neglect of this duty, *Mark 8:58; Luke 9:26; 18:8; 2 Tim 2:12*. 4. Because this profession makes for the edification of other men, and the neglect of it is a scandal to them, *Phil 1:12; 2:15, 16*. 5. Because this profession of Faith makes for the glory of God, *Phil 1:20*; and the denial of it is a great reproach to the name of God, as if it were a thing to be ashamed of, *Luke 9:26*.

Question 2. *Whether is this profession always, and everywhere necessary.*

2. *Answer* 1. It is always and everywhere required that we deny not the Faith, or make any profession, or show contrary to the true Faith. 2. Yet it is not either necessary or convenient everywhere without difference to proofs what we believe, *Matt 7:6*. As if some furious fellow should rise up, and pull out his sword, and say he would kill whosoever he was that should confess himself to be a Christian, it were no wisdom at such a time, and before him to make profession of one's Faith. But then only this profession is to be made when there is some hope at least, that it would tend to the glory of God, and the edification of our neighbor. For the necessity of the means is judged by that relation which they stand in unto the end.

Question 3. *Whether is a man bound to make confession when he is asked publicly concerning his faith, by one that is set in authority.*

3. *Answer* In common course he is bound so to do, *1 Pet 3:15*. Because it pertains to the glory of God, and the salvation of others, *Matt 10:18*.

Question 4. *Whether a man may not being compelled by necessity, be present at a forbidden worship, if he keep his mind in a dislike of it.*

4. *Answer* If he be present without any difference carrying himself there after the same manner that those do who profess that worship, he sins grievously, 1. Against his neighbor, *1 Cor 8:10*; 2. Against God, *1 Cor 10:20-22*.

Question 5. *Whether is it lawful for the avoiding of danger, to use the Ceremonies which belong to such a worship.*

5. *Answer* It is not lawful: for the proper end of Ceremonies is profession, he therefore which doth use an idolatrous Ceremony doth in some sort make a profession of idolatry.

6. Although therefore it be lawful, to use any civil garment of idolators, yet no man without sin under that pretence can use such a garment as is the proper badge of religion, and is of its own institution religious.

Question 6. *Whether is it lawful to flee in time of persecution, especially for a Pastor?*

7. *Answer* 1. That it is lawful in some case to flee appeareth: 1. By Christ's direction, *Matt 10:16,23*; By Christ's own example, *Matt 12:14; 14:13; John 10:39*. 3. From the example of the Saints, as of *Moses, Heb 11:27*; Of *Elias, 1 Kings 29:3*; Of diverse Prophets, *1 Kings 18:13*; And of the Apostle *Paul, Acts 9:25*. 4. By reason, because by the Law of nature men are bound to preserve their own lives, till it do manifestly appear that the God and Lord of Life do require them, to lay them down, that is till some necessity or advantage for the glory of God, for the good of the Church, do persuade the contrary.

8. *Answer* 2. It is not lawful for them to flee, whose presence is necessary for the edification of the Church. For this would be, not so much a declining from persecution as a shaming of the duty.

9. *Answer* 3. In such a persecution as is common, and not personal, it is a shame for a Pastor to show himself more afraid than others be, who should be an example of Christian courage, and constancy to the whole Church.

Question 7. *Whether may one that is caught, and put into prison for the confession of the truth, lawfully break the prison, or deceive his Keepers?*

10. *Answer* He may not; 1. Because he is now called to make confession. 2. Because this were to offer violence to public authority. 3. Because the Apostles, and other holy men, whose examples are commended unto us, never practiced any such thing.

Question 8. *Whether is it lawful for a believer in such a case to redeem his liberty with a price.*

11. *Answer* 1. That this is not always lawful appears by *Paul's* example, *Acts 24:26*.

12. *Answer* 2. Yet it seemeth sometimes to be lawful by the nature of the thing; For if he which hath power to set one free being covetous and desirous of gain, should seek a reward for so doing, and the circumstance be such, that a man might lawfully accept of liberty gratis, then it is as lawful to procure one's liberty by the loss of some money, as to redeem one's life at the hands of a thief.

13. *Answer* 3. In this and the like cases the honor of God, the edification of the Church, and the disposition of a man's own conscience, this way, or that way, is chiefly to be heeded.

Question 9. *Whether ought Infidels to be compelled to the profession of the true Faith by such as be their governors?*

14. *Answer* 1. They ought not to be compelled to it, 1. Because Faith itself cannot be wrought by constraint. The act of true Faith proceeds always from a free will, not from fear or force, *Ps 47:10; Acts 2:41*. 2. Because external profession without internal Faith, is nothing but hypocrisy. 3. Because the Church by this means is corrupted, whilst those are thrust upon it as members which are not fit.

15. *Answer* 2. Yet they are to be allured with favors, and if that will not do, to be moved by loss of favour, seriously to consider themselves of Faith, and of the embracing of it.

16. *Answer* 3. They may also be compelled to come and hear the Word preached. For this preaching takes not away their heresy.

17. *Answer* 4. *They may also be compelled that they blaspheme not the true faith, nor hinder the propagation of it.*

Chapter 4

Of Heresy

Question 1. *Who is to be accounted as an heretic?*

1. *Answer* To make a man an Heretic in that sense in which the word is taken, in the Church it is required, 1. That he be such an one as makes some profession of Christianity, viz. that he either be baptized, or at leastwise a Catechist, for *Heresy* is a Greek word signifying Election, so that an Heretic is such an one as leaves in some part the truth which he did profess, and afterwards chooseth to himself a contrary opinion, to which he adhereth. But he which never professed the truth, although he may be of the same judgment an heretic is of, yet such an one is not called an heretic, but an Infidel.

2. It is required secondly, that the error which he holds be not only contrary to the doctrine which is contained in the Scriptures, but that it be contrary to that doctrine which belongs to the sum and substance of faith and manners, *1 Tim 4:1-4*. And moreover, heresy is always so against Faith, that it doth necessarily overthrow it; For otherwise it is rather to be called an error in Faith, or about faith, and not an heresy against Faith.

3. It is required thirdly, that the error which he holds be joined with stubbornness and obstinacy, *Tit 3:10*.

4. Such an one is to be accounted stubborn, as when the truth is not only manifestly revealed in Scripture, but is also sufficiently propounded, and manifested unto him, yet doth so adhere to his error, that he either opposeth himself to the plain Scripture, and will not through the naughtiness of his mind perceive the sense of it, for he is obstinate which is not ready to captivate all his understanding and reason unto the Scripture.

5. Therefore a man may be an heretic materially whilst he gives assent to some pernicious error through simple facility, likeness, and rashness in believing heretics who were wont to deceive under a color of piety, or through ignorance, who is not yet to be accounted formally an heretic,

because he is not stubborn nor obstinate in his mind, and so cannot go simply for an heretic.

Question 2. *Whether are Papists Heretics?*

6. *Answer 1.* Papistry as it was confirmed by the *Council of Trent* is a pernicious heresy. 1. Because it doth directly overthrow true and saving faith, whilst it teacheth to place faith and confidence in the creatures, and thrusts upon men works and human Traditions in the room of Faith, and the Bishop of *Rome* and his creatures, in the room of Christ. 2. Because it doth in divers ways by false worship and idolatry overthrow the principal part of piety. 3. Because it useth such stubbornness in the defense and propagation of these errors, that it doth even accuse the Scripture itself many ways, takes it away from the people of God, and makes it subject to their authority and pleasure.

7. *Answer 2.* Yet it is not wont to be reckoned amongst the Heresies. 1. Because it is not any one singular heresy by itself, but as it were a certain body made up and produced of many heresies. For as Mohammedanism is a mixture of former heresies with had been in the East and South, so Papistry though under another color is the very sink of divers heresies, that pestered the West and North. 2. Because it did not arise altogether and at once, but grew to its strength leisurely and by little. 3. Because for many pernicious errors it doth not so much openly profess them in words, as really nourish them in a mystery. 4. Because it hath not publicly impugned the Church, but hath invaded and possessed the Church itself, and hath challenged the title of the Church unto itself.

8. *Answer 3.* And yet because there are many amongst the Papists who understand not the mystery of popery, but do adhere to it partly through fear of danger, and partly through custom and simply: therefore all the Papists without exception are not to be accounted such heretics as of whose salvation there is no hope, although we cannot affirm, if we judge by their profession, that they are in a way of salvation.

Question 3. *Whether are Anabaptists to be accounted as Heretics.*

9. *Answer* They are not properly heretics as they simply do deny the baptism of children, although that be an error not to be suffered in the Church, because of this error they overthrow not the foundation of Faith. But as they deny Original sin and the human nature of Christ to be born of the blessed Virgin, in these and such like they are heretics.

Question 4. *Whether be the Arminians Heretics?*

10. *Answer* The opinion of the Arminians, as it is received of the most that do favor them, is not properly an heresy, but a dangerous error in the Faith, and tending to heresy: but as it is defended by some of them, it is a Pelagian heresy; because they deny the effectual operation of internal grace to be necessary for the working of conversion and Faith.

Question 5. *Whether are Lutherans Heretics?*

11. *Answer* Those amongst them which do pertinaciously defend the ubiquity of Christ's human nature, cannot be excused from heresy, because that opinion doth directly overthrow the humanity of Christ. But because many amongst them are free from that opinion, and others amongst them do defend it rather through contention, than because they believe it sincerely; therefore they are to be accused rather of stupidity and fury, or of Schism, than of Heresy.

Question 6. *Whether are Heretics to be punished by the civil Magistrate?*

12. *Answer* 1. That Heretics are to be resisted by everyone that is godly, according to the calling and power which he hath received from God, it appears sufficiently from the nature of the thing: because all the godly are called to a Christian warfare, and are in their stations every one to oppose themselves to the kingdom of darkness.

13. *Answer* 2. The place and office of a Magistrate requires, the he repress wicked men that trouble the Church, even with the sword, or with public and external power if there be need, *Rom 13:4; 1 Tim 2:2*.

14. *Answer* 3. If therefore Heretics be manifestly known and publicly hurtful, they are to be restrained of the Magistrate by public power.

15. Answer 4. And if they be manifestly blasphemous, and pertinacious, and stubborn in those blasphemies, may suffer capital punishment. For that Law Lev 24:15,16; although it bind not Christians as it is a Law, yet as it is a doctrine coming from God, it doth belong to the direction of Christians in cases of like nature. When therefore the glory of God, and the safety of the Church requireth such a punishment, it may, and if other remedies have been used in vain, it ought to be inflicted by the Christian Magistrate.

Chapter 5**Of Apostasy**

Question 7. *Who is to be accounted as an Apostate?*

1. *Answer* He is properly an Apostate which having formerly professed the true faith, is wholly departed from it. For an Apostate signifieth a *Forsaker*, or a *Runaway*: such a one was *Julian*, who therefore was surnamed the Apostata: and such are those, as of Christians do become Jews or Mahometans.

2. But by an Analogy, those also are so called, who do in the most things fall off the from the true faith: as those that fall from the truth of the Gospel to Popery. Apostacy therefore contains all in it that heresy doth in respect of the Essence: but it adds also somewhat to it.

Question 8. *What difference of degrees is there betwixt Infidels, Heretics, and Apostates, viz. which of them sin the most grievously.*

3. *Answer* 1. Defection is a greater sin than the denial of subjection; for in defection God is more rejected, more bonds of conjunction are broken: and God himself is silently accused as unjust, *Micah 6:2,3*. Other things therefore being like the sin of Apostates is most grievous, *2 Pet 2:21*; especially if besides the denial of the known truth, there be an opposing and resisting of it, *Acts 26:14, 1 Tim 1:20*.

4. *Answer.* Next unto Apostates come Heretics, because they do with them fall from the known truth, and from the faith which they were tied to hold by many bonds. But Apostates fall away from more things.

5. The Jews and Pagans in regard of the extension of infidelity do sin more than Heretics, because they do live in more error: but intensively the sin of the Heretic is greater, because he was more bound by the law of Faith, than such an one as never received it.

6. There's the like reason between the infidelity of the Jews and Pagans. For the Pagans do err in more things than the Jews, but yet the Jews do sin more grievously, because they received the truth from the Prophets,

and do in some sort profess it, and so are more subject to the Law of Faith than the Pagans be.

7. There's the like proportion to be observed betwixt Christian themselves, who do either in word or in deed deny the truth of Christ, for the more perfectly any one hath been instructed in the truth, the more grievously doth he sin when he falls from it.

Question 9. *How is that to be understood, 2nd Epistle of John 10, do not say unto them God speed?*

8. *Answer* It is spoken principally of Apostates and Heretics, for of such as were without, the Apostles judged otherwise, 1 Cor 5:12.

9. *Yet even towards Heretics and Apostates themselves, we are not forbidden to do the necessary offices of humanity, but are commanded constantly to manifest our detestation, and are forbidden such a commerce with them as cannot stand with a due detestation*

Chapter 6

Of Hope

Question 1. *What are the signs of true Hope?*

1. *Answer* 1. If it be grounded only upon the grace of God, and his free promise, *1 Pet 1:13*.

2. *Answer* 2. If it work in us a care of pleasing God in all things, *1 John 3:3*.

3. *Answer* 3. If it put us on to use those means which are ordained of God, and to abstain from others, *Heb 10:23-25*.

4. *Answer* 4. If it depend not upon the means but upon God, who worketh either with them or without them, *Esth 4:14*.

Question 2. *Whether doth not Hope lean in some sort upon our own endeavors?*

5. *Answer* 1. It doth not lean upon our own endeavors, as causes of, or as deserving the thing hoped for, but as upon signs and arguments whereby it is strengthened and confirmed in the certain expectation of the grace of God, *Heb 10:22,23*.

Question 3. *Whether hope be certain?*

6. *Answer* 1. Divine hope in regard of the certainty of the object is most sure, because it leans upon the power and faithfulness of God, by which he hath revealed that he most undoubtedly both can and will always perform his promises, *Rom 4:21; 2 Tim 2:13*.

7. *Answer* 2. In regard of the certainty of the subject it ought to be most certain and firm, *Heb 6:18,19*.

8. *Answer* 3. Absolutely and in itself considered, it is also infallible and certain, *Ps 25:2,3*. 3. Because it leans upon the same certain and infallible foundation that Faith doth, *Rom 4:18,19; Heb 11:1*.

9. *Answer 4.* Yet because of our imperfection and the diverse temptations with which we are assaulted, it is oftentimes accompanied with some doubtfulness, which makes it seem to our sense not always to be certain, *Ps 73; Lam 3:18.*

Question 4. Whether is Hope conversant with the same certainty about all things it expecteth.

10. *Answer 1.* The principal object of divine Hope is eternal blessedness, about which there ought to be the same certainty of Hope, as there is of Faith, viz.: the greatest. Hence it is that blessedness itself called Hope, *Eph 1:18; Col 1:5; Titus 2:13.* And believers are said to be saved by hope whilst they live here, *Rom 8:24.*

11. *Answer 2.* The secondary objects of Hope, are all those things which are essentially necessary to blessedness, as the affording of grace, and perseverance of grace: which are to be apprehended with the same certainty we apprehend blessedness itself with, *Rom 8:38.*

12. *Answer 3.* External and corporal good things also, have the nature of secondary objects of divine Hope, as they serve to promote the glory of God, and our happiness: But because this oftentimes is not apparent unto us in the particular, therefore we neither can, nor ought absolutely to hope for particular good things of this nature, but with that limitation with which they are promised by God, *2 Tim 4:18; Phil 1:20,25.*

Question 5. Whether may spiritual grace in particular be certainly hoped for, for the performance of this or that duty, or for the overcoming of this or that temptation?

13. *Answer 1.* It may and ought for the thing itself: because God hath promised that he will make a supply of these spiritual things which have a certain and essential connection with life eternal, *Phil 4:13.*

14. *Answer 2.* But in regard of the degree or manner which is not essential, it cannot, *1 Cor 12:8,9;* because divine hope of its own nature is not carried to such circumstances as to its object, but is applied to them by human election which is subject to error.

Question 6. *What certainty of hope may anyone have concerning other men?*

15. *Answer 1.* As the signs of true Faith do appear in them, so it is meet that we do hope of them, *Phil 1:6,7.*

16. *Answer 2.* But because these external signs which appear in others, cannot work so certain a faith in us concerning them, as that inward experience which we have in ourselves of the grace of God: and because the holy Ghost doth seal to believers their own adoption, not the adoption of others; therefore this hope conceived of others in particular, is not in the same manner and degree infallible, as is the hope which we have concerning ourselves, for it leans in part upon human credulity, *1 Pet 5:12.*

17. *Answer 3.* Yet because this certainty which we often have of the inward affections of others is morally certain, as children may be certainly persuaded that they are sincerely and truly beloved of their parents, and friends may certainly judge the same of their friends; therefore we ought to nourish a good hope without any actual doubting, concerning such as show forth the signs of sincere Faith, *Heb 6:9,11.*

18. *Answer 4.* If such a hope conceived of others do sometimes deceive, we must not therefore think that divine hope is uncertain, because this hope is only so far frustrate, as it doth in the application or determination lean upon human conjectures, *2 Tim 2:19.*

Chapter 7

Of patience towards God

Question 1. *What are the signs of this patience?*

1. *Answer* 1. If we neither contemn the chastisement of the Lord, nor murmur against God howsoever he deal with us, but bless him in all, *Heb 12:6; Job 1:21,22.*

2. *Answer* 2. If we do constantly continue in the doing of our duty, whatever the success be, *James 5:8; Heb 12:12.*

3. *Answer* 3. If we do expect from God himself the end which we hope for, *Jam 5:11; Heb 10:36.*

4. *Answer* 4. If we make not too much haste, either fleeing to unlawful means, or being out of heart, *Heb 10:38; Isa 28:16.*

5. *Answer* 5. If lastly we seek counsel and direction from God in all our straights, *Jam 1:4,5.*

Question 2. *By what arguments may the mind be strengthened to this patience?*

6. *Answer* 1. Because our sins do deserve greater miseries, *Lam 3:39; Mic 7:9.*

7. *Answer* 2. Because God in his chastisements offers himself to us, as a father to his children, *Heb 12:7.*

8. *Answer* 3. Because he doth not forsake his, but will give a good issue, *Lam 3:25-27.*

9. *Answer* 4. Because the time of our expectation shall be but little, *Heb 10:37.*

10. *Answer* 5. Because by this way Christ himself, and all the Saints have gone to glory, *Heb 10:1,2.*

11. *Answer* 6. Because God himself is patient towards us, *2 Pet* 3:9.

12. *Answer* 7. Because this patience is necessary to salvation, *Heb* 10:36.

Chapter 8

Of Fear

Question 1. *Whether ought men to fear eternal damnation, and other punishments of God?*

1. *Answer* 1. Impenitent sinners ought whiles they are in that estate, to fear these things and to expect them, *Rom13:4; John 3:36.*

2. *Answer* 2. The faithful ought not either to expect eternal damnation, or simply to doubt whether such an estate do remain for them or no? *Rom 8:1; Heb 2:15.*

3. *Answer* 3. Yet the faithful ought to fear, to tremble at, to take heed of, and to flee from the wrath of God and damnation, as due unto them for their sins, *Heb 12:29; 2 Cor 5:11; Eph 5:6; Col 3:6.*

4. *Answer* 4. When they do offend God heinously, they ought also to fear some heavy and sharp correction from God, *1 Cor 11:29.*

5. *Answer* 5. While they do lie in any enormous sin, without renewing of their repentance, they ought also in a singular manner to fear the wrath of God, and eternal damnation itself, because they are now in the very way which leads to condemnation, and if they should go on, they would undoubtedly come unto it, *Gal 5:21 and 6:8.*

6. *Answer* 6. But this fear is suspended upon and mitigated with a condition, because condemnation is feared unless it be prevented by repentance: it is not therefore a fear of mere incredulity, but of languishing Faith: it is not the fear of a slave, but the fear of an undutiful son.

7. *Answer* 7. The faithful, as such, are called to confidence, not to the fear of punishment, *Eph 1:18.* But they are things done as it were to the fear of punishment, as sin doth prevail in them.

Chapter 9**Of Desperation and Presumption**

Question 1. *Whether it wholly takes away the nature of hope, if one despair in some of these things which we ought to hope for?*

1. *Answer.* Desperation hath almost the same respect in regard of Hope, which Heresy hath in respect of Faith. For as every error about those things which are to be believed, doth not take away Faith, nor is to be accounted heresy: so neither doth all diffidence about things to be hoped for take away hope, and bring into a state of Desperation: But as a pertinacious error about the foundations of Faith doth make an heretic, so a pertinacious diffidence about the principal objects of hope, viz: eternal blessedness, and those things which are necessary unto it doth make a man desperate.

Question 2. *Whether are all those to be accounted desperate, which do say they do despair?*

2. *Answer.* In so wise: For as either through some strong perturbation, or through ignorance, or through infirmity of judgment, a believer may for a time seem to himself to be void of faith; so also upon the same ground, he which hath true hope may think that he is altogether destitute of it. There are certain swoonings, as it were, of hope and faith, in which the acts of them do not appear, when yet the internal virtues of them are not extinguished. It may therefore come to pass, that a man in regard of his own feeling and conceiving, may seem to himself to be in the state of damnation, who yet in truth is in the state of salvation.

Question 3. *In what thing doth presumption consist?*

3. *Answer.* He properly doth presume, that doth persuade himself that he shall obtain eternal happiness, although he use not the means which God hath ordained for that end. And such men are said to presume, because they take up that unto themselves which God nowhere in his word hath either given them, or promised them.

Question 4. *Whether there is as much danger in presumption, as there is in desperation?*

4. *Answer.* The danger of him that presumes is oft-times greater than of him that despairs. 1. Because he that presumes doth not see or perceive himself to presume: but he that despairs sees and perceives his own fault. 2. He that presumes pleaseth himself in his condition, not doubting but that already he is in the best way, and so he seeks not a better: but he which despairs is weary of his misery, and wisheth he were in another condition. 3. He that presumes desires not to follow any better counsel, he that despairs desires if he could. 4. More men do perish by presumption than by desperation. Better hope therefore is to be conceived of those which seem to themselves to despair, than of those which do presume. The less presuming men do despair, the more desperate is their condition.

Chapter 10**Of love towards God**

Question 1. Whether is God to be loved for his goodness and perfection in itself considered, or for his goodness towards us, and benefits conferred upon us?

1. Answer 1. The most perfect kind of love stands in this, that we love God for himself, that is, that the formal reason of our love, being (as the Schoolmen speak) the lovely nature of God; and that our love be carried towards him, as towards the last end. 1. Because that love is most perfect which is wont to be called the Love of friendship. 2. Because if we love God only for his goodness towards us, then we love him for ourselves, and so we love ourselves more than God. 3. Because such is the divine love that is betwixt the Father, Son, and holy Ghost, *Prov 8:30*. 4. Because such is the Love of God towards us, forasmuch as there is no good can accrue properly to him from us.

2. Answer 2. Yet because we are so imperfect that we cannot immediately raise up our minds to the contemplation of God's perfection, but by those means by which the goodness and perfection of God is made known unto us: and because it is principally made known by the communicating of good things, and we are most affected with these good things which are communicated to ourselves; therefore the benefits of God to ourselves, are also a reason, and as they call them, motives of our love towards God, and in regard of the order are the first; though in regard of dignity they are not the principal; the last and highest, but such as from which, and by which, we ought to ascend to the divine nature of God itself, which is in itself, and for itself to be loved, and where we must lastly rest, *John 4:8-11, 16, 19*.

Question 2. What are the signs of love towards God?

3. Answer 1. As it is a love of union, it appears, 1. In the affection of desire towards all those means by which God doth offer himself unto us, *Pss 4:8*. 2. In an averseness from, and shunning of all those things which separate us from God, that is, of sins, and that for this cause

because they do so. 3. In a desire of true and spiritual union and conjunction with the Church and people of God, *1 John 3:14*. 4. In our grief conceived for the failing, or the diminishing of the sensible efficacy of the Spirit of God in us in any sort. 5. In our desire of a perfect fruition of the presence of God in the life to come.

4. *Answer* 2. As it is a love of complacency, it appears, 1. In that delight which we feel upon our union and communion with God, when it is perceived by the inward grace and operation of the Spirit. 2. In the sweetness and the joy which we feel in the exercises of godliness, *Ps 122:1*. The reason is given, *Prov 13:19*. 3. In the great account we make of the society of the Saints, *Ps 16:3,4*. In an hatred and abomination of all those things which are opposite to the will of God, *Ps 119:128,136*.

5. *Answer* 3. As it is a love of benevolence it shows itself, 1. In zeal for God's glory, 2. In obedience, *John 15:10*.

Question 3. *In what manner is God to be loved above all things?*

6. *Answer* 1. We ought so to love God, that we prefer him before all other things, both in affection and will, and in effect or deed, *Deut 6:5*. Now God is preferred before all things in affection, 1. When no affection to any creature can entice us to be willing to offend God, *Matt 10:37*. 2. When we do more esteem of the love of God than of any other, so that out of that affection which we bear unto God, we are ready for his sake to leave all the things which are most dear unto us amongst things created, *Luke 14:26*. God is preferred before all things in effect, when that affection doth powerfully show itself in our life, and external conversation, *1 John 5:3; 2 Cor 5:14; John 21:15*.

7. *Answer* 2. We ought so to love God, that this love be stronger, firmer, and more rooted in our heart than any other affection whatsoever that we bear towards the creature. Now this is done when it doth proceed from the inmost parts of our hearts, and is immovable, so that it cannot be laid aside, *Ps 103:1; 2 Cor 7:3*.

8. *Answer* 3. We ought so tenderly to love God, that the least hurt or violation either of God himself, or of our love towards him should more

affect us, then if in other things we should suffer some great loss, or harm, *Ps 119:136*.

9. *Answer* 4. Our love to God ought to be so fervent, and so vehement, that in comparison we love other things as though we loved them not, 1 *Cor 7:29*.

Question 4. *How are the consciences of the godly to be pacified, when they seem to themselves sometimes to be carried with a greater love towards certain creatures, than towards God?*

10. *Answer* 1. The estimation, and strength of love is to be distinguished from that stirring of that affection, which may be greater, when the love is less. For if any one be so disposed that he would not offend God, or forsake him, although all things besides were to be forsaken for him; if such an one be more moved sometimes in other things, yet it doth not follow that he loves them more. It was therefore no solid and Logical, but only a military argument which *Joab*, 2 *Sam 19:7*, drew from the stirring of David's affection towards *Absalom*.

11. *Answer* 2. The solidity of love is to be distinguished from the light titling of it, as much as common and vulgar mirth is distinguished from serious joy, where the spirit is more inwardly affected, and the affection is founded and rooted, there is the greater love, *Eph 3:3, 18*.

12. *Answer* 3. We must distinguish betwixt spiritual and sensual love. For spiritual love may in its kind be more tender and vehement, than sensual in its kind, although the corporeal senses may be less affected with this, than with that: as the sensual affection may be so vehement in its kind, that the spirit in the mean season may be little or nothing affected. While we live here such is our infirmity which we have contracted by sin, that ordinarily our senses, and our vital, and animal spirits, are more affected with things sensible, than with things spiritual: yet this hinders not, but our spirits may be affected more with the spiritual good, if they do adhere to it in that manner which was spoken of before.

13. *Answer* 4. We must also distinguish betwixt the habit of love, and the acts of it. For one affection may sometimes be more moved in act,

than another which doth yet exceed it by many degrees, in the internal disposition.

Question 5. *How and how far is fear opposed to love.*

14. *Answer* 1. Not as sin, or the offence of God is feared and shunned thereby: for so far it is an effect, and fruit of love, 1. Because love seeketh the union, and communion with God, and the fear of sin avoideth that which doth separate from God. 2. Because love both desireth and causeth all honor to be given to God, and this fear shunneth that which is opposite to God's honor. 3. Because love resteth in the goodness of God, and this fear shunneth those motions whereby anything is preferred before God.

15. *Answer* 2. Nor as fear is taken for the reverence of God's infinite majesty: for so far it is due unto God from every creature, and is found in the Angels and blessed Spirits which have perfect love, *Isa* 6:2.

16. *Answer* 3. Nor as the wrath of God is feared in this state of imperfection and frailty, which we are in for the present. For although this fear be opposed to perfect love, *1 John* 4:18, Yet simply to love it is not, because love while it is imperfect, and is in a combat against imperfections is holpen by this fear.

17. *Answer* 4. That fear which makes us flee from God, is opposed unto love, whereby we do adhere unto God.

18. *Answer* 5. That fear which apprehends God so terrible unto us, that we cannot rest in his goodness, is opposite unto love, which hath a complacency in God.

19. *Answer* 6. That fear which doth affect a man with anguish, and vexation is opposite to love, which brings with it joy and peace.

Question 7. *Who are they that in this third respect are to be accounted as haters of God?*

23. *Answer* 1. All those who wittingly, and willingly break the commandments of God, *Exod* 20:5 *with* vs. 6; because it is a point of love to observe God's commandments.

24. *Answer* 2. Those which are strangers to the knowledge and worship of God, *Job* 21:14, 15.

25. *Answer* 3. Those which hate discipline, and true reformation of life, *Ps* 50:17.

26. *Answer* 4. They which do not studiously seek after wisdom, *Prov* 8:36.

27. *Answer* 5. They which do hate such as do love God, *Ps* 39:7; *1 Jn* 4:12; 5:1; *Matt* 25:40.

28. *Answer* 6. They which do love other things more than God, *2 Tim* 3:4.

29. *Answer* 7. They which do neglect God, and cleave unto the world, *Luke* 16:13.

Chapter 11

Of the hearing of the Word of God

Question 1. *What kind of attention is required to the hearing of the Word of God aright?*

1. *Answer* 1. Religious attention which doth arise from the consideration of the majesty of God, and from that reverence which is due unto him: so that it differs not only in degree, but in the whole nature of it, from that attention which is due to words of men, although they be such as excel in authority, *Acts 10:33; Jud 3:20; 1 Thess 2:13.*

2. *Answer* 2. Attention therefore to the words only, or to the sense of the words is not sufficient; but there is required an attending to that divine obligation, which in many respects lies upon us, whereby we are tied to a religious observance of the will of God, when it is propounded unto us, *Deut 32:46,47.*

3. *Answer* 3. The foundation of this attention consisteth in the exercised act of the reverence and fear of God, *Isa 50:10.*

4. *Answer* 4. Hence it is that such an attention is required, which must have some preparation going before it, *Ex 19:10,11; Eccl 5:1.*

Question 2. *What kind of inquiry, or consultation is required in this attention?*

5. *Answer* We are not to consult whether the will of God is to be obeyed or no, for such a consultation cannot be free from impiety: but we are to enquire only to this end, that we may understand what is the will of God, *1 John 4:11;* For the words of any men whosoever, such a judgment ought to be passed on them, whereby it may be discerned whether they be good, and to be observed yea or no, *1 Thess 5:21;* but the Word of God admits no other judgment but only for the discerning of it to be the Word of God. For by the Word of God we must pass judgment of all things else: but as for it, we are not to judge it, but to submit ourselves to it to be judged.

6. In hearing of men, men are said to carry themselves these four ways. For either they are like sponges which do suck up both bad and good, or else they are like Hour-glasses which let that out at one ear which they take in at the other: or they are like the Wine sacks, which keeps the dregs only, and let the good wine out: or else the Sieves which let go that which is worth nothing, and retain that only which is good. And among these four kind of hearers, the last only which are like Sieves are to be approved: but in hearing the pure Word of God, the first kind only are to be commended, namely they which suck up all like like a Sponge, or like the earth which drinks up the rain that falls upon it, *Heb 6:7*.

Question 3. *What intention of the Will is required in hearing of the Word of God?*

7. *Answer 1.* Our intention ought not principally and lastly, to be carried to knowledge, but to practice, *Jam 1:22*. Such do fall into a foul and dangerous deceit, which do rest in knowledge.

8. *Answer 2.* Our intention to do those things which God would have us to do, ought to be absolute and universal, without any limitation or distinction, *Deut 5:33,35; Jer 42:3,5,6; James 2:10*.

9. *Answer 3.* This intention ought to be so strong, that it may have the force of a vow, or of an oath, *Ps 119:106*.

10. *Answer 4.* It ought not to be delayed with any stay, or lingering, *Ps 119:60*.

11. *Answer 5.* In this intention we must rest not upon our own strength, but upon the grace and power of God, *1 Thess 1:5*.

12. *Answer 6.* This intention must be continued by a daily and diligent meditation of the Word heard, *Ps 1:2 and 119:19,109*.

Chapter 12

Of Pride against God

Question 1. *Whether can any creature show his pride against God his Creator?*

1. *Answer 1.* Pride is an inordinate affection of a man's own excellency.

2. *Answer 2.* This affection of excellency is put forth two ways: 1. When one doth lift himself up above another. 2. When he arrogates something to himself that is above him.

3. *Answer 3.* In the first respect a man shows his pride, either directly, when he doth simply prefer himself before another: or indirectly, and by interpretation, when he refuseth to submit himself to another, to whom he ought to be subject.

4. *Answer 4.* After this last manner all these show their pride against God, which will not be subject unto his will, not hear his word, *Ex 5:2; Jer 13:15 and 43:5.*

Question 2. *How can this pride be in all those which will not hear the Word of God, since many other lusts may be causes of this disobedience?*

5. *Answer 1.* As sin, so also the cause of sin, may admit a twofold consideration: For we may consider him either as it is a turning away from God, or as it is a turning to something that is opposite to God. Now many other lusts may be the causes of disobedience, in respect of the turning to something instead of God; but pride is the beginning of all sin, as it is a turning away from God, and a denial of that subjection that is due unto him.

6. *Answer 2.* Other concupiscences and lusts, while they do draw a man to neglect the will of God, they draw also to a certain pride, and contempt of God, *2 Sam 12:9.*

7. *Answer* 3. All other lusts, at least, the most of them do induce us to sin, as carry in them the appearance of some excellency (*ye shall be like gods*) in the desire of which there is to be found something of the nature of pride.

Question 3. *What are the proper mean whereby this Pride may be beaten down, and kept under?*

8. *Answer* 1. The consideration of the greatness and power of God, *Job 39:35; Rom 9:10,21*.

9. *Answer* 2. The consideration of our own baseness, *Rom 9:17*.

10. *Answer* 3. The consideration of those bonds, whereby we are tied to submit ourselves wholly to God, as to our Creator, Preserver, and Lord.

11. *Answer* 4. The consideration of the wrath of God against the proud, and of his grace towards the humble, *1 Pet 5:5,6*.

Chapter 13

Of Consulting with the Devil

Question 1. *When are men said to Consult with the Devil?*

1. *Answer* Not only when they do, either by a direct petition, or by an express compact, desire the aid of the Devil, either that they may come to the knowledge of things hidden, or for the doing of things difficult: but also when the same is attempted by a silent and implicit compact. For as in consulting with God, we are not only said to enquire at him, when we do immediately do to him, but also when we use those means, for the knowing, and doing of his will, which are ordained by himself; So also the devil is consulted with, when we do use those means, for the finding out, or effecting of anything, which have been first brought in by the Devil. These two do differ only, as diverse degrees of the same act.

Question 2. *When is the Devil silently and implicitly consulted with, and his voice heard in the place of God?*

2. *Answer* 1. In a general way this is done, whensoever we forsake that way which God hath prescribed us, and follow the suggestion of the Devil walking in another way, and using other means for the attaining of happiness, as it is to be seen in the temptation, and fall of our first Parents.

3. Specially, and properly, this is done, when either those men are consulted with, which have communion with the Devil: or those means are used, either for the knowing or effecting of things which have no such use by their own nature, nor by the ordinance of God; and no extraordinary operation of God with them can be expected by Faith. The reason is, because such means have not that virtue which seems to be in them from God, neither in a way of nature, nor in a way of grace, nor extraordinarily by the working of his omnipotency, nor can they receive such a virtue from men, because men cannot communicate that virtue unto others, which themselves have not, neither do they receive such a virtue from the holy Angels, because they do nothing but only as God's ministers. It follows therefore that the Devil is the author both of the

operation, and significations which do depend on such means, and that the Devil is consulted with by them that do expect anything in such ways.

Question 3. *What is the evil of such an action?*

4. *Answer 1.* The first evil which is found in this sin is infidelity. For Faith and Hope are not placed in God, when the way which he hath prescribed is forsaken, and a new way is sought.

5. *Answer 2.* But the chief evil in it is this, that he which in this manner consults with the Devil, doth in some sort submit himself unto the Devil, and doth yield unto him an excellency which belongs to God, and so by interpretation doth give honor and worship unto him.

6. *Answer 3.* There is also hereby a way directly laid for the Devil's more effectual deceiving of us, and our fuller forsaking of God.

Question 4. *Whether are the predictions of indicial astrology of this nature?*

7. *Answer* Predictions from the Stars concerning voluntary actions, and concerning contingents also in particular, although sometimes they may be ascribed to rashness and impudence, yet if they be seriously used, they cannot be excused from all participation of this sin: for the Stars although they may infuse a certain general disposition, and inclination into inferior bodies, as common causes, yet can they not be certain causes, or natural signs of this or that effect in particular: no more than an Hen that sits upon diverse sorts of Eggs is a cause or certain sign that one kind of chicken shall come out of one Egg, and another out of another.

8. The same is to be said of such predictions, as are taken from the elements, from the frame of the members of man's body, from dreams, from prodigies, etc.

9. For in these things, and in the like there is wont to be something that is natural, from which in a general sort other things may be concluded, but yet nothing certain in particular; concerning contingent events, especially those which do depend upon the election of the Will.

Question 5. *In which thing is this sin usually committed, and participated by the simple, ignorant, and credulous common people, these vain observations?*

10. *Answer 1.* When common and ordinary things are highly accounted of, as if they were lucky or unlucky, that is, when they do conjecture some joyful, or sad events, upon some accidental words or deeds foregoing. As if such a creature, as suppose a Hare, or Cat should meet them, or cross the way before them, if the Salt-seller upon the table should be overthrown, or Wine spilt, if at their first going out in the morning they should sneeze, or dash their foot against a threshold.

11. *Answer 2.* When certain days accounted lucky, or unlucky to begin any work in, for this cause only, because they are such days of the week, years, or months, dedicated to such a Saint.

12. *Answer 3.* When efficacy is attributed to certain forms of prayer, and to conditions annexed to them, for the procuring of this, of that singular thing: Of this sort among the Papists are brief sentences hung about their necks, *Ave Marys*, and *Pater nosters* mumbled upon Beads, till they come to a certain number.

13. *Answer 4.* When some advantage is expected by the carrying about of things unprofitable: As when the Papists carry certain relics about their necks, that by the strength of them they may be defended against dangers, diseases, and temptations.

14. *Answer 5.* When virtue to drive away diseases, or to produce other real effects is attributed to Figures, Images, Charactes, Charms, or Writings.

15. *Answer 6.* When the like virtue is ascribed to Herbs, and other medicines, not as they are applied in a natural way, but as they be charmed, or as they be used in some certain form and no other.

16. *Answer 7.* When Faith is given to the predictions of brain-sick-men, as if they were the Oracles of God.

Chapter 14

Of Prayer

Question 1. *In what thing doth the essence itself of holy Prayer consist?*

1. *Answer* Prayer in regard of the inward essential and common nature of it is nothing else, but a religious motion of our will towards God, tending to move, as it were, him also.
2. In this it doth differ from hearing of the word of God, because there our will is moved towards God, that we may be moved by him again: but here the immediate end of our motion is God himself, that he may be affected with our desires.
3. Hence it is, that by a singular appropriation, Prayer is called, *The lifting up of the heart to God, the ascending of the mind towards God, the drawing near unto God*, and is said effectually to *avail with God*, as a sacrifice out of which God smells a sweet savor, wherewith he is affected, or moved.
4. Now because it is not for us to apply the will or power of God to this or that, either by commanding, as he deals with us in his word, which the part of Superiors to their inferiors: or by a familiar request, which is the part of equals amongst themselves, or by any other way, whereby we may by any real endeavor lay an obligation upon him, or work an inclination in him to this or that: this way only remains, that we do by way of a submissive and religious representation of our affection before him, minister unto him an occasion and matter of such, or such and operation. And this is to be done only with subjection, which is necessary in all the actions of obedience, but specially, with that submission which doth become an act of Religion.

Question 2. *What intention of the Will is required in Prayer?*

5. *Answer* There is required, 1. A special intention of honoring God, and not a general one only, as in all other things.

6. *Answer 2.* There is required an intention of representing some good, honest, and decent desire unto God, that is, such a desire as is conformable to his goodness, and will.

7. *Answer 3.* There is required an intention of stirring up such affections in ourselves, as do agree to the presence of God, and to the nature of the thing that we propound unto him.

8. *Answer 4.* All those intentions are required which do immediately, and essentially follow Faith, Hope, and Charity.

9. *Answer 5.* In all these intentions we ought to lean not upon ourselves, and our prayers, but upon Christ.

Question 3. *What attention of the mind is required in Prayer?*

10. *Answer 1.* There is required an attention to God, to whom we pray.

11. *Answer 2.* An attention to the thing for which we pray.

12. *Answer 3.* An attention to ourselves, and the disposition of our affections, out of which we pray. For we ought with attention to watch to the intention which we have.

13. Hence it is that he which desires to pray aright, ought necessarily to recollect himself, and to take heed that his thoughts be not distracted, and that his senses do not rove, nor wander.

Question 4. *Whether is such a kind of attention so necessary, that the want of it makes our prayers frustrate?*

14. *Answer 1.* This attention is twofold: 1. Actually, whereby we do distinctly, and constantly attend to everything that we should. 2. Virtual, whereby we continue in the same disposition of attending, wherein we began. The first attention is most laudable, but if this latter kind of attention be used, though it fail in some part, our prayer doth retain its virtues.

15. *Answer 2.* Distractions and rovings are of two sorts, For either they come through our negligence, or want of care, or else they rush into our minds, so that we do unwillingly, and with grief suffer them. The former

kind of distractions turn Prayer into sin, the latter are to be numbered amongst the infirmities of the faithful, which do not shut them out from comfort.

Question 5. *In what sense are we bound to pray continually, or at all times without intermission*, Eph 6:18; 1 Thess 5:17.

16. *Answer 1.* In regard of the disposition of preparation of the heart to pray, we ought to keep it continually: Because we can never without sin leave off, or turn aside from directing our hearts, and desires towards God.

17. *Answer 2.* In regard of the act of Prayer, we ought to take, yea, to catch at every occasion, and opportunity of exercising it. *adialepiws en panti kairw*;, Without ceasing upon every occasion. There is the like phrase used, *2 Sam 9:1*, *Mephibosheth* did eat meat continually at the King's table. And *Luke 2:37*.

Question 6. *Whether is there any Commandment for set times of Prayer every day?*

18. *Answer 1.* There's a general precept, that we serve God all the days of our lives, *Luke 1:75*. That worship of God therefore which fitly may be performed every day, ought no day to be omitted: But such is Prayer, therefore it ought no day to be omitted.

19. *Answer 2.* We are taught in the Lord's Prayer, to pray every day for our daily bread. *Give us this day*. And yet more instantly is the kingdom of God, and the righteousness thereof to be sought, *Matt 6:33*.

20. *Answer 3.* In the Old Testament there was a Law commanding a daily Sacrifice to be offered publicly, *Numb 2:8*. And there was likewise an hour of Prayer, *Acts 3:1*. Now the Sacrifice itself, and the Incense offered with it was a type of Prayer, *Psalms 51:17 and 141:2; Heb 13:15*.

21. *Answer 4.* Godly men have been want to pray daily, *Psalms 55:17; Dan 6:10*.

22. *Answer* 5. This is the common instinct of all those, who have any show of Religion amongst them, as may be seen by the Papists, and the very Mahometans themselves.

23. *Answer* 6. We are daily invited to this duty by many benefits from God: urged by sundry dangers from the enemies of our souls: excited by our own wants, and the necessities of others: and drawn on, and as it were, by a sweet force moved to this exercise daily, by the nature of Prayer itself, wherein we have a singular and sweet communion with God, an exercise of every grace, and refreshment and reparation of our souls.

24. This duty therefore is daily to be performed by everyone, in regard of the precept; and though by reason of the diverse conditions of men's lives, all men cannot perform it in the measure, and manner, yet the thing itself ought not any day wholly to be omitted.

Chapter 15

Of Confession

Question 1. *Whether is Confession necessary in every Prayer?*

1. *Answer* Express and Explicit Confession is not always necessary, as appears by several forms of prayers, which we have approved to us in the Scripture, in which yet there is no direct Confession expressed; yet an implicit, and silent Confession, at least, ought always to be joined with Prayer. 1. Because Prayer is an act of Religion, and so we ought in it to confess our subjection to, and dependence upon God, at least, by a silent acknowledgment. 2. Because humiliation before God, and poverty of spirit, is necessary in Prayer, *Luke 1:53; Jam 4:10; 1 Pet 5:6*. 3. Because we can desire nothing of God properly with true Faith, but we must first acknowledge it to be above our desert and sufficiency. 4. Because both ourselves and our prayers, being defiled with diverse sins, ought not to be presented before God, without a confession of our unworthiness.

Question 2. *When is it requisite that we confess our sins distinctly, and expressly?*

2. *Answer* Whensoever our consciences are burdened with the guilt of sins, and we seek the remission of them, that our consciences may be unburdened, *Jer 3:8; Prov 28:13; Ps 32:5*. The reason is, 1. Because we cannot seriously, and as we ought, desire the remission of our sin, unless we be first affected with the sense of them. Now a pious confession doth demonstrate this sense, by our laying of our sins open, and doth fasten it deeper, by our ripping them up. 2. Because God in his Word hath passed judgment concerning sin and sinners, and will not remit that judgment by condemnation, unless it be first acknowledged as just, by sinners themselves, and be in a sort passed in their own consciences, *1 Cor 11:31*. God will therefore have us to accuse, convince, and condemn ourselves of sin, in our confessions, that so we may not be enforced to undergo accusation of the Devil, and the sentence of God's wrath, *If thou thy self be thy accuser, and God do set*

thee free, what will the Devil be but a slanderer, Augustine. 3. Because the confession of sin gives unto God, both the glory of his justice in judging, and of his mercy in pardoning, *Neh 1:33; Ps 51:6; Dan 9;* and so of its own nature makes way for our reconciliation with the Lord, whom we have offended, as it is to be seen also amongst men, *Gen 41:9.*

Question 3. *What conditions are requisite in this Confession?*

3. *Answer 1.* It ought to be naked without any manner of hiding, or covering, *Prov 28:13.* For though in the committing of sin, it is better to hide it than to declare it, *Isa 3:10;* Yet in confession, all is to be opened unto God, and nothing to be concealed.

4. *Answer 2.* It ought to be humble, with the submission of our souls to the judgment of God, which is due unto our sins, and so with grief and detestation of sin, as it were in dust and ashes, *Job 42:6;* And with shame of face, *Ezek 9:6,15; Dan 9:7-9.* If this condition be wanting, the declaring of our sins is not a confession, but rather a profession.

Question 4. *Whether it be necessary that we confess our sins in particular, and by name?*

5. *Answer* Such sins as are grievous and known, are particularly to be confessed: But it is enough to confess others generally, *Ps 19:13; 1 Sam 12:19,21.*

Question 5. *Whether, and how far, is Confession of sins also to be before men necessary, that our prayers may be acceptable to God?*

6. *Answer 1.* Whosoever seriously doth confess his sins before God, he also will be without doubt always ready, in some sort, to confess the same before men to the glory of God's mercy, *Ps 32:6.* Yet, this is not always required in particular. For those sins which are known to God only, are ordinarily to be confessed only unto him. For seeing Confession of its own nature tendeth to the taking away of the guilt of sin, and to the removing of the punishment which was inflicted upon the commission of sin: It hath of itself no use, but only to ward him that is offended by the sins and that knows them.

7. *Answer* 2. Yet by accident it may fall out, that those sins which are known to God only, ought to be laid open before men. 1. When the glory of God in any singular way seemeth to require this, *John 7:19*. 2. When our own necessity persuadeth to it, that is, when we do judge the particular counsel and comfort of this, or that man about our sins, to be profitable for us, *Acts 10:18; James 5:16*.

8. *Answer* 3. But those sins which are publicly known, ought also publicly to be confessed. Because to all those to whom any hurt doth come by the contagion of an evil example, notice should be given of the repentance and amendment of the sinner that hath done the hurt. The desire of the glory of God, and of the salvation of men, must needs constrain the faithful to this duty, *Acts 19:19; 1 Tim 5:20*.

9. *Answer* 4. Those sins wherein we have done any singular and notable injury, to such and such a man, must be confessed singularly unto him, if it be possible, for the renewing of that bond of charity which was broken through our default, *Matt 5:23,24*.

10. *Answer* 5. Public confession also before the Church is necessary, after the commission of a sin publicly scandalous, *2 Cor 2:6,7*. This is grounded upon the same reasons with the former, and moreover is due unto that Ministerial judgment, which Christ doth exercise in the Church, and by the Church, *Matt 18:17,18*.

Chapter 16

Of promise made to God in Prayer

Question 1. *In what thing doth such a kind of promise consist?*

1. *Answer* 1. Essentially it consisteth in an holy purpose, represented before God, *Ps 119:30,57*.

2. *Answer* 2. In that representation there ought to be contained a will to bind ourselves, such as in an oath, *Ps 119:106*.

3. *Answer* 3. There ought also to be added an expression of this will, *Gen 28:20,21,23*.

4. *Answer* 4. The solemn expression of this will, doth chiefly agree to greater occasion and affections: when we are either in great troubles, out of which we do desire to be freed, *Ps 66:14*. Or when some great cause of joy falls out through the singular favor of God, *Ps 118:27*.

Question 2. *Whether is it necessary that such a promise be always made to God in prayer?*

5. *Answer* It is required at least implicitly, in respect of the purpose of the Will. Because to desire anything from God, without a purpose to endeavor with our utmost power for the obtaining of it, or without a purpose to glorify his name for the granting of our petition: and to praise God in words, for the benefits we have received from him, without a purpose to yield honor unto him in our actions: or lastly, for us to represent our well before God, to be regarded by him, without purpose of observing his will, and of living answerably to such an action, all this would in some sort be nothing but to mock God.

Question 3. *What kind of things are to be promised to God?*

6. *Answer* 1. Not an evil action, nor anything that is vile and abominable, *Deut 23:18*.

7. *Answer* 2. Not things impossible, inevitable; nor those which through the calling or strength bestowed upon us by God, we cannot, or are not fit to perform it, *Numb 30:3,4*.

8. *Answer* 3. All those things are to be promised which are commanded us by God, which yet ought to be understood so far, as they may be performed by the grace of God, without special privilege. For it is not lawful for us simply to promise that we will abstain from all sin. Although we ought to promise all care and diligence, to the utmost of our power, by the grace of God, for the avoiding of all sin, and the following after everything that is good, *Ps119:106*.

9. *Answer* 4. All those things likewise are to be vowed, which although they be not enjoined unto all, yet all circumstances being considered, may be means unto us either of honoring God, or of a better observing of his commandments.

Question 4. *In things that are good and commanded, how can there be by our promise and vow a new obligation added unto that obligation which lies upon us, by virtue of the Law of God?*

10. *Answer* There is not properly hereby a new obligation added, neither is the former in itself augmented, but it is more acknowledged and received by us: passively we were bound as much before, but by an active renewing of this bond, it is more strictly applied unto us by ourselves.

Question 5. *Whether may things not commanded be the object and matter of a vow?*

11. *Answer* 1. If they be simply considered, as indifferent, they ought not to be vowed unto God: Because so they have nothing in them convenient, profitable, or fit to promote the honor of God.

12. *Answer* 2. *Yet as they are means to some good end, whereby God is glorified, they may, being rightly ordered, be a fit object of a vow.*

Question 6. *What kind of obligation is brought upon us by such kind of vows?*

13. *Answer* If the vow be lawful, the obligation is most strict. Because the bond of Religion is contained in the vow: and so that which before was free, is now, because of the vow made, in some sort, the due worship of God. For although the subject matter of the thing which is vowed be of itself indifferent, and be directly to that religious honor which we owe to God. The breach therefore of such a vow, is a profane perfidiousness against God. It is perfidiousness, because the promise is not performed; and profane, because the promise was made unto God, and doth pertain to his honor.

Chapter 17

Of mental and vocal Prayer

Question 1. *Whether is it sufficient to pray with the heart and mind?*

1. *Answer 1.* It doth suffice to the essence of prayer: because the virtue of Religion which is exercised in prayer may be put forth in an internal act, although no external act be added to it, *1 Sam 1:13; Neh 2:4*. God also sees the internal act, though it be expressed with no external sign, *Psa 139:4*

2. *Answer 2.* But it is not always sufficient for the discharging of his duty, that prayeth: 1. Because god is to be glorified, and to be religiously worshipped by us, not only with our souls, but also with our bodies, and so with our voice, *1 Cor 6:20*. 2. Because although the internal act may suffice to the brief ejaculation of our desire, yet it is difficult to hold on in a continued representation of our desires before God, unless the outward man also be withdrawn from other things, that it together with the inward may attend unto this duty. 3. Because the voice coming from the heart, is heard again, and recoileth upon it, so that it is a mean of exciting, continuing, and increasing that holy affection from whence it springeth. 4. Because we must often pray with others, which are edified by benefit of our voice, and are admitted to the participation of the same prayer with us.

Question 2. *What sort of attention is required in vocal Prayer?*

3. *Answer 1.* The principal attention ought not to be about the words and voice. 1. Because they are only the adjuncts of prayer, and may in the same manner be used of him that doth not pray as by a fool, one asleep, a child, one that doth but play. 2. Because in such an attention there is a greater regard had to our own vain glory, than to the glory of God. 3. Because by this means, that internal affection in which the essence of Prayer consisteth is not promoted, but hindered, lessened, or quite taken away.

4. *Answer* 2. Yet some attention is required, even to the Words. 1. That they be decent, lest something be intermingled, that is unbecoming God, or his worship. 2. That the speech, as much as may be, may be such as the Holy Ghost teacheth, *1 Cor 2:13*. 3. That they be not uttered after the manner of men, but be clothed, as it were, with a spiritual habit, agreeable to the nature of the thing. 4. That if we pray with others, a care be had to their edification.

Question 3. *What using of many words is that which is forbidden? Matt 6:7*

5. *Answer* 1. All long Prayers are not forbidden, for Christ himself was wont sometimes to spend all night in prayer, nor all doubling of the same Petition; for Christ also hath approved that by his example. *Matt 26:44*.

6. *Answer* 2. But there is forbidden, 1. An affectation of prolixity, and much repetition. 2. An estimation of such things, as if they were of force to procure audience. 3. That prolixity and repetition which comes not from the abundance of inward affection, but from the want of it.

Question 4. *Whether a certain and prescript form of words is to be used in Prayer?*

7. *Answer* 1. That this is sometimes lawful, is evident from the approved practice of the Saints; which the Scripture commends unto us in their prescript Psalms, and forms of blessing.

8. *Answer* 2. It is also profitable and necessary for some to follow such a form, though out of a Book, 1. Because there are some believers so ignorant, that they are not able to express their desires in any sort in fit words.

9. *Answer* 3. Others there be, who though they can do it, so as may suffice for themselves in private, yet if they be to pray with others, they are either destitute of ability, or of a freeness of putting it forth. 3. There are some also to whom it may be profitable in their meditations and prayers, to be ruled, as it were, by such a mean as this.

10. *Answer* 4. Yet no man ought to rest contented in such a kind of praying, but rather that he may be able to express his mind before God,

without such an help. 1. Because a prescript form, while it doth not directly follow our inward affections, but lead them, doth less perfectly perform that which is in the nature of prayer. 2. Because all those particular things which we have need to go to God for, cannot be contained in a prescript form. 3. Because even as we are praying, God is wont to stir up special affections in our hearts, which are often hindered, and extinguished, if we always keep to a prescript form. 4. Because by this reason, sloth and lukewarmness creeps upon us, and deadness in prayer; so that our form is used out of custom only, and for a form.

Question 5. *Whether the Lord's Prayer be a form prescribed for us, and to be observed by us?*

11. *Answer* 1. Christ in teaching us that prayer, would not prescribe us a form of words constantly to be observed: but an example or pattern, according to which we are to direct our Prayers. This is evident enough from this, that we never read that the Apostles used that Prayer.

12. *Answer* 2. It is not expedient to stick to this form. 1. Because we ought often to pray, more particularly, as occasion is offered. 2. Because by this means, it is become among the Papists like a charm. 3. Because so we shall make no proficiency in the spirit and gift of praying.

Chapter 18

Of the gesture of Prayer

Question 1. *Whether in every Prayer there be some care to be had of the gesture of the body?*

1. *Answer 1.* In short ejaculations of our desires before God, the outward gesture, neither can be attended, nor hath any use, further than it doth really, and without a direct intention of its own accord, follow the inward motion of the mind.

2. *Answer 2.* In secret Prayer which is known to God only; yet in the presence of others, gestures and outward sign ought as much as may be, to be hid, *Neh 2:4*; Lest we give cause to suspect of hypocrisy, or affectation of vain glory, with the Pharisees, *Matt 6:5*.

3. *Answer 3.* In private solitary Prayer, some care of the gesture is profitable for ourselves, because as by the voice, so by the gesture and habit of the body, affections are excited, supported, and continued, *Dan 6:11*.

4. *Answer 4.* In Prayer with others, whether private or public, there must be stricter observation of gestures and signs, because of others: partly, least we give them occasion to suspect us guilty of carelessness, or disturb them any way, or offend them; and partly, that we may help their Devotion by our example, *Ps 95:6*.

Question 2. *What gesture is required?*

5. *Answer 1.* Gestures in general ought to be such, as may in an holy manner express the inward motions of the mind.

6. *Answer 2.* Because in every Prayer there is required singular humility, therefore the common gesture of solemn Prayer, ought to be agreeable to this dimension, as the uncovering the head, and for the most part, bending the knee, bowing of the body, or standing upright.

Sitting by itself is not gesture of praying, because it expresseth no reverence, nor is approved in Scripture.

7. *Answer* 3. Because also in every Prayer, our desire is directed to our heavenly Father, with confidence and hope; therefore the lifting up of the hands and eyes is decent in every solemn Prayer.

8. *Answer* 4. Other particular singular gestures in Prayer with others, are not to be used, for the causes before spoken of. In private Prayer they are not so much to be affected, as to be admitted according to the motion of the mind.

Question 3. *What use is there of covering the face in Prayer?*

Answer No other but to prevent occasions which may be insinuated by the eyes, or to conceal those singular gestures which sometimes are unnecessary for us, but would seem fond, or hypocritical to others. Except on these occasions, the covering of the face doth rather belong to women, than men.

Chapter 19

Of Singing

Question 1. *What use hath Singing above the ordinary pronunciation?*

1. A. 1. It brings a kind of sweet delight to godly minds, *Ps 104:34*.
2. 2. It hath a more distinct and fixed meditation, *Ibid*.
3. 3. It hath a more copious and ample profession of Piety, *Col 3:16*.
4. 4. It hath more command of mutual edification, if it be with others, *Eph 5:19*.

Question 2. *Whether singing do equally agree to the mind in trouble and in joy?*

5. A. It doth more properly agree to joy, *James 5:13*; because of the sweet dilation of the heart, which it makes a show of yet it well agreeth to the profitable recording of past sorrow, as appears by these Psalms which are called Penitential; and sometimes to the removing of sorrow, *Prov 25:20*.

Question 3. *How are we to sing those Historical Psalms which belong to other persons, and times.*

6. A. 1. If we so meditate of them, that we reap consolation, and hope from them, *Rom 15:4*.
7. 2. To this end, we ought in our thoughts to put on, as it were, the person, either of them, or whom those Psalms were composed, or of them who composed them, that whatever is spoken there, we may, in some sort, take it as spoken to ourselves.

Question 4. *How may we sing those Psalms aright, which contain dire imprecations in them?*

8. A. 1. We may upon occasion of those imprecations meditate with fear and trembling, on the terrible judgments of God against the sins of impenitent persons.

9. 2. We may thereupon profit in patience, and consolation, against the temptations which are wont to arise from the prosperity of the wicked, and afflictions of the godly.

10. 3. We may also pray to God that he would hasten his revenge (not against our private enemies, but) against the wicked and incurable enemies of his Church.

Chapter 20

Of Petition

Question 1. *How are spiritual things to be asked of God?*

1. A. 1. All things are to be asked in that manner, in which they are promised. Therefore spiritual good things, as they are necessary to salvation, are absolutely to be desired; because they are absolutely promised to believers and penitents, *Luke 11:13*.

2. 2. Those spiritual good things which admit degrees, cannot absolutely in every degree be desired: because the things themselves, not the degrees of them are absolutely necessary, and absolutely promised by God, *2 Cor 12:8,9*.

3. 3. Yet we ought absolutely to desire that measure of grace which is necessary for us, to the avoiding of crimes, or scandals, and to the keeping a good Conscience, *James 1:5,6; 1 Cor 10:13; Ps 19:14*.

Question 2. *How are temporary things to be asked of God?*

4. A. 1. Temporary good things are only secondary objects of our hope: namely, as they tend to spiritual blessedness: which because it is not certainly known to us, therefore we cannot desire them with that strength of hope in particular, with which we desire things spiritual; neither ought they to be desire with so ardent and fervent an affection, but with a secondary and more remission, *Matt 6:33*.

5. 2. As we may hope that temporal good things will profit us to salvation, and turn to the glory of God, so far we may beg them, *Pet 4*.

6. 3. Such a petition is not formally conditional, neither in words nor sense: Because as a conditional assertion, affirms nothing certainly of the antecedent, so a conditional petition desires nothing.

7. 4. Neither is it a general Petition only, that God would deal with us as he sees fit, and expedient to his glory, and our salvation. For so a sick

man should no more desire freedom from sickness, than the continuation and increase of it.

8. 5. It is therefore an absolute Petition, but yet with a submission to the wise ordering of God, either expressly, or tacitly.

Question 3. *Whether may all our Lawful desire be represented to God in a Petition, to have them fulfilled?*

9. A. 1. In no sort; for some desires are lawful; the contrary of which is to be chosen, *Phil 1:23-25*. Some lawful desires also are so light, that they ought not to be commended to God: such as is the desire to win in play.

Question 4. *For whom are we to pray?*

10. A. 1. For all, and every person alive we may pray in some sort, because some goodness of God extends to all. *1 Tim 4:10*.

11. 2. We cannot pray for all men collectively, that they may be saved; because it is manifest to us out of the Scripture, that all are not to be saved.

12. 3. Yet we may pray for every one in particular, that they may be saved (unless extraordinarily there happen something to hinder) because we are bound by the law of Charity to hope well of every man.

13. 4. We may and ought to pray for spiritual good things for them, from whom we justly desire that temporal things may be taken, while they may hurt themselves or others with them. And so we are to pray for the potent enemies of the Church.

Question 5. *Whether are we bound to pray altogether in the same manner for others, as for ourselves?*

14. A. We may, and ought to do it with the same charity; but with the same faith and hope we cannot: because we do not so properly by Faith apprehend and apply the promises of God to others, as ourselves.

Chapter 21***Of Fasting***

Question 1. *What kind of Abstinence is required in a religious Fast?*

1. A. Greater abstinence is required, than the common law of temperance prescribeth. For Temperance ought to be perpetual; but Fasting is extraordinary, and upon special occasion.

2. 2. This abstinence must not only be in meat and drink, but also in all other things that tend to the pampering of the body, *Dan 10:3*.

3. 3. This Abstinence is to be such and so great, that thereby we may be made fitter for extraordinary humiliation, *Ezek 8:21*.

4. 4. Now because all and every one are not of the same temperance and constitution: therefore this fitness for religious humiliation bringeth home variety of abstinence: so that that degree of abstinence which is profitable and necessary for one, would be an impediment to another, neither can any particular rule be given for all and every man to observe in that degree and measure of abstinence.

Question 2. *In what doth the religion of a Fast consist?*

5. A. 1. A religious Fast differs from a natural and civil Fast in this, that it is commanded by Religion, that is, it doth directly and immediately tend to the worship and honor of God.

6. 2. Yet it is not so referred to the worship of God, that it is part of worship, but only as a means whereby true worship is promoted.

7. 3. In the New Testament it is not properly a mean of worship, either because it doth anything, or signifieth anything by institution, either before God, or men, but as it doth fit for the extraordinary exercise of worship.

8. 4. It fitteth principally by removing those impediments, which are repugnant to the extraordinary calling upon God.

Question 3. *Whether it be lawful publicly to appoint such Fasts?*

9. A. Not at man's pleasure, because there is nothing religious which depends altogether upon man's wit; but upon an extraordinary cause, to call men to the extraordinary invocation of God, is both lawful, and pious.

Question 4. *For what causes principally are the Fasts of the Papists to be disallowed?*

10. A. 1. Because certain set times, returning in course, are appointed for Fasting, which is repugnant to the nature of an extraordinary exercise, that depends upon a special occasion: so that it brings in the form of a Fast, without the force and power of it.

11. 2. Because they do sometimes prolong those times beyond the space fitting, either for an extraordinary duty, or the abstinence of Fastings, as in Lent; whence also that form of Fasting is made more vain.

12. 3. Because at those times they make a certain choice of meats, which is both ridiculous while they abstain from flesh, and use wine and junkets: O impious! Because they abstain from flesh, as if it were for that time unclean, which is the doctrine of Devils.

13. 4. Because they obtrude those times, and this choice of meats upon the whole Church by human Laws that bind the Conscience; and establish them with more rigid and severe punishments, than the Law of God.

14. 5. Because they place worship in the abstinence which they prescribe.

15. 6. Because they attribute satisfaction and merit to their Fasts.

Chapter 22

Of an Oath

Question 1. *Whether an Oath be lawful for Christians?*

1. A. 1. It is evidently lawful of its own nature, 1. Because it is not of its own nature intrinsically evil; for it contains nothing but the confirmation of our testimony, by desiring the testimony of God. Again, if it were intrinsically evil, it should never have been lawful: whereas yet no Christian will deny, but it was lawful under the Old Testament.

2. 2. In the Old Testament it was no part either of the Judicial or Ceremonial Law, because it hath nothing proper to the Jews: therefore it was of moral right, which pertains to Christians as well as to the Jews.

3. 3. Because there can be no reason given, why it was lawful of old to swear, which takes not place as well among Christians.

4. 4. Because there are laudable examples of the use of an Oath in the New Testament, *2 Cor 1:23; Rev 10:6*.

5. 5. When Christ forbids to swear at all, *Matt 5:34*; he simply forbids those forms of swearing, which he there nameth, and such like: as also to use any Oath in familiar talk, or but upon necessity; because the Jews thought the third Commandment was not broken in that manner, but only by forswearing, *James 5:12*.

Question 2. *Whether it be lawful to swear by the creatures?*

6. A. 1. The Popish sort teach that a man may swear by the creature, in a double respect, by unreasonable creatures, specially if they be consecrated and dedicated to God, in order and relation to God: and by some reasonable creatures, as the Angels and Saints in heaven, absolutely.

7. 2. Some also of our Divines, although they condemn that absolute way of swearing by the creatures, yet they admit a relative way, out of *Matt 5:34 and 23:16*.

8. 3. But neither of these opinions is to be admitted; For although creatures may be named in swearing, *2 Cor 1:23*; yet they may not absolutely be respected, without Sacrilege and Idolatry, as appeareth from the nature of the thing. Neither can they be relatively used in the place of God himself without sin.

9. 1. Because we have no approbation of such kind of forms of swearing in Scripture. For Christ, *Matt 23:16*; doth not approve those former, as if they were to be used, but only shows that being used, they do bind. The Apostle, *1 Cor 15:31*; doth not properly swear, but proves that he was obnoxious unto death, and *1 Tim 5:21*, he calls the Angels to be witnesses, as men that are present may be called by a bare obtestation.

10. 2. Because to swear by the creature with relation unto God, is religiously to invoke the creature, in reference unto God. But this is condemned in Scripture, by the consent of all our Divines.

11. 3. Such forms are scandalous, both to such as do swear, and the like sort, after the example of others, without distinguishing a relative Oath from an absolute; and to the swearers, who cannot discern when one swears lawfully, and when not.

12. 4. Such oaths diminish the reverence which is to be used in swearing, and so cause them to be too familiarly and rashly used, even by those which are not profane, as we may see in the Jews.

13. 5. Heretics were the first authors of these forms in the Church of God, who also were upon that ground, condemned. *Elixai* (a follower of the Heresy of the *Ossenes*, in the time of *Trajan*) taught, that it was lawful to swear by Salt, Water, Bread, Earth, Heaven, Sky, Mud; whom *Epiphanius* confuting, *Lib. 1*, proves, that we must swear by God alone, according to the Law; *Thou shalt have no other gods but me*. And of the *Manichees*, among other their novel Doctrines, it is reported by *Augustine*, *Lib 19, Contra Faust, cap. 22*; that *they sware often, and without any scruple, by the creatures*.

14. 6. In the Civil Law such kind of forms are condemned by the best Interpreters, *Wesembec. Lib 12. tit. 2*. The Emperors *Arcadius* and

Honorius in the Book, *Si quis major, Cap. De Transactionibus*, thus spake.

Objection What is to be thought then of those forms of Oaths, in which mention is made of the *Soul, Life, Salvation, Death, Damnation, etc.*?

15. *Answer* In these forms of execration, men swear directly by God himself: and by these additions, they effectually show that they offer themselves to the severe judgment of God, to deprive them of those best things they have, or to afflict them with the greatest evils, if they make not good what they say. But when the attestation itself is made by a creature, it can by no means be excused

Question 3. What are we to think of those usual forms, in Faith, in Truth, on my Conscience?

16. *Reason* They are not Oaths, because they add not a new attestation to the confirming of a Testimony, but only declare it to be serious, deliberate, sincere, and certain. Yet from such forms as have the Particle, *By*, in them, with reference to the creature, we are to abstain, as from that which hath an appearance of evil, and is scandalous.

Question 4. *What is to be thought of that form, in which the Sacrament, or some such thing is named, in way of an Oath?*

17. *Answer.* Beside the common sin, which is always committed in swearing by creatures, there is also a Superstitious opinion concerning such things, or at least, a kind of partaking in that Superstition.

Question 5. *Whether is it lawful in swearing to use Amphibology, or Equivocation?*

18. *Answer* 1 Equivocation is used in an Oath two ways, First, when the words themselves which are used are of a doubtful sense, and so are meant one way by him that sweareth, and taken otherwise by others: As if a French-man, called in Latin *Gallus*, being questioned with about his Country, should swear he were no *Gallus*, meaning no *Dunghill-Cock*, as the word also signifies.

Secondly, when the words themselves which are used, have a plain meaning, but by a tacit restriction, or interpretation, which one keeps to himself in his mind, they are changed into another sense: as they say, that *Fransiscan Monk* did, who being asked which way a Murderer had fled that passed by him, putting his hands into his sleeves, answered, he passed not that way; meaning, that he went not through his sleeves.

So also, many of the Jesuits do maintain, that a Priest being asked, whether he be a Priest, if he be not asked by a Judge, or have a cause to dissemble the truth, may lawfully answer, that he is no Priest, so that he understand that he is no Priest of *Baal* or *Isis*, or that he is no Priest to tell another so. The former may be called *Verbal Equivocation*, the latter *Mental*.

19. A. 2. *Mental Equivocation* cannot be used in an Oath without a grievous sin.

First, because in an Oath we testify something unto others, in the most solemn manner that may be; but when we signify no certain thing in our words, but something feigned, or dissembled; then we do in intention testify nothing unto others: and so the nature of an Oath is by this dissimulation violated, and quite overthrown in the main foundation of it.

Secondly, because this mental Equivocation is a direct and manifest lie, because there is in words a testimony given both against the mind and conscience of the witness, and against the thing itself.

Thirdly, because he goeth about by his testimony to work a belief of that which is false in the hearers; which is not only to suffer them to be missed and deceived, but directly to mislead and deceive them.

Fourthly, because it is a great injury to, and provocation of God, to bring his testimony, though feignedly, to prove a falsehood; and therefore that outward Oath is taken upon a grievous lie, with a great mockery of God's testimony which is called upon.

Fifthly, because by this means, a door is opened for the cherishing of all manner of lies. For there is nothing (as *Azor. Jes.* observeth) so false, but may be cleared from being in any sort a lie, if we do but reserve something in the mind, according to our pleasure. For we might,

whatsoever anybody desires of us, though we have it by us, deny that we have it, understanding, *to give it to them*: whatsoever we have done, spoken, or thought, or purposed; we might say, when we are asked about it, we have not done, spoken, thought, or purposed it, namely, in this sense, *to tell it to you*.

Object. Of the speech uttered by the mouth, and the reservation we keep in mind is made but one compound, and total proposition, in which there is no falsity. As when a Mass-Priest affirms in words, that he is no Priest, and understands, *to tell it to another*. Now it is free for a man to compose such a proposition of *Vocal* and *Mental* terms.

20. *Ans.* Although such mixed propositions may be admitted, when a man is meditating of anything by himself, or when we have to do with God alone; because God and our spirit understand that which is in our mind, as well as if it were uttered by words: yet they have no place in giving testimony before men; because the mental reservation testifies nothing to the hearers; let that reservation therefore, be what it will, such a testimony is a lie; and if it be confirmed with an oath, it is perjury: seeing that which is signified by words, is repugnant to the conscience of the witness.

21. 2. Verbal equivocation is also unlawful in an oath. First, because it testifies no certain thing, and without a certain testimony, that oath at least is vain.

Secondly, because it tendeth not to the end of an oath which is *to end Controversies*, and confirm the truth, *Heb 6:16*; but contrary.

Thirdly, because it deceives and misleads the hearers, which is contrary to the nature of an Oath, *if wittingly I deceive*.

Fourthly, because the affirmation, or denial of the question propounded, if from the Conscience of the respondent, it be not conformable to the sense of him that asks the question, is a lie. For the question itself, in that meaning in which it is propounded, is the sentence to be testified: and the affirming or denial of that which cannot stand with that sense, is a falsity, which if it be against the conscience of him that gives the testimony, it cannot but be a complete lie.

Fifthly, because such an oath that confirmeth a lie, is in respect of the nature of the thing, manifest perjury; and in respect of the intention of the swearer, a profanation of God's Name.

Object. If we be not asked in a lawful manner, or if injury be done to us, it is lawful for us to provide for our own good, so that we speak ambiguously?

22. *Answ.* No injury offered unto us by man, can be any just cause to us of offering injury to the name of God. Now a great injury is done to God in that sin of lying, and much more in that sin of perjury.

Question 6. *In what sense are the words of an Oath to be taken?*

23. *Answ.* In that sense which we judge the hearers to conceive: that is, regularly in that sense which they have in common use of men. Because the signification of words depends upon the use of men.

Question 7. *Whether is it lawful sometime to answer according to the principal and remote intention of the asker? For example, when one city refuseth to admit the inhabitants of another city, which is thought, though falsely, to be infected with the Plague, if anyone coming thence should be asked, whether he came from that City, whether may he upon Oath deny it, either because that City is not infected; or because, if the City be infected, he knows himself to be clear: and so he truly satisfies the principal intention of him that demands the question?*

24. *Answ.* It's not lawful. Because the question is propounded, the Oath required, not about the *End*, which is principally intended, but about that particular mean which seems to belong to that End. Now the question, and the affirmation; or denial of it do together make up one and the same proposition, or axiom.

Question 8. *Whether are the words of an Oath always to be taken strictly, as they import?*

25. A. 1. An Oath, (because of the danger of perjury) is of a *strict, right, and interpretation*, so that it admits not those larger explications, which take place oftentimes in deeds and words of another nature.

26. 2. Yet in an Oath there are to be understood those conditions, which through the received use and custom, are presumed to be conceived of those whom the Oath concerns. For example, First, in all promissory Oaths this condition is understood, *if it shall please God*.

Secondly, in those things which are subject to the power of a Superior, it is to be understood, *if it shall please him also*.

Thirdly, in things so mutable, that they may make their promise unlawful, it is so to be understood, *if they continue in the same state*.

Fourthly, He which swears he will keep the Statutes of any Society, is to be judged to understand, as those Statutes are observed in the approved custom and use of others.

Fifthly, He which sweareth that he will stand to the Precepts or Statutes of any man, or Society, ought to be understood in that sense, that the Oath be not stretched but to those that he might in probability think of, not to those which if the Juror had thought of, it is probable he would not have promised to perform.

Question 9. *Whether every Oath obligeth him that sweareth, to the fulfilling of it?*

27. A. 1. Every Oath binds as far as it is a testimony of a lawful and possible thing, but no further. Hence, first, such an Oath binds, although it be wrested by force, or fear, though it be joined with some injury. For there is a double obligation in every promissory Oath; one to God, another to man. Now although the injury done, takes away the wrong in respect of man doing the injury, because no right is founded upon an injury; yet the obligation made to God remaineth, which without irreverence and injury to God, cannot be both admitted, and then condemned. This is the case of a man constrained by thieves to swear to pay a price for his redemption. Such a one either ought not to swear, or swearing a lawful thing, ought religiously to keep his Oath.

28. A. 2. Although an error about the substance of the thing which is respected in their Oath, or about the proper cause, may take away the obligation of one's promise, which is the case of one that contracts Matrimony with one particular person, supposing her to be another: yet

an error about a circumstance, or an intrinsical, and accidental cause doth not dissolve the obligation. This was the case of the *Israelites* with the *Gibeonites*, *Josh 9*; and is the case of him that contracts Matrimony with a mean, or a poor woman, supposing her to be Noble, or rich. In the first error there was no testimony at all, but in the second there was a lawful testimony.

29. A. 3. A latter Oath against a former honest Oath, or promise, doth not bind: because such an Oath is plainly of its own intrinsical nature, upon supposition or the Former promises unlawful.

30. A. 4. An Oath to commit any sin, or to neglect any duty, doth not only not bind, because an evil thing can receive no force from an Oath; but if it be kept, it increaseth the guilt, because then two sins are committed; one, of that kind which the fact considered in itself is of; and the other against religion, out of irreverence, and abuse of the name of God, as an evil purpose is confirmed by the authority of God.

31. A. 5. That an Oath lawfully taken, though the keeping of it may hinder a greater good, ought to be observed, unless that good be such that it brings a general obligation, and be generally understood as an exception in such a promise.

Question 10. *Whether the Oath of a dead man doth bind his Heirs and Successors?*

32. A. 1. It doth not properly bind under that notion of an Oath: because an Oath is a personal bond. Citizens therefore are not properly perjured, if they keep not the Statutes, which were sworn by their Predecessors, if themselves swear not.

33. A. 2. Yet it doth sometimes bind, in respect of the thing which was the proper cause of the Oath; to wit, if it were after the nature of a contract: which is the case of him, that sweareth he will pay, or do this or that; so that by that means he may enjoy this or that commodity. For his heirs if they will enjoy the same benefit, are tied to keep the same oath.

Question 11. *Whether and how may the obligation of an oath be loosed?*

34. A. 1. No absolution from an oath, properly so called, either by *Dispensation* (which is a plain releasing of the bond) or by *Commutation* (which is the changing of the bond, from one subject matter to another) can be expected from any human Authority. Because the religion of an oath pertains to a *Divine Court*, and therefore is not subject to *Man's Court*. In those doubts which fall out about Oaths, the counsel of such as are skillful, is of good use, but for Authority to loose the bond of an Oath, either wholly, by *Dispensation*, or in part, by *Commutation*, is not committed to any kind or order of men.

35. 2. Yet there may be a making void of an Oath sometimes by Superiors, if in that subject-matter they be Superiors, about which the Oath is conversant. So Parents, Husbands, Masters, Princes, may pronounce as well either the Oaths, or the vows of their Children, Wives, Servants, Subjects, made without their consent in such things as are subject to their power.

36. 3. When the formal reason of an Oath is taken away, the Oath itself ceaseth in regard of the event; which is the case of such as have sworn that they will obey any Lord, or Prince, who afterward ceaseth to be such an one.

37. 4. When the Oath taken, respects only the observance or commodity of man, to whom something is promised, then the obligation ceaseth upon the releasing, or consent of that man to whom the promise was made. The reason is, because the foundation of such a promise ceaseth and by the nature of the thing, there is always included in such a promise a condition, unless the other shall pardon or remit. This is the case of a creditor to his debtor, and such like. But this cannot be extended to the contract of Espousals, because there not only the profit of man is looked at, but the institution of God.

Question 12. *Whether is it lawful for a man to bring him to swear, whom he knoweth, or vehemently suspecteth, will swear against his cause?*

38. A. It is never lawful determinately to desire that he would swear that which is false. Neither is it lawful indifferently to desire that such a one should swear, whether this or that thing be or no, unless upon a necessary cause: because we should both do injury to God, and be a

murderer of his brother. Now there may be a necessary cause for a Judge to require this, at the influence of a Plaintiff, where no other remedy can be used: because then we exact it not in his own person, but in the person of the Plaintiff. And there may be sometime a necessary cause to the Plaintiff of desiring this, when otherwise some great discommodity cannot be avoided. But for a private man, that knows it, privately to require it, there can be no sufficient cause; because no private benefit can come of it.

Question 13. *Whether it may be lawful for a private man to draw him to swear, who, he fears, will swear false, but is in simplicity deceived: For example, Titius knows that Sempronius was not this year at Francquer; he knows also that Caius doth doth merely think that, he saw him this year at Francquer; the question is, whether Titius may desire Caius to swear that Sempronius was not at Francquer this year?*

39. A. This is not lawful: Because though this Oath in *Caius* would be without fault; yet in *Titius* the persuader and advise to it, it would partake of the nature of perjury. He doth not indeed so much injury to *Caius*, as if he should induce him to swear that which he know to be false, but he doth the same injury to God; whose Name he doth wittingly and willingly abuse, to the confirmation of a falsehood.

Question 14. *Is it lawful for a Christian to accept, or require an Oath of him, who he knows will swear by Idols?*

40. A. It is lawful to do this for weighty cause, as *Jacob* did, *Gen 31:53*. First, because the perverseness of the Oath is not respected by him, for whose sake it is taken, but only the confirmation of a testimony, and faith given. Secondly, because it is not simply evil, to use evil to a good end. Thirdly, because he that simply desires an Oath, not such an Oath, doth not so much make use of the perverseness of the Oath, as the common nature of it.

Question 15. *Whether it be lawful for the Judge to exact of the Defendant an Oath touching the crime objected to him; which is called an Inquisitory Oath, or Oath ex Officio?*

41. A. It is not lawful at all, in a crime that is altogether secret. For God only judgeth of secret things.

42. 2. It is not lawful to give a man an Oath, whereby he should be compelled to accuse himself. First, because it is against nature, that a man should bring a punishment upon himself. Secondly, because by this means many would be brought to forswear themselves.

43. 3. Though there be an accusation going before, yet it is not lawful to require such an Oath of anyone, as a probation, because all judgment ought to be founded in Witnesses, and such arguments as have the force of a testimony, *Deut 15:19; 2 Cor 13:1*.

44. 4. In case of an infamy going before, or a probation not sufficient, and the want of a full one; a man may be admitted to an Oath of purgation, if he shall offer himself to it, *Exod 22:11*; but he cannot be compelled.

45. 5. If the fault be notorious, any man generally may, even with the religion of an Oath, be asked concerning the author, *Deut 21:7*.

Object. 1. It was lawful to adjure a wife suspected, *Numb 5:19*.

46. A. This was a singular law, of an extraordinary disposition, granted because of the hardness of the hearts of the Jews, as also the divorce of a woman that was not an Adulteress.

Object. 2. *Joshua* required of *Achan*, that he should acknowledge his fault, *Josh 7:19*.

47. A. After accusation and judgment, he only persuades to confession.

Object. 3. Our Savior answered to the High Priests adjuration, *Matt 26:63,64*.

48. *Answ.* First, not because he was lawfully adjured, *John 18:20,21*. Secondly, No otherwise than he did to *Pilate* without adjuration. Thirdly, Not to confess his fault, but to bear witness to the truth, *John 18:37*.

Chapter 23

Of a Lot

Question 1. *How may a Lot be lawfully used?*

1. A. 1. Such a Lot as is cast to find out what is lawful or not, is in no sort to be permitted. Because the Law of God is a mean appointed by God to show men the rule of life; neither did he ever reveal his will to any by Lot.

2. A. 2. A Consulting, or a Dividing Lot, used to find out an hidden truth that is past, or some event that is to come, cannot be lawful, unless it be by Divine inspiration. Because this is an extraordinary mean, and so hath not an ordinary rule, nor may it be used without extraordinary direction, without rash tempting of God.

3. A. 3. A Divisory Lot, which is used to determine anything *de facto*, may be lawful, or unlawful, according to the circumstance wherewith it is clothed. It is unlawful, First, if it be done out of an ill intent, expecting the deciding of the Question, either from Fortune, or from any other cause, but by the providence of God. Because then it is either a mere vanity, or hath Superstition mixed with it. Secondly, If it be done without just necessity, or if other ordinary means of God's providence be omitted. For then it hath rashness mixed with it, and belongeth to the tempting of God. Thirdly, if it be done in an under means, either with fraud, or without due reverence to God's providence. It is lawful: First, if it be done out of a right intention, seeking direction from God. Secondly, if in a case of necessity, when a better means cannot be used to take away the doubt or difficulty. Thirdly, if in a due matter, where there is no danger of injustice: because we have the decision of such questions in the word of God. Fourthly, if with due reverence, so that that be yielded, to which the lot determines, as coming from Divine providence.

Question 2. *What is a just cause of casting a divisory Lot?*

4. A. When there is no other means to avoid some great discommodity. Now the greatness of the discommodity sometimes depend upon the

weight of the thing itself; as when it is put to Lot, which among fit ministers, ought to stay in the City in the time of the Plague. And often it depends upon the affection of men: as when among companions that are every way equal, the Lot is cast for the taking away debate and discord.

Question 3. *When Lusory Lots, or those plays which consist of Fortune, or mere chance, be lawful?*

5. A. Such a kind of Plays, whether they merely depend on Fortune, as Dice players, or do principally depend on it, as Cards and Tables are in their own nature unlawful. First, because that ought not to be turned into a play, which in its own nature hath a singular respect to God's special Providence. But a Lot of its own nature, doth respect the determination of the Question, from the special providence of God. For mere contingency of itself, hath no aptitude, for the determining of any question. Neither can anything beside mere contingency, be respected in a Lot, without the special providence of God, or the help of the Devil, or of some feigned Deity in the directing of that Contingency. Secondly, because in such kind of plays, the nature of the Lot gives occasion to many sins, as to a blasphemous recreation, and cursing of Fortune, when the Lot is cross: a praising of one's good Fortune, when the Lot favoureth: and a pertinacious contention because of the expectation of better fortune.

Question 4. *What is it to be thought of public Lotteries, wherein many Prizes, or rewards, are proposed to be gotten by Lot?*

6. A. 1. They might haply be so ordered, that they might be lawful. Namely, if there were any need of a contribution to some pious use: and to avoid discommodities, the business should be permitted to Lot who should distribute: and these also which cast the Lots, should only venture that which they would not willingly give, and so come to the Lottery, not out of hope of gaining, but out of an intention of bestowing something.

7. 2. As they are now used, they seem to be unlawful, because they only aim at gain, by fraud and flattery, and give an occasion to many evils.

Chapter 24

Hitherto concerning the first Commandment; In the second, first of the Church

Question 1. *Whether is a Believer bound to join himself to some certain particular Church?*

1. A. 1. Yes, by all means. First, in respect of God's Institution, *Matt 18:17*; in which there is not only the necessity of a Precept, but also of a Mean.
2. 2. In respect of the presence of God and Christ, *Rev 1:13*. For if we would approach to God, we must join ourselves to that Society, where God is in singular manner present, so that he may be found of those that seek him.
3. 3. In respect of the glory of God, which by this means is publicly promoted, and propagated. For as the Name of God in the Old Testament, was placed at *Jerusalem*, so also is it now, in the Ecclesiastical Assemblies though not in this or that place.
4. 4. In respect of the Covenant and promise of God: For those which are in the Church, are as it were directly under the blessings of God, to have them poured upon them, *Psa 65:5 and 133:3*.
5. 5. In respect of our profession, because otherwise it cannot be avoided, but those signs will hardly be discerned, whereby Believers are distinguished from Unbelievers, *1 Cor 5:12*.
6. 6. In respect of mutual edification, which followeth of itself, upon the combination of Believers, *Heb 10:24,25; 1 Cor 11:17 and 12:25,27; Rom 1:12*.

Question 2. *To what kind of a Church ought we to join ourselves?*

7. A. 1. To none but a true one, that is, Professing the true Faith.
8. 2. Of true ones, we ought to choose the purest as far as we are able.

9. 3. Although we may join ourselves to one, in which many defects are necessarily to be tolerated, yet not to one in which we must of necessity partake in any sin, *Eph 5:11*; neither is it lawful to adjoin ourselves to any Church, with a mind, by our silence, to cherish any of its defects, but that (as far as we may with edification) we may do our endeavor to take them away.

Question 3. *Whether we may communicate with such a Church, as doth tolerate the wicked, and oppose the good?*

10. A. 1. The tolerations of any notorious crime, is a grievous sin in a Church, *Rev 2:0*; and of its own nature tends to the corruption of the Church, *1 Cor 5:6*.

11. 2. It doth pollute the Communion in itself, to these wicked ones who are tolerated, and to those also which are the causes of that toleration, *Hag 2:3*.

12. 3. All those participate of this pollution, which do not endeavor, as much as in them lies, to remove scandals, *1 Cor 1*.

13. 4. That mixture which doth arise from this toleration, doth diminish the consolation and edification of the godly.

14. 5. All men ought therefore by all lawful means to endeavor that they may live in those Churches, where the *Precious is separated from the vile*, *Jer 15:19*.

15. 6. Yet from such a Church, in which some wicked men are tolerated, we must not presently separate, 3 *John 9:10,11*; First, because it may be the error or infirmity of the Church. Secondly, because patience and long-suffering is to be exercised toward a private brother offending, *Gal 6:1*; much more towards a whole Society of Brethren, or a Church. Thirdly, because by the rash departure of the godly the correction of the evil ones is not promoted, but hindered. Fourthly, Because oft times there cannot be a departure made from such a Church, to one more pure, without grievous discommodities; which must be avoided as much as we can, without sin: yea sometimes they make an affirmative Precept to cease to bind, which otherwise could not be left undone without sin.

16. 7. If anyone either wearied out with unjust vexations, or providing for his own edification or for a testimony against wickedness, shall depart from such a Society to one more pure, without a condemnation of that Church which he leaves, he is not therefore to be accused of Schism or of any sin.

Question 4. *Whether it be lawful to continue in that Church, where the power of removing Scandal, and purging out the wicked, is wanting?*

17. A. 1. The power itself, for the right of it, or in regard of the first act of it, cannot be separated from a true Church, because it doth immediately and necessarily flow from the very essence. For it is contained in that covenant whereby Believers are joined into a Church.

18. 2. The use of the power cannot be taken away, without the grievous fault of them who take it away, and the great injury of them from whom it is taken.

19. 3. Neither ought the Church to rest in this, that it seeth itself unjustly oppressed by others: for it belongs to the duty of the Church to maintain the Liberties which are granted to her by Christ.

20. 4. Yet if Believers contending for their liberty cannot procure this right in that part, nor without most grievous discommodities depart to a more pure Church, and do keep themselves from the approbation of sin, and study likewise to make up that defect, as much as they can, they sin not if they join themselves to such a Church, or continue in it.

Question 5. *Whether it be lawful to stay in such a Church, where some of the Ordinances of Christ are wanting, and in the room of them some of men's constitutions brought in?*

21. A. 1. The defect of some Ordinances, though it ought not to be approved, yet it may be tolerated; because an imperfection, whether in private persons, or in a public State doth not take away the nature of that Office, which is found more perfect in some persons or State.

22. 3. Human Institutions if they be extrinsical to the Church and Worship, and make to the promotion of the Ordinances of Christ, and edification of the Church, then they ought to be admitted and approved,

as Civil means used and applied to spiritual ends. But if they have a religious State, and pertain intrinsically to worship, or have that same nature with the institutions of Christ, possessing this place, for they ought in no sort to be approved.

Chapter 25

Of calling to the Ministry

Question 1. *Whether a Calling be necessary?*

1. A. 1. A singular calling, not required to teach and preach the Gospel upon occasion, Acts 8:4 and 11:19,21 and 18:24.

2. The reason is, First, because this is the duty of all Christians to promote as much as they can, the kingdom of God and so to teach others Divinity.

Secondly, because it is necessary sometimes that men be convicted of errors, and instructed in the truth, before there can be any lawful vocation.

Thirdly, because a people sometime destitute of a Minister, cannot, without detriment to their edification, be otherwise helped, unless they admit the teaching of such as are not yet rightly called to the Ministry.

3. 2. Not only private preaching, but public, may be exercised with a singular calling. First, in a Church to be constituted.

Secondly, in a Church constituted also, with her approbation, if confusion be avoided, and order observed, *1 Cor 14:23, etc; Acts 13:15*; for it pertains to the edification of the Church, that they who excel others in gifts, do exercise them before others, to help them and excite them.

4. 3. Yet for one to invade the proper duty of a Minister, without a special calling, is altogether unlawful, *Heb 5:4; Tit 1:5; Jer 14:14*.

First, because there is required a singular separation of God, *Acts 13:2 and 20:28; Rom 1:1*.

Secondly, there is required an undertaking of a singular, and weighty function, the author and dispenser of which is God himself, *Eph 4:11; 1 Cor 12:5,6; Matt 9:38*.

Thirdly, there is required the singular assurance of the assistance of God.

Fourthly, there is required a singular expectation of a blessing from God, *Matt 28:20*.

Fifthly, there is required singular fidelity, and alacrity, *1 Tim 4:14*.

Sixthly, it is requisite that order be observed, *1 Cor 14:40*.

Question 2. *What things are necessarily required in him that is to be called to the Ministry?*

5. A. 1. Such an integrity of life, that he be not only without Scandal, but also have a good testimony, *1 Tim 3:7*; by a testimony here is understood the good opinion that we have concerning his uprightness, made manifest by his honest and pious conversation.

6. 2. Knowledge and skill in the Doctrine of Christ above the common sort of Believers, *2 Tim 3:16*. To which also must be added, the understanding of those things which pertain to his Office in governing the Church, *1 Tim 3:16*.

7. 3. Some dexterity in teaching, or in communicating unto others, that knowledge which he hath himself, *1 Tim 3:2*; *2 Tim 2:2*.

8. 4. A will in some sort ready to undertake the Ministry, and to discharge it: which will of his ought not to arise from fear of poverty, or such like discommodity; or out of a desire of superiority, fame, or gain, or such like, etc., *1 Pet 5:2*; for this will is in some sort constrained, and is not properly and directly carried to the work of the Ministry, but out of pure love and zeal, *John 21:15-17*.

9. 5. The difference in these qualifications is such, that First, a knowledge of the truth with some dexterity of teaching is necessarily required to the essence of a Minister; because they are the proper foundations of that vocation: but integrity is only necessary by the precept of God, even to the very being of a Minister.

Secondly, concerning the Doctrine, and dexterity, judgment may be given by others; but concerning the inclination of the will, no man beside the party to be called can certainly and always judge.

Thirdly, Doctrine and dexterity cannot suddenly be procured by others: but the will drawing back through fear, or modesty, may and ought to be excited, and stirred up by exhortations. As for those that can, and are not willing, pains is well spent in the calling them; not so for those that cannot, but would.

Question 3. *Whether are those which can read , or recite a Sermon by heart, out of the writings of others, furnished with the necessary gifts of Ministers?*

10. A. 1. In no sort. For first, the gift of reading and rehearsing by heart, is not a gift of the Ministry, but a gift of wisdom and knowledge, *1 Cor 12:8*.

11. 2. A Minister must necessarily have a faculty of applying the Word, according to the diversity of hearers, times, places, and other circumstances, without that variety which diverse occasions do require, *2 Tim 2:15*; but this cannot be done, by reading, or reciting out the prescript of another.

12. 3. He ought also to be ready to give an account of those things which he teacheth, to anyone that asketh, and to convince the gainsayers, *Tit 1:9*; which cannot be done by reading and reciting.

13. 4. He ought to go before the Church in those gifts, which are to be affected and sought by all Believers, *1 Tim 4:13, 14, etc.*; but all Believers ought to endeavor, that the Word of God might dwell plenteously in them, *Col 3:16*.

14. 5. No man can discharge the office, either of an Advocate, or a Physician, by reciting prescript forms. Now a Minister is a spiritual Advocate and Physician.

Question 4. *Whether it be lawful to desire the Ministry?*

15. A. 1. To seek a place in the Ministry, either for lucre, or the profit that it may bring along with it, is plainly to be condemned. For this is to account gain godliness, *1 Tim 6:5*.

16. 2. To desire the work of the Ministry, out of desire and zeal to edify the Church, and to glorify God, this is pious and laudable, *1 Cor 16:15; 1 Tim 3:1*.
17. 3. To offer himself to the judgment of others to be tried and approved for the Ministry, is no way repugnant to the honor of the Ministry.
18. 4. He which hath a good testimony of his fitness, for the work of the Ministry, may without offence of conscience, modestly offer his pains to any Church, *Isa 6:8*; for God offers such to the Churches.
19. 5. Yet importunately to urge his own calling, and by cunning to procure it, is utterly unfit for one that is rightly disposed to the Ministry, *2 Cor 2:16*.
20. 6. By fraud and violence to thrust himself upon a Church against their will, is plainly a devilish part[?] .
21. 7. So to come to the office of the Ministry, as to a thing subject to buying and selling, this is Simony. Because to office of the Cure of Souls, is the gift of God, which is communicated properly by God alone; and therefore to buy that office is all one in kind, and in the nature of the thing, with that which *Simon* did, *Acts 8*.
22. 8. Simony is committed not only by a gift from the hand, when money is given to procure such an office, but also by a gift from observance, which is given and yielded to any for that end: and also by a gift from the tongue, when it is procured by intercession and prayers, so that the worthiness is not principally regarded.

Question 5. *Who are they which have the right and power of calling Ministers?*

23. A. 1. The chief right of calling is in Christ alone, who is the Head of the Church, the Author of the Ministry, and the Lord of the Ministers.
24. 2. The delegated right cannot properly be in Diocesan, Bishops, or Patrons, or Magistrates; as such, because Christ who ordained the Ministry, hath prescribed nothing singular concerning those Orders, hath

communicated no new right unto them, and hath left his Church well ordered without them.

25. 3. The delegated right belongs to that whole Church, which the Minister that is to be called must serve.

For, first, Ministers are given by Christ to the Church, that by the same ordinary and certain way, they may be procured by every Church. But if the vocation should depend upon others, the Church should often be destitute, of a certain, of procuring Ministers to itself, and so such a Church should be instituted of Christ, which should not be sufficient in itself.

Secondly, If the right of calling were in the power of others, then the Church should not immediately receive her Ministers from Christ, but from those whose this right was.

Thirdly, otherwise, it could not be, that the Church should always freely submit herself to her Ministers, which yet in the Ministry is no less necessary than in Marriage.

26. 4. This right of Calling doth so in regard of the propriety remain in the Church, that it cannot either by the authority of any other be taken away, or by a voluntary grant be lost, or be wholly committed to the fidelity of another. For the act of the Church is a cause necessarily required to Ecclesiastical calling.

27. 5. Yet diverse actions pertaining to calling may be commanded to others, and ordinarily ought to be performed by the principal members of the Church, or the Presbyters. And the care that all things be done rightly, belongs to the Magistrate.

Question 6. *What is the act in which Vocation properly consists?*

28. A. Vocation properly and essentially consists in election. For first, that voluntary relation which is between the Minister and people, cannot have any other foundation than voluntary election.

Secondly, a free Church, retaining her liberty, cannot be subjected to any, but by free election.

Thirdly, all those acts which pertain to vocation, either tend to election, as nomination, presentation, examination, or depend upon election, or ordination, institution, or induction, which is nothing else but the complement of election, and a solemn declaration; as the Coronation of a King, or the Inauguration of a Magistrate, and so is wont Metonymically, to be used, for election, or vocation.

Question 7. Where the freedom of election is diminished by Bishops, Magistrates, Patrons; what kind of Calling is there?

29. A. Although election be not in that manner and degree free as it ought to be; yet a voluntary consent, as in Marriage, so in the Ministry, though procured by unjust means, hath the essence of an election and vocation.

Question 8. When many are fit, who among them is to be elected?

30. A. 1. He which is most fit in the conscience of him that doth elect, well informed, because to do otherwise were and accepting of persons, which being displeasing to God, ought to have no place at all in Divine matters. But this is so to be understood: First that comparison be made among those which may commodiously be had.

31. 2. That he be judged most fit, who though he be simply absolutely inferior, yet in relation to that church for which a Minister is desired, considering all circumstances is found fittest.

Question 9. Whether a man may be called to the Ministry, for some certain term of years?

32. A. 1. That this should be expressed, or directly included in the Calling, is utterly repugnant to the nature of the Ministry. For first, a Minister doth not properly devote his pains to the Church, but to Christ. Now Christ hath no where revealed his Will concerning a definite law of Ministry.

Secondly, Such a vocation doth diminish the affection and care of a Minister to his people, and of the people again to him.

Thirdly, It lessens also the dignity of the Ministry, while in show, at least, it makes it mercenary.

Fourthly, It brings along with it divers dangers, both to Minister and People. For so the Minister may without a just cause be dismissed, and the people may unseasonably be forsaken.

33. 2. Yet that they should be understood implicitly, a power of obtaining an honest dismission upon some condition, the necessity of which, the condition either of the party called, or parties calling, or the Church in general may cause, there is nothing that absolutely forbids.

Question 10. *Whether may one that is rightly called to the Ministry, afterward leave off the Ministry?*

34. A. 1. It is not lawful for anyone to attempt this at his own will.

First, because he is bound to God in that vocation, neither can he without his Commandment forsake his station.

Secondly, he is also bound to the Church, not by an human, but by a Divine covenant. And he can no more forsake the Church, than be forsaken of it.

35. 2. Yet if such a cause fall out, that makes him unfit for the Ministry, or makes the exercise of it impossible to him, or bring a necessity of sinning upon him in the exercise of it, then by God's allowance he seems to be loosed from the Ministry.

Question 11. *Whether it be lawful for a Minister to get from one Church to another?*

36. A. It is one thing to go from one to another, another thing to be translated or removed. Go he may not so long as the foundation of his former calling remains; but removed he may be upon the judgment of other Churches, and by the consent of that Church to which he is bound, for a further fruit of common edification.

Chapter 26

Of making Sermons

Question 1. *What ought to be the Text, or Argument of the Sermon?*

1. A. 1. Seeing nothing ought to be Preached by a Minister of the Church of Christ, besides the Word of God; and the Word is not to be found anywhere but in the Scriptures, it necessarily followeth that his Preaching must be altogether of the Scriptures.

2. 2. Although the Catechism in which is contracted the sum of the Scripture which is most necessary for all; be necessarily with all diligence to be inculcated, yet a difference always ought to be observed between such human forms, and the Holy Scripture. Therefore it is not meet that the Catechism should be in the same manner propounded for a Text in the Church, as the holy Scripture is wont to be.

3. 3. For the honor therefore of the Scripture; for the efficacy of the truth preached, and the danger of the scandal which may arise from that custom, it is most safe that some select places of Scripture be propounded for a foundation of the Catechetical instruction, and that the Doctrine of the Catechism be drawn aright of them, as the Doctrine of the Scripture, and that the Doctrine of the Catechism be drawn aright of them, as the Doctrine of the Scripture.

Question 2. *Whether is that custom to be approved which hath held in the Papacy, and is still used in some Reformed Churches, in the Sermons only ordinarily to explain certain Parcels and Sections, which are called by the name of the Gospels and Epistles?*

4. A. 1. The public reading of those Sections, omitting the other Scriptures, is repugnant to the express Commandment of God, who hath commanded the whole book of the Law to be often read, *Deut 31:10-12*; and to the practice of the Ancient Church, *Neh 8:21*; *2 Chron 34:30*; *Acts 15:32*; *Col 4:16*.

5. 2. The exposition of those Sections is not sufficient for the due edification of the Church. For many things are necessary to be known, which are not contained in those Sections, 2 *Tim* 3:16.
6. 3. The Sections are perverse, so that many of them are, as parts cut off from entire bodies, and are propounded by themselves, maimed without head or tail.
7. 4. They which adhere to these Sections, neglect the Divine order and manner of the Scripture, and conceal it from the people, to the great detriment of Religion
8. 5. This custom of Preaching only out of these Dominical readings, was brought in, in the depraved and dark times of the Church, not without a Superstitious respect to some Solemnities devised by men, against the rule of Scripture, and practice of the primitive Church.
9. 6. Experience hath taught, and doth teach still that the knowledge of God doth more abound in those Churches, where, this custom being left, the Scriptures are freely handled; partly, in a continued order through some whole Books; partly, as any singular and necessary occasion requireth.

Question 3. *Whether is it lawful to procure Sermons out of Postils?*

10. A. 1. To beg, or to rehearse *verbatim* a Sermon out of the prescript of another, is altogether unworthy for a Minister of the Gospel.

First, because by these means those gifts which God hath given men for the Ministry are not exercised, but only memory and pronunciation.

Secondly, because they that do so, cannot aright cut the Word of God by a fit accommodation of it to the condition of the hearers, according to the variety of occasions.

Thirdly, because the force and efficacy of the Sermon is lost, which is not fetched from the certain judgment, and inward affection of the speaker: which cannot be expected from them, that speak all out of a prescript form.

Fourthly, because this manner of doing, makes Ministers not increase in knowledge, but in memory only.

Fifthly, it makes them also to be despised among many.

11. 2. Yet Commentaries, and godly Sermons made by others, may be of great use to a Minister less exercised.

First, because imperfect beginners are excited and directed in this way, by the example of such as are more perfect, and of greater years.

Secondly, because diverse things are to be found in such kind of writings, which those that are less exercised may transfer into their own use.

Thirdly, because some things are propounded with more confidence by beginners, when they see the same things used by the gravest Divines.

12. 3. For those Sermons which are commonly called *Postils*, so much is not to be attributed unto them, as that they should be numbered among the singular helps of Sermons.

First, because the most of those *Postils* were written by Popish men, who were ignorant of the force and efficacy of the Gospel; or by other Heterodox persons, whose Orations are read with more danger than fruit, by the unskilfull, or lastly, by some lighter Doctors, who without any great judgment, have in this way accommodated themselves to the time.

Secondly, because these *Postils* are only accommodated to the Dominical Sections, to which a Minister of the Gospel ought not to adhere.

Thirdly, because they contain neither the Divinity that is to be taught, but in a very little measure, nor any certain and edifying manner of teaching, but such as is fitted for the pleasing of vain men.

Fourthly, because in those Churches where they are most used, Religion is not to be found in its vigor, but either ignorance, or the form of godliness takes place, the power of it being denied.

Question 4. *Whether are the Writings and Sayings of Heathens to be alleged in Sermons.*

13. A. In the ordinary course of Preaching, among Auditors that are unskillful in such matters, and which acknowledge the Divine Authority of the Scripture, such allegations are altogether to be abstained from.

First, because they are not fit means to beget, nourish, and preserve Faith and spiritual life.

Secondly, because neither *Moses*, who was learned in all the wisdom of *Egypt*, nor Christ in whom were all the treasures of wisdom and knowledge, ever alleged any such thing.

Thirdly, because injury is offered to Christ, as if he only were not to be heard.

Fourthly, injury is done to the Scripture, as if it alone were not sufficient for the edification of the Church

Fifthly, because a scandal by this means is brought into the Church, whilst it hears the testimony of Heathens promiscuously mingled with the Oracles of God, as if they were of like Authority.

Sixthly, because human wisdom is to be concealed in the Preaching of the Gospel, *1 Cor 2:1*; *2 Cor 2:4*; because it hinders the demonstration of the Spirit, and the efficacy of Preaching.

Question 5. *Whether it is lawful promiscuously to allege the sentences of Fathers in Sermons?*

14. A. First, they cannot be brought in place of proof; because they were men subject to errors, and so their authority causeth not a certain and Divine Faith.

Secondly, they cannot serve for any illustration among common Hearers, to whom even the names of the Fathers are unknown.

Thirdly, they cannot be brought for ornament sake, because human mixtures do not adorn, but pollute.

Fourthly, yet sometimes to convince the pertinaciousness of some, to refute the slanders of the enemies, and to help to weakness of others, it may be necessary to use such kind of testimonies. But then they ought

so to be produced, that it may plainly appear, that the Minister is compelled to go out of the bounds of the Scripture, and that he doth this only for the causes before named; the Word of God, and the edification of Believers requiring no such thing.

Question 6. *Whether it is lawful to mingle in the Sermon, Words of Art, Latin words, Greek, Hebrew, etc.*

15. A. Among the ignorant it is not lawful. First, because strange Words do hinder the understanding, and interrupt the attention of the Auditors.

Secondly, because if they be not explicated, they make not for the edification of the simple, and if they be explicated, it is an unprofitable wasting of time.

Thirdly, because they savor of ostentation in the Minister, and minister occasion and argument to the ignorant to cherish and excuse their ignorance.

Question 7. *Whether may Allegories invented by man's study be propounded in Sermons?*

16. A. 1. Continued Metaphors (which most properly are called Allegories) if they be apt, cannot with any reason be disallowed; for if it be lawful to use a Metaphor, it is lawful to continue the same.

Secondly, Allegorical interpretations of things which have no certain foundation in Scripture, ought not to be propounded as certain.

First, because they are inventions of men, not the Word of God.

Secondly, because they wrest the Word of God from its proper scope.

Thirdly, because they subject the Oracles of God to the pleasure of vain men, to be drawn hither and thither as they think good.

Fourthly, because seeing they are not produced out of the Word of God, but by men brought unto it, they have no spiritual efficacy in working upon the consciences of men.

Fifthly, because they can have no sound doctrine in them, but that which hath a certain foundation in other places of Scripture, and so they tend to the prejudice of that doctrine, which is handled fondly, and out of that place, without foundation, as if it had none anywhere.

Sixthly, because they can breed no Faith, but that which consists in the wisdom of men.

Seventhly, because they make the solid and saving simplicity of the Preaching of the Gospel unsavory and ungrateful to unskillful men, who are taken with these toys.

Question 8. *Whether any care be to be had of Exordiums in the making of Sermons?*

17. A. 1. An *Exordium* or preamble is not accounted, by Orators themselves, for any necessary and internal part, though but of an human Oration: it is a great defect of judgment therefore in them, who will have it necessary in an holy Sermon.

18. 2. The seeking the good-will, docility and attention (in which consists the end of preambles) among Believers well instructed, acknowledging their Pastor, prepared and excited by prayers, both public and private, to the hearing of the word of God; hath no necessary use.

19. 3. A Preamble, if it be nothing to the business in hand, is condemned by all: if it handle any matter which is contained in the Text, then it brings wither a perverse disturbance of order, or else Tautology.

20. 4. To seek for Proverbs, Apothegmes, Sentences, or select Histories to make Exordiums of, by the accommodating of them, doth not only savor of something human, unworthy of the Word of God, but hath a childish kind of affectation, which is not approved in the more grave speeches of men.

21. 5. The explication of the Coherence of dependence of the Text, which is part of the Analysis, may profitably be propounded instead of vulgar Exordiums. 6. And a brief insinuation may sometime be used, wherein something upon occasion singularly pertaining to the purpose is declared; but not ordinarily.

Question 9. *What Text is to be chosen?*

22. A. 1. For the quality of the Text, the election must be directed according to the condition of the hearers, times, and places. For the most necessary and profitable things must always be most insisted on.

23. 2. In regard of the quantity, fewness, or shortness of words ought in no sort to be affected.

First, because the more of the word is profitably explicated, the more the hearers are edified.

Secondly, because diverse Doctrines proposed may more plainly and effectually be demonstrated out of a Text of diverse propositions, than of one.

Thirdly, because unprofitable and ungrateful Tautologies, or digressions, follow upon this affectation of a short Text.

Fourthly, because it savors of a kind of ostentation, for a man to seem to desire to fetch many things out of few.

Question 10. *Whether are all things which may be produced out of Scripture, or reasons to the purpose, to be propounded in the Sermon?*

24. A. 1. Testimonies of Scripture, and confirmations from reasons, are not to be heaped up without prudent discretion. For 1. To prove that carefully among Christians, of which no Christian almost doubteth, were to waste the time, and weary the auditors without any fruit.

25. 2. In the confirming of that which needs proof, choice and measure is to be used, lest the memory of the auditors be overwhelmed, or firm and apt proofs be any ways weakened, by the mixture of such as are weak, and nothing to purpose.

26. 3. The heaping up of proofs, or illustrations unnecessarily, do seem to argue, either defect of judgment, or some ostentation of wit, and memory.

27. 4. Other things more edifying are omitted, because of these things, which omission when it cannot be defended, is wont ridiculously to be excused with shortness of time that was voluntary sought and procured.

Question 11. *Which part is most to be insisted on, the explication of the Text, the handling of the Doctrine, or the Use and Explication of them?*

28. A. Some special occasion may make the large explication of the text, or handling of the Doctrine to be necessary; but regularly, and ordinarily the principal work of the Sermon, if it be not Catechetical, is in the use and application.

First, because the use is the principal end, both of the explications and doctrines. Now the one is principally to be regarded, and those things which do nearly belong to the end: and all other things are to be directed to it.

29. 2. Because it hath more difficulty and necessity in the most part of hearers. For such is the blindness and perverseness of men, that their minds do more difficultly admit nothing, nor doth their condition require anything more, than the effectual accommodation of the Word, to the subjecting of the Conscience in all things to the will of God. The word of God is much more easily into the ears and understanding of men, than into their hearts and hands.

Thirdly, because so Christ, and the Prophets, and Apostles preached: for they did direct all things to the use and practice of life, and in persuading to that practice, they spent their greatest pains.

Question 12. *Whether Rhetorical ornaments have any place in Sermons?*

30. A. That Rhetoric which we find in Scripture to be used by the Prophets and Apostles, hath great use in Preaching, if it be used with the like prudence. Now in Scripture there is great use of Tropes and Figures of sentences; but for Figures of words, which consists in likeness of sounds, measures, and repetitions, very few examples of them are to be found.

The reason is, First, because the harmony of elocution is the lighter part of Rhetoric, which more agreeth to light persons and things, than to grave, sacred and divine.

Secondly, because they serve only for natural delight, not for spiritual edification.

Thirdly, because they are repugnant to the powerful demonstration of the Spirit. They do foolishly therefore which in their Sermons, affect sounds ending alike, but specially they which propound such rhymes in unknown Latin or Greek words.

Question 13. *By what means especially may a Sermon be made effectual for the working upon men's Consciences?*

31. A. 1. Next to the evidence of truth, and the will of God drawn out of Scripture, nothing makes the Sermon more to pierce, than when it is apparent that it comes out of the inward affection of the heart without any affectation. To this purpose it is very profitable, if besides the daily practice of piety we use serious meditation, of fervent prayer to work those things upon our own hearts, which we would persuade others of.

Question 14. *How ought Controversies to be handled in Sermons?*

32. A. 1. No Controversies are to be moved, which we find not just occasion for in the Text, or in the Doctrine deduced out of the Text.

33. 2. Then there is a necessary occasion, when for the edification of the hearers, we are to meet with the secret thoughts and objections of the Auditors; or the calumnies commonly spread up and down in opposition to the Doctrine propounded.

34. 3. Obscure, subtle, and high questions are not to be handled in Sermons.

35. 4. Old Heresies, and such as are already buried, are not ordinarily to be named in Sermons, much less laboriously to be confuted, and raised from hell: for neither hath a faithful Preacher so much leisure, because of errors and sins now taking place, as to seek matter of opposition from anything else; neither makes it any whit to the edification of the people,

that they should be held in hearing and learning blasphemies and heresies.

36. 5. In such Controversies as are necessary, the people are not to be loaded with many arguments, and answers of objections.

37. 6. The most convenient manner of handling Controversies among the common people, is simply and briefly to show how errors disagree from the principles of the doctrine of Christ.

38. 7. In the handling of many Controversies, that prudence is to be used, that the confirmation of the truth may appear to all, and that they which know the contrary errors, may know how they may be confuted; and that they which know them not, may remain in their simplicity, and may have ready at hand, wherewith to defend themselves, if they be set upon in that part.

39. 8. If it be necessary to defend to a more full confutation of some error, then the true state of the Controversy ought first to be laid open, that all may understand both what it is, and of what consequence in Religion. And those arguments principally are to be produced, which may effectually persuade the Conscience.

40. 9. In the manner of handling, zeal and truth must be tempered with such mildness and moderation as becomes the cause, and as may distinguish such as err out of simplicity, from such as blaspheme impiously.

Question 15. *Whether beside the solemn preaching of the Word by the Minister out of the Pulpit, there be any other handling of the Scripture to be used in the audience of the Church?*

41. A. 1. In the Primitive Church, there was a certain prophetical exercise distinguished from preaching, *1 Cor 14:31,32,etc.*

42. 2. To this exercise were admitted, not only the Ministers, but also of the brethren, such as were of chief note and most approved, for the gifts which they had received, *Ibid.*

43. 3. It was lawful for others also in the Church for learning's sake, modestly, and in order, to propound their doubts, that they might be instructed by those that had more skill, *Ibid. vs. 35.*

44. 4. This exercise where conveniently it may be brought into Churches, ought not to be condemned, *1 Thess 5:20.*

First, because it is most agreeing to the order of the Primitive Church approved by the Apostle.

Secondly, because it tends singularly to the exciting, cherishing, and increasing the spiritual gifts of every believer.

Thirdly, because it takes away negligence and envy, and nourisheth charity.

Question 16. *Whether a faithful Minister may rest in the common and public preaching of the Word, as having sufficiently done his duty?*

45. A. He ought also to use private care to instruct everyone in private, according as occasion shall serve, and their necessities require.

First, because in this duty the Apostles have gone before us, and left us an example to follow, *Acts 20:20; 1 Thess 2:10.*

Secondly, because they have exhorted us, that we should have a care of the same duty, *1 Tim 5:1,2; 2 Tim 4:2.*

Thirdly, because by private admonition, the Word of God is more applied to the condition and necessity of every particular, than in public it can.

Fourthly, because private instruction makes way for public, and also makes it much more effectual, than otherwise it would be.

Chapter 27

Of Baptism

To whom it doth belong to Baptize hath been discoursed sufficiently in another place against *Bellarmino*: as also concerning the necessity and form of Baptism. There remains therefore only one or two questions in this Chapter, briefly to be discussed.

Question 1. *Who are to be Baptized?*

1. A. 1. Concerning those of age, there can be no question: for in them is required knowledge of the true Faith, and a desire to be Baptized distinctly declared.

2. 2. As for Infants (supposing in this place that they are not to be excluded from Baptism, the grounds of which Doctrine are sufficiently declared in the *Marrow of Divinity*) it is chiefly required that they be in the Covenant of grace by external profession, and estimation, in respect of the Parents; and that there be hope that they shall be instructed and educated afterward in the same Covenant. For Baptism is a Sign and Seal of the Covenant of grace.

3. 3. Baptism therefore most properly belongs to those Infants, or one of them at least, is within the Church, not without.

4. 4. That carefulness therefore is no sort to be excused, whereby promiscuously, and without difference, all are admitted to Baptism whatsoever they be, and by whomsoever brought.

5. 5. Such Children whose Parents are unknown, if they be born among Christians, are in charity to be accounted as the children of Christians, if there be not a just cause of presuming the contrary.

6. 6. They which do in some sort belong to the Church in profession, but yet do openly violate the covenant of God, the infants of such ought to be baptized with some difference; namely, so that that which the Covenant requireth, and is wanting in them, may be supplied by others as far as is

possible. For first, a definition between the pure and impure ought to be observed in all the holy things of God, for the consolation of the good, the reformation of the evil, and the edification of all.

Secondly, the Ordinance of God cannot otherwise be kept from all pollution.

7. 7. Children born unlawfully ought to be baptized, so that their parents show their repentance, or their education be undertaken by some other that are godly.

8. 8. The children of Excommunicate persons that be contumacious, ought not to be baptized, unless there be sureties that undertake for them.

9. 9. The infants of Papists, and such like, who are half Christians, if there be a fit Surety to undertake for their education, may be baptized: because they are not altogether strangers to the profession of the Covenant; and by this means they are brought to a more pure observation of the Covenant.

Question 2. *Whether may the baptism of Children be deferred at the will of Parents?*

10. A. The baptism of Infants is not to be deferred without some great, and in some sort, compelling cause.

First, because the equity of the commandment for Circumcision upon the eighth day, forbids this procrastination.

Secondly, because such procrastination can hardly be distinguished, from a dis-esteem and contempt of this Ordinance.

Thirdly, because it is repugnant both to the forwardness of profession, the zeal of glorifying God, and the consolation of the parents, in the solemn consecration of the children to God.

Chapter 28

Of the Supper of the Lord

Passing by here also those things which are discoursed in another place.

Question 1. *Whether the frequent use of the Lord's Supper be necessary?*

1. A. 1. All godly persons ought to endeavor that as often as they can conveniently, they make a religious use of the Sacrament.

First, because that Precept of an indeterminate time, *Do this*, admits no other limitation, but a want of an opportunity, or some just impediment.

Secondly, because we have continual need to feed upon Christ, and the good things purchased by him.

Thirdly, because the solemn profession of our Faith, according to God's Ordinance, is a duty which we ought, most readily upon every just occasion, to perform.

Fourthly, because our infirmity requireth a frequent renewing of our Covenant, and excitation of our heart and mind.

Fifthly, because it is apparent, that in the Primitive Church the Sacrament of the Supper was administered every Lord's Day, neither can there be any other reason given for the more rare use of it; but the luke-warmness of Believers, and the multitude of people in some Congregations.

Question 2. *When a Controversy with one, either private or public, or enmity, be any just cause of abstaining from the Sacrament?*

2. A. 1. There can be no just cause why any should of his own accord keep away from the Sacrament, beside the conscience of his own unworthiness, arising from his own sin. For that unworthiness alone which is culpable, and comes from an evil conscience, excludeth from the communion.

3. 2. Litigious Controversies, and Lawsuits, do no more of themselves hinder the use of the Supper, than they hinder Prayer. For charity toward our Neighbor is necessarily required in both.

4. 3. If therefore any man be in Law, or strife, not because he hath done injury to any, or because he will not satisfy for an injury done, or is far from peace or reconciliation, but through the wickedness of others; this cannot be a just impediment of communion. For the fault of one cannot deprive another of the benefit of Christ, and the privileges of Christians.

5. 4. If anyone therefore be overtaken with anger, or desire of revenge upon occasion of some strife, he ought not therefore to abstain from the Communion, but rather to lay it down speedily, that he may communicate: otherwise he shall by a double sin augment his fault; and he shall seem to make more account of his inordinate affection, than of holy communion with Christ.

Question 3. *What kind of Preparation is required to the holy use of the Supper?*

6. A. 1. The preparation to be used, is placed in three acts by the Apostle, *1 Cor 11:27-29*. For he requires, First, a discerning of the Lord's Body. Secondly, trial of ourselves. Thirdly, a worthy disposition.

7. 2. This discerning stands in a right understanding and judgment concerning the nature, use, and necessity of the Sacrament. Now because these things cannot be understood, but out of the Foundations of Christian Religion, concerning sin, and the misery that follows it; concerning Christ, and his benefits, as also concerning our duty in thankfulness and obedience to God: therefore knowledge of the principal grounds of Religion, necessary to salvation, is necessary also to this discerning of the Sacrament.

8. 3. The examination of ourselves consists in a serious trial, whether we be so disposed that we may with fruit use this Sacrament, which now we discern to be divine. The rule of this examination is the word of God, as it respects the institution of this Sacrament. The disposition in this trial, principally to be respected, are Faith, Repentance, Charity, and that study of new obedience.

9. 4. A worthy disposition doth not consist in perfection; which if we had it, there were less need of this Sacrament: but in a suitableness of our affections to so holy an action; which suitableness may consist with great imperfection.

Now it is required, First, that we renew our repentance, both generally for all our sins, and specially, for sins lately committed, and still cleaving to us, to which we are most subject.

Secondly, that we stir up in ourselves an hunger and thirst after the grace of God in Christ, both for the pardoning and mortifying of those sins, and for the amendment and reforming of our life.

Thirdly, that we do likewise stir up our faith to lay hold upon the promises of the Gospel.

Fourthly, that with all humility, reverence, and devotion, we receive this Sacrament, as the seal of grace, and of God's promises.

Chapter 29

Of Discipline

Question 1. *Whether is a singular use of the Key of binding and correcting necessary to some persons in particular, when the anger of God, and the exclusion out of heaven is denounced in the Ministry of the Word to all impenitent persons?*

1. A. 1. It is not necessary for those that have tender consciences, and that are provoked to mature repentance by the ordinary preaching of the Word. For seeing nothing but due repentance, ought directly to be intended in discipline, it would be in vain to seek that by many ways, which may be obtained by fewer; so the particular of the Key to loose or absolve is not necessary, where there appears to be a general efficacy.
2. 2. Because of the hardness and deceitfulness of heart, which is to be found in many sinners, a personal application of those things which tend to the correction of sin, in the exercise of Discipline, is necessary for the shaking of security, and for the working a serious care of sanctification.
3. 3. Because the ordinance of Christ concerning the personal exercise of Discipline, although primarily and directly it tend to the recovering of one fallen, and yet secondarily, and indirectly it tend to the edification of others, by removing the hindrances, and by promoting the helps; therefore the exercise of this Discipline is necessary also in respect of them.

Question 2. *What kind of sin is it, which requires the use of this Discipline?*

4. A. 1. Not those infirmities which are common, almost to all Believers; for the singular care, or reforming of those, neither can be expected, nor exacted of them who are subject to the same, or like imperfection.
5. 2. Not only those heinous offences, which are wont to be restrained by human Laws: because Ecclesiastical discipline is part of the administration of the kingdom of Christ, and therefore is of a spiritual

nature, and requireth more perfection than what is contained in civil honesty.

6. 3. Not only personal injuries which make differentiations among the members of the Church, and turn away others from the communion of it, because there be other sins which do as much or more require correction.

7. 4. The proper and adequate object of this censure, is a scandal given by a brother, *Matt 18:15; Lev 19:17; Gal 6:1*; for the end of Discipline is, by the correction of the Sinner to take away scandals, that Believer may go on, without offence, in a course of holiness, that others may be drawn on to the same way, offences that do hinder, being removed.

Question 3. Whether the correction of a scandal ought to begin with a private admonition?

8. A. 1. It ought to begin always with admonition, because the declaration of the fault is the first mean of amendment, and the genuine cause of repentance.

9. 2. In private scandals, there ought always private admonition to go before, *Matt 18:15*; for the fame of our brother is not without necessity to be wronged, nor his mind to be provoked, nor the scandal to be amplified, nor, in a word, the suspicion of calumny and defamation rashly to be run upon.

10. 3. In public and notorious scandals it is not necessary to begin with private admonition, *1 Tim 5:20*; for the medicine ought to have a proportion to the disease for the curing of which it is applied.

Question 4. Whether ought everyone that gives a Scandal to be admonished by every Believer?

11. A. 1. In Churches well instituted and ordered, this duty may and ought to be performed by every one to his brother upon occasion. For all are enjoined to do it by Christ.

12. 2. In such Churches which labor of the want of discipline, and confusion, it is not always necessary, that he against whom the fault is

committed, do admonish the offender, because he should often begin that which he hath no power to perform.

13. 3. The precept therefore of solemnly admonishing our brother, doth then only bind, where there is some hope that the admonition, either mediately, or immediately, will be of force to take away the Scandal. For the mean is so far good, as it makes for the attainment of its end.

14. 4. Yet all men are bound in some manner to signify, that the Scandal given, doth seriously out of Conscience toward God, displease them, *Eph 5:11*. For charity, and zeal of God's glory doth thus far bind all the godly.

Question 5. *Whether after a private admonition rejected, the matter ought straight way to be brought to the Church?*

15. A. In no sort: For the second degree of correction, according to Christ's Ordinance, is to take one or two with us, and to urge the admonition in their presence, *Matt 28:16*.

First, because by this testimony, the admonition is confirmed, and made stronger, either with the brother to be corrected, or the Church that is afterward to correct.

Secondly, because by this means charity is better kept, when we endeavor the amendment of our brother, with as little infamy as may be.

Question 6. *Is it enough to admonish an offending Brother, once privately, and once before witnesses?*

16. A. He ought in this manner so long to be admonished, till he do either manifest his repentance, or impenitency, *Matt 18:15-17*; *If he shall hear thee; If he shall not hear thee, if he shall not hear them.*

Question 7. *How is he to be brought before the Church, that carries himself stubbornly?*

17. A. In this order, that first the matter be brought to those that represent the whole company, and who ordinarily have the direction and administration of public businesses committed to them. *Tell the Church.*

Question 8. *Whether ought he to be presently excommunicated, who carries himself stubbornly to the Church?*

18. A. 1. In notorious crimes, publicly known, the Apostle seems so to judge, *1 Cor 5:2*.

19. 2. In other sins we must proceed with much patience to this last remedy.

20. 3. Therefore a suspension from the use of the Supper, and like privileges of the Church, which is nothing but a degree of excommunication, and therefore is called by many, *The lesser Excommunication*; ought though not from any singular Precept of Christ, yet from the nature and equity of the thing itself, to go before, and to be continued for some time, where the Scandal is such that it may bear delay.

Question 9. *Who have the power of Excommunication?*

21. A. 1. The right and power is properly in that Church whose Member the person to be excommunicated is, *Matt 18; 1 Cor 5*.

For first, it belongs to them to cast out of communion, to whom it belongs to receive into communion, but the Church properly doth admit all the Members into Society and communion.

Secondly, they are to purge out the leaven, whose duty it is to keep the lump pure; but so is the whole Society.

Thirdly, they are to judge of the cause of denying communion, who are to deny communion; but this belongs to the whole Church.

Fourthly, without the consent of the Church no excommunication can effectually attain its end; because the denial of communion, is a free act of the community.

22. 2. Yet ordinarily the administration of the censure pertaineth to the Governors of the Church, of whose office the exercise of Discipline is not the least part.

23. 3. It belongs to the Assemblies and Synods, when any difficulty doth arise, by common consent to declare and discern who are to be excommunicated.

Question 10. *What is the Pastor to do, when as a fit Presbytery is wanting, or the people will not consent to a just Excommunication?*

24. A. The solemn manner of proceeding may be omitted: yet a good Pastor, with the rest of the faithful Members, ought by all means to endeavor, that the essence of the thing be so far observed, as that holy things be not given to the dogs, and swine, Matt 7:6; And that all public Scandals be publicly reprov'd.

Question 11. *Whether may whole Churches, or the Members of another Church be Excommunicated?*

25. A. 1. They cannot properly be excommunicated.

First, because every Church hath a communion in itself, out of which it can no more be cast, than out of itself.

Secondly, because the power of excommunication flows from some Superiority, but all Churches are ordained by Christ, with same equal right.

Thirdly, because the Members of one Church, are neither subject to the regiment of another, nor do immediately pertain to the communion of others, but by means of the communion of their own Church.

26. 2. Yet they may for manifest Heresies or crimes be condemned, forsaken, rejected, which hath an analogy with Excommunication.

Question 12. *How far doth Excommunication separate him that is Excommunicated from communion of Saints?*

27. A. 1. By the nature of the Sentence it separates from all communion which is proper to the Saints, and to be exercised among themselves mutually as they are such. For it declareth a man to be stubbornly impenitent, and so to be accounted of as an Heathen or a Publican, Matt 18.

29. A. 2. In regard therefore of external and brotherly communion, it separates absolutely, but not in regard of internal, except in case of full and plenary impenitency.

30. 3. Therefore Ecclesiastical communion ought to be denied to a man lawfully Excommunicated: and all such voluntary and free conversation, whereby singular propension of mind to another, and approbation of his state is wont to be declared, ought to be avoided, *1 Cor 5:11; 2 Thess 3:14*; but not that Political, or Economical communion, which hath a bond of obligation from the Law of Nature; such as is between Husband and Wife, Parents and Children, Masters and Subjects.

Question 13. *Whether are all that profess repentance, to be received into the favor and communion of the Church again?*

31. A. A verbal profession of repentance doth not suffice: because the holy Ordinances of God might be exposed to the scorn of the wicked; and the whole virtue of an Ecclesiastical action should be placed in an external form. Such signs therefore are required, which in the judgment of Charity, show true and serious repentance, and do make it very probable.

Chapter 30

Of the manner of Worship. And first, of preparation to Worship

Question 1. *Whether Preparation is necessary before Worship?*

1. A. To solemn Worship, Preparation is necessary, *Prov 24:27; Exod 19:10,11 & 30:20; Eccl 5:1,2.*

First, because an apt disposition is required in the subject of it, that it may be capable of the good that is to be communicated to it. For whatever is received, is received according to the measure of the receiver.

Secondly, because we, through the infirmity and corruption of nature are untoward to every good, *Jer 4:3.*

Thirdly, because the excellent dignity of those things which belong to God, requireth more than ordinary care, *Eph 5:1,2.*

Fourthly, because the Devil useth all his endeavor, to turn our minds, either from the worship of God, or the due, and fruitful manner of performance, *Luke 8:12.*

Question 2. *In what things doth this Preparation consist?*

2. A. 1. There is first of all required a consideration of the nature of the duty we are going about, and of those things which belong to it, *Eccl 5:2. Be not rash; Let not thy heart be hasty*, that is, do nothing inconsiderately, *Acts 10:1; 1 Thess 2:13.*

3. 2. There is required a right intention of seeking that, to which that special worship in which we are to be exercised, doth of its own nature tend. For example, He that comes to the Sermon, not to learn what is the will of God, and to submit himself to it, and to put on those affections, and to follow that way, to which he is called by the Word of God; it is no marvel, if such a one go from the Sermon, such a one as he came, or worse: For he may obtain that for which he came, as the approbation of men; it may be also some kind of delight, and light speculation, *Isa*

3:31,32{?}; but not that the Words should become to him a savor of life to life, but rather a savor of death to death, 2 *Cor* 2:16. A profession of this sort very good, but hypocritical, example we have, *Jer* 42:3,5,9,20.

4. 3. It is required that repugnant thoughts and affections, not only those which are unlawful, but such as are at other times lawful, and may be an impediment, be laid aside, and put away, as much as can be, *Exod* 3:5; 1 *Pet* 2:1; *Matt* 13:22; 1 *Pet* 1:13.

5. 4. Lastly it is required that we bring an honest, and good heart, *Luke* 8:15.

Chapter 31

Of reverence, of Worship

Question 1. *Whether and how far is religious reverence to be given to those things which belong to Worship, as to the words of the Scripture, the holy Bible, the Water of Baptism, the Bread and Wine in the Lord's Supper?*

1. A. 1. Reverence or honor is in a three-fold sense called Religious, either, First, because it flows from Religion, as the proper act of it, containing in it that virtue and direct relation which is in religious Worship; or, Secondly, only because it is commanded by Religion, as something agreeable with the nature of it: or, Thirdly, because it is both commanded by Religion, and hath a foundation in the relation of something, or person, to Religion, or holy Worship. In the first sense, Religious worship is due to God alone. In the second way, that civil honor which is commanded in the fifth Precept, and is especially due to Superiors, is rightly called religious. In the third sense, it is due to all those things which properly belong to worship.

2. 2. In holy use, although divine honor is not to be given to holy things; nor are those things to be accounted as the next objects of that Worship, by which the honor is carried to God; Nor lastly, is there any worship of an inferior degree to be given to them: all which are the errors of Popish Doctors, while they worship the Eucharist as God, Images as the next terms, though not the last of religious worship; and the holy Utensils with a religious observance: yet that honor which is due to God, cannot in a due manner be given to him, unless those instruments of his worship be used with singular reverence, because of that near connection and relation, that is between an action, and the instrument of the action.

3. 3. Out of holy use, because we have no external thing consecrated by Divine Institution, and placed in a religious state, in that manner, that the Ark, Altar, Temple, and such like were under the Old Testament, therefore no positive honor that is religious, is due to any external thing. Yet there is a privative kind of reverence, which necessarily followeth of

the religious honor of God: whereby heed is to be taken, that nothing be done to such things as belong to Worship out of holy use, by means whereof that reverence which ought to be observed in holy use, or worship, may be diminished. Such is the care whereby heed is taken, that the words or phrases of Scripture be not mingled with jests: that the Bible be not trampled upon, or applied to any use which hath a show of baseness, or unseemliness, that the Bread or Wine left after the Communion, be not exposed to any contumelious use, etc.

Chapter 32

Of Devotion

Question 1. *In what things doth Devotion consist?*

1. A. 1. To Devotion it is required, that a man have a firm and absolute intention of dedicating himself to God, and his worship; so that he can be altered from this purpose by no enticements, nor dangers. In this respect, Devotion is the Fortitude of Religion: and from it comes that patience and constancy, which is proper to Religion, and the duties of it. It holds proportion with the wicked devotion mentioned, *Acts 23:12*.

2. 2. It is required that men rest not themselves contented in any degree of godliness, through lukewarmness, sloth, and dullness, but that they aspire to the highest perfection. In this respect Devotion is the zeal of Religion, *Rev 3:15,16,19*.

3. 3. It is requisite that a man have a complacency, delight, and joy in the exercise of Religion, *Isa 58:13; Ps 122:2; Isa 12:3; 1 Chron 29:9*. This is the spiritual pleasure of Religion.

4. 4. It is required that he be often and much in the same exercises, *Acts 10:3; Luke 2:37; Ps 119:164*. This is the diligence of Religion.

5. 5. It is required that in those exercises he have his thoughts and affections present and intent as much as he can, without wandering and distractions of mind, *Acts 16:14; Eph 6:18; 1 Tim 4:15*.

6. 6. It is required that he have a tender Conscience, whereby he is holy affected according to the special occasion that happens in any exercise, *2 Kings 22:19*.

7. 7. It is required lastly, that with all his endeavor, he order his life, as becomes those which worship God, *2 Tim 2:19*.

Question 2. *By what means may this Devotion through the grace of God, be attained by us?*

8. A. 1. It is necessary first of all, that we keep our hearts perpetually, as much as may be, free from those thoughts and affections which are repugnant to Religion, and the heat of it.

9. 2. It is also necessary, not only to converse frequently with God in the exercise of holiness; but also in the interim, while we are doing other things, to keep in some sort that heat, which we get in holy duties; and by renewing to continue those holy thoughts, which we found in ourselves. He which doth otherwise, his life is spent in weaving and unweaving the same web, without progress to any perfection.

10. 3. It is necessary also, that now and then we lift up our hearts to God, upon all occasions, using those short Prayers which are called *Ejaculations*, and may be put up to God in all places and times. Nor is it unprofitable, especially for them that are more weak, to have Verses chosen out of the Psalms, which they find most effectual upon their hearts, that by them they may occasionally lift up their minds to God.

11. 4. It is very profitable for us to exercise ourselves, to take an occasion from common things, by the thought and discourse of the mind, to arise up to spiritual meditations. Whereof Christ hath left us diverse examples in the History of the Gospel.

12. 5. It is profitable to have certain times appointed for private exercises of Piety, and to observe them not out of custom, but seriously to spend them for the increase of godliness. And concerning those although no certain rule can be given, yet by the common instinct of all Christians, the morning and evening sacrifice is commended to all.

13. 6. It much avails to make a choice of those with whom we converse familiarly, that they be such, from whom we may come away not cooled, but stirred up in the care of Piety.

14. 7. It helps also not a little, to call ourselves now and then to account before God, of our progress and defects in the study of holiness.

Chapter 33***Of the Lord's Day***

Supposing those things which are spoken of this point in the *Marrow*.

Question 1. *What is the difference between the observation of the Lord's Day, and of those times which upon other days are destined to Divine Worship?*

1. A. 1. Other times are appointed by man, but this day by the Lord.

Secondly, other times are not so much instituted, as chosen by prudent Counsel, according to the commodiousness of particular Churches: but the Lord's day hath an accurate Institution.

Thirdly, other times are only of a personal obligation, according to every one's opportunity: but the Lord's day is of general obligation, so that other businesses must give place to the observation of it.

Question 2. *What things otherwise lawful, are unlawful on the Lord's Day?*

2. A. 1. All those employments which do notably hinder a man from attending upon God and his worship, either public, or private, are regularly, and ordinarily unlawful, from the end of this institution.

3. 2. Here is no difference between a mechanical or corporal work, which is properly called servile, and that which is called *liberal*. For though servile works be by Name forbidden, yet Synecdochically all works are meant, which are repugnant to that end which is aimed at, in the sanctifying of the seventh day.

4. 3. Those which belong to pleasure and recreation, if they be such as hinder from attending on God, are no less forbidden than ordinary labors.

5. 4. To make journeys which tend not to the better performing of God's worship, but either to the dispatching of common businesses, or to

pleasures, are no less disagreeing to the observation of this day, than to spend the same time in servile business, or following our delights.

6. 5. Fairs, Markets, and laborious acts of traffic, by the same reason with daily labors and occupations, are repugnant to the sanctification of this day.

7. 6. Those things which pertain to courts and judicatories, are of the same nature.

8. 7. Not only external employments about those things , but solicitous cares about them are forbidden.

Question 3. *What causes are there which may excuse such occupation, that they may lawfully be done, upon the Sabbath day?*

9. A. 1. Present, or imminent necessity, which is neither feigned, nor sought of purpose, but is put upon us by the providence of God, *Luke 14:5*.

10. 2. This necessity is, First, of the mean to the end, not respecting gain, or pleasure, as the end; but most properly the avoiding of some discommodity falling out unexpectedly. This doth not therefore justify them who accounting the leasing of gain as a loss, follow their ordinary employments, that they may not suffer an occasion of gain to pass.

Secondly, It is evident necessity, not such as is conceived of an uncertain conjecture. It makes not therefore for Husbandmen, etc. who in the time of Harvest, spend this day in labor, because they fear danger by delay.

11. 3. This necessity is to be understood, not only as it respects ourselves, but also as it respects our neighbors: so Physicians, Chyrurgoons{?}, Apothecaries, are lawfully employed in helping the sick, and as it respects the Common-wealth: so in war many servile works become necessary.

12. 4. Because the necessity of some means, in which the labor of Servants or Subjects is required by their Superiors, cannot be judged by them; therefore if laborious works be enjoined them beside what is usual,

which may have their necessity, they are to be accounted by them as necessity.

13. 5. Works of mercy are to be accounted both as worthy of necessity and piety.

14. 6. Servile works which are necessary to the worship of God, are not only lawful, because of their necessity, but by reason of the worship itself, of which they are adjuncts.

15. 7. The offices of common honesty, whereby the ordinary and modest delight of life is cherished, and exercises of piety are not hindered, are necessary in respect of the end, and free in their own nature: because the Ordinances of God which tend to the furthering of spiritual life do not oppose the temporal. But sumptuous preparations for banquets, cannot consist with the due rest of this day.

16. 8. Some little and short occupation about temporal things upon occasion may be so directed, and tempered with pious meditations, that it may be no hindrance, but rather a furtherance of the duties of Religion. And indeed such business in such a manner, doth not withdraw the mind from God's worship.

Question 4. *What things are required to the sanctification of this day?*

17. A. 1. The exercise of worship which are daily, must not be omitted, yet they are not sufficient, but special duties must be added to them, *Numb 28:6-10*.

18. 2. Exercises of public worship in a Church well constituted, and enjoying her liberty, ought to be held both before and after noon, *Ibid.; Ps 92:1; Acts 20:7*; and where solemn meetings are wanting, there every occasion to be laid hold one, to make up that defect as much as may be, *Acts 16:13*

19. 3. These things which are necessary to the receiving of due benefit by those exercises, both in the preparation before, and in the repetition following, because of the connection which they have with the exercises themselves, are to be reputed as parts of them.

20. 4. A singular meditation of the works of God in a religious way, doth singularly belong to the sanctification of this day, *Ps 92*.

21. 5. We are so to be employed in those exercises, that we may get spiritual refreshment thereby, by virtue of which we may be made the fitter to pass the rest of the week holily, *Isa 58:13; Exod 31:13; Isa 56:2*.