

and see his glory. The world which you are going to is ¹ unlike to this : there is no pride, or lust, or cruelty, oppression, deceit, or any sin ; no wicked men to scorn or persecute us ; no vanity to allure us ; no devil to tempt us ; no corruption of our own to burden or endanger us ; no fears, or cares, or griefs, or discontents ; no poverty, sickness, pain, or death ; no doubtings of the love of God, or our salvation ; but the sight of God, and the feelings of his love, and the fervent flames of our love to him, will be the everlasting pleasure of the saints. These will break forth into triumphant and harmonious thanks and praise in the presence of our glorified Redeemer, and in concord with all the heavenly host, the blessed angels, and the spirits of the just. This is the end of faith and holiness, patience and perseverance ; when hell is the end of unbelief, ungodliness, sensuality, and hypocrisy. How justly are they condemned who sell their part of endless joys for a shadow, and a dream of transitory pleasures ; and can delight more in the filth of sin, and in a fading vanity, than in the love of God, and the forethoughts of glory ! What love can be too great ; what desires too fervent ; what prayer and labour can be too much ; what sufferings too dear, for such a blessedness ?

VII. Lastly, because there are many cases of the sick which require the presence of a ^m judicious divine ; if it be possible, get the help of such ; if not, remember that God is just in denying of men that mercy in their distress which in time of their health and prosperity they rejected with scorn and contempt : and ⁿ cleave to him whom you may enjoy for ever.

The Shortest Catechism.

Q. 1. WHAT is the Christian religion ?

A. The Christian religion is the baptismal covenant made and kept : wherein God the Father, Son, and Holy Ghost, doth give himself to be our reconciled God and Father, our Saviour and our Sanctifier ; and we believing, give up ourselves accordingly to him, renouncing the flesh, the world, and the devil, which covenant is to be oft renewed, specially in the sacrament of the Lord's Supper.

Q. 2. Where is our covenant part and duty more fully opened ?

A. 1. In the Creed, as the sum of our belief. 2. In the Lord's Prayer, as the sum of our desires. 3. And in the Ten

¹ Rev. xxi., and xxli.

^m Mal. ii. 7 ; Jam. v. 11.

ⁿ Psalm lxxiii. 26.

Commandments, as given us by Christ, with the Gospel explanations, as the sum of our practice. Which are as followeth :

The Creed.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell : the third day he rose again from the dead ; he ascended into heaven, and sitteth on the right hand of God, the Father Almighty : from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

The Lord's Prayer.

OUR Father, who art in heaven ; hallowed be thy name : thy kingdom come : thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever. Amen.

The Ten Commandments.

I. I AM the Lord, thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless who taketh his name in vain.

IV. Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work ; but the seventh day is

the Sabbath of the Lord thy God : in it thou shalt not do any work ; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house ; thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Quest. 3. Where is the Christian religion most fully opened, and entirely contained ?

Ans. In the holy Scriptures, especially of the New Testament ; where, by Christ, and his Apostles, and Evangelists, inspired by his Spirit, the history of Christ and his Apostles is sufficiently delivered, the promises and doctrine of faith are perfected, the covenant of grace most clearly opened, and church offices, worship, and discipline established. In the understanding whereof the strongest Christians may increase whilst they live on earth.

The Explained Profession of the Christian Religion.

I. I BELIEVE that there is one God, an infinite Spirit of life, understanding, and will, perfectly powerful, wise, and good ; the Father, the Word, and the Spirit ; the Creator, Governor, and End of all things ; our absolute Owner, our most just Ruler, and our most gracious Benefactor, and most amiable Good.

II. I believe that man, being made in the image of God, an embodied spirit of life, understanding, and will, with holy vivacity, wisdom, and love, to know, and love, and serve his Creator, here and for ever, did, by wilful sinning, fall from his God, his holiness, and innocency, under the wrath of God, the condemnation of his law, and the slavery of the flesh, the world, and the devil : and that God so loved the world that he gave his only Son to be their Redeemer, who, being God, and one with the Father, took our nature, and became man ; being con-

ceived by the Holy Ghost, born of the Virgin Mary, called Jesus Christ, who as perfectly holy, sinless, fulfilling all righteousness, overcame the devil and the world, and gave himself a sacrifice for our sins, by suffering a cursed death on the cross, to ransom us, and reconcile us unto God, and was buried and went among the dead: the third day he rose again, having conquered death. And he fully established the covenant of grace, that all that truly repent and believe, shall have the love of the Father, the grace of the Son, and the communion of the Holy Spirit; and if they love God, and obey him sincerely to the death, they shall be glorified with him in heaven for ever; and the unbelievers, impenitent, and ungodly, shall go to everlasting punishment. And having commanded his apostles to preach the Gospel to all the world, and promised his Spirit, he ascended into heaven; where he is the glorified Head over all things to the church, and our prevailing Intercessor with the Father; who will there receive the departed souls of the justified, and at the end of this world will come again, and raise all the dead, and will judge all according to their works, and justly execute his judgment.

III. I believe that God, the Holy Spirit, was given by the Father and the Son to the Prophets, Apostles, and Evangelists, to be their infallible guide in preaching and recording the doctrine of salvation, and the witness of its certain truth, by his manifold divine operations; and to quicken, illuminate, and sanctify all true believers, that they may overcome the flesh, the world, and the devil. And all that are thus sanctified are one holy Catholic church of Christ, and must live in holy communion, and have the pardon of their sins, and shall have everlasting life.

Believing in God the Father, Son, and Holy Spirit, I do presently, absolutely, and resolvedly, give up myself to him, my Creator and reconciled God and Father, my Saviour and Sanctifier; and, repenting of my sins, I renounce the devil, the world, and the sinful desires of the flesh; and, denying myself, and taking up my cross, I consent to follow Christ, the Captain of my salvation, in hope of his promised grace and glory.

A Short Catechism for those that have learned the First.

Q. 1. WHAT do you believe concerning God?

1. Assent. Answ. There is one only God, an infinite Spirit of life, understanding, and will, most perfectly powerful, wise, and good; the Father, the Word, and the Spirit: the Creator,

Governor, and End of all things; our absolute Owner, our most just Ruler, and our most gracious and most amiable Father.

1. The word 'God,' signifieth both the nature and the relations.

1. God's nature or essence is not known to us in itself immediately, but in the glass of the creatures, as the cause in the effects, and especially by God's image on our own souls. Therefore we have no name, or words of God, but such as are borrowed from creatures, as the first things signified in our use of them. Though God only be signified by them in this our application. Therefore we are fain to describe God in terms. 1. Of general notion. 2. Of formal or specific notion. 3. Of accidental notion. Though God is not properly matter or form, genus or species, nor accident.

1. The general notion is that he is a Spirit, which includeth the more general notions of a substance and a being, as distinct from accidents and nothing. A spirit chiefly signifieth, not only negatively that which is no body, but also positively a pure substance, transcending our sensitive conception or apprehension, which some call metaphysical matter: for before we think what form or virtue a spirit is possessed of, we think it of a something substantial, though not corporeal. But of the substance of a spirit, as different from a body, before we come to the formal virtues, we can have no satisfying conception but its purity, and transcending the most perfect sense. Whatsoever some say of penetrability and indivisibility, which are also considerable, if any say that the true nature of fire is a spirit, and so that a spirit is sensible, as far as motion, light, and heat are, I only say, if that were true, yet motion, light, and heat are not sensed by us in pure fire, but only as from fire incorporate in air at least. But the word 'spirit' also includeth the formal special notion of it, by which we most clearly discern it from a body, called matter; which is, that it is formally a life, or an active nature; in which is included the three notions of power, force (*vis*), and inclination, and, altogether, may be called a virtue; so that to be a pure substance, transcending sense, not accidentally having, but naturally being, an active, vital virtue, is to be a spirit.

2. But though this formal notion be included in the word 'spirit,' yet it is of distinct conception from essence and substance: and this one formal virtue in God is wonderfully, yet certainly, therein one, that is, 1. Vital, active virtue.

tue. 2. Intellective virtue. 3. Volitive or willing virtue. This spiritual virtue is not an accident in God, but his essence; not his essence as essence, but his essence in its formal or specific notion as distinct from other essences. It is one substantially and formally. It is three, as active on a three-fold object, or by connotation of the object, at the least. All this we certainly gather from our souls, which are God's image, of which anon; and yet the word 'spirit,' understanding, will, and life of man, signify that which is not at all of the same kind or sort with that which the same words signify of God: but yet there is in us an image of what is in God.

And when I speak of active virtue, it must be remembered that it is another property of spirit, that it is not passion from a body, or any inferior nature; for all action proceedeth orderly from the first active cause, and so down. God worketh upon all things. An intellectual spirit can operate on a sensitive, and that on a vegetative, and that, as the rest, on passive matter or bodies, but not contrarily.

3. Though we are fain to use names of God, which signify but modes or qualities in men, and so mention powerful, wise, and good; yet these, in God, are his very essence, under the notion of modal perfection.

4. As we think of creatures, in respect of quantity and degrees, as well as kind, so we are fain to mention God's attributes: and I comprehend a multitude in one, which is infiniteness, or perfection, which have the same signification, saving that one soundeth better as applied to essence, and the other as to quality. When I say that God is infinite, it respecteth, 1. Duration, or time, and so it is his eternity. 2. Or space and extension, by analogy to which, it is his immensity; and perfection of power, wisdom, and goodness, excludeth all imperfection, and includeth that which to man is incomprehensible, though certainly known. This one God is three persons, the Father, the Word (or Son), and the Spirit (or Holy Ghost), whose properties are to beget, to be begotten, and to proceed. The mystery is fullest opened in Athanasius's Creed; and we have no reason to think it contradictory or incredible, when the aforesaid Trinity of principles, life, understanding, and will, in one spiritual virtue and essence, is so clear and sure in our own souls, and so in God.

2. The relations of God respect his creatures: 1. In their being, and so he is, 1. Fundamentally their Creator. 2. And

thence their Owner. 2. Or in their well-being, and so he is their Benefactor, or the first cause of all their good. 3. Or their Action, and so he is, 1. The Mover, 2. The Ruler, and, 3. The End of every thing in its kind; but of man, in a special manner, agreeable to his intellectual nature. But the moral relation which we have here reason practically to note, are all comprehended in the word 'Father,' which signifieth that he is fundamentally our Creator; and thence, 1. Our Owner. 2. Our Ruler. 3. Our most amiable Good. For a father giveth being to his child; and thence, by nature, the child is his own, and being incapable of self-government, it is the father who hath 1. That authority, 2. wisdom, 3. And love which make him meet to be the ruler; and nature teacheth the child to love his father, as the cause of his very being. But in this last consideration God is more than a father, and is to be loved more than ourselves, and more for his own goodness, which is his amiableness, than for ourselves. I had put the word 'Friend' for the third relation, as being most short and full to the sense intended, but that it will be thought to sound too familiarly; though Abraham and Christ's disciples have that title.

The attribute of God, as our Owner, is absolute, and as our Ruler, he is just, in which his truth, which is the justness of his sayings, is included; and as our Father or Friend, he is doubly considered: 1. As good to us, and so he is gracious, or loving and merciful. 2. As good in himself; and so he is our ultimate end, and the ultimate object of our love, where the soul resteth in the perpetual act of loving him, and in feeling his love. And this is the highest notion of God's relation to us, and of all relation.

Note, that the attributes of God must not be cast together on a heap, but distinctly laid down. First, the attributes of his essence, that he is One, eternal, immense, necessary, independent, immutable, &c. Then the attributes proper to each person, and those proper to each active principle, which, summarily, are perfection; and then the attributes of God's relations, which are so many that I may not here stay to name any more.

The proof that there is a God, is so evident in nature, that he is well called a fool in Scripture (Psalm xiv. 1) who denieth it. All things which we see in the world preach God to us, telling us that they have a cause above them and in them which must needs be able to make and uphold the world, because we see that it is made and upheld, while every part is insufficient for itself;

and he must have as much wisdom as is visible in the effects, in the order of the universe ; and more goodness than all the world hath, because it hath none but from its first cause. So that one most powerful, wise, and good first-cause, that is, God, is so notorious to reason, that he is mad that questioneth it.

And this God can be but one, because two Infinites, two Almightyes, most wise, most good, and first causes, &c., it is a contradiction. For if there be two, one is but half, and so not infinite or perfect ; and that one is not the cause of the other, nor his end, &c.

That God is immense, is evident, because all the world must be contained in him, else he had made that which is greater than himself, and operateth where he is not : and he can have no bounds who hath nothing to bound him, and hath no proper locality. And he that is infinite in duration, must be so in degree or essence.

That God is eternal, is most evident, because, else, there was a time imaginable before there was a God, and so before any thing ; and then there never would have been any thing ; for nothing can make nothing. The rest I pass by.

I must tell the reader here, that though this first lesson, what God is, be the hardest and highest in divinity, yet order commandeth us to set it first ; and till God be known, nothing is well known. Therefore I advise you to read this over, and understand as much of it as you can, and then pass on to the rest ; and when you have gone through all, come back again and learn this better ; for God is as the sun, most certainly known, but least comprehended, and still most unknown. He is the first and last : you must begin and end with him. You must know something from him, that you may know Christ and Scripture ; and then you must know Christ and the Scriptures, that you may know more of God ; for all other knowledge is but a means to help you to know, love, and serve him, in which you must still grow to the last, till you come to the world of true perfection.

Quest. 2. What believe you of the creation, and the nature of man, and the law which was given to him ?

Ans. God created all the world ; and made man in his own image, an embodied spirit of life, understanding, and will, with holy liveliness, wisdom, and love, to know, and love, and serve his Maker, here and for ever ; and gave him the inferior creatures for his use ; but forbade him to eat of the Tree of Knowledge, upon pain of death.

1. To create, is to make of nothing, in the first notion ; and so God created only spirits, and the elements, fire, air, water, and earth ; but all the rest of his works he made of these, as the sun, and moon, and stars, &c., which is creating in the second notion, because they never were before.

2. The whole world which God made is to us incomprehensible. It is like that it is but a small part of it which we see ; we know not how much more is unseen ; and no part is perfectly known by mortals. But we have so much knowledge of all, as is needful to the ends of our own creation in this imperfect state. And to spend our days in searching after more, is but to lose and neglect things possible and profitable, while we seek things impossible and unprofitable, and to trouble ourselves and the world with pretensions and contentions, mere names. But all the true knowledge of God's works which we can really attain is useful to us, though in great diversity of degrees.

3. When I call man 'an embodied spirit,' I determine not that this body is not a part of him ; but only that the soul or spirit is so noble a part, as that the body is but a habitation and servant to it, though a part of the man, being made of the common, passive elements.

4. The image of God on man is threefold, or hath three parts : 1. Natural ; the image of God's being and nature. 2. Moral ; which is the image of God's perfection or holiness. 3. Dominion ; which is the image of God's dominion over all.

I. In God's natural image, man's soul hath a notable trinity in unity : 1. In one soul there are the vegetative, sensitive, and intellectual powers. 2. In one superior, intellectual soul, as such, there is the virtue of superior life, or vital activity, and the virtue of understanding, and of free-will. The will is not the understanding, nor the understanding the will, nor the vital power either understanding or will ; nor is any one of these a part of the soul : but the whole soul is life, the whole is understanding, and the whole is will ; yet not wholly ; that is, no one of these words express all that is essential to the soul.

II. The moral image of God on the soul is nothing but the rectitude or health of these three faculties, which is their holiness : that is, 1. The holy liveliness of the vital faculty, when it is lively towards God. 2. The holy wisdom of the understanding to know God. 3. The love of God and goodness, which is the holiness of the will.

III. Our dominion over other creatures is the image of God's dominion, by which we are, 1. Their owners, under God; and they are our own. 2. Their governors, under God, according to their capacities; and they are ordered by us. 3. Their benefactors under God; we provide for them, feed them, manure the ground; and their end, under God; they are given us for our use.

5. The end of man's nature, evident in the faculties' aptitude thereto, is, as (1. In general, God, who is the end of all things, so, 2. specially,) holiness, living to God; that is, 1. To know God practically. 2. To love him. 3. To serve him. God maketh nothing in vain; much less the nobler natures. When he made man's nature capable and apt to know, love, and serve him, it plainly telleth us that he made him for that use. Those, therefore, who deny this to be natural to Adam, deny humanity, and make man a brute by nature, and suppose a supernatural grace to come after, and make Adam as of another species; as if grace only made him a man. And they that deny man to have such faculties know not what a man is.

6. Man's soul being made apt for perpetual duration, is truly said to be immortal; for God having made it a simple spirit, it is not liable to dissolution of parts and corruption of substance. Therefore if it perish, it must be by annihilation, or by turning it into another species of being; both which being operations or effects, which must be contrary to the established course of nature, it is not to be supposed that God will-do them, though he can.

6. But man, consisting of soul and body, was not so immortal as his soul is, yet God could have perpetuated his life; yea, and would have done it, so far as that he should not have died, had he not sinned. But it is most probable that he should, at a certain period of time, have been changed, as Enoch and Elias were, and Christ, at his ascension; and the saints shall be, who are found alive at Christ's coming; and, it is like, the bodies that rose and appeared at Christ's death were so in their ascension.

7. Seeing the soul, yea, Adam, was to be thus far immortal, his felicity must be so too: which is no other than the perfecting of his knowledge, love, and service of God, in his perfected state. And, therefore, briefly I sum up all in 'Here, and for ever.'

8. It pleaseth God to try and exercise Adam's obedience, by

forbidding him the fruit of one tree, on pain of death. But this positive law presupposed the law of nature, which is not mentioned as spoken to man, because it was in the very nature of him and the creatures compared together, which objectively signified to him what was God's will as to his duty; from which signification his duty did result.

9. Why it is called the Tree of Knowledge of Good and Evil, is very hard to know. It is said by most, because by it he was to have the sad experimental knowledge of good by the loss of it, and of evil by the feeling of it. Others hold, that Adam had before all holy necessary knowledge of God and his own duty, with which, had he been content, he had been happy, but that God had really made this fruit apt to breed in man a subtle, inquisitive wit, and that kind of needless troublesome knowledge which multiplieth sin and sorrow still in the world. Such as is a great deal of the present philosophy, and vain formalities of sciences, and wordy, wrangling craft, and the presumptuous, distrustful search into God's secrets, and into that which is not our part but his; as if the patient must needs know all that the physician giveth him, and why; and it seemeth that some addition of knowledge sin brought them; and doubtless it was not of the good of duty, nor a holy knowledge, but an inflicting unnecessary apprehension of natural good and evil.

10. Death threatened is all that penal evil that man's nature was capable of; which is, 1. The desertion of the sinful soul. 2. The pain and dissolution of the body. 3. The perpetuity of the soul's sufferings, at least, it being a capable subject, without a resurrection.

Q. 3. What believe you of man's fall into sin and misery?

A. Man, being tempted by Satan, did by wilfully sinning fall from his holiness, his innocency, and his happiness, under the justice of God, the condemnation of his law, and the slavery of the flesh, the world, and the devil. When sinful, guilty, and miserable natures are propagated to all mankind, and no mere creature is able to deliver us.

1. It was Satan in the serpent that tempted Eve: and Satan, by Eve, having, by her sin, got power to use her as his instrument, that tempted Adam. 2. Man sinned not till he was tempted. But he was but tempted, and not forced to sin, much less was he forced or necessitated to it by God himself. 3. God could have made man indefectible, or prevented his fall; but he is no more bound to tell us why he did not, than to tell us why he made

not all men angels, or all beasts men. But we know that he will be no loser by it, but equally be glorified, and pleased in the way of recovering grace. 4. God gave man free will, which was mutable, and not unchangeable in holiness, for he would have such a free will to be the subject of his earthly government, which is but preparatory to a perfect and unchangeable state. Not that an undetermined, mutable will is our perfection, but fitted on this life and work which God would have to be a lower degree and way to perfection. And free will was the first cause of sin, by an omission of its duty, and then by an ill determination of itself, though objects and temptation, and the understandings and senses' apprehensions, were antecedents and occasions.

5. The very act of sin was departing from holiness, from innocency, and from happiness. Sin itself, becoming man's unholiness, his guilt and misery.

6. Hereupon without any change, yea, or act of God, 1. The justice of God stood related to the sinner, as to one to whom death by right was due. 2. And the law, without any change in it, did virtually condemn him. 3. And by God's bare permission and desertion, the flesh, world, and devil, which had tempted him and overcome him, obtained a greater power to tempt and overcome him more, till the Spirit of God should recover and deliver him.

7. The three forementioned evils, which Adam contracted to himself, are all propagated by him to his posterity. By natural propagation infants are, 1. Polluted with a sinful pravity. 2. Guilty both of that, and, in their kind, of Adam's sin. 3. And miserable by this sin and guilt, and the forementioned penal consequents. To all which it is wonderful to consider well how much is done by the sinner himself, and how little by God, either as to the sin or punishment.

8. They that deny original sin go against plain Scripture, reason, and the experience of mankind: and do make infants saved without a Saviour, either pardoning or purifying them.

9. It is an error to lay our guilt of Adam's sin upon any such supposed covenant, will, or arbitrary imputation of God, which chargeth more on us than we were naturally guilty of. God doth neither make men sinners by imputation, who are not so in themselves, nor judge them falsely that men did what they did not. Adam was a public person, first naturally, and then reputationally. We were not then in him as persons, and therefore

sinned not in him as distinct persons, nor are reputed by God so to have done, but we were in him virtually and seminally; not as a house is in the workman, as its cause by art, but as those whose essence is generated by his essence. And as all of us, that were then in him were guilty then, so when we become persons, those persons are then guilty, as becoming now personal subjects of it; and all our personality is derived from a defiled, guilty, and miserable sinner, who can generate no essence or person better than he was himself. But yet the due difference between the principal agent and his offspring must be still acknowledged.

10. The guilt which, from our nearest parents, we contract also, with such additional pravity and penalty as our natural capacity, and the tenour of the New Covenant allow, is too sadly overlooked by most divines, contrary to the whole scope of Scripture, from the days of Cain to the rejection of the Jews, and contrary to the second commandment: which matter deserveth a larger explication.

11. If we dream of any other deliverer or saviour, we fall from Christ.

Quest. 4. What believe you of man's redemption by Jesus Christ?

Ans. God so loved the world, that he gave his only Son to be their Saviour: who being God, and one with the Father, took our nature, and became man; being conceived by the Holy Ghost, born of the Virgin Mary, and called Jesus Christ: who was perfectly holy, without sin, fulfilling all righteousness; and overcame the devil and the world; and gave himself a sacrifice for our sins, by suffering a cursed death on the cross to ransom us, and reconcile us unto God; and was buried, and went among the dead: the third day he rose again, having conquered death. And having sealed the new covenant with his blood, he commanded his apostles and other ministers to preach the Gospel to all the world; and promised the Holy Ghost; and then ascended into heaven, where he is God and man, the glorified head over all things to his church, and our prevailing Intercessor with God the Father.

1. God's free-love, without either merit, suit, or condition on man's part, gave Christ for a Saviour to the world. It is not possible for any good to befall a creature, which cometh not from the free gift of God.

2. God is said to love men, either when he willeth some good to them, or when he is pleased or delighted in them: with the

first (called a love of benevolence) he loveth man, not because he is good, but to make him good : but this is less properly called one when it goeth alone. With the other more proper love (of complacency) he loveth every thing so far only as it is good and lovely. Both these concurred to lost mankind ; but the first most eminently : the good which remained in fallen man, as lovely, was his nature, which was God's work, and partly his image ; and therein his capacity of that grace, and all that holy duty, and that heavenly perfection, in which he would be fully amiable.

3. Christ is called the Saviour of the world, with different respects to the several parts of the world, not as if he were equally the Saviour of all. So far as he saveth any, he is their Saviour : he hath so far saved all men, as to make so sufficient a satisfaction to the justice of God for their sins, that none of them shall perish for want of such a satisfaction made ; and so far as to make an universal gift of free pardon, justification, adoption, and the Spirit to all mankind, on condition of acceptance ; so that nothing but their ungrateful refusing it, can deprive them of it ; and hath commanded his ministers to publish and offer this to all the world. And he giveth men various degrees of help, towards the winning of their own consent. But the consent of some he effectually and insuperably procureth : and actually justifieth, sanctifieth, and glorifieth them. So that " he is the Saviour of all men, especially of those that believe : " when yet those that had a Saviour as to the antecedent satisfaction, the covenant-offer and common helps only, will perish for ever, for unthankfully refusing the salvation offered them, together with their other sins : for none are forgiven, where the Forgiver and his grace are not accepted.

4. That Christ is both God and man is evident in Scripture : God, and therefore one substance with the Father, from eternity ; but man in the fulness of time, about four thousand years after the creation of the world ; because he is God, he is of perfect sufficiency for all the work of our redemption, and his sacrifice, merit, and intercession of full force ; because he is man, he was fit to be the Head of the church, and to be a messenger from God, familiarly to teach men, and to show them a perfect example of holiness, and to suffer for us in our stead, and to possess heaven in our nature, and to intercede for us as the Mediator between God and man. So that there is nothing wanting in Christ's person, as to sufficiency, or compassionate condescension and nearness, to the consolation of penitent believers.

5. That God, the eternal Word of the Father, should take to him the nature of man, is the most astonishing wonder of all God's works: but having given us full proof of it by his Spirit, in his doctrine, miracles, and the sanctifying of believers, it is the grand article of our certain faith, yea, he giveth us to believe it, as well as commandeth it. That God is most intimately near to all men, and specially all saints, is no wonder; for he is more than the soul of the world; but his union with the manhood of Christ is an extraordinary conjunction for an extraordinary work; though the manner of it is above our reach. It was not by turning the Godhead into man, nor the manhood into the Godhead, nor doth the divine nature lose by it any of his perfection, or honour. And he that seeth how the same sun doth insinuate itself into some creatures as their very life, and yet leave others lifeless, will not think it incredible that God should more nearly unite himself to Christ's humanity than to others. We can hardly keep some philosophers from believing that all men's souls are parts of God; and yet as hardly get others to believe that God is so united to one man as to make one person.

6. Yet we must, in this mystery, take heed what notions we use; we must not say that the Godhead is a part of the person of Christ, for God cannot be part of any thing, for he is infinite; and a part is less than the whole, and therefore not infinite. Nor yet must we say that the Godhead is the whole person; part and whole are not words to be here used; but God and man are one Christ; as God and creatures are one universe of being; and yet God is not to be called the whole or part of that universe.

7. Nor must we think that the Godhead is instead of a human soul to Christ's flesh, and that he had no other soul; for he was perfect man, having human soul and body, which the Godhead assumed into personal union, and was as a soul to his soul. Much less was the Godhead turned into humanity, or any way altered.

8. Christ was not generated as other men are, but, without man, was conceived by the Holy Ghost; that is, by the Godhead operating outwardly by the divine effectual will or love, and eminently by the third person in the Trinity. Yet is Christ rather called the Son of the Father than of the Holy Ghost, because the Father is the first in order of operation.

Adam's soul was created, and not generated. Our souls are generated, and not merely created of nothing; that is, God, as the fountain of natural being, giveth multiplied essences wholly from himself, yet not as he first created things of nothing, but

by an incomprehensible influence on, and use of, the generating souls, which, under God, have a causality in the multiplication; but Christ's soul was neither merely generated nor merely created, but was principally created so far as it was conceived by the Holy Ghost; and yet there was a participation of generation, so far as there was a concourse of the Virgin's soul. And by this wonderful conception Christ was free, both from the guilt and corruption of original sin; for though he be called the Son of David and of man, totally as a man, and not as to his flesh alone, yet was he not so by a proper and full generation, as others are; but the Spirit's creative conception made him, even as to his humanity, more eminently the Son of God than the Son of man.

9. The name 'Jesus' signifieth his office, even 'A Saviour'; and the name 'Christ,' signifieth the appointment of God, his mission and authority, and qualification for this office, 'The Anointed of God.'

10. Christ's perfect holiness and righteousness was both habitual in his perfect nature, and active in his perfect actions; that is, in perfect resignation, obedience, and love to God. The perfection of his divine nature advanced the merit of his human perfection two ways, 1. Causally, as it had the chief causality in producing it. 2. Relatively, as it was the perfection of the same person. The active righteousness of Christ consisted in his conformity to the divine will, as signified in that law which was given to himself by God; which was, 1. That he should fulfil the law of nature as a man, 2. And the Mosaical law as a jew, 3. And a proper law of mediation by his proper mediatory works, doctrine, miracles, sufferings, justifications, &c. So that the perfection or righteousness of Christ, by which we were justified and saved, as the meritorious cause, is all this in one, even his perfect, habitual, and actual holiness, caused and relatively dignified by his divine perfection. Not as if one part merited one benefit for us, and another part another; but all entirely merited all for us; for altogether was, that one condition required of Christ by the law or covenant of mediation; upon which condition performed, he had right to all the promised fruits of that mediation, as to give us the pardoning and saving covenant, &c.

11. Christ's conquering the devil and the world, as tempters, and the flesh, so far as without sin its natural desires were to be denied, as in the love of life, &c., was a great and needful

part of his work, that he might deliver us from the tempters that had overcome us, and might confound God's enemies, and break the serpent's head, and vindicate the truth and holiness of God's law, by demonstration.

12. The reason of Christ's sufferings were, as a sacrifice to expiate our sins by his suffering in our stead, to demonstrate the holiness of God, his justice and truth, and the authority and equity of his law, that God and his laws may not be despised, nor the world encouraged by impunity to unbelief and sin. By suffering, he fulfilled that law which required him to suffer, but he did not fulfil that law which made suffering due to us; for it was not the punishment of another for him, but of every sinner himself, which was due by that law. But it was satisfaction to the lawgiver, which he made by his sufferings, by giving him that which was equivalent to all our sufferings; not that same thing by which the threatening of the law is properly and fully performed, for that is nothing but our destruction; but it is something in its stead. Not altogether of the same kind neither; for our great punishment is to be left in our sin itself, which is the misery of the soul, and to be denied the Spirit of life, and to be hated of God as unholy creatures, and deprived of that love of his which all holy souls are the proper objects of, and to be tormented of our guilty consciences for each sin, and to be tormented by devils in hell, and to despair of deliverance: all which Christ was never capable of, nor did undergo; but he suffered the cursed death of the cross, after a life of humiliation; and sensible sorrows, also, in his soul; and not a little in his intellectual nature, so far as was consistent with perfect holiness, and its necessary consequences.

And Christ's sufferings are satisfactory to divine justice, not because they are the very same, in subject, matter, or duration, with what was due to us; but because they better attain the ends of the Governor and Lawgiver aforesaid, than the damnation of all the world would have done. Their aptitude to that end, was their satisfactory and meritorious dignity.

13. Christ suffered for our sins, and in our stead, because it was to free us from sufferings; and it freeth us as certainly (supposing us believers) as if we had made satisfaction ourselves; but yet he suffered in the person of the Mediator, who, indeed, is one that undertook to suffer in the sinner's stead; but never was, nor consented to be, esteemed the very sinner himself. If a man pay a debt by his servant, it is imputed to him as his own act

and payment: because the law alloweth him to do it by a servant; and the servant is but his instrument. But this is not our case. Christ suffered in our stead; but not as our delegate, nor in our name and person properly, but as a voluntary Mediator, who may use us after as he pleaseth, and give us the benefits as he will. We did not pay our own debt by him: his sufferings were not ours in deed, nor in law: we were not crucified in him; we did not satisfy God's justice by him; and, therefore, the effects are not ours till he after give them us: and that in the degree that pleaseth him. It is not the suffering in itself which he giveth us, (that were a sad gift,) nor the first effect in itself, (satisfaction,) for that is made to God for us, and not to us; but it is the fruits hereby procured of God.

14. Much less can it be truly and properly said, that Christ in our person, and we, in and by Christ, did fulfil the law of works, by perfect habitual holiness, and outward obedience and love, and this dignified by a divine perfection. The same habits, and acts, or righteousness, being accidents, cannot be in divers subjects. We are not justified by the precept and promise of the law of works, as if we had fulfilled it all by Christ, but by the law of grace. Had we fulfilled all the law of innocency by Christ, we could have no need of his death, or any pardon; because we should have no sin to pardon, either of omission or commission from birth to death. To forgive all our sins, and to repute us to have neither sinned, but perfectly obeyed by another, are contradictory; and God judgeth not falsely; nor supposeth us to do what we never did; therefore, we have not present right to all the benefits of Christ's merits or righteousness. Our punishments are no wrong to us, while he correcteth us. He giveth us pardon and life, on condition that we be penitent believers, and doth not tell us, that we repented, believed, and persevered in and by him, which shall be imputed to us; nor that we need it not because we are innocent in him. Nor did Christ by his death only save us from punishment, and by his perfection only merit our justification and salvation. For to be acquit from all punishment of sense and loss, is to have right to life; and to be innocent from all sin of omission and commission, is to be just. But we are not justified by Christ against this charge, 'Thou art a sinner,' simply; but against this charge, 'Thou art to be condemned for thy sin;' not by imputation of innocency in itself to us, and reputing us innocent; but by pardoning our sins, and giving us right to life, and so accepting us. And so

Christ is the Lord our righteousness; and as he was made sin for us, not in deed, nor did God so repute him, but as one that was to suffer for sinners; so are we made the righteousness of God in him. Being righteous by God's gift of pardon and life, purchased by his righteousness, demonstrating God's righteousness.

15. God is said to be reconciled to the world in general upon Christ's death, in that he is no more obliged in justice to punish them as mere sinners by the law of works; but hath granted a conditional pardon to all mankind, and that free, upon condition of meet acceptance of Christ and life.

God is said to be reconciled actually to believers, in that he is not at all obliged by justice to condemn them, but hath, as it were, obliged himself by a covenant of grace to forgive and save them. So that it importeth no real change in God, but in us, and in God's covenant, and a change in God's relation to us. Yea, 2. Though also he judge us now just, and love us as just, who before judged us unjust, and loathed us as such, this change is in us, and not any other in God than in relation and denomination.

16. Christ was buried; that he might be at the lowest before he was exalted; death seemed to have conquered him before he showed his conquest of it. So is it with us. The word translated 'hell' in English, in the Greek and Latin ancient creeds is *ad* and *inferi*, and signifieth not necessarily the place of the damned. But it is more than his burial that is here meant, and respecteth his soul; and signifieth that 'his soul went among the souls of the dead,' without determining it to heaven or hell: the very separating it from the body being part of Christ's humiliation. To paradise it went, but whither else, or what it did, we are necessarily ignorant. But hence it is plain that the soul liveth itself when it is separated from the body. And believers may joyfully follow Christ to the grave, and the state of separation.

17. Christ's resurrection was the great victory over death, the beginning of his triumph, and of the eminent church-state under the Messiah, and the great proof of his truth as the Son of God, and is the great comfort of believers, assuring them that they have a victorious and a living Saviour, and that his word is true, and that they shall rise again.

18. The making of the new covenant sealed with Christ's blood, and commissioning a ministry to publish it to the world,

was the great ordained means, by which Christ would give out the fruits of his merits and sacrifice with himself, for men's justification and salvation ; of which more anon.

19. Christ's ascension was the second step of his exaltation. His bodily presence was more necessary in heaven than on earth ; there he is still God and man, his body and soul being glorified, and natural flesh and blood changed into an incorruptible, spiritual body ; for so it will be with believers, for flesh and blood cannot enter into the kingdom of God. So absurdly do they err who say that bread is no bread, but Christ's flesh, and wine is no wine, but his blood, when his glorified body hath no flesh and blood at all. It is unspeakable joy to believers, that we have a head in heaven that is over all. 20. The Apostle distinguishes Christ's headship as it is "over all," and as it is to "the church." For to this end he died, and rose, and revived, that he might be Lord of the dead and living. He hath dominion over the uncalled to call them, and over believers to defend and glorify them, and over rebels to destroy them.

21. The intercession of Christ is a great article of the christian faith, and signifieth not only that he prayeth for us, but that he is the heavenly High Priest and Mediator with God. And that when once sin hath defiled us there is no coming to God, but by a Mediator ; no, not in our thoughts, or hopes, or affections. We must expect no acceptance of our persons, or prayers, or duties, but through Christ. We must put all into his hands, that he may present them to God : we cannot so much as love God but by him, as the glass and revealer of God's love and goodness. And also we must look for nothing from God now but through him, and by his hands ; that is, by his merits and his administration. The Spirit and special grace are given by him even as Mediator ; ministers and ordinances are by him ; magistrates, and the rule of the natural world, for the ends of redemption, are by him ; for all power is given him, and he judgeth all.

Q. 5. What is the new testament, or covenant, or law of grace ?

A. God, through Jesus Christ, doth freely give to all mankind himself to be their reconciled God and Father, his Son to be their Saviour, and his Holy Spirit to be their Sanctifier, if they will believe and accept the gift, and will give up themselves to him accordingly ; repenting of their sins, and consenting to forsake the devil, the world, and the flesh, and sincerely, though

not perfectly, to obey Christ and his Spirit to the end, according to the law of nature, and his gospel institutions, that they may be glorified in heaven for ever.

1. It is the same thing which in several respects is called Christ's new testament, law, and covenant. It is his testament, because it established it by and at his death; and it contained a free gift, or legacy to man. It is his covenant, because God on his part bindeth himself by promise to do all that is there offered; and requireth men to consent and covenant accordingly with him, if they will have the benefit. It is his law, in that he containeth his established terms on which men shall obtain remission and salvation, or miss of it and be condemned, if they refuse; and by which men shall be judged to heaven or hell.

2. This law hath two parts: 1. The first is a presupposed part, which is the law of nature, as to its obligation to duty; which Christ doth not new make, but find made, and taking nature itself and man as his own, upon the title of redemption, that law also falleth into his hand. And as he doth not destroy, but perfect our nature; so he doth not destroy the law of nature, but superadd his remedying law. 2. Which is the second part, newly made by the Redeemer, and called the law of grace: the first being now as a part or appurtenance to this, as used to our sanctification, and yet the obedience of it part of the end of this. This special law and covenant of grace containeth, 1. A free deed of gift, though conditional, of God himself, the Father, Saviour, and Sanctifier, as aforesaid, with pardon of all sin, and right to the love of the Father, the grace of the Son, and the communion of the Holy Ghost, and to the heavenly glory. 2. The imposed condition of this free gift, which is sincere belief and consent by covenanting accordingly with God as is expressed. 3. The preceptive part, which is to be the rule of sincere obedience, as it is in gospel institutions, (the law of nature supposed.) 4. The penal part, as it leaveth men unsaved, and threateneth a sorer punishment to all impenitent and unbelieving refusers of the offered grace. And this is now the law and covenant by which we must live and be judged. And which is God's instrument, like an act of oblivion, and a deed of gift, by which the benefits of Christ are, with himself, to be regularly conferred on mankind, and on which we must trust as our title to Christ and life.

Q. 6. What believe you of the Holy Ghost?

A. God the Holy Spirit was given by the Father and the Son to the prophets, apostles, and evangelists, to be their infallible guide in preaching and recording the doctrine of salvation; and the witness of its certain truth by his manifold divine operations; and he is given to quicken, illuminate, and sanctify all true believers, and to save them from the devil, the world, and the flesh.

1. The Holy Spirit is God, the third person in the Trinity. To him, in Scripture, is oft ascribed eminently, 1. The love of God, and the gift of love to man, as to the Son is ascribed the wisdom of God, and the word of wisdom. 2. The exterior operations of God on the creature, as the sun operateth on the earth by its motive, enlightening, and healing beams, which are indeed itself. 3. The perfecting of God's operations especially; and so, though the three persons are undivided, and all work together on the creature; yet eminently the Father is called the Creator and the Original of Nature; the Son is called the Redeemer and the Giver of Grace; the Holy Spirit is called the Sanctifier and the Beginner of Glory; or, the nature of man is of the Father, his medicine of the Son, and his health of the Holy Ghost given by the Father and the Son.

2. The Holy Ghost is given in several measures to men, and for several uses, for the church's edification. When any new law or doctrine was revealed to the world, God gave the Spirit of miracles to prove it to be of him. So it was when Moses gave the law, and sometimes to the prophets, when they brought any new message; and as they prophesied of Christ, so they had the Spirit of Christ to inspire them. But the great and wonderful measure of the Spirit was given to the apostles, and other Christians in the first age of the gospel church, to enable them infallibly to preach and record the history, and doctrine, and commands of Christ, and to seal it with miracles, by healing the sick, raising the dead, speaking various languages, &c. Therefore, the Scripture written by the Spirit in them is left as the rule of our faith and life; and all the motions or revelations that seem to come from the Spirit now, are to be tried by the Scripture, because we have not the same gifts or measure of the Spirit as the apostles had; so that to try the Spirit by the Scripture, is but to try our doubtful and smaller gifts of the Spirit by the apostles' certain and greater gifts of the Spirit. The belief of the Scriptures, indited by the Spirit, belongeth to this article of our belief in the Holy Ghost.

3. The ordinary renewing work of the Holy Spirit is the accessory beginning of our salvation ; and without holiness none can see God. So great a work is this on man, that Christ's own death and resurrection, and mediation in heaven, is the means to procure and give us this Spirit ; and its work is God's image on us, and called 'the divine nature.' There are three parts of this operation on us. 1. Its quickening work to make us alive to God, who were dead and dull to all holy acts. 2. Its illumination to open the eye of our darkened understanding, by knowledge and faith, curing our ignorance and unbelief. 3. Its converting or sanctifying work on the will, turning us from the love of sensual and worldly pleasures to the love of God and holiness, which, because it is the perfective act, love is taken in Scripture for the sum of all sanctification ; and to give the spirit of adoption, and to give us the love of God, is the same thing ; to which faith in Christ is the means : and yet the Spirit worketh also that faith in us. But when he worketh faith in us, he is but opening the door and entering, that, by love, he may dwell and work within us. As one compareth it to a bird that first maketh her nest, and then layeth her eggs and hatcheth them. Faith in Christ is as the bellows by which the Spirit kindleth in us the love of God ; and faith kindling love, and love kindled by faith, and working by holy, fruitful obedience is all the Spirit's work and all our religion : for mortification, and conquest of the flesh, the world, and the devil, is here comprised.

This work of the Spirit is a certain proof that Christ is the true Saviour of the world, and his Gospel true ; for none but God can thus renew souls, and God would not do it by false doctrine.

This article, therefore, of our belief in the Holy Ghost is of grand importance to be understood and well considered ; for while Christ is in heaven, his Spirit is his advocate and agent in the souls of men on earth, and his witness in all true believers, to plead Christ's cause, and prove his truth, and finish his saving works, and fit men for the love of God, and for glory : and this Spirit is to our souls as our souls to our bodies, in some sort ; without which we can do nothing holily : it is our life, light, and love ; it is our earnest, pledge, and first-fruits of heavenly glory, giving us the foretastes of it by love, and so our witness or evidence, that we are the children of God.

But it is a dangerous error to think that this Spirit is given us to do all at once, or to do all absolutely, however we use it. It

worketh the love of God in us by degrees, and is to be working it in us while we live. It worketh it by means, even by the Gospel understood, believed, and considered; and we may no more look for the Spirit without the word and means used by us, than for health without food and physic. Though he worketh insuperably when and where he please, yet men may, by resistance, forfeit and quench his operations. And, mark it well, the greatest rewards for obedience and punishments for sin, which God, as judge, doth execute in this life, are by giving men more of the Spirit, or by denying or withholding its operations on men's abuse, which is more to be feared than all other judgments in this world.

Q. 7. What believe you of the Holy Catholic Church, the communion of saints, and the forgiveness of sins?

All that truly consent to the baptismal covenant are one sanctified church or body of Christ, and have communion in the same spirit of faith and love, and have the forgiveness of all their sins; and all that by baptism visibly covenant, and that continue to profess Christianity and holiness, are the universal visible church on earth; and must keep holy communion with love and peace in the particular churches, in the doctrine, worship, and order instituted by Christ.

1. The world is Christ's kingdom by right, and governed by his wisdom and power. The church is Christ's consenting kingdom, ruled by wisdom and special love. He is head over all things to the church: it is his body political, relatively, yet really quickened by his Spirit: it is his office to be both the constitutive, governing, and quickening head. The form of the church is its relation to him as its head. He giveth it laws, and judgeth and executeth them; and appointeth officers to it by his word and grace. He, as a mediating head, is the conveyer of the Spirit from God to us.

The church hath no universal head but Christ. None else hath right; none else is capable or able, either as principal or viceroy under him. He hath commissioned none to such an office. "Ye are the body of Christ, and members in particular, and God hath set some in the church: first, apostles; secondarily, prophets, &c. Are all apostles? are all prophets?" &c. (1 Cor. xii. 27—29.) Here Christ only is the head; the church is only his body. Apostles are but chief members, and not the head; and apostles are the first rank of members, who were twelve at least; therefore there is no one as a head over them.

Peter never governed the apostles ; they were never bid obey him. It was one of the Corinthians' schisms for some to make him a head, as others did Paul, and others Apollos ; and to say, we are of Cephas. The schism was not cured by calling them all to take Peter for the head. The pope is no more Peter's successor than the bishop of Antioch is, and others : if he had, he had not been either constitutive or governing head of the church. He that is head, as Christ's vicar, must be an universal prophet, universal priest, and universal king of the church. The church is not the pope's body or kingdom ; he is an usurper of much of Christ's prerogative, by a false pretence of being a vicar-head ; and so will any general council be that shall claim the same office. The church of Rome materially, so far as they are Christians, are a part of the catholic church, though a corrupt part ; but formally, as they are a body headed by the pope, they are a sinful policy, and no church of Christ at all ; for he commandeth not, but condemneth such a policy.

This church of Rome is a sect or schism of the catholic church ; it is but about the fourth part of the Christians in the world, who all make up the universal church. The Abyssines, Coptics, Syrians, Armenians, Indians, the Greeks, and Moscovites, with all the reformed churches, are as many ; calculate four parts of five, but, at the least, two parts in three, of the church. The cutting off of all these as none of Christ's church, and making none in the world to be Christians but the subjects of the pope, and contending for this with fire and sword and false-railing volumes, is the grand schism in the world, and that which still keepeth open the wounds of the church, and the scandalous, pernicious contentions of Christendom.

The pope had the same original with the patriarchs, being but the first of them, which all confess was human. Had not the Greek church (then far bigger than the Latin) thought his primacy to be human, they could never have claimed that right to Constantinople, which they knew had none but human right. The truth is, the pope was at first, and for many hundred years, but the chief bishop in one empire, as the archbishop of Canterbury is in England ; and it was the churches of that empire that made up the councils called general, being called by the emperors, who had no power any where else through the world ; and in time, his usurpation turned the Roman world into the whole world, and his kingdom must be the whole circumference of the earth, which is most unknown, and, but three or four

times, was never so much as compassed by sea. And seeing it is the apostolic office to convert souls as well as rule them, and he undertaketh that universal hardship, which never any apostle did, what a world of people in Tartary, India, the Turkish empire, Africa, at the Antipodes, and the unknown world, hath this desperate undertaker to answer for! A true catholic must be of a greater church than that of Rome; even the universal church containeth all Christians. He must be of no sect or schism, and therefore no papist, for they are but a sect.

The true consenters to the baptismal covenant are, the church in the first sense, truly holy; but the baptised, not apostatised, who are visible consenters and professors of Christianity, are the church, as visible, and are holy by visible separation to God, and dedication to him. The confounding of the church, mystical and visible, tempteth some to separate from the church visible, as if it were not holy; and the papists have made a church visible, of their own invention, which is a body-politic, headed by a pretended human head: some call it 'The Church Congregate,' to insinuate that it is such a policy. But the grand point in which we renounce popery is this, and we hold, that there is no such political church on earth that hath any universal, constitutive, or governing head besides Christ; who is visible in heaven, and who was once visible on earth, where his church is still visible.

3. The unity of the spirit of faith and love is the chief part of the communion of saints; and the second is in the exercise of that faith and love in external communion, which is in doing all the good they can for each other, and communicating for the relief of those that need, as men will do who love others as themselves; and also in a concordant, holy worshiping of God; for which end particular churches are appointed by Christ, who are to be guided by their several pastors, who are ministers under Christ, in his teaching, priestly, and ruling office. And that worship is instituted by Christ in which this communion must be exercised, saving that the ordering and circumstances are much left to the church guides: and the Lord's day is separated from this solemn, holy communion. And discipline is to keep clean the church, that it may be a communion of saints.

4. The remission of sins is the other part of the salvation of the church; the fruit of Christ's blood, and the gift of his covenant, as sanctification is the work of his Spirit. Remission of sin is our justification, including the gift of right to life;

and it hath three degrees, or is of three sorts : 1 Constitutive, which giveth us right to impunity, and dissolveth our guilt or obligation to punishment : this is God's act as legislator and donor by the new covenant, which is the gift of our right. 2. Sentential, by which God, as Judge, pronounceth us pardoned and just. 3. Executive, by which God actually freeth us from punishment, of sense and loss, and giveth us life.

Remission is 1. Universal, of all sins, past ; and this is given at once : Really, by God at the time of our true believing and consenting to the covenant ; but by solemn ministerial delivery in baptism visibly ; in which Christ with pardon is solemnly delivered by God's appointment to true believers and their seed, that by them are dedicated to God. 2. Particular, of every sin after baptism and conversion : for, upon particular repentance God giveth us the pardon of particular sins from day to day. Sin may be said to be virtually forgiven before it is committed, because the causes of forgiveness are existent : but that is not properly actual forgiveness ; for that which is not yet sin, cannot be forgiven sin.

The condition of pardon and justification is sometimes called faith simply, sometimes also repentance, and indeed is a penitent believer's consent to the covenant of grace, which is the condition of his title to this and the other rights of the covenant at once ; it being a free gift purchased by Christ's sacrifice and meritorious righteousness, and by this covenant made ours : this is the plain and full doctrine of remission and justification ; beyond which, a good Christian need not trouble his head with the invented words and niceties, and controversies of these times. The sentential and executive justification or remission is begun on earth, but perfected at the final judgment ; and both pass according to our constitutive remission and justification by the covenant. Adoption addeth some further dignity to believers, above what is in bare remission and justification, which cometh from the same merits and gift of Christ.

Q. 8. What believe you of the resurrection and everlasting life ?

A. At death the souls of the justified go to happiness with Christ, and the souls of the wicked to misery. And at the end of this world, Christ will come to glory, and will raise the bodies of all men from death, and will judge all according to their works. And the righteous shall go into everlasting life, where, being made perfect themselves, they shall see God, and

perfectly love and praise him with Christ, and all the glorified church; and the rest into everlasting punishment.

1. The souls of the righteous go presently at death to Christ, in paradise or heaven; and the wicked to misery, which is hell.

2. Christ's second glorious coming is the day of our great deliverance and joy, which all true believers love and should long for.

3. The doctrine of the resurrection is fully opened by Christ, (John v.,) and by Paul, (1 Cor. xv.,) of which Christ's own resurrection is our pledge.

4. The last judgment is that which endeth all controversies, and finally and perfectly justifieth believers, who were but initially and preparatorily justified before. Christ will be both judge and our advocate. The law of grace and not innocency is it that we must be judged by; but according to the divers editions of that law which men lived under. And the works that they shall be judged by, are the performance or not performance of the conditions of this law of grace. For by the works of the law of Moses, or of innocency, none can be justified. Nor yet by any commutative merit of his faith, love, or gospel obedience; but only as they are the terms on which God giveth the life, which is purchased by the death and perfect righteousness of Christ; which in the thing itself and value is a mere gift, though the order of giving it is by the law of grace, by which we must be judged. So that Christ justifieth by his own merits, satisfaction, and free gift thereon, against the charge of our deserving damnation for sin, as sin against the law of innocency and works, so be it we be otherwise justifiable against the charge of being infidels, impenitent and ungodly. For Christ did not repent and believe for us, nor was holy to excuse us from being holy; but we must believe, repent, and be holy ourselves by his grace; and by these themselves be justified against the false accusation that we are unbelievers, impenitent and unholy.

Christ doth not take away the faultiness of our actions, or the guilt of sin, as sin simply in itself, so that we shall be reputed innocent or sinless; but he taketh away the guilt of punishment, and the guilt of sin, respectively as binding to punishment, and no more.

5. The glory of saints will be, 1. In the full perfection of their own souls and bodies; 2. In the perfect knowledge, love, and praise and service of God, for his own sake, as the infinite

Good and object of love and praise ; 3. And in the full reception and joyful sense of God's love to us, and to all the church. 4. And in the fruition of Christ in glory ; 5. With the blessed society of all the glorified angels and saints ; and this to all eternity. This faith foreseeth, love fore-tasteth, and we must joyfully expect by hope, and seek in obedience.

6. The wicked shall be miserable with the devil and his servants in their own sin, and the loss of the favour of God and the tormenting sense of both on their consciences, and in bodily misery, and despair of all remedy for ever.

Q. 9. You have told me what you believe : tell me now what is the full resolution and desire of your will, concerning all this which you believe.

A. Believing in God the Father, Son, and Holy Spirit, I do presently, absolutely, and resolvedly give up myself to him, my Creator, and reconciled God and Father, my Saviour, and my Sanctifier ; and, repenting of my sins, I renounce the devil, the world, and the sinful desires of the flesh ; and denying myself, and taking up my cross, I consent to follow Christ the Captain of my salvation, in hope of the grace and glory promised ; which I daily desire and beg, as he hath taught me, saying, " Our Father which art in heaven," &c.

1. The will is the man, and, according to the will, we are esteemed of God. Knowledge and belief is but the entrance of grace to the heart and will, where love is the heart of the new creature. The hour when we truly make this heart-covenant and consent we are converted, sanctified, justified, and adopted ; and not till then.

But children are as parts of their parents ; who are bound to enter them into the covenant of God ; and whose will chooseth for them till they have natural reason and will to use themselves.

It is faith in God the Father, Son, and Holy Ghost, which is only saving, and not in one alone ; even a consenting practical faith, which is our true Christianity itself ; nor are we justified by any other.

2. The Lord's Prayer, being the sum of our desires, belongeth to this head ; it being but the will's prosecution of that good which it consented to, and hopeth for.

Q. 10. What is this practice which, by this covenant, you are obliged to ?

A. According to the law of nature, and Christ's institu-

tions, I must (desiring perfection) sincerely obey him, in a life of faith, and hope, and love : loving God as God, for himself, above all ; and loving myself as his servant, especially my soul, and seeking its holiness and salvation ; and loving my neighbour as myself : I must avoid all idolatry of mind or body, and must worship God according to his word ; by learning and meditating on his word ; by prayer, thanksgiving, praise, and use of his sacrament : I must not profane, but holily use his holy name : I must keep holy the Lord's day, especially in communion with the church-assemblies : I must honour and obey my parents, magistrates, pastors, and other rulers : I must not wrong my neighbour in thought, word, or deed, in his soul, his body, his chastity, estate, right, or propriety ; but do him all the good I can, and do as I would be done by ; which is summed up in the ten commandments, " God spake all these words, saying," &c.

Because the Ten Commandments are plain themselves, and parents yet must read fuller expositions of them to their families, than I must here lay down, I shall give no other expositions of them but only, 1. That every Commandment both forbiddeth evil, and commandeth the contrary good. 2. That every commandment reacheth to thoughts and affections, words and actions. 3. That the things commanded are not to be done always, but in their proper seasons ; but nothing absolutely forbidden must ever be done ; but things forbidden only in some cases, may be done out of those cases. 4. That the Commandments must be understood by Christ's exposition with the addition of his gospel institutions : and obeyed as Christ's, joined to the new covenant ; and not as given by Moses, as belonging to the covenant of works made with the Jews, or as part of the covenant of innocency made with Adam at the first.

Forms of Prayer, Praise, and Catechism, for the use of Ignorant Families that need them.

READER, I purposely avoid overdoing and preparing thee too much work, lest my intended help should prove a hinderance. But because all have not the same leisure, I have given you both longer and shorter forms that you may use that which is fittest for the time and persons.