

St. PAUL'S

CATECHISM:

O R,

A brief and plain Explication of the
Six Principles of the *Christian Religion*,
as recorded *Heb. 6. 1, 2.*

W I T H

Some Considerations of the Principles of
Natural and Universal Religion: As pre-
vious, and yet subservient to the Rules of
Revealed and Positive Religion.

Containing also,

The Duties of Children to their Superiors.

Written chiefly for the Instruction of Young
Christians, Children and Servants in all
Christian Families.

By *THO. GRANTHAM.*

2 John v. 4. *I rejoiced greatly, that I found of thy Children
walking in Truth, as we have received a Commandment
from the Father.*

London, Printed in the Year, 1687.

To all Parents and Masters of Christian Families. Grace be multiplied, &c.

Beloved in Christ;

As you are expressly bound by Gospel-Rules, to do that which is right unto your Servants, and to bring up your Children in the nurture and admonition of the Lord; so I am very sensible, that the capacity of many well-meaning Christians is very low, to metho-dize their Instructions in this behalf.

And having a desire to serve you in what I may; I have here presented you with some Brief Rules (from the good Word of God, which is able, through Faith and Love, to make our Children wise to Salvation) which, by the Blessing of God, I have found to be useful in my own Family.

Be exhorted to tender the Salvation of all that are under your care, above all other Considerations, lest their Blood be required of you. Teach them the Fear of God betimes, with their Duties towards their Superiours in every state of Life; for this shall be a means to preserve them from many dangerous Errors in these daies, and also adorn the Gospel of God our Saviour, to whose Grace I comit you, and remain,

Your loving Brother, T. GRANTHAM.





The INTRODUCTION.

To Children, and Servants, concerning
the Knowledge of the True God.

THE Question, *Whether there be any God?* is so wicked and absurd, that none but Fools will admit the Debate.

For he that shall once say in his Heart there is no God, the next thought in him may be, that he himself is God, seeing there is no Creature known to us above Man. The Heavens, Earth, and Seas, do all serve Him.

But seeing He made not himself, nor any of these things; it must be, that He that made Man, and all things that are made, is above all, and to be obeyed in Love above all, *Rev. 14. 6, 7.*

Remember therefore your Creator in the days of your Youth, and dedicate the prime of your strength to his Service. Content your selves with such a knowledge of God, as is held forth to you in his Holy Word and Mighty Works, and as shall be wrought in you by the Spirit of Grace, as you adhere to Him.

The sum of that Revelation which God hath made of Himself, to us in his Holy Word, may briefly be comprehended in these ensuing Particulars; each of which I have confirmed, by some of the most clear Testimonies, as they relate to these Particulars respectively.

spectively. I desire you to read and search the Scriptures, to see whether these things be so.

I. That God is One, or there is but one only true and living God. *Dent. 6. 4. Exod. 20. 3. 1 Cor. 8. 4, 5, 6. John 17. 3.*

Who hath revealed himself in the Gospel, by the Name of the Father, Son, and Holy Ghost, *Mat. 28. 19.* And these three are one, *1 John 5. 7. Isa. 6. 3.*

II. That the Essence or Being of this God, is revealed by Christ to be a Spirit. *God is a Spirit, John 4. 24. 2 Cor. 3. 17.*

III. That this God is Eternal, without Beginning, and without End, he abideth the same for ever. *Dent. 33. 27. Psal. 90. 1, 2. Isa. 57. 15. Psal. 93. 2. Isa. 63. 16. Hab. 1. 12.*

IV. That God is Omnipotent, he can do whatsoever he pleaseth; there is no restraint to the Almighty. *Exod. 6. 3. Job, Chap. 38, 39, 40, 41. Psal. 62. 11. & 66. 3, 5. Jer. 10. 12.*

V. That God is Omniscient, or knoweth all things, none of our Thoughts nor Actions can be hidden from his sight, *Psal. 139. 1, to the end. Isa. 45. 21. & 44. 7. Prov. 15. 11. Heb. 4. 12.*

VI. That God is Holy, Righteous, and True, he will judg the World in Righteousness, and there is no Unrighteousness in Him. *Job. 24. 19. 2 Sam. 2. 2. Psal. 5. 6. Dan. 9. 7. John 17. 25. Zeph. 3. 5. Rev. 16. 5. Acts 17. 31.*

VII. That this God is very gracious and merciful, no Cruelty is in him; He delighteth in Mercy. *Exod. 34. 6. Psal. 145. 9. 1 Pet. 3. 20. Isa. 27. 4. Rom. 5. 20, 21. Jam. 5. 11. Tit. 2. 11.*

VIII. That God is perfect without any weakness, having no dependance upon any, He only is perfect. *Isa. 40. 12, 13, 14, 15, 21, 22, 28. Dent. 32. 4. Jer. 2. 5. Psal. 75. 3. James 1. 17.*

IX. That the Place of God's Residence is in Heaven, yet not confin'd to place, but is present every where as he pleaseth. *Mat.* 6. 9. *Isa.* 66. 1. *Psal.* 123. 1. *1 King.* 8. 39. *Psal.* 139. 8, 9, 10. *Isa.* 57. 15. *Psal.* 68. 16.

X. That nothing can be done without the permissive Providence of God: yet many things are done contrary to his Will. *Gen.* 2. 17. & 3. 6. *Jer.* 44. 2, 3, 4. *Levit.* 26. 23, 24. *John* 19. 11. *1 Pet.* 3. 17. *Mat.* 10. 29.

XI. It is unlawful to form any Shape, Image, or Representation of Almighty God; no, not so much as in our Minds or Imaginations. *Deut.* 4. 12, 13, 14, 15, 16, 17, 18, 19. *Exod.* 2. 4. *Psal.* 106. 20, 21. *Acts* 17. 29. *Isa.* 40. 15, 16, 18. *Rom.* 1. 24.

XII. That the compleat knowledge and enjoyment of this God, is not to be attained till after the glorious Resurrection of the People of God; then, and not till then, shall they know him fully. *John* 12. 26. *1 Cor.* 13. 9, 10, 12, 13. *1 John* 3. 1, 2. *Mat.* 13. 43. *Job* 11. 7, 8, 9.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their Minds.

Having their Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the blindness of their Heart.

Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

But ye have not so learned Christ, if so be you have heard him, and have been taught by him as the Truth is in Jesus.

The Lord give you understanding in all things.

St.



St. PAUL'S Catechism, &c.

IT may be convenient that this Catechistical Discourse be formed between the *Father as Teacher,* and the *Son as the Learner*; and thus we proceed.

Son. Sir, I desire to know the chief End for which I have a being in this World?

Father. The chief End for which Man had his being, was, That he might bear the Image of his Creator, to govern this World, *Gen.* 1. 26, 27. and to live in Obedience to his Creator, *Gen.* 1. 26. & 2. 17. *In the enjoyment of all good Things.*

S. Did Man answer this chief End of the Almighty in his Creation?

F. No, *Adam* (the Man we speak of) did break the Covenant of his God, and brought himself and all his Posterity under the Sentence of Death, and the Curse or Condemnation of the Almighty. *Gen.* 3. 17, 18, 19. *Rom.* 5. 18.

S. Did God leave *Adam* and his Posterity in this condition, without any means of recovery?

F. The Mercy of God did intervene or come in between *Adam's* Sin, and the Sentence due to him for Sin, *Gen.* 3. 15. by which he was put into a state of recovery from his dreadful Fall.

S. Did this favour of God extend it self to *Adam* and all his Posterity?

F. Yes verily, whole *Adam* sinned, and whole *Adam* had this tender of Mercy. For as the Offence abounded towards all Men to condemnation, so the Benefit abounded

towards

towards all Men to justification of Life, Rom. 5. 18.

S. What was Adam's Duty now in relation to his Creator ?

F. To love his merciful Lord, and to serve him, by obeying him in Duties of Religion, and to walk humbly with his God, Mich. 6. 8.

S. What is Religion ?

F. The word Religion signifies, an holy Tye, Bond or Covenant, by which all Men stand obliged to love and serve Almighty God, their Creator and Preserver. To you, O Men, I call, and my Voice is to the Sons of Adam, Prov. 8. 4. He hath shewed thee, O Adam (or Man) what is good—to do justly, love mercy, and walk humbly with thy God, Mich. 6. 8.

S. Was Adam left in a capacity to do this after the Fall ?

F. By the free Grace of God, he and all his Posterity are left or put into a capacity to obey God, so as he will accept them, when and in what he requires their Obedience, else they could not sin by not obeying him, Rom. 2. 1, 2, 14, 15, 16.

S. Surely, if God Almighty do indeed require the Duties of Religion of all Men, then there is undoubtedly a possibility of Salvation for all Men, this gives me some hope. I beseech you therefore make this plain, that God requires the Duties of Religion of all Men.

F. 1. Undoubtedly all Men are concern'd in the Duties of Religion, as their chief Business; otherwise they should not much excel the Beasts of the Field.

2. That Knowledge which Man hath, or the Reason which God hath given him, being only employ'd about earthly things, would only make him the most excellent Animal: and yet some Animals, or sensitive Creatures, would seem to outdo him in some things; and particularly the Hony-Bee, both in the gathering of Hony, and preserving of it; and in the Government the

he maintains in her Common-wealth, to the due imitation whereof few Monarchs could arrive, if any at all have done it.

3. Whilst Man may suppose himself the most excellent Creature in the Gift of Invention, &c. yet when the admirable quickness of Sense, Agility of Body, with the Foreknowledg which is in many of them of Times and Seasons, and the necessary Provisions which they make for themselves accordingly, without any to instruct or exhort them thereunto, is duly considered, it may much abate the Pride of Man, who indeed has learned much more of them, than they of him; and yet they can and do learn many things of Man also.

S. I see plainly, without God to be our God, and Religion to be our Business, we are as the Beasts of the Field. I desire a further Demonstration.

F. If all Men be not concern'd to mind the Business of Religion, with hope of the acceptance of God therein, they are expos'd to as ill a condition as the Devils, or fallen Angels. For it's certain, Man is a very sinful Creature as well as the fallen Angels; and if he must be irreligious too, (as he must be so, if God require it not of him) then God hath made him only a fit Companion for the Devils, of whom it is certain God requires no Duties of Religion.

We see then, the chief, and indeed the only thing that is truly valuable in fallen Man, above all Creatures here below, and above the fallen Angels, is this, That he is capable of the Mercy and Knowledge of God, and by the Mercy of God made capable to serve God, in such a religious walking with God, and a dependance upon him as therein to please God, and to find acceptance with him.

S. I desire to know what Religion this is which God requires of all Men ?

F. The Prophet Micah tells us, it is to do justly, to love

love Mercy, and to walk humbly with God. St. Peter says, it is to fear God and work Righteousness, Acts 10. 34, 35. St. Paul tells us, it is to glorify God, according to the knowledge or manifestation which Men have of God, Rom. 2. Whether this be taken from the Works of his Hands, Psalm. 19. 1, 2. Rom. 1. 20. Or from his more common or amazing Providences, Exod. 18. 11. John 1. 15, 16. Or from the Work of God's Righteous Law written in Mens Hearts, Rom. 2. 14, 15, 16. There shall be Glory, Honour, and Peace, to every Man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of Persons with God. For as many as have sinned without Law, shall perish without Law; and as many as have sinned in the Law, shall be judged by the Law. And by a parity of Reason, they that have sinned in the Gospel, shall be judged by the Gospel; see Jer. 9. 23, 24.

S. It is true indeed, this is the sum or main Body of true Religion, but this is mentioned in the Scripture; how do's it appear that the Nations know any thing of it who have not the Scripture?

F. It appears from the very places which I have quoted, because the Prophets and Apostles here, do not speak of Religion as then newly instituted, but as that which had been of long continuance, even in every Nation. And the Scripture further shews, that the Way of God had been made known to all Flesh in the old World, Gen. 6. 11, 12. else they could not have corrupted it. This way of God was again renewed to Noah, Gen. 9. 8, 9, 12. for an everlasting Religion to the whole World. All are bound to take notice of, and to depend upon the Lord as a gracious God, and to do justly, love Mercy, and walk humbly with their God.

S. But can Man please God, under any of these manifestations of himself, without an Assistant?

F. No, he cannot, therefore God provided an Assistant,

stant, the Lamb slain from the Foundation of the World, to take away the Sin of the World, John 1. 29. Rev. 13. 8. whom he placed as a Mediator between himself and Man, 1 Tim. 2. 3, 4, 5, 6.

S. But how shall any Man have benefit by this Lamb of God, or this Mediator, who have not the means to know him by his Name, nor his Offices?

F. 1. Many who never had the means to know the Mediator particularly and distinctly, must yet have Salvation by him, or else none of the Infant-race, dying such, could be saved.

2. All that know the Lord to be such a God as do's exercise loving-Kindness; Judgment, and Righteousness in the Earth, do know this Mediator virtually, and believing on the Lord as such, do know him savingly, Jer. 9. 24. Psal. 86. 5.

3. All the common Providences of God are given chiefly for this end, to direct Men to seek the Lord; because it appears from St. Paul, they have a capacity to feel after him, and to find him. For he is not far from every one of them, because in him they live, move, and have their being.

4. And as to their ignorance in things, which they had not particular and distinct means to know; 'tis expressly said, The Lord winked at it; that is, he graciously passed by their weakness, and would not exact the utmost Farthing, Acts 17. 26, 27, 30. See and consider Job 37. 23, 24.

5. But when Men grow presumptuous and unthankful, and give the Honour of the incorruptible God to created things, or things of their own devising, they thus unmanning themselves, and forgetting that they are the Off-spring of God, then, and not till then, do's God withdraw his Love from them, and suffers them to be filled with their own ways, as is most clear, Rom. 1, 2 Chapters, and also Dan. 5. 22, 23, 24.

S. I see it is not good for us to pride up our selves against the Nations, which have not the Gospel as we have. But it seems to be an Argument that God loves us more than he loves them, because he gives us greater means of Grace than he gives them.

F. 1. Behold, God is mighty, and despiseth not any. Let this Truth take place in thy Heart, *Job 26. 5.* And then admit the Love of God to be much more to some than to all, yet it's sufficient to all.

2. Yet I must inform thee, that when we consider Mankind as they are all the Off-spring of God, and as he has appointed the bounds of their Habitations, that you should seek the Lord. Then like as we may not conclude, that a good Father do's therefore not love his youngest Son, so well as he loves his eldest Son, because he gives him but half so much of his Estate, as he gives the eldest Son. So neither may we conclude that God loves England, France, or Italy, better then he loves America, because we have greater means of Gospel-Light than they. He that improves one Talent well, shall be accepted as well as he that improves five.

S. I am well satisfied in this enquiry, I see that God expects the Duties of Religion of all Men, according to what Light and Knowledg he hath given them, in all Ages and Nations, And that through the Mercy and justice of God, whoever worships God, and doth his Will, according to the manifestation which he has given Men of his Will, shall be accepted of God.

I pray now inform me concerning the true way of God's Worship, or the true Christian Religion according to the Gospel; Lest whilst we seem concern'd for others, we be found to neglect our own Salvation.

And, first, I desire to be instructed, whether the Holy Spirit, or the Holy Scripture, or the Holy Church, must be our guide in these Soul-concernments?

F. There is no doubt but these three agree in one Testimony;

Testimony: For the Scriptures are the Testimony of the other two: Being indeed the Inspirations of the Holy Spirit, and the Prophets or Ministers of the Church of God, receive those Inspirations, and gave them forth in Writings, which Writings are the Holy Scriptures.

S. Is this Church always to be receiving and giving forth Inspirations of this kind?

F. No, in no wise, for so every Age might Produce a new Bible. Wherefore that our Rules might not be too burthensom, it pleased God, that but few of the things which Jesus himself did, should be written, and that we believing according to the Scripture might have Life, *John 20. 31.* *2 Pet. 3. 2.* That ye may be mindfull of the words which were spoken before by the Prophets, and of the Commandment of us the Apostles of the Lord and Saviour. If any come unto you and bring not this Doctrine, receive him not into your house. *2 John v. 10.*

S. Seeing some pretend to the infallible conduct of the Holy Spirit in whatsoever they Decree in Council; and others think they preach by infallible Inspiration.

I desire to know how we may best make tryal of these Spirits, to know the Spirit of Truth from the Spirit of Error?

F. We may know the Spirit of Truth by these Rules.

1, The Holy Scriptures being long since confirmed, all true Ministers of Christ, who are led by the Spirit of Christ, will always magnify the Authority of the Scripture above what themselves deliver as personal Ministers, though it be never so true. For so did Christ himself magnify the holy Scriptures, *John 5. 45, 46, 47.* And so did St. Peter, *2 Pet. 1. 16,* to the end.

S. Is it clear, that by the more sure Word of Prophecy, is meant the Writings of the Prophets?

F. Yes, it is very clear by the very reading of the Place, *2 Pet. 1. 16, 17, 18, 19, 20, 21,*

S. What

S. What is this dark place which this word of Prophecy is said to shine in?

F. It may be well meant of the Jewish Church, which understood not the voice of their own Prophets, which are read in their Synagogues every Sabbath day: Or, it may be true of us, by how much we are slow of heart to understand and believe all that the Prophets have spoken, Luk. 24. 25.

S. What is the Day-Star which is to arise in our Hearts?

F. By a diligent attending upon the Testimony of the Prophets, God gives Light to those that sincerely seek for it: ye shall know, if ye follow on to know, Hosea 8. 3. and God gives his Spirit to help our infirmity.

S. I am satisfied in this exposition of the place. I pray proceed to further Rules by which the true Spirit may be known.

F. 2. The Spirit which is of God, does not speak of it self, John 16. 13. So as to contradict what Christ hath said, but he takes of Christ's Words, and shews them to his People. It delivers no new Ordinances, nor nulls, nor changes Christ's old ones; But magnifies Christ as the Law-giver, that was to teach us all things, John 4. 25.

3. The Apostles by this Spirit have left us the whole Council of God, Act 20. 20, 27. and by that Doctrine they knew that to be the Spirit of God which led to it, and that to be the Spirit of Error which dissented from it, 1 John. 4. 6.

S. I see there is no safety in adhering to my self, or any other, under pretence of having the infallible Conduct, or Inspiration of the Spirit. I shall beg the influence of the Spirit of Grace to quicken my Judgment and Affection in the search of the Holy Scriptures, the most infallible Records of God and his Church. But yet I desire

desire a little help, How I may best satisfy my self, or others, that the Holy Scriptures are the undoubted Oracles of God?

F. To satisfy thy Soul in this enquiry, thou hast God's own Testimony, who every-where speaks to thee in them, by Doctrine, and by Miracles. If any deny the truth of those Records, they only deprive themselves of the Authority of all Records that are extant in the World of former Ages: for the truth of the Divine Scripture has the highest Testimony of all other; and if these fall, all must fall with them.

2. Thou hast the Testimony of all the Prophets, and of the Apostles, and above all, the Testimony of Christ and his Angels, that the Old Testament is the Scriptures of truth.

3. Lay aside the New Testament, and then no Man can preach any thing of the Gospel, respecting the Birth, Life, Doctrine, Miracles, Death, Resurrection, Assension, or second coming of Christ.

4. We have the Testimony of the first Churches, that these Books are the undoubted Oracles of God; and if their Testimony be not of credit, the Testimony of the present Church will signifie nothing.

5. These Scriptures must either be of God, or of the Devil. But who dare say they are of Satan? They are the most destructive of his Kingdom, and Designs, of any Books whatsoever.

S. These Considerations must needs be satisfactory to all that pretend to be of the Christian Faith. I desire therefore to be instructed in the true Christian Religion, especially in such parts of it as are necessary to our walking with God in a Church-way, that I may have fellowship with God and his People, in the orderly profession of the Christian Religion.

F. In the Name of God, then let us begin there, where our Lord Christ began to preach, and let us follow him

him whom our Heavenly Father hath given to be a Witness to the People, for a Leader, and for a Commander to the People, Isa. 50. 4.

Of the First Principle of St. Paul's C A T E C H I S M :

Or, Repentance from dead Works.

Son. I Desire to know, what were the first Things preached by Christ and his Apostles, and to be learned by their Followers?

Father. The first Things which Christ preached were Repentance, and Faith, as it is written, *Matth. 4. 17. Mark 1. 14.*

Whose Heavenly Doctrine is more fully set down, and gathered into six Principles by St. Paul. *Heb. 6. 1, 2.* and thus declared. *Repentance from dead Works, and of Faith towards God; of the Doctrine of Baptisms, and of laying on of Hands: and of the Resurrection of the Dead, and of eternal Judgment.*

S. Seeing these are the Foundation-Principles, how must I understand the Apostle when he saith, learning the Principles?

F. They are words respecting the order of Discourse, and bear this sense; that St. Paul would leave at that time to speak further of these Principles; and go on to more perfect or higher Mysteries, and so he proceeds to discourse of the excellency of Christ's Priesthood above the Aaronical Priesthood, *Chap. 7. &c.*

S. I confess, if we should otherwise leave these Principles, we should leave God himself, for without Faith and Humiliation we cannot please God. But does not Faith go before Repentance?

F. We

F. We must distinguish of Faith. There is the Faith of Mankind, who generally do believe there is a God, that will punish the Wicked, and reward the Just. This Faith must go before Repentance, *Heb. 11. 6.*

But the Faith here spoken of, is the Faith of actual Justification; and this Faith must needs follow Repentance, *Rom. 3. 25. and 5. 1.* thus *God is the justifier of him that believeth in Jesus.* Impenitent Sinners are so far from Justification, that Christ tells them, Except they repent, they shall all perish, *Luke 13. 2, 3, 4, 5.*

S. I thank you for this distinction; I see the necessity of Repentance. Pray shew me the true Nature of Repentance, and how I may obtain Repentance unto Life; And whether it be the Gift of God?

F. That Repentance unto Life is the Gift God, is very clear, *Acts 5. 31. & 11. 18.* It is a special Mercy flowing from the goodness of God to all Sinners, *Rom. 2. 3.* for he might in justice have denied the Riches of his Grace to the Rebellious, which yet he hath not; *Psalms 68. 18. Acts 17. 30.* Thus God gives Repentance, both *graciously and preceptively.*

S. But does not God also give Power, with his gracious Precept, to repent?

F. That God gives Repentance potentially, is true; *Jer. 31. 18, 19. Turn thou me, and I shall be turned: surely when I was turned, I repented.* Yet this Power is not irresistible, but it is sufficient, either to effect Repentance, or to leave the Sinner without excuse, *Ezek. 24. 13. Rom. 1. 32.* compared with *Rom. 2. 1.*

Christ was sent to turn every one of the Jews from their Iniquities; and there was a sufficiency of Power in the means which he used to do it. But yet they resisted the Holy Ghost, and the Holy Jesus, and were destroyed in their Iniquities, *Acts 3. 26. & 7. 51.* see *Mat. 12. 41.*

S. I see plainly we may not look for in irresistable Power to convert us to God.

F. The Gospel, as it is the *ministration of the Spirit*, is to us the Power of God to Salvation, as well as it was to the Jews, *Rom. 1. 16, 17.*

S. I desire to know what are the Parts of Repentance unto Life?

F. The Parts of Repentance unto Life were principally three. 1. A thorough or due sense of Sin, in the sinful Nature of it. 2. A godly sorrow for our Sins; chiefly, because we have committed them against the Will and Commandment of that gracious God, by whose Mercy and Goodness we live and enjoy all good Things. 3. It consists in a holy resolution and endeavour to forsake all sinful ways.

S. Pray explain the first part of Repentance, by shewing me what Sin is, that I may have a due sense of it?

F. The Scripture tells us, That *St. Paul* had not known Sin but by the Law, *Rom. 7. 7.* And that by the Law is the knowledg of Sin, *Rom. 3. 20.* and that Sin is the Transgression of the Law, *John 3. 4.* And where no Law is, there is no Transgression. And that the substance and work of this Law is so far revealed to all the World, that all the World is under it; and that by the breach of God's Law, every Mouth shall be stopped, and all the World be found guilty before God, *Rom. 3. 19, 20, 23.*

S. I confess, if all the World be not under some Law of God, they could not be guilty of Sin against God. But my desire is, to know what Law we are under, who have the Holy Scriptures amongst us?

F. We are under the Law of God, as it is given to Mankind universally, (being of the *Gentile Race*) that is, the Principles of Right Reason, and the Instructions of the Book of Creation, *Psal. 19. 1, 2, 3. Rom. 1. 2.* where-

whereunto it has pleased God to add this great Blessing, that we have the Divine Law, as contained in the Holy Scriptures, by which more excellent Things are made known; which are also explain'd and confirm'd to us by *Jesus Christ* in the New Testament, whom we are commanded to hear in all things. And thus we are under the teachings of the Law, both Natural & Divine.

S. Where shall we find the Substance of the Law, Natural and Divine, recommended and explained to us?

F. In the Ten Commandments, *Exod. 20.* which are explained in our Saviour's Sermons on the Mount, *etc. Mat. Chap. 5, 6, 7.* and comprised by him in the two great Evangelical Precepts; that is, *To love God above all; and our Neighbours as our selves, Mat. 22. 37, 38, 39, 40.* Upon these two Commands hang all the Law and the Prophets.

S. How may a Man know that he is guilty of the breach of these Laws?

F. 1. By considering the quality of that Love which we owe to God, and to our Neighbour, respectively: For our Love to God must be of the superlative or highest Degree; less than this he will not accept.

2. Our Love to our Neighbour must be of the Possitive Degree, even as we love our selves; and by how much we come short in these, by so much we sin and come short of the Glory of God, or of glorifying him as God.

S. What are the true demonstrations of Love to God?

F. 1. When God is chiefly and most delightfully in our thoughts of all things whatsoever, *Psal. 43. 4. Psal. 25.*

2. When his Word, and chiefly his Commands, are not grievous but delightful to us, *1 John 2. 3, 4, 5.*

3. When Sin is the Object of our hatred, because it is contrary to the Nature and Will of God, *Psal. 37. 10. Jude 23. Rev. 2. 5.*

4. When we hunger and thirst for the gracious, and

for the glorious enjoyment of God, *Psal. 42. 1, 2. John 14. 8.*

S. What are the true Demonstrations of Love to my Neighbour?

F. They are many, some are continual, and some are occasional; and they flow from this Spring. A hearty desire of their good, or constant Prayer to God for them; for this keeps our Heart open in love towards them, not only to avoid all things that may do them harm, but also to pity and help them in their Necessities, as we are able, both in things Temporal and Spiritual. This is that Charity, without which the highest Pretences to Religion are nothing.

S. By these brief Rules, I perceive how greatly Sin has prevailed against Men generally, and against my self in particular, whilst we have followed the desires of the Flesh, and of the Mind, neglecting both God and our Neighbour. What manner of Repentance is that which you call the second Part?

F. It is a godly Sorrow, or sorrowing for Sin after a godly sort, *2 Cor. 7. 9.* and arises in the Heart from this Consideration; That whilst a gracious God hath been following us with Mercies, from day to day, we have consum'd these Days and Mercies in ignorance of God, and in sinful Courses in the sight of God, and against Heaven, *Luk. 15. 18.* And the truly Penitent, do often meet with *David's* experience, *Psal. 51. 4. & 77. 2, 3, 4.* *Against thee, thee only have I sinned, and done this evil in thy sight. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my Soul refused to be comforted.*

I thought upon God, and was troubled: I complained, and my Spirit was overwhelmed. I am so troubled I cannot speak. And in this Conflict, the Sinner will remember his sinful Original, *Psal. 51. 5.*

S. Is Original Sin cause of Humiliation?

F. Yes

F. Yes undoubtedly; For all Flesh was, and is defiled by it, (Christ only excepted, *Heb. 4. 15.*) and should have perished under it, had not Christ, the Lamb of God, been in God's Decree slain from the Foundation of the World, to take away this Sin of the World in the condemning power of it, *John 1. 29. Rom. 5. 18.*

S. I would gladly know how to attain this Godly Sorrow, which worketh Repentance unto Salvation.

F. 1. Consider, in order thereunto, That the Holy God hates those who presumptuously go on in their Trespases, *Psal. 7. 11, 12, 13. & 68. 21.*

2. But if any say I have sinned, and perverted that which was right, and it profited me not; he shall deliver his Soul from going to the Pit, *Job 33. 27, 28.*

3. Think often of the Judgments of God against obdurate Sinners, and of his Mercy in sparing thee so long. And let his Goodness and Forbearance lead thee to Repentance, *Rom. 2. 4.*

4. Pray much to Almighty God to be thy help herein; *Jer. 31. 18.* Turn thou me, and I shall be turned, for thou art the Lord my God.

S. May these Directions be blessed to me, I shall then have my desire. But what mean you by the third part of Repentance?

F. I mean, *1.* a holy loathing and abhorring all Sin, because it is of the Devil, *1 John 3. 8.* And because God hates it, and because Christ died for it, or because of it. *2.* Abstain from the act of Sin, in Desire, Word, and Deed, as much as possible; *Jonah 3. 10.* God saw their Works, that they turned from their evil ways. Break off thy Sins by Righteousness, *Dan. 4. 27.* Repent you therefore and be converted, *Acts 3. 19.* This is to bring forth Fruit meet for Repentance.

S. Hath Man any liberty of Will, and any measure of Power, thus to hate and forsake Sin?

F. 1. By the Bounty of God, Man hath some Liberty

and Power this way, he is not chained to his Sin of necessity; Josh. 24. 19. *Chuse you this day whom you will serve. To day if you will hear his Voice, harden not your Hearts;* Heb. 3. 7, 8. *Mary hath chosen the good part,* Luk. 10. 42.

2. Yet Man's Infirmity in the exercise of this Liberty and Power is so great, that he is not to depend upon this Liberty and Power, but upon the strength of God, in the use of them, *Hos. 14. 2. 2 Cor. 3. 5.*

S. I confess my self, and all Men indispensably bound to repent, and turn to God. But I desire to know whether this Repentance will justify the Sinner, or how far it is available hereunto?

F. Though a Sinner humble himself, and repent in Dust and Ashes, as truly as *Job* did, *Job 42. 6.* Yet is he not thereby justified, but only prepared to justification for remission of Sin follows Repentance, *Luke 24. 47.* and is made ours, *freely by the Grace of God, through the Redemption which is in Christ Jesus.* For without shedding of Blood there is no Remission, *Heb. 9. 22. & 10. 18. Rom. 5. 9.* We must therefore in no wise place our Justification in our Repentance, for that were to place our Justification from the guilt and condemning Power of Sin, in our Duty, and not in Christ Jesus, which God forbid.

S. I desire you therefore to shew me this great Mystery of the Gospel, which guides poor Sinners to the true Cause of Justification, from the guilt and condemning Nature of Sin.

F. That I will endeavour to do in our consideration of the second Principle of Christ's Doctrine, to wit, *Of Faith towards God, or towards our Lord Jesus Christ,* Heb. 6. 1. Acts 20. 21.

The

The Second Principle of St. Paul's CATECHISM:

Or, Of Faith towards God.

Son. I desire first to have a true definition of Faith; that is, I desire to know what Faith is?

Father. St. Paul defines Faith thus, *Heb. 11. 1. Now Faith is the substance of Things hoped for, the evidence of things not seen.*

It is also truly defined, of a firm belief of the Truth of God as made known in the Scriptures; and particularly concerning his Son Jesus Christ our Lord, *John 20. 31. 1 John 5. 10, 11.*

S. I perceive that the main design of the Holy Scriptures, is to direct us to Jesus Christ; I do therefore desire to know what Record God hath given of his Son?

F. This is the Record which God hath given of his Son: *That God hath given to us eternal Life, and that this Life is in his Son.* *1 John 5. 11.* with *John 1. 4. and 6. 51.*

S. Was the Son of God ordained to procure the Light of saving Life to the whole World?

F. Yes, God so loved the World, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting Life. And the reason why many shall not see Eternal Life, is, because they believe not on the Name of the only begotten Son of God, *John 3. 16, 17, 18.*

S. But how can they be saved by Christ who never heard of him?

F. Christ is the Lamb of God, slain in the design of God, to take away the Sin of the World, *John 1. 29.*

In whom God hath offered such means of Light as to him seemed convenient, *Act. 17. 26, 27.* that all might seek him, and be reconciled to him, *2 Cor. 5. 14, 18, 19.* And according to the due use, or wilful abuse of his Mercy so offered, you shall all be acquitted, or condemned, in the day when God shall judg the Secrets of Men according to the Gospel, *Rom. 2. 14, 15, 16.* Now the Gospel shews that God is not an hard Master, he only expects improvement of what he gives, he will not reap where he hath not Sown, *2 Cor. 8. 12.* Dying Infants never heard of Christ, yet they shall be saved, *Mat. 19. 14.*

S. By this I perceive all Men are under the Mercy of God, as well as under his Justice: and that none shall therefore perish for want of Mercy, but because they turn the Grace of God into wantonness. Shew me therefore what we, who have the holy Scriptures, are bound to believe concerning God and Jesus Christ whom he hath Sent.

F. We are firmly to believe that God is, *Heb. 11. 6.* and that there's no other God but one, *Mark 12. 32, 34.*

This one God is made known to us by three Denominations especially; The Father, the Son, and the Holy Ghost. *Mat. 28. 19. 1 John 5. 7. 1 Tim. 3. 16. John 1. 14.*

And that thou mayest know how this Great Mystery was understood by the Ancient Church, about 1400 Years ago, I will here shew thee their Confession of Faith, published by a very great Council of the Christians in those daies, wherein were 318 Pastors of the Church, who thus profess their Faith.

The Nicene Creed.

I Believe in one God the Almighty Father, maker of Heaven and Earth, and of all things visible and invisible.

Act.

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of the Father before all Worlds. God of God, Light of Light, Very God of very God, begotten, not made, of one substance with the Father, by whom all things were made.

Who for us Men, and for our Salvation descended from the Heavens, and was incarnate of the Virgin Mary, and became Man.

Crucified also for us under Pontius Pilate. Suffered and was buried.

And rose again the third day according to the Scriptures, And ascended into Heaven, and sits at the right Hand of God.

And is to come again with Glory to judg the Living and the Dead, and of whose Kingdom there shall be no end.

And in the holy Spirit the quickening Lord, who proceeds from the Father and the Son, and in like manner is adored and glorified with the Father and the Son, and who spake by the Prophets.

And I believe one holy Catholick and Apostolical Church. I confess one Baptism for remission of Sins.

And I look for the Resurrection of the Dead.

And the Life in the World to come.

S. I much reverence this ancient Confession of Faith, for it's excellent Brevity, and especially for the solidity of the Matter. But I desire you to shew me what Scripture-Evidence we have for some things contained in the second Article, where it says, *The Son of God was begotten before all Worlds.*

F. In *Heb. 1. 5.* the Son of God is called the First-Begotten: and *vers. 2.* 'tis said, *The Worlds* (that is, all Worlds) were made by him; and *vers. 10.* *Thou Lord in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thy Hands,* *John 1. 1, 2, 3.* is full evidence of the same thing. And *Colos. 1. 17.*

He

He is before all things, and by him all things consist.

S. But how is it said, the Son is God of God, Light of Light? &c.

F. 1. The same Testimonies which prove He was God, and that he was before all things, proves that he was God of God: because there was but one God, nor as yet any other Essence but God. The Son was therefore begotten, not made, because all things were made by him which was made; and sure he that made all things was not made himself.

2. In 1 *John*. 5. 20. The Son is expressly called, *Very God*; and seeing there is but one God, He must needs be very God of very God.

3. And for the same reason he is Light of Light; for God is that Light in whom is no Darkness, 1 *John* 1. 5. and so is Christ, *John* 1. 5, 7, 8, 9. See also *1 *Cor**. 2. 9. *Heb*. 1. 3.

S. It seems the great Council did not want Scripture-evidence to confirm this great Article of the pre-existence of the Son of God. Pray explain the third Article, where the Son of God is said to be incarnate of the Virgin Mary by the Holy Ghost, and became Man.

F. It pleased the Father Almighty, that his Son, who being in the form of God, and thought it not robbery to be equal with God, should take upon him the form of a Servant, and be found in the habit of Man, *Col*. 2. 8.

And in this state, He that was above all Angels, *Heb*. 1. 5. was now made a little lower than the Angels, for the suffering of Death, *Heb*. 2. 9. For he took not on him the Nature of Angels, but he took on him the Seed of Abraham, *Heb*. 2. 16. And in this respect, both he that sanctifieth, and they that are sanctified, are all of one, [that is, one Flesh] for which cause he is not ashamed to call them Brethren.

And as Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that by means of Death he might destroy him that had the Power of Death, that is, the Devil, *Heb*. 2.

S. This

S. This a great Mystery indeed; I desire to know how and when this was fulfilled or accomplished?

F. The Lord Christ was born of the Virgin Mary, in the time of *Augustus Caesar*, about the Year of the World 3962. And his Birth was thus effected by the most High God. His Power overshadowed the Virgin, and by the Holy Ghost coming upon her, she conceived, and was with Child, *Luk*. 1. 35. *Mat*. 1. 18. And at *Bethlehem* she brought forth her Son, and (as the Angel had commanded) called his Name *Jesus*, which signifies a Saviour: the same is called *Christ*, *Mat*. 1. 21. *Luk*. 2. 7. as it was foretold by the Prophets, *Isa*. 7. 14. *Mich*. 5. 2.

S. Do's any Testimony appear in humane Histories, respecting the Time of the Birth and Death of our Lord Christ?

F. Our Faith must only rest upon the Authority of the Scriptures; in these things nevertheless there is some things remarkable found in the Histories of those Times.

Earn (saith a Learned Writer) the Time according to the Prophecy of *Daniel*, when Christ should come, is now exactly fulfilled.

From the 2d Year of *Darius Longimanus*, when the King's Commandment went forth, to bring the People to build *Jerusalem*, *Ezra*. 4. 24. *Hag*. 1. 1. to the beginning of *Alexander's* Monarchy, were 144 Years, according to the account of *Metasthenus* the Persian.

From thence to the Incarnation of Christ was 309 Years by the judgment of *Josephus*: And from Christ's Incarnation to his Baptism, was about 30 Years, *Luke* 2. 23. Then count the Prophecy of *Daniel* 9. 25. After 70 weeks (a week containing 7 Years) that is 483 Years, then shall the Messiah be cut off, viz. two Years and an half after his Baptism.

S. I understand that Christ is the true Messiah, of whom *Moses* and the Prophets did write, *John* 1. 41, 45. *Deut*.

18.18. Isa.7.14. I desire therefore to know what I a farther to believe concerning him, that I may be saved :

F. Thou must with the Heart believe unto Righteousness, and with the Mouth make confession unto Salvation, Rom.10.10.

S. What do you mean by believing unto Righteousness ?

F. There is a two-fold Righteousness, which true Faith will lead thee unto. The one is *Imputative*; the other is *Practical*. The first is called the *Righteousness of God*, Mat. 6.33. or *God's Righteousness*, Rom. 10. 3. This Righteousness is revealed by the Gospel, Rom. 1. 17, 18. It is a Righteousness to us *without the Law*; and yet witnessed by the Law and the Prophets, Rom. 3. 21. It is the Righteousness of Christ, who is the Lord our Righteousness, Isa. 45.24,25. *Christ made of God unto us Righteousness*, 1 Cor. 1.30.

S. I desire to understand this more plainly.

F. 1. God having made a Righteous Law, it must be fulfilled; and none was able to do this but Christ, and he did fulfil it in our behalf, Heb. 10. 5,6,7,8,9,10. Psal. 4.5,6,7. and thus the Righteousness of the Law is fulfilled in the Children of God, because Christ's Righteousness is made theirs through believing, Rom. 10. 3,4. Phil. 3.9. And they are made the Righteousness of God in Him, 2 Cor. 5.21. that is, a Righteous People to God.

2. The Justice of God cried against us for Sin committed; and Sin must be purged by the Blood of Christ; *He bare our sins*, that is, *the punishment of our Sins, in his own Body on the Tree*, 1 Pet. 2. 24. And thus we are justified by his Death, and saved by his Life, Rom. 5.9,10. He died for our Sins, and rose again for our Justification, Rom. 4.25.

S. Where do's God say, that Righteousness is a thing imputed to Man ?

F. Rom. 4.6. *David describeth the blessedness of the Man*
unto

unto whom God imputeth Righteousness without Works, saith the Apostle.

Abraham being fully persuaded, that what God had promised, he was able to perform. It was imputed to him for Righteousness. Now it was not written for his sake alone, that it was imputed unto him. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus Christ from the Dead, Rom. 4.21,22,23,24.

S. And is this wonderful Grace held forth to all Men in Christ ?

F. Yes, *The Righteousness of God without the Law is manifested*, or published, being witnessed by the Law and the Prophets, *even the Righteousness of God, which is by Faith of Jesus Christ UNTO ALL*, and upon all that believe: for there is No difference. For ALL have sinned, and come short of the Glory of God: Being justified freely by his Grace, through the Redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation [for our sins; and not for ours only, but also for the sins of the whole World, 1 John 2. 2.] through Faith in his Blood; to declare his Righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his Righteousness, that he might be just, and the justifier of him that believeth in Jesus, Rom. 3.21, to 27.

S. It appears plainly, that the Righteousness of Christ, in and by Christ, is free for all; but yet it is received by Faith. But does God require all Men to believe this ?

F. Yes, Christ with all his Benefits was tendered to the Jews; but they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not committed themselves to the Righteousness of God, Rom. 10.1,2. So they would not come to Christ that they might have Life, John 5. 40.

2. All are commanded to believe the Gospel, (which reveals this Righteousness of God as the main of it) under

under pain of damnation, *Mark* 16. 15, 16. All Men are therefore to believe that God has Mercy, and Grace and Glory in store for them all, *1 Tim.* 2. 4, 5, 6.

S. I desire you to give me the sum of the Gospel in few words.

F. This Gospel is briefly comprehended in this saying; Christ died for our Sins, and rose again for our Justification, *1 Cor.* 15. 3, 4. Which is further explained; *2 Cor.* 5. 18, 19, 20, 21. And the great Honour which it teacheth, is set down, with the Glory consequent to it, *Tit.* 2. 11, 12, 13, 14, 15. *1 Pet.* 4.

S. Did Christ our Lord die and rise again for all Men without exception?

F. Yes, he did; For, for this cause Christ both died, and revived, that he might be Lord both of the Dead and the Living, *Rom.* 14. 9. He gave himself a Ransom for all, *1 Tim.* 2. 6. He tasted Death for every Man, *Heb.* 2. 9. He bought them that deny him, and bring upon themselves the destruction, *2 Pet.* 2. 1.

S. These things cannot be spoken against. But did Christ die as he was God, or as he was Man only?

F. Not as God; for if God should die, nothing could live. Man cannot kill the Soul of Man, much less the Divine Nature of Christ; our Saviour was made to death in the Flesh, *1 Pet.* 3. 18. He died through weakness, *2 Cor.* 13. 4. He was made Lower than the Angels, that he might suffer Death, *Heb.* 2. 9.

It was sufficient that an holy Man, perfectly just without Sin, should die for the unjust, that he might bring us to God.

S. To strengthen my Faith, I desire to know some clear Grounds or Evidence that the holy Spirit is God.

F. 1. Because he is called the eternal Spirit, *Heb.* 9. 14. and is present in every place, *Psal.* 39. 7. He is expressly called God, *Act.* 5. 3, 4, 9.

2. We are baptised into his Name, *Mat.* 28

But we are not to be baptised into the name of a Created Spirit.

3. The Work of Creation is ascribed to him, and he hath his procedure from the Father and the Son, and is one with them, *Gen.* 1. 1, 2, 3. *Psal.* 104. 30. *John* 15. 26.

S. I am well satisfied, that the Righteousness of Faith is a great blessing: I desire to learn the Righteousness of Practice.

F. Practical Righteousness is a holy walking with God in obedience to all his Commands, to the best of our knowledge and ability, *1 John* 2. 4, 5, 6. For the Gospel of the Grace of God teacheth us to deny all Ungodliness, and worldly Lusts, and to live soberly, righteously, and godly in this present Life, *Tit.* 2. 11, 12. Christians are bound to observe all things whatsoever Christ commanded, *Mat.* 23. 10. For they are God's workmanship, ordained in Christ Jesus unto good Works, which God hath ordained, that they should walk in them, *Ephes.* 2. 10.

Christians are bound to hear Christ their great Prophet in whatsoever he shall say. Nor are they his true Friends, unless they do (to their best) whatsoever he commands them, *Mat.* 23. 22. *John* 15. 14.

S. Will not Faith save us without Works?

F. Altho' we are not saved by Works, yet we are not saved without Works. For what doth it profit, if a Man say, he hath Faith, and have not Works, can Faith save him? *Jam.* 2. 14. As the Body without the Spirit is dead, so Faith without Works is dead also.

S. What shall I do that I may work the Work of God?

F. 1. This is the Work of God, that you believe on him whom he hath sent, *John* 6. 29. This Faith must be put into act, else it is not the Work of Faith with Power, *2 Thes.* 1. 9. *Gal.* 5. 6. *Jam.* 2. 22, 24.

2. True Faith overcometh the World, to wit, the Lusts of the Flesh, the Lust of the Eyes, and the Pride of Life. For this is the victory which overcometh the World, even our Faith, *1 John. 5. 4, 5. and 2. 15, 16.*

This Faith purifieth the Heart in obeying the Truth through the Spirit, and leads to every good Work, *Act. 15. 9. 1 Pet. 1. 22. Phillip. 2. 12, 13. Coloss. 3. 10.*

S. Is this Faith in the act, the Gift of God, or the Work of Man?

F. With the Heart Man believeth, and it is Man that worketh Good, *Rom. 10. 10. Rom. 2. 10.* But the preparation of the Heart in Man to these things is of the Lord, *Prov. 16. 1. 1 Cor. 4. 7. 2 Cor. 3. 5. Isa. 40. 23.*

S. Does God work this preparation in Man's Heart irresistibly?

F. In some special Case it may be so, *Gen. 20. 13.* But God ordinarily works upon the Heart, or Understandings of Men, by his Works, *Job. 4. 13. Isa. 40. 26.* And by his Word, *Rom. 1. 16, 17, 18.* And by the motions of his Spirit, ministerially and graciously, *1 Thes. 1. 5.* Against which Men may, and often do, make resistance to their own destruction, *Psal. 88. 8.* This whole Psalm shews much of this to be too common, and so does *Act. 7. 51.*

S. I desire a short view of this excellent Grace of Faith.

F. 1. It is an hearty and universal Credence of the Truth of God, as revealed or made known to Man in the Scriptures, or otherwise. *Luk. 24. 25. Deut. 1. 32. Rom. 1. 19, 20, 21, 22.*

2. A cleaving to God and his Truth, as made known to us, in sincere Love, *Psal. 119. 31. 1 Thes. 1. 5, 6. 2 Thes. 1. 10.*

3. A Shewing the Fruit of Faith, by a ready obeying

ing the Truth, and suffering for it, when called thereunto, *James. 2. 23. 1 Pet. 3. 14, 15.*

4. An holy dependance upon God for the fulfilling all his Promises, for his Grace and Help in this World, and for Glory in the World to come, *1 Pet. 1. 3. Heb. 10. 35.* to the end, *Rom. 2. 7, 10, 11.*

S. I can say, in some measure, I believe, and pray, that God may help against my unbelief. What I pray, is the next Principle which belongs to a beginning Christian.

F. The next Principle is, the Doctrine of Baptisms. Of which we shall treat briefly.

Of the Third Principle of St. Paul's C A T E C H I S M :

Or, The Doctrine of Baptisms.

Son. **W**hy is the word BAPTISMS used in this place? Are there more Baptisms than one pertaining to Christians?

Father. Yes, there are three distinct Baptisms pertaining to the Christian Man. The first is the Baptism of Repentance for remission of Sins; This was of divine Original, it came from Heaven, and was first administered by that great Prophet and Messenger of Christ, John the Baptist, *Mat. 21. 25.*

The second, is the pouring out of the Spirit of promise; and in the ordinary way of its reception, follows the Baptism of Repentance for the remission of Sins. *Act. 1. 5. & 2. 38. & 19. 5, 6. Ephes. 1. 13.*

The third is the Afflictions which attend Christians for the Gospel's sake, *Luk. 12. 50. Mat. 20. 22.*

S. How

S. How is it said there is but one Baptism, seeing it's evident there are three?

F. That is a gross mistake. It is not said, *Ephes. 4. 5.* there is but one Baptism, 'tis said, there is *one*; and yet *Paul* speaks of two of these Baptisms in that very place, as *vers. 4.* *There is one Body and one Spirit: as ye are called in one hope of your Calling.* And the *Christians* had received both the Baptism of Repentance, for remission of Sins, in the Name of the Lord *Jesus*; and also the Baptism of the Spirit, afterward, as is undeniable, *Act. 19. 5, 6.* So that *Paul* should have spoken false if he had said there is but one Baptism, and also must have contradicted himself in his Epistle to the *Hebrews*, where he speaks of *Baptisms* in the plural Number.

S. I confess, the mistake of the Quakers, and some others, is hereby discovered; I see indeed, threefold Baptism, I would learn them in every part. And therefore I desire to know what God requires of all that are to be baptized into Christ according to his Command.

F. God requires the substance of the two foregoing Principles, of all that are to be baptized with the Baptism of Repentance, for the remission of Sins. *Repent, and be baptized every one of you, Act. 2. 38. They that gladly received the Word, were baptized, Act. 2. 41. When they believed, &c. they were baptized, both Men and Women, Act. 8. 12. In true Baptism, we are dead with Christ, buried with Christ, and risen with Christ, Rom. 6. 1, to 7. Colos. 2. 11, 12, 13. We are all the Sons of God, by Faith in Christ Jesus; for as many as have been baptized into Christ, have put on Christ, Gal. 3. 26, 27.*

S. Did our Lord Christ himself establish this practical Baptism?

F. Yes, he established it divers ways; first, in that he would not enter upon his Ministry till he was baptized *John* in *Jordan Mat. 15. 16. & 4. 17.*

2. managed the Doctrine and Practice of this Baptism

Baptism, more than *John* the Baptist did, *John 3. 22, 26. & 4. 1, 2. Jesus made and baptized more Disciples than John.*

S. How then is it said that *Jesus* baptized not, but his Disciples?

F. *Jesus* made the People Disciples by teaching them: To baptize them, was more convenient for his Disciples or *Apostles*, because they were to be baptized in his Name; Kings do not execute their Laws, because they are done in their Name, 'tis more fit to be done by their Ministers.

S. It is plain, that Christ did propagate this holy Ordinance in his personal Ministry. Did he establish it after his Death also?

F. Yes, In his perpetual Commission he does particularly establish it, to continue as long as the Gospel it self, *Mark 16. 15, 16. Mat. 28. 19, 20.*

S. This is very clear; but suppose a Man have received the Baptism of the Spirit, may not he be excus'd as to this Ordinance of Baptism?

F. No sure; the better God is to us, the more ready we should be to follow Christ, who saith, *Thus it becometh us to fulfil all Righteousness.* Sure no Man can suppose he is more holy than Christ. But to put the matter out of doubt, Christ commands those that have received the Holy Ghost, to be baptized with Water in his Name, *Act. 10. 47, 48.*

S. I perceive no Man may with safety neglect this Ordinance; I therefore desire to know what is the profit which attends the sincere obedience to God in this Ordinance?

F. The same profit which thou mayest expect in thy sincere obedience to God in any other Ordinance: That is, pardon of Sin, and eternal Life, is made sure to thee in God's way, (if thou art faithful in what thou dost, as God requires thy Faith and Obedience);

For thus saith the Lord, *He that believeth, and is baptised, shall be saved*, Mark 16. 16. *Arise, why tarriest thou, and be baptised, and wash away thy Sins, calling on the Name of the Lord Jesus*, Act. 22. 16. *The like figure wherunto even Baptism doth now save us, not the putting away the Filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Christ from the Dead.*

S. These are very high expressions; are we not saved by Christ only?

F. Doubtless Christ only is ordained of God to be the Saviour of the World, 1 Tim. 4. 10. and especially of his Body the Church. And you are to know, that it's Christ who is held forth in Baptism, which saveth; even as it's said, we are saved by Preaching, that is, by Christ held forth in preaching.

S. May not a Man have his place and priviledg in the Church of Christ without Baptism?

F. No, that cannot be; for if one Man, then more may take the place, and assume the Priviledges of Members of the Church without Baptism, and then there may be a true Church constituted without Baptism.

S. May not a company of Believers form themselves into a Church of Christ, without Baptism in Water, upon profession of Repentance and Faith only?

F. No true Church can be formed by Man's device. There must be the Rule of God's Word to direct us, or nothing is done well in the forming a Church. Christ hath given express order to form his Church by Repentance, Faith, and Baptism, as we have shewed. If he has also given order to form Churches without Baptism, then he must needs be the Author of Confusion, which he is not.

S. I confess, I find no order from Christ to form or constitute a Church without Baptism; I find the Church founded by himself, to be constituted in the vie of the Baptism

Baptism of Repentance, for remission of Sin. I believe this Church, formed by Christ at Jerusalem, to be the Mother-Church, and that therefore her Foundation-Principles are necessary for the true constitution of all other Churches. I now desire you to shew me the due form of Baptism.

F. The due form of Baptism, is by dipping the Repentant-Believer into the Water, in the Name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19. And hence it was, That John baptised in Aenon near Salem, because there was much Water there, John 3. 23. And they were all baptised in the River of Jordan, confessing their Sins, Mark 1. 5.

S. Was Christ himself dipped in Jordan by John Baptist?

F. Yes, it is granted by the Learned, that Mark 1. 9. is expressed for it, the Greek being *καὶ ἐβαπτίσθη ἐν τῷ Ἰορδάνῳ εἰς τὸ Ἰωάννην*; which they confess to be, word for word in English. And was dipped of John into Jordan. And 'tis clear, When Christ was baptised, he came up straightly out of the Water, Mat. 3. 16. Which Example alone should make all Christians afraid to devise a Form contrary to Christ's own Pattern, and his Testimony also, who saith, *Thus it becometh us to fulfil all Righteousness.*

S. But must the Party baptised, be naked or clothed when he goes down into the Water?

F. He that is baptised, should be clothed, because God hath required that all things in the Church should be done decently and in order. And the Party to be baptised, may as well be dipped in Water with a convenient Garment upon him as without.

S. What Ceremonies hath Christ appointed to be used in Baptism?

F. Christ loved his Church, and gave himself for it, that he might sanctify and cleanse it by the washing of Water through

the Word. There is no other Ceremony by his appointment to be used in Baptism.

S. May not the Church alter the subject of Baptism, and change the manner of administration, as the Papists (and others) have generally done?

F. No, The Lord Christ commands his Apostles to teach all his People to observe all things *whatsoever he commanded them*, Mat. 28. 19. They delivered that to the Churches, which they received of the Lord, 1 Cor. 11. 23. The Church is commended for *keeping the Ordinances as they were delivered to them*, 1 Cor. 11. 2. There was a Curse followed them that *changed God's Ordinance*, Isa. 24. 5.

S. I see it a Duty incumbent upon all that will have due admission into the Church of Christ-Militant, to be baptised with the Baptism of Repentance for remission of Sins. I now desire to know the truth concerning the Baptism of the Spirit, so much claimed in these days, tho some deny that there is any such Baptism now to be expected.

F. That the Gift of the Holy Ghost (which is the Baptism of the Spirit) is a right which pertains to the Church, or to Baptis'd Believers in their successive Generations, is evident, Act. 2. 38, 39. It belongs to all that the Lord our God shall Call. If any Man have not the Spirit of Christ, he is none of his, Rom. 8. 9. *Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father*, Gal. 4. 6. *There is one Body. and one Spirit, even as ye are called in one hope of your Calling*, Ephes. 4. 4. *The Love of God is shed abroad in our Hearts by the Holy Ghost*, Rom. 5. 5. *Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things which are freely given to us of God.*

S. Are these things meant of the Baptism of the Spirit, or of some lower receivings of it?

F. These

F. These are the best part of the Promise of the Spirit, which whoso receive, are sealed thereby to the day of Redemption, and are the Earnest of our Inheritance; and are therefore most fitly called the Baptism of the Spirit, because the Spirit receives in the nine Fruits of it, Gal. 5. 22, 23. transcends it's being received in the nine Gifts of it, 1 Cor. 12. 8, 9, 10. The first are called the *more excellent way of receiving the Spirit*, 1 Cor. 12. ult. I had rather have that one Fruit of the Spirit called Love, then all the nine Gifts of the Spirit.

S. But are not the Gifts of the Spirit ceas'd?

F. No such matter! unless our unworthiness deprive us of them. Are not these Exhortations yet of force? *Covet earnestly the best Gifts. Follow after Charity, and desire spiritual Gifts, and rather that ye may prophesy. Covet to prophesy, and forbid not to speak with Tongues.* Sure these Exhortations inform us, that as the Church hath need, she may lawfully ask these best Gifts. But let her remember there is a better part of the Promise of the Spirit than the best of these Gifts.

S. I am satisfied the whole Promise of the Spirit pertains to the Church, and that therefore the Baptism of the Spirit remains. I would know what ordinary way God hath assigned to wait upon him for so great a Blessing?

F. Indeed our receiving the Promise of the Spirit through Faith, Gal. 3. 14. in the sanctifying operations of it, is the next great Blessing of the Gospel, to our being justified by Faith in the Blood of Christ. And for a more full answer to your enquiry, I refer you to what shall be said upon the Fourth Principle of the Doctrine of Christ.

The Fourth Principle of St. Paul's CATECHISM:

Or, *The Laying on of Hands.*

Son. **S**Eeing this principle is express'd in the singular Number [Laying on of Hands, not Layings on of Hands] I desire to know what Laying on of Hands is here meant?

Father. 1. It cannot be a violent laying on of Hands [as some prophanelly imagine]; our Saviour taught none to lay violent Hands upon his People; and yet the very act of Laying on of Hands here, is called a Principle of the Doctrine of Christ.

2. The Greek, is, *Epitheseos te Chiron*, which signifies a gentle putting on of Hands. The word which signifies a violent handling, is another word, as in *Luk. 21. 12. Epibalousin*. But such is the great blindness of some, that they will not see a difference between a Prophecy, as that is in *Luk. 21. 12.* and a Doctrine, as this is, *Heb. 6. 2.*

S. I am satisfied thus far, that it can be no violent Act. I desire to hear the Truth.

F. It must be a Service which concerns all Christians equally, as they are *Babes in Christ*, because it is called Milk for Babes, *Heb. 5. 12, 13.* a beginning Principle, *Heb. 6. 1.* and placed among those other five Principles, which do equally concern all Christians to know, as you are Babes in Christ. And for these reasons it cannot be Laying on of Hands for Ordination, nor upon the Sick. It must therefore be that religious Service performed by the Apostles, *Acts 8. 14.* and *19. 6. 2 Tim. 1. 6.* for the promised Spirit, both Gifts and Fruits, as God pleas'd.

S. But

S. But did not the Apostles give the Holy Ghost, by putting on of their Hands?

F. No, in no wise, God gave the Spirit to those who did obey him, *Act. 5. 32.* The Apostles only prayed for this Blessing, which they knew belonged to Baptised Believers as such, *Act. 2. 38.* and *19. 2.* And faithful Pastors ought to teach Babes in Christ; this Principle, as it respects the Promise of the Spirit, and to pray for it on behalf of the Disciples, both Men and Women, after the Example of the Apostles, *Act. 8. 14.* else they cannot lay the whole of that Foundation, *Heb. 6. 1, 2.* nor teach Babes in Christ all their Principles.

S. Was this practice of Prayer, with laying on of Hands, continued in the Church of Christ in the Ages next after the Apostles?

F. Yes, it was religiously observed; *Eusebius* mentions it, as the ancient manner, *viz. Prayer, and Laying on of Hands, Lib. 7. c. 2.* And so does *Tertullian* long before him, *Lib. de Bapt.* his words are, *After we are come out of the Laver of Baptism, the Hand is laid on by Blessing, calling upon, and inviting the Holy Ghost.*

S. These things are very plain to such as are willing to be informed. I desire now to be informed, what is the reason why so very few do receive these Principles, in the native purity and simplicity of them, and especially these two practical ones, Baptism, and Laying on of Hands?

F. 1. One great reason is, because a false Baptism, without Repentance and Faith, and dispensed in a Manpleasing way: and likewise an outwardly Glorious and Ceremonious Bishoping, has obtruded upon very many, by which they are blinded, that they cannot, or prejudiced, that they will not see these Truths, than which scarce any are more plain and easy to be seen.

2. Another may be this, The Wisdom of God knowing

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ing the Great pride of Man's Heart, ordained these Ordinances, to try them, whether they would be obedient to his Commands, how low so ever, or whether they would contemn the very foot-steps of Christ himself, the only Son of God. The *Pharisees and Lawyers* led the way in this Rebellion against God's Counsel, *Luke 7. 29.* and many follow them, *rejecting the Counsel of God, against all Power in Heaven and Earth, Matth. 23. 17, 18.* being not baptised *in the Name of the Father, and of the Son, and of the Holy Ghost.*

S. I confess we have the foot-steps of Christ most plain in the case of Baptism; but have we any thing from him to favour us in the Laying on of Hands with Prayer for the promised Spirit?

F. Yes verily, we have as much from his own Example herein, as the case could bear; for Jesus, as soon as he was baptised, *prayed, and the Heavens were opened, and the Holy Ghost descended in the bodily shape of a Dove upon him; and a Voice came from Heaven which said, This is my beloved Son, in whom I am well-pleas'd.*

The things which from hence favour our Cause in hand, are these. 1. Christ did not ask this sealing and confirming Spirit, till after he was baptised: but as soon as baptised, he prays, and receives the Holy Ghost. Here is nothing wanting but the Administrator, which could not be found among Men; for who durst pray for Christ that he might receive the Spirit? I could object upon others, that in Christ's Baptism Repentance was wanting. Yet sure his Baptism is very precedential to us, it coming as near us as the case would bear; and so likewise he comes as near us in his waiting for the Spirit after Baptism as the case will bear.

S. I desire to see the Grounds of those two Duties, Baptism, and Laying on of Hands, in a few Particulars.

F. The Grounds on which these Duties may be asserted, and defended, are;

1. The exprefs Command of Christ, or, the exprefs Doctrine of Christ, they being both Principles of his Doctrine.

2. Christ's own Example, or President, as far as the greatness and holiness of his Person would bear it, to be exemplary in either.

3. The undoubted necessity of the chief Blessings, annexed to the religious use of these Services respectively.

4. Sufficient Example of many thousands of Christians, Men and Women, at *Jerusalem and Samaria, &c.* submitting to these Services at their Principles.

5. No repeal of these Services, or of either of them, since their institution in the Church of Christ.

6. The undeniable consent of Antiquity for some hundreds of Years down from the very dayes of the Apostles.

7. The Scriptureless, trifling, self-contradicting, and nonsensical Objections, which hitherto have been brought against Sacred Baptism, or Prayer, with the Laying on of Hands, for the Ends for which they were at first observed.

The Fifth Principle of St. Paul's

C A T E C H I S M :

Or, *The Resurrection of the Dead.*

Son. **W**HAT is the true definition of the Resurrection of the Dead, according to Christian Doctrine and Faith?

Father. The Resurrection of the Dead is an Act of Divine and Almighty Power, quickning dead Bodies, and

and restoring them to a state of such perfection, as to have an eternal duration; but does not necessarily infer the happiness of the Dead, so raised, but with respect to the Event of that Trial which they then shall undergo. And therefore the Resurrection is distinguished into two parts, by Christ himself, *John 5. 28, 29. Marvel not at this, for the hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth; they that have done good, to the Resurrection of Life, and they that have done evil, to the Resurrection of Condemnation.*

S. Shall the same Body in respect of it's Flesh and Bones rise again?

F. It must either be the same Flesh and Bones, or nothing, seeing there is nothing else laid in the Grave that may be called Man. And this is the ancient Faith of God's People, as appears in *Job 19. 26, 27. Though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and not another, though my Reins be consumed in me.*

S. I confess this agrees with our Saviour's words before mentioned, *All that are in the Graves, shall hear his Voice and come forth.* But does not Christ speak mystically of the Graves of Sin?

F. No, he had spoken of those that are dead in Sin before, *vers. 25. The hour is coming, and now is, when the Dead shall hear the Voice of the Son of God; and they that hear shall live.* This he speaks of the powerful preaching of the Gospel to convert those that were dead in Sin. Then adds, *Marvel not at this, for the hour is coming, that all that are in the Graves shall hear his Voice, and shall come forth;* but some of these to Condemnation, which respects the Last Judgment, undeniably.

S. How then does the Apostle say, *That Flesh and Blood cannot inherit the Kingdom of God?* *1 Cor. 15. 50.*

F. 1. He explains himself in the next words; *neither*

doth Corruption inherit Incorruption; He speaks of Men in their sinful and mortal state; They must be regenerate by the Work of the Spirit, and freed from mortality in the Resurrection, or (as the next Verse shews) partake of a change which is equivalent; or else they cannot enter into the Kingdom of Heaven.

2. It is certain our Saviour was Flesh and Bones after he was risen from the Dead, *Luk. 24. 39. Yet, he entered into Heaven it self, there to appear in the presence of God for us. Heb. 9. 24.*

S. I confess it must follow, that if no Flesh can enter into Heaven, then Christ's glorified Body cannot be there, which doubtless it is. But have we sufficient Testimony that our Bodies shall put off Mortality, and be glorified with his glorious Body?

F. Yes, for it is written, *This Mortal must put on Immortality, and this Corruption must put on Incorruption, and so Death shall be swallowed up in Victory.*

And again, *He shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able even to subdue all things unto himself, Phil. 3. 21.*

S. Are there any Examples, that any of the Dead who had lain long in the Graves was raised?

F. Yes, there is a full Instance of that, *Mat. 27. 52, 53. The Graves were opened, and many Bodies of the Saints which slept, arose and came out of the Graves, and appeared to many.* Now these Saints doubtless had been long dead, for we read of no Saints dying at Jerusalem about the time of Christ's Suffering.

S. Are there any other Examples to confirm this great Article of our Faith?

F. It pleased God to give an Instance of his Power, and of his Will in this behalf, near the beginning of the World, in that he translated *Enoch* that he should not see Death, *Gen. 5. 24. Heb. 11. 5.*

2. God also took *Elijah* the Prophet up into Heaven, without tasting of Death, 2 *King*.2.1,11,12.

3. *Elisha* by the Power of God raised a dead Child to Life, 2 *King*.4.33,34,35.

4. By God's Power a dead Man was raised to Life, at the touch of the Bones of the Prophet *Elisha*, 2 *King*. 13. 21.

S. Are there any Examples of this kind in the New Testament?

F. 1. Our Saviour raised a young Man, as he was carried upon the Bier to be buried, *Luk*.7.13,14,15.

2. He raised also the Daughter of *Jairus*, *Mark* 5. 40, 41, 42.

3. Christ raised *Lazarus* when he had been dead and buried, commanding the Dead to come forth; and though he was bound hand and foot, yet he came forth by the Power of God, *John* 11. 43, 44.

4. St. *Peter* raised *Tabitha* to Life, by the strength of Christ, *Act*.9.40,41.

5. But the greatest Instance of all is, the Resurrection of Christ himself, by which God hath given assurance to all Men, that all Men shall rise again, both the Just and Unjust, *Act*.17.31.

S. Was this Article of Faith received by the Prophets before the coming of Christ?

F. The Prophet *David* spake of the Resurrection of the Body of Christ, *Psal*. 16. 8. and of the hope of his own Resurrection also. This was the hope of *Israel*, *Act*.23.21. & 24.15.

2. The Prophet *Isa* hath these words; *Thy dead Men shall live, together with my dead Body shall they arise: awake, and sing, ye that dwell in the Dust*, *Isa*. 26. 19. *Augustine* refers this to the Resurrection.

3. *Daniel* tells us, *That many that sleep in the Dust of the Earth, shall awake, some to everlasting Life, and some to everlasting shame and contempt*, *Dan*.12.2.

4. *Hosea*

4. *Hosea* 13. 14. as interpreted by the Apostle, 1 *Cor*. 15. is very plain, *I will ransom them from the Power of the Grave; I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy destruction.*

S. These Testimonies are very clear. I desire some further confirmation of this Truth from the New Testament.

F. 1. For this I refer you to the serious reading of 1 *Cor*. 15. throughout; where the Apostle, by divers Arguments, confirms this Truth, and especially by the Resurrection of Christ, and the Importance of the thing it self, making all Religion insignificant, unless there be a Resurrection from the Dead.

2. I will here insert this excellent Testimony to the *Thessalonians*.

I would not have you ignorant, Brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again; then they also which sleep in Jesus, shall God bring with

For this we say unto you by the Word of the Lord, & we which are alive, and remain unto the coming of the Lord, shall not prevent (or hinder the Resurrection of) them that are asleep: For the Lord himself shall descend from Heaven with a shout, with the Voice of the Arch-angel, and with the Trump of God; and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord. 1 *Thess*. 4.

S. I bless God for these clear Testimonies. I desire now to be instructed concerning the Eternal Judgment.

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The Sixth Principle of St. Paul's CATECHISM:

Or, The Eternal Judgment.

Father. **T**HE manner of Christ's coming to Judgment is thus described: Then shall appear the Sign of the Son of Man in Heaven: And then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven with great Glory. And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of Heaven to another. Mat. 24. 30, 31:

S. This will be a terrible day! Who is this Son of Man?

F. This Son of Man is Christ Jesus; For God sent Jesus, who before was preached unto you, Act. 3. 20. The same Jesus which you have seen go up into Heaven, shall so come in like manner as you have seen him go into Heaven, Acts 1. 11. Behold, he cometh with Clouds, and every Eye shall see him, and they also who pierced him; and all Nations shall wail because of him, Rev. 1. 7.

S. Why shall the Nations wail because of him?

F. Because, when the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, Mat. 25. 31, 32.

S. To what end shall Christ thus divide the Nations?

F. To give to every Man according as his Work shall be. For he shall set the Sheep on his right Hand, and the Goats on the left.

Then

Then shall the King say to them on his right Hand, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World: for I was hungry, and ye fed me, &c. Then shall he say also unto them on his left hand, Depart from me, ye Cursed, into everlasting fire, prepared for the Devil and his Angels. For I was an hungry, and ye gave me no Meat, Mat. 25. 34, 35, 41, 42.

S. This is a glorious and terrible description of the Judgment of the World. I pray, by what Records will Christ judg the Nations?

F. He shall especially proceed in Judgment with all Men, according to the Gospel, that is, according to the means of Grace which he gave them, Rom. 2. 15, 16. For this is the condemnation, That Light is come into the World, and Men love Darkness rather than Light, John 3. 17, 18. And yet more particularly, they that have sinned without Law, shall perish without Law; and they that have sinned in the Law, shall be judged by the Law. And those that have the Gospel, the Word which Christ hath spoken shall judg them at the last day.

S. There are several Books spoken of in Rev. 20. 10. What are these Books?

F. The Books are Metaphorical, and signify,

1. God's Omniscience; for he shall bring every Work to Judgment, with every secret Thing, whether it be Good or Evil, Eccles. 12. ult.

2. The Consciences of Men which then shall be awakened to condemn them, or acquit them, Rom. 2. 15, 16. may here be called Books.

S. I desire to know what is meant by the Book of Life? and whether any that were once written in it, may be blotted out of it?

F. The time when this Book shall be opened, will best resolve the first Question. But thus much we know, That the Promise and Covenant of Life made with Adam, renewed with Noah and with Abraham, and

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confirmed by Christ, is, to us, the Book of Life; out of which Men may blot themselves, or render themselves unworthy of Eternal Life by Sin, and especially by Unbelief, *Mark 16. 16.* He that believeth not, shall be damned, *Act. 13. 46.* See and consider *Exod. 32. 32.* *Psal. 69. 28.* *Rev. 3. 5. & 21. 17.*

S. Shall the punishment of ungodly Men be perpetual? shall it never end?

F. *The Wicked shall be turned into Hell, and all that forget God, Psal. 9. 17.* Where their Worm dieth not, and their fire is not quenched, *Mark 9. 44, 45.* They shall be punished with everlasting destruction, *2 Thess. 1. 10.* The Hellish Torments are for the Devils and the Wicked for ever. There is no promise of any Pardon to the Damned; nor that their Torments shall have an end; and therefore for any to say these Torments shall end, is presumptuous Folly.

S. Of what duration shall the Glory of the Saved be?

F. Their Life and Glory is every where said to be Everlasting, their Kingdom incorruptible and undissolved, that fadeth not away.

God shall wipe away all Tears from their Eyes, and there shall be no more death, nor sorrow, nor crying; nor shall there be any more pain, for the former things are passed away, *Rev. 21. 4.*

They shall shine as the brightness of the Firmament, and as the Stars, for ever and ever, *Dan. 12. 3.*

S. Shall the Children of God know one another, and so rejoice together in the Kingdom of their Father?

F. 1. Yes, they shall be like the Angels, who know one another, and rejoice together in Heaven, *Luke 15. 7, 10.* They shall be like Christ, for they shall see him as he is; and as he conversed of the things concerning his Kingdom after he was risen, He will tell them also of his Brethren, and what kindness they shewed to them.

2. *St. Paul* tells the *Thessalonians*, That they were the Hope and Crown of his rejoicing in the Day of the Lord Jesus Christ; yea, his Glory and Joy. But how this should be, and he not know them, is not easy to conceive.

3. The Communion of the Faithful in Heaven shall far exceed what it was on Earth; but this cannot well be, unless they know each other.

S. Does the last Judgment agree to the Principles of common Justice and Equity?

F. 1. There is nothing in it contrary thereunto; for when Life and Death are set before Men, and Men chuse Death by chusing sinful ways against the known Will of God, it's just with God to give them their choice.

2. If there were not a Judgment to come, wicked Men would go unpunish'd, for in this World they commonly escape; they can bribe almost any wicked Action, even Murder it self. Now all Principles of Justice cry for Vengeance in this Case, both to the Offender; and he that covers Iniquities. And hence, the Last Judgment is necessary, and agrees with all Principles of Common Justice.

3. If there were not a Judgment to come, the Just and Righteous People of God would be of all Men most miserable, *1 Cor. 15. 19.* for here they are oftentimes exposed to the hardest things, and that for well-doing too. Now 'tis equal that they should have a time of refreshing, and to this common Principles of Justice do agree.

Finally, We can none of us perfectly understand how heinous the Sins of those are, who reject the Grace of God in the Gift of his Son; and therefore we are not able to measure what Punishment is proportionable to such Iniquity.

But here we must rest: That the Judg of all the Earth will do right. For if there were Unrighteousness

with God, *How then should he judg the World?* Rom. 3. 5, 6. *But all his Ways are Judgment; a God of Truth, and without Iniquity; Just and Right is he.* Deut. 32. 4.

S. When shall be the Time of this Eternal Judgment?

F. God has not revealed that to Man; but in that our Life here is very short, this Judgment is at hand in respect of us. *For it is appointed unto Man once to die, and after that the Judgment,* Heb. 9. 27.

S. I am well satisfied concerning these Sacred Principles of the Christian Religion, I desire some further Instruction concerning my walking with God in the Communion of his Church.

F. Being thus a Christian, built upon this Foundation, Christ being the chief Corner-Stone, thou must continue in the Faith, *Colos. 1. 23.* and keep thy self in the Love of God, praying in the Holy Ghost, *Jude 20.* walking in all the Commandments and Ordinances of the Lord blameless, *Luke 1. 6.* obeying all thy Superiors.

S. I desire you to shew me the Rules of Prayer; And also the Rules of my Obedience to my Superiors.

F. These things are briefly comprehended in the Lord's Prayer, which he taught his Disciples; and in the fifth Commandment, which is the first Commandment with Promise, *Matth. 6. 9, 10, 11, 12, 13. Ephes. 6. 2.* which in the next Discourse we will consider.

Of the Duty of Prayer.

Son. **W**HO may warrantably pray according to Christ's Directions, in the Prayer set down *Mat. 6. 9, &c?*

Father. Although it is the Duty of all Men to humble themselves in Prayer before the Lord their Maker, yet these Rules were given to the Disciples of Christ, to the Children of God.

S. In what sense are Christians the Children of God?

F. By Adoption and Regeneration; they are born of God, or of the Spirit, and received into Grace and Favour.

S. I desire you to expound unto me the Lord's Prayer.

F. That I shall endeavour to do.

1. *Our Father which art in Heaven.* Christ teacheth us, to put on Charity when we pray; that is, to include our Brethren with our selves. When we pray unto God, we must also pray in Faith, believing that he heareth us, *Jam. 1. 6; 7. Mat. 21. 22.*

2. *Which art in Heaven.* Here we profess that our God is in Heaven, as the place of his special Residence. Hence our Saviour in Prayer did frequently lift up his Eyes to Heaven.

3. *Hallowed be thy Name.* We are to make the Honour and Glory of the Name of God, the dearest to us of all things; thus *Moses* was more willing to die, than that the Name of God should be reproached.

4. *Thy Kingdom come.* The Kingdom of God is to be considered, with respect to his Church in this World. And then we pray, in this Petition, for it's growth in

Number and in Grace. We ought also to hope for the coming of Christ's Kingdom in the Glory of it, and by Prayer to seek for it.

5. *Thy Will be done in Earth as it is in Heaven*; It is evident here, that by Heaven is meant Heaven in a literal sense, the place which is opposed to the Earth. And in all Prayer we must submit our will to the Will of God, and to beware that we do not act contrary to his Will, and so contradict our own Prayer.

6. *Give us this Day our Daily Bread*. Here we acknowledge that our common Mercies are all in the Hand of God to give them, or to withhold them. We are also taught to live by Faith in these Enjoyments, and not only by some, because God has promised that all these things shall be added to those that seek him rightly.

7. *And forgive us our Debts, as we forgive our Debtors*. We learn here that the best of God's Children are liable to offend, they never esteemed themselves perfect without all Imperfection: and they that offend, must pray, and that Daily too, for remission of Sin; this teacheth us to humble our selves daily before God. We see here also a necessity of being merciful to such as offend us, and to forgive with readiness all that trespass against us; specially if they do turn, saying, I repent. Prayer for Mercy, without Charity in him that prayeth, will not be accepted of God.

8. *And lead us not into Temptation, but deliver us from Evil*. Here we profess to believe, that God has the disposing of all Tryals which do attend us in this mortal State; And here we pray that he will not suffer us to be tempted above what we are able, but that he will with the Temptation make a way to escape, that we may be able to bear it.

9. *For thine is the Kingdom, and the Power, and the Glory for ever*. Here we profess our Faith in Prayer.

1. *That the Kingdom is His*; and that therefore we depend

pend on him for the prosperity of it, and for the glorious coming of his Kingdom. 2. *That all Power is his*, and therefore we depend on him to provide for, and to deliver us, according to his Will. 3. *That the glory is everlastingly due to God*; and therefore we ascribe it, as the Church did, *not unto us, not unto us, but unto thy Name give Glory*; this is also to praise God in Prayer.

Amen. This word being truly expressed, shews the full assent of the mind to the whole of the Prayer, whether express'd by our selves in private, or by such as join sincerely with us in publick.

S. Is it our Duty to use this form of words, or to pray according to the tenor of the words?

F. Doubtless we are at liberty to use both; and for weak Christians, and indeed for all Christians in their private Devotions, it is safe to use these very words, so they be spoken with a Heart and Soul truly breathing after God, *When ye pray, say, Our Father, &c.* Luk. 11. 2.

S. What other Ordinances hath Christ ordained for the general use of his Church?

F. Preaching the Word to Edification, Exhortation, Reproof, and Correction of Offenders, and the comfort of the Sincere; And therewithall the frequent use of the Holy Table of the Lord, 2 Tim. 4. 1, 2. Act. 2. 42.

S. How shall I know a lawful Minister, one that is sent of God, that I may hear the Word according to the Will of God?

F. Observe these Rules.

1. Know that no Man of true Christian Modesty, will pretend to be immediatly sent by a Commission from Heaven. And yet,

2. God must make Men Ministers by the Gifts of his Grace, illuminating their Understanding, and capacitating them to speak to edification, before the Church can make them Ministers.

3. No unbaptised Person, let his Parts be what they will, has any liberty to be a Minister in the Church of God, because he is not yet imbodied with the Church of God, nor can be without Baptism. And here remember our dear Saviour would not preach one Sermon till he was baptised.

4. When Men are competently gifted and qualified in point of Life, being Church-members, they are to be chosen by the Church, and ordain'd to the Work of the Ministry, by Prayer and Fasting, with the Laying on of Hands of the Messengers and Elders of the Church, for such Offices as the Church finds them most capable.

5. There is a liberty in the Church, for Brethren which are capable, to exercise their Gifts to the edification of the Body; and Men thus called, or privileged in the Church, thou mayest lawfully hear. If thou further goest, thou goest without Rule.

S. What honour or respect do I owe to my lawful Pastours or Teachers?

F. 1. Thou art bound to honour them in Love, for the Work's-sake whereunto they are called.

2. Thou must obey them in the Lord, as they declare to thee the Counsel of God, and admonish thee.

3. Thou must pray for them, that God may make them a Blessing to thee.

S. Of what concernment is the Holy Table of the Lord?

F. It is an Ordinance of great concernment; being ordained by Christ himself to shew forth a perpetual Memorial of his Death, till he come the second time without Sin to Salvation.

S. I pray shew me the manner of its Institution.

F. The Lord Jesus, the same night in which he was betrayed, took Bread. And when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you; this do in remembrance of me.

†

And

And after the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come, 1 Cor. 11.

S. What is required of all that partake of this Holy Bread and Cup?

F. 1. They must be such as continue in the Apostles Doctrine, and true Christian Fellowship, Act. 2. 42.

2. They must examine themselves, whether they walk in the Truth with a good Conscience, both towards God, and also towards Men.

3. They must labour to discern the Lord's Body, as the only Sacrifice for Sin, as signified in this Service.

4. They must hereby testify true unity with the Church: who are hereby shewed to be one Bread, and one Body, for they are all Partakers of that one Bread.

S. What is the danger of eating this Bread, and Drinking this Cup unworthily?

F. They that eat and drink unworthily, receive condemnation to themselves, not discerning the Lord's Body.

S. Is this Bread, and this Cup, the Real Body, and the Real Blood of Christ?

F. This Bread, and this Cup, is the Real Body and Blood of Christ, in a spiritual and mystical Sense, but not carnally and corporally.

S. Are all Members of the Church to partake of the Cup, as well as of the Bread?

F. Yes, they have express Command from Christ to take the Cup; for he saith, Drink ye all of it, Matth. 26. 27. The Bread is the Communion of the Body of Christ, and the Cup is the Communion of the Blood of Christ; and of this Communion the whole Body Mystical, the Church, are partakers, 1 Cor. 10. 3, 4, 16.

S. But

S. But were they not all Ministers that sat at the Table with our Saviour?

F. When Ministers receive that Holy Bread, and Cup, they do not receive it as they are Ministers, but as they are Members of the Body, 1 Cor. 10. 17. they dispense the Ordinance as Ministers, but they partake it as Members.

S. Whether are we to kneel when we receive the Holy Ordinance, or to sit at the Table?

F. A reverent Gesture is necessary; but decently to sit at the Table of the Lord is most warrantable, being according to the Example of Christ and his Apostles at the Institution, *Matth. 26. 20. Mark 14. 18. Luk. 22. 14.*

S. What is the conclusion of this Service?

F. Giving thanks to God for his Mercy in giving Christ for us: and this is to be done with Hearts filled with joy, and the Thanksgiving to be in the manner of an *Hymn*.

S. Must this *Hymn*, or Thanksgiving, be in Metre, and expressed by all?

F. There is no Rule for either of these;

And the first would infer the necessity of a Poet to compose the *Hymn*, which is not to be supposed.

2. All pray and praise God when they heartily join with the Minister, who is most fit to express the Praises of God in the Church.

John Bunyon his
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Of

Of Obedience to Superiours.

Son. **W**HAT is my Duty towards my Parents by God's Law, and by the Gospel?

Father. 1. To love and reverence their Persons.

2. A pious Fear and Obedience to their Authority, *Lev. 19. 3. Prov. 23. 22. & 1. 8. My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother.* The just Commands of Parents are a Law to Children; *Colos. 3. 20. Children, obey your Parents in all things, for this is well-pleasing to the Lord.*

3. To help them when they are in want; thus our Saviour interpreteth the fifth Commandment, *Mat. 15. 4, 5, 6. Mark 7. 12.*

4. Not to speak evil of your Parents, for he that does so, is in danger of death, *Mark 7. 10. Mat. 15. 5.*

S. What is the Duty of Servants to Masters?

F. 1. Let as many Servants as are under the Yoke, count their own Masters worthy of all honour, that the Name of God and his Doctrine be not blasphemed, *1 Tim. 6. 1.*

2. And they that have believing Masters, let them not despise them because they are Brethren, but rather do them Service because they are faithful, *1 Tim. 6. 2.* The Gospel does not free any from the Duties of Morality, but makes their Obligation to these Duties more strong. And if any Man teach otherwise, to open a Gap to Disobedience to our Superiours, he is proud, and knows nothing, *1 Tim. 6. 3.*

3. Servants are to be obedient to them that are their Masters according to the Flesh, with fear and trembling, in singleness of Heart as to Christ, not with eye-service as Men-pleasers, but as the Servants of Christ, doing the Will of God from the heart

heart with good will doing Service as to the Lord, and not to Men [because though we serve Men in these Duties of Life, yet God is he that commands it] knowing (also) that what good thing any Man doth, [in the honest discharge of his Duty] the same shall he receive of the Lord, whether he be a Servant or a Master, Ephes. 6. 5. to 9.

S. What is the Duty of young Men to the Aged?

F. Thou shalt rise up before the Gray Head, and honour the Face of the Old Man, Lev. 19. 32.

S. What other demonstrations of Honour is there due to the Aged?

F. To speak to them reverently as to Fathers, and to give them the Civilities of the Place.

Of the Honour due to the King.

Son. **W**HAT is my Duty towards my Prince or Sovereign?

Father. Thou art to honour the King next unto God, because there is none above him in Authority over thee but God: Fear God, honour the King, 1 Pet. 2. 17. He is the Lord's Anointed, for so was Cyrus King of Persia, Ezra 1. 1. Isa. 45. 1.

They are called Gods, Psal. 82. 6. Fear therefore the Lord and the King, and meddle not with disloyal Persons who are given to change, Prov. 24. 21. Let every Soul be subject to the Higher Powers—for the Powers that be are ordained of God, Rom. 13. 1, 2, 3.

S. In what things am I bound to obey my Sovereign?

F. In

F. In all things which he commands, either Actively or Passively. Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supream, or unto Governours as unto those that are sent by him, 1 Pet. 2. 13, 14. Thou must be ready to every good Work which they command, Tit. 3. 1. Thou must in no wise rebel against him, Rom. 13. 2.

S. What if God command one thing, and the King command another contrary to God's Command, what then must I do?

F. Thou must do what God commands, and suffer patiently what the King imposeth, though it be Death it self; for so did Daniel, Ch. 6. 10. and so did the three Children, Dan. 3. 16, 17. And the Apostles did the same, Act. 4. 19.

S. What must be the frame of my Spirit towards my Prince in such hard usage?

F. 1. Thou must not curse the King, no not in secret, for God will discover it, Eccles. 10. 20. Thou shalt not revile the Gods, nor speak evil of the Ruler of my People, Exod. 22. 28. Act. 23. 5.

2. Thou must give to Caesar the things which are Caesars; Honour, Fear, Tribute, &c. for so hath Christ commanded, Mat. 22. 21. Rom. 13. 7.

3. Thou must pray for him in love unfainedly; for this is good and acceptable in the sight of God our Saviour, 1 Tim. 2. 1, 2, 3.

4. Thou must do all this for Conscience-sake, suffering grief patiently, Committing thy self into the Hands of God, in well-doing, as into the hands of a faithful Creator, Rom. 13. 5. 1 Pet. 2. 19. & 4. 19.

To conclude, know this, that Religion is ordain'd to make us wise and good Men. The Christian Religion is the best Religion: And the best Christians will be the best Subjects to Princes, most obedient to Parents; most faithful to Masters; for herein do they exercise themselves, *To have always a Conscience void of offence, both towards God, by walking humbly with him; and towards Men, by doing to all Men as they would that Men should do to them.* Act. 24. 16. Mat. 7. 12.

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