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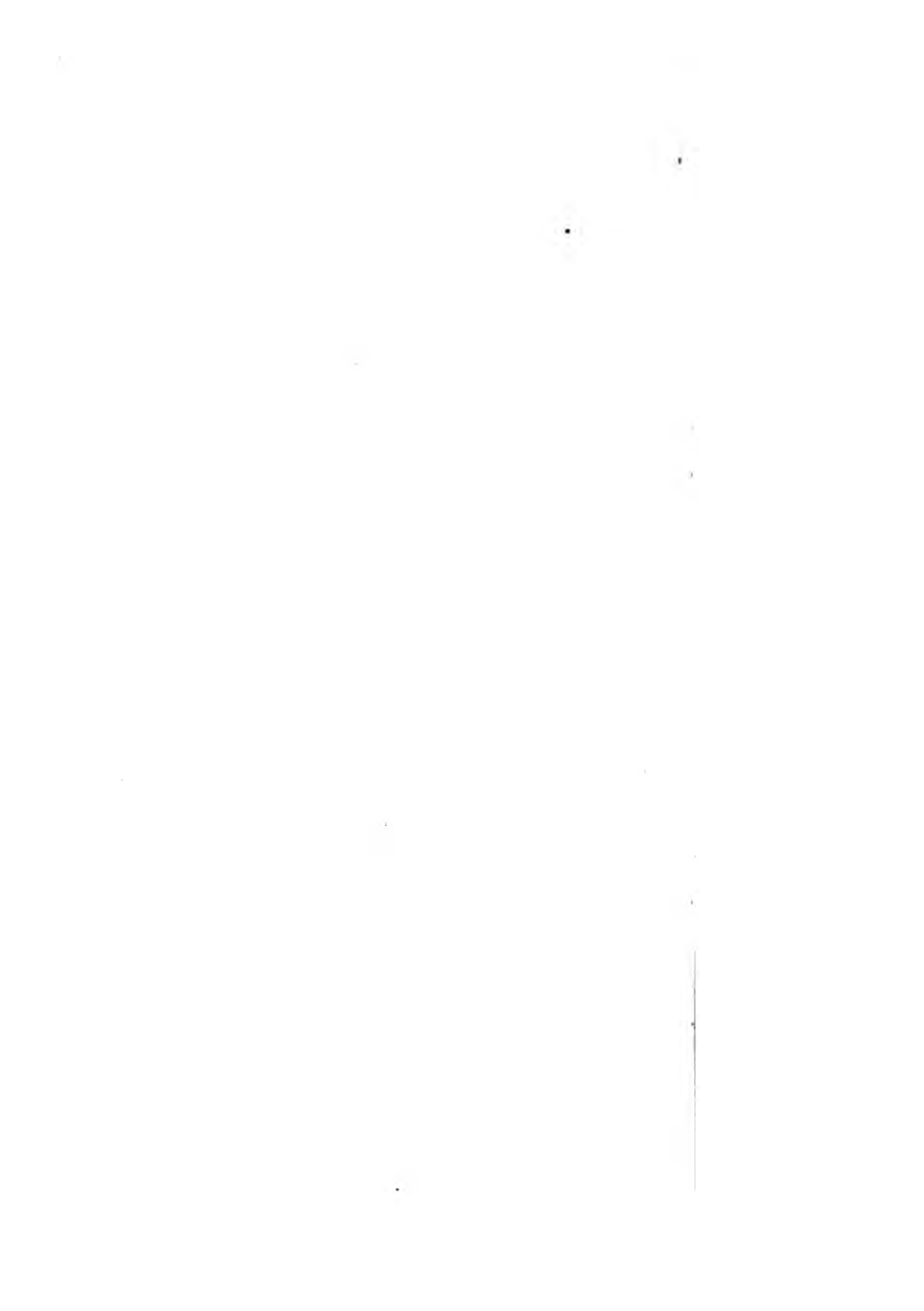
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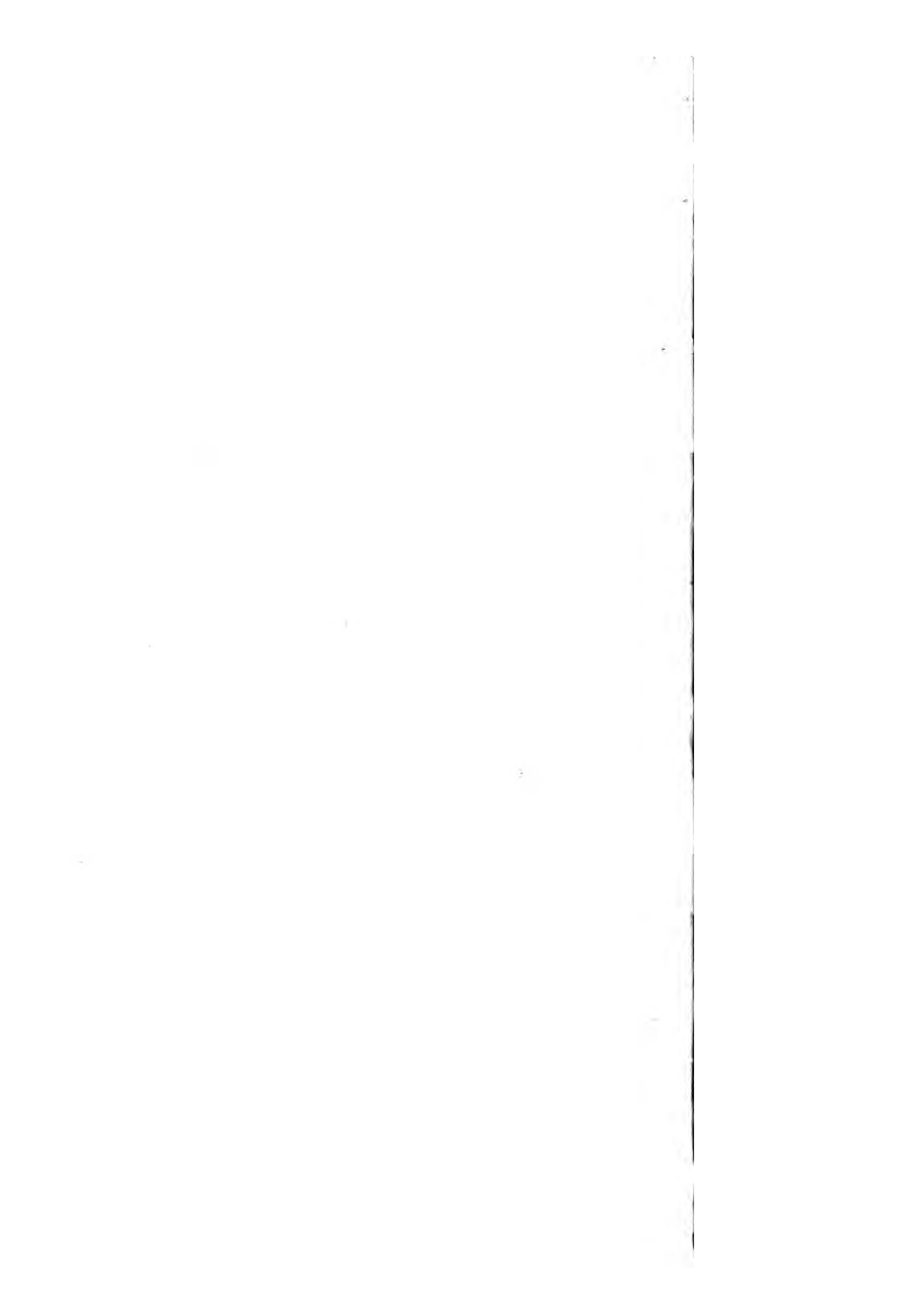
1875





THE PATHWAY
TO PIETY.

In Two Volumes.



The
P A T H W A Y
T O P I E T Y .

THE FIRST VOLUME,

Containing

*An Exposition of the Lord's Prayer,
with an Apology for Public and Pri-
vate set Prayer.*

*A Preparation to the Lord's Supper,
with M. ZANCHIUS' Confession, con-
cerning set Prayer.*

By ROBERT HILL, D.D.

Pray to Receive, } Live to Die once,
Receive to Live, } Die to Live ever.

This is the sum of this Book.

L O N D O N :

Printed in the year 1629.

Reprinted for *William Pickering*, 1847.





A PREFACE of PRAYER:

To mine Honourable, Worshipful, and Christian Auditors,
at Saint MARTIN'S in
the FIELDS; *Grace*
and Peace.

CHRISTIAN Auditors, There are three things in regard of God, which every good person must be acquainted withall; the first is, how he must talk with God; the second, how he must live before God; the third, how he must come to God, when the seal of his salvation is offered in the Sacrament. Of all these three, I am bold at this time to present unto you this little Manual.

Lycurgus, a Lawgiver amongst the *Lacedemonians*, made this one Law of sacrificing to the gods, that they should not be presented with many things, and those of either small or no great value. If things are to be esteemed rather by weight than worth, I have observed this law in this present gift. I offer unto you

but three things; the first number of which, *all* can be spoken. And I present unto you but small things; for what can be contained in so few sheets of Paper? yet, if it please you to give these few sheets the reading, you shall know better how to pray; learn better how to live; and understand better how to come to God's Table; so long as you shall either pray, live, or receive. And because I have, concerning the first, Preached to you of late many Sermons, I am willing, at this time, in way of Preface, to commend unto you the dignity of Prayer.

By it we confer and talk with God, and by it we procure much good unto man: By it we do pierce the very clouds, and by it we have whatsoever is meet. Do we want any thing that is good for us or others? Prayer is the Messenger whom we must send towards God. Have we received any special favour from him? Prayer is our Ambassador to give him thanks.

Are we in the morning to begin our work? This is the Key to open the day. Are we at evening to shut ourselves in? This is the lock to seal up the night. If we would bind the Almighty to do us no hurt, here is the band by which he is tied. And if we would untie him to do us good,

here is the Porter of the gates of heaven. It is our *Ædipus* to dissolve our doubts, it is our commentary to understand God's Word. It is a sacrifice to God, a scourge to the Devil, and an help to ourselves in all our troubles. Wherefore, as the Apostle by examples commended faith to the *Hebrews*, so may I by examples commend Prayer to you.

By it *Abraham's* servant obtained a wife for *Isaac*, and by it *Moses* obtained a pardon for *Israel*. By this, the same *Moses* overcame the *Amalekites*, and by this *Abraham* interceded for the *Sodomites*. By prayer *Jacob* was delivered from *Esau*; *Joshua* from the men of *Ai*; *David* from *Goliah*; The Prophet from *Jeroboam*; *Elisha* from the *Samaritans*; *Hezekiah* from death; *Jehosaphat* from the *Aramites*; *Manasses* from captivity; *Jeremiah* from his adversaries, and *Daniel* from the Lions: the diseased from the Leprosy, the Apostles from prison, and the Church from persecution. By prayer *Hannah* obtained a son, *David* Deliverance, *Solomon* wisdom, *Elias* the restoring of a dead child. *Elisha* the opening of his servant's eyes, *Nehemiah* the King's favour, the *Centurion* his servant's health, Christ comfort in his agony, the Apostles a successor to *Judas*, *Stephen*

pardon for *Paul*, and *Monica* the conversion of her son *St. Augustin*.

Thus true it is which that *Augustin* saith, *Great is the profit of pure prayer, and as a faithful Messenger delivereth her errand, and pierceth thither, whither flesh cannot come.* And this it was which made *Bernard* to say: *Brethren, let none of us lightly esteem his prayer: I tell you, that he to whom we pray doth not lightly esteem it; after it is out of our mouth he writes it in his Book; and one of these two we may doubtless expect, either that he will grant our Petition or that which he knoweth to be better for us.*

Call upon me, and I will hear, saith God: ask and you shall have, saith Christ. Before they cry, I will hear them, saith Isaiah. The Lord is nigh to all that call upon him, saith David, but to such as call upon him in truth. And if we may believe the Apostle James, The prayer of a righteous man availeth much.

Pray therefore, and we had need to pray. *Satan* will devour thee: pray for deliverance. *The World* will allure thee: pray for assistance. *The Flesh* will betray thee: pray for defence. *The Wicked* will seduce thee: pray for continuance. What, beloved? If God had commanded

us a great thing, ought we not to do it? How much more when he saith, pray, and prevail; ask, and have; seek, and find; knock, and it shall be opened unto you? ask for *Temporal* things, and have them; seek for *Spiritual* things, and find them; knock for *Eternal* things, and the gates of heaven shall stand as open to you, as the gates of the prison did to the Apostle *Peter*.

By this, with *Elijah*, you may open and shut the very gates of heaven, and by this with the Apostle you may shake the foundations of the earth. O precious Prayer, what could not only we, but even the whole world, do without thee? Thou *increasest* the earth, *calmest* the Sea, *assuagest* the fire, *purgest* the air, *protectest* our Governors, *confoundest* our enemies, *preservest* our health, *instructest* our minds, *blessest* our actions, *increasest* our wealth, *exaltest* our honour, *speakest but the word*, and we are preserved.

Pray we therefore in all *places*, at all *times*, for all *persons*, and for all things. Pray we in all *places*, but in every place lifting up pure hands unto God. Thus *Isaac* prayed in the field, *Jacob* in his bed, *Israel* in *Egypt*, *Moses* on the Mount, *Joshua* at *Jericho*, *Elias* in the chamber, *Hezekiah* on his couch, *Jeremiah* in the

Dungeon, *Jonah* in the Whale's belly, *Daniel* in the Lions' den, *Christ* in the Garden, the *Disciples* in a ship, *Peter* in a Tanner's house, *Paul* at the Sea side, and the *Jews* at *Jerusalem*. Call upon him in thy private chamber, and cry unto him with thy Family in thy Parlour. Thou needest not to fall down at some pillar with hypocrites, but praise him especially in the congregation of Saints; for there many voices are God's best melody.

Pray also at all *times*: at Evening, and Morning, and at Noonday will I pray unto thee, yea at Midnight will I rise to call upon thee, nay, seven times a day will I praise thee, saith *David*. *Daniel* did so three times a day, *Paul* did it day and night, *Hannah* did it all the days of her life, and the Psalmographer vows it, I will praise the Lord as long as I live; as long as I have any being, I will sing praises unto my God. Pray continually, not as those Heretics, who would ever do so, but as Christians, who know when to do so.

With Morning Prayer the day begin:

With Evening Prayer the night shut in.

Without this Prayer sit not to eat:

Without God's praise rise not from meat.

And forget not to pray for all persons,

for the KING as the head, his *Senators*, as the eyes, his *Clergy*, as the mouth, his *Soldiers*, as the hands, his *Subjects* of all trades, as the feet, upon which the *Commonwealth* doth stand. Art thou a *Minister*? pray for thy flock. An *Auditor*? for thy Preacher. A *Father*? for thy child: An *Husband*? for thy wife: A *Master*? for thy servant: or a *Governor*? pray for thy family. Is any *Sick*? pray for his health: *Poor*? for his wealth: *Imprisoned*? for his liberty: *Seduced*? for his recovery: *Confirmed*? for his constancy: or in any *Distress*? for his delivery. Pray for all men, that their *bodies* may be preserved, *souls* saved, *estates* maintained, that thy and their thoughts may be sanctified, your words seasoned, and your actions ordered by the Spirit of God.

Will you know now to whom we must pray? Not to a *Calf*, as the *Israelites* did, nor to *Baal*, as his Priests did, nor to an *Image*, as idolaters did, nor to any *Saints*, as our Fathers did, but as we are bound to serve God alone, so are we bounden to pray to God alone; for he alone *knoweth* our wants, *heareth* our Petitions, hath *promised* to help us, is *able* to do for us, and is the alone *present helper* in the needful time of trouble.

I will draw to an end. You have seen (beloved) the necessity of this service, let me shew you a little the qualities of this service. Pray we must in *knowledge* with understanding, in *faith* by believing, in *remorse* with feeling, in *zeal* without cooling, in *intention* without wandering, in *reverence* without contemning, in *constancy* without revolting, and in *love* without revenging. Let our *eyes* be fastened, *hearts* fixed, *knees* bowed, *mouths* opened, and our *hands* lifted up, as to the *King of Kings*. And as *Jacob* would not let the Angel go till he were blessed, so let not us let him go till we be heard. Let not the woman of *Canaan* be more earnest with Christ militant, than we will be with the same Christ triumphant. Let never the Queen of *Sheba* so willingly come to *Solomon*, as we must willingly come unto Christ: he loveth most, willing and importunate Suitors. Wherefore, as *David* said to *Abner*, Never see my face, unless thou bring *Michal* with thee; so I say unto you, never look God in the face, unless you bring Prayer with you.

As I have declared to you the duty of Prayer, so should I speak somewhat of giving of thanks. Many be content to pray in troubles: but few give thanks for deliverance out of trouble. *Multi peten-*

tes, pauci promittentes, paucissimi red-dentes, saith an ancient Father: there are many *Petitioners*, few *Promisers*, most few *thankgivers*. Are there not ten cleansed? where are the nine? there is none returned to give thanks, but this one, and he is a Samaritan. If ever people under the cope of heaven had occasion to praise God, we are they, especially for his Word and Gospel, and for many deliverances shewed to our Princes and People.

But because at the end of this Treatise, I have set down a form, both of Prayer and Thanksgiving, I refer you to the perusing of these two platforms.

I doubt not of your patience, for the length of this Preface, because I desire to leave it as an ocular Sermon, instructing you continually how to call upon God, and preparing you to the exposition of the *Lord's Prayer*, which of many, through ignorance, is as much profaned, as ever God was by saying the *Pater-noster* in Latin, or repeating other *Rosaries*, in an unknown language.

Now, having ended (as you see) these questions and answers, I make question with myself, to whom I may commend them; and because for these ten years immediately past, I have lived and preached

amongst you, and that by the assignment of your Reverend Pastor, I am bold in general to present them to you all. You have (I confess) known my conversation, been acquainted with my ministry, countenanced me in my calling, maintained me in health, comforted me in sickness, and afforded unto me much more kindness, than can be requited by this paper Present. And since it pleaseth God to dispose of me still in such uncertain places, as that I could never yet say, Here must I rest; I bless God that ever I came unto you, whose love and largess hath been, and is amongst many of you (for what Lecturer for ten years together can please all) such unto me, as makes me to say of my late exile, *perissem, nisi perissem*, I had been undone, if others had not sought to undo me.

Since I came unto you, I have *preached* painfully, *lived* honestly, and *studied* carefully to do you service: with what *conscience* I know, with what *danger* you know, and with what *profit*, God knows. Surely, this good I see done amongst you; you have *beautified* the house of the *living Gad*; praise that worthy Knight, whose love and labour was first in that work; you have *enlarged* that house which is for the *dying Saints*; pray for that good

King who gave you *that piece of ground*; and your *Congregation* is as the *thousands of Israel*. Bless God for those Trumpets of yours, who have ever called you to such holy Assemblies. Blessed be that *God*, who thus blesseth you; blessed be *You*, who thus bless God: and blessed and *billeted* up be they in Heaven, who thus provide for the living and the dead, and withall, remember their painful Teachers.

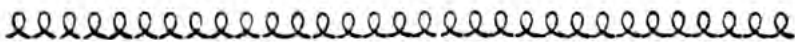
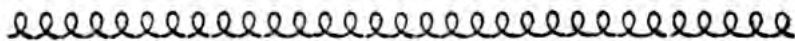
Now, though I cannot say to you, as *Paul* did to the *Corinthians*, *I am yours, to live and die with you*: (for no Minister can say it, who dependeth upon voluntary contribution) yet this I will say, and say for ever, I am yours to *live*, and *pray* for you, that you may so *know* God, as you may pray to him; so *pray* to God, that you may live before him; so *live*, that you may ever be fit to receive his Sacrament: and so both fit to know, pray, live, and receive, that after you have *known* him by Christ, *prayed* to him through Christ, *lived* before him in Christ, and *received* his favour in the seals of Christ, you may (in the end) die in his faith, as you have lived in his fear, and at the last day, in bodies and souls, be partakers of eternal glory. To the grace of this God I commend you, to your grace I commend

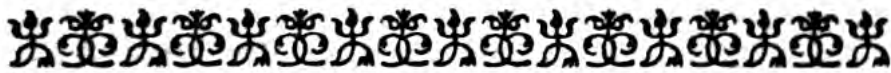
these Treatises, doubting not but many
of you will be as ready to read them,
as you have been willing to hear
them. From your Parish of
Saint *Martin*, in the
Fields. *June* the
twentieth day.

1613.

Yours in the Lord.

ROBERT HILL.





To the Rt. Hon. THOMAS Lord
ELLESMERE, Lord Chancellor
of *England*, and one of His
Majesty's most *Honour-*
able Privy Council:

Grace and Peace.

RIGHT Honourable, As it is the *safety* of a *Ship* to have good *Pilots*; the *strength* of a *Palace* to have sure *Pillars*; the *security* of the *body* to have *clear eyes*; and the *safeguard* of *sheep* to have vigilant *Shepherds*: So is it the *safety* of a *Country*, and *safeguard* of a *Kingdom*, to have many wise and watchful *Counselors*. Is this *Ship* tossed? These *Pilots* will guide it. Is this *Palace* shaken? These *Pillars* will *uphold* it. Is this *Body* in peril? These *eyes* will *oversee* it. Are these *Sheep* in danger? These *Shepherds* will *defend* them. And as, where there is no *vision*, the *Church* is naked: So, where no *Counsel* is, there the *State* is naked.

Of all the miseries which befell the *Israelites*, this is recorded to be one of the greatest, That either they had *no King* to

rule them, or that their Kings were but *Children*, who ruled them; yet as that *Ship* is safer that hath but a bad *Pilot*, than no *Pilot*; that *Palace* stronger that hath but wooden *Pillars*, than no *Pillars*; that *Body* securer, that hath but a squint *Eye*, than no *Eye*; and those *sheep* better, that have any *shepherd*, than no *shepherd*: So is that *Nation* in far better case, which hath but bad *Governors*, than none at all. Is it a blessing to be *commanded* by the bad? what a blessing then is it to be *governed* by the good? Have we good *Ministers*? they are the *Horsemen* and *Chariots* of *Israel*. Have we good *Magistrates*? They are the *light* of our *eyes*, the *breath* of our *nostrils*, the *anointed* of the *Lord*; and under their *shadow* we are preserved alive.

Amongst many, Right Honourable, and truly honoured *Senators*, both *Church* and *Commonwealth*, bless God for your Honour. You are blessed of the *Church*, as an uncorrupt *Patron*; you are blessed of the *Commonwealth*, as an impartial *Judge*. In the *one*, you desire to plant *piety*; in the *other*, you are ready to supplant *iniquity*. In the *one* you are *careful* that one have not all; in the

other you are *watchful*, that each may have his own. In the one you provide for the preaching of *verity*; in the other you pronounce the sentence of *equity*. Are you in the one to administer Justice? I may say with *Basil*, *Your Arrow ever aimeth at the White*; with *Epictetus*, *Your hand ever holdeth an equal balance*; and with *Erasmus*, *Your Sun shineth alike on the poor and rich*. Are you to confer *Ecclesiastical* preferments? You will not give that *Jacob* blear-eyed *Leah*, who hath served many a year for fair *Rachel*. You will not make him a *Shepherd* of men's souls, who is rather to be a *Shepherd* of men's sheep. What good you have done to this *Church* of ours, let *Churchmen* judge: you love our *Nation*; you have provided for many decayed *Synagogues*, and put many poor *Preachers* into the *Pool of Bethesda*, who have been cured of their long disease of poverty, without the descending of any one *Angel*.

Experience I have had of your favour to poor *Ministers*, in all the *certain* maintenance that ever I had in our *Church*. For though I was afraid even to look upon you, yet you were not *forgetful* to

provide for me; and without any, either suing or seeking of mine, it pleased you to annex unto my *Lecture at St. Martin's*, that small Benefice which I had in *London*: and when I was many miles from hence, to confer upon me that *Rectory*, whereon I now labour.

In a thankful remembrance of your love to our calling, and a hopeful acceptance of this enterprised service, I am bold to present again this Book to your Honour. It was penned at the first for the benefit of mine Auditors; and published by authority, for the good of the *Church*. The Parish of *St. Martin* moved me to pen it; and that Reverend Bishop of *London* allowed me to print it.

In regard of both these, I doubt not but your Honour will afford it your Patronage. You are to the one a most honourable *Benefactor*, providing for the *Living* by your charitable *Alms*; and for the *Dead* by procuring a new and most needful *Churchyard*. You were to the other a most honourable friend; you loved him in his life, and did unfeignedly mourn for him at his death.

Of whom, I may say (considering the encouragements I had from him in my

Ministry) as *Elisha* said, when his master *Elijah* was taken from his head, *My Father, my Father, the Horsemen of Israel, and the Chariots thereof.*

He was an honour to our *College*, in which he once lived a painful Student; and an ornament to our Church, in which he was (as we have many reverend Fathers now he is gone) a preaching Bishop. For his admirable learning in our University of *Cambridge*, he was long since created a Doctor in Divinity: and for his ability to rule, he was after consecrated Bishop of *Bangor*, and immediately translated to the Diocese of *Chester*, and after awhile from thence to *London*. In these advancements of his, how much he was beholden to your Honour, I had rather be silent than say little: but surely he was worthy you should do for him.

For the gifts of his *Ministry*, he was a *Powerful* and *Skilful* Preacher; for the use of his *Authority*, he was a most *Watchful* and *Temperate* Governor. Was he to *Speak*? His words were *Sententious*; Was he to advise? His counsel was *Religious*: was he to *admonish*? his exhortations were *gracious*: and was he to *censure*? his sentence was *judicious*. Did

he *observe* any Minister painful in his calling? he ever did *encourage* him to go on: did he see any, either *negligent* or *turbulent*? the one he would *advise* to greater labour; the other *bring on* to greater peace.

For his *judgment* in *Divinity*, what it was, the *Church* can judge: he was a *profound* Preacher of the *Truth*, a *Zealous* enemy to all *Superstition*, and a great *exhorter* to all *piety* and *godliness*. He halted not betwixt two opinions: he spoke not with those Jews, *Nehem.* 13. 24, partly the language of *Ashdod*, and partly the language of *Canaan*, but every way shewed himself a Protestant indeed.

His *learning* was good, his life better; and his *death*, for himself, *best* of all. His *learning* was without comparison, his *life* without exception, his *death* without suspicion. By his *Learning* he instructed, by his *Life* he shined, and by his *Death* he yet smelleth as a sweet perfume. What his *learning* was this *Land* knoweth; what his *life* was *London* knoweth; and what his *death* was those *learned* Men know who were about him in the time of his sickness.

He was *Bishop* of this *Diocese* not

much above two years ; in which time this City much rejoiced in him, and surely no marvel : for he was a *Clemens* to this *Rome* ; a *Polycarpus* to this *Smyrna* ; a *Justin* to this *Naples* ; a *Dionysius* to this *Alexandria* ; a *Cyprian* to this *Carthage* ; an *Eusebius* to this *Cæsarea* ; a *Gregory* to this *Nyssa* ; an *Ambrose* to this *Milan* ; a *Chrysostom* to this *Constantinople* ; an *Augustin* to this *Hippo* ; and a *Ridley* to this *Diocese*.

And, as *Ambrose* was wont to say of his people, so questionless he said often of his ; *Non minùs vos diligo quos genui ex Evangelio, quàm si sus cepissem ex conjugio : gratia quippe vehementior est ad diligendum quàm natura : I love you no less, whom I have begotten by the Gospel, than my own children : For grace procures greater love than nature.* Nay, it seemeth he loved them more : for he impoverished the one to enrich the other. But blessed be that most reverend *David*, that will have care of *Jonathan's* children now he is dead.

Dead he is indeed, in regard of his presence ; but alive for ever, in regard of his remembrance : for, *the righteous shall be had in an everlasting remembrance,*

when the name of the wicked shall rot. He died not rich in goods, it was an argument of his goodness; he died rich in grace, it was an argument of his godliness. With *Bernard* he lived *in terra auri, sine auro*: In a kingdom of gold, without gold: and seemed to think, as *Lactantius* did write, that *Qui apud Deum dives est, pauper esse non potest*: He that is rich in God, cannot be counted a poor man.

Did Abner (saith David) die as a fool dieth? And did this *Bishop of London* die, as that *Bishop of Rome*, who said, *Vixi dubius, anxius morior, nescio quò vado*: I have lived doubtful, I die doubting, I know not whither I shall go? No, he did not. But with *Ambrose* he said, *I have not so led my life, that I was ashamed to live: neither fear I death, because I know I have a good Lord.* He said not with *Nero*, *Me mortuo ruat mundus*: I care not what befalls after I am dead; but, *Modò me moriente, vivat, et floreat Ecclesia, fiat voluntas Domini*: So that after my death the Church may flourish, the will of God be done.

Thus, a good life hath the years numbered, but a good name endureth for ever.

Not to be troublesome to your Honour : by his departure, his *Wife* hath lost a loving *Husband*, his *children* an indulgent *Father*, the *Church* a worthy *Prelate*, and I (a poor Preacher) one of the most *Honourable* Friends that ever I had, having deserved so little of him.

Do the righteous perish ? We must regard it. Are merciful men taken away ? We must consider it in our hearts. After *Ambrose* was dead, *Italy* was troubled : after *Augustin* was dead, *Africa* was spoiled : after *Luther* was dead, *Germany* was distracted : After *Bucer* was dead, *here* Religion was altered. And after the death of so many worthy men, as we have lost within these few years, the Lord grant that we be not plagued.

I am no *Homer*, to commend this *Achilles* ; no *Chrysostom*, to commend this *Babylas* ; no *Augustin*, to commend this *Cyprian* ; no *Melancthon*, to commend this *Luther* ; no *Parker*, to commend this *Bucer* ; only in honour to him who honoured God in his life, I presume thus to write of him being dead. Your Honour well knoweth that I have written the truth ; and the Lord knoweth, I desire to write nothing but the truth.

Thus craving pardon for my boldness, and once again most humbly entreating your Honourable entertainment of these few sheets of Paper, as they are now the sixth time enlarged, I humbly take my leave; beseeching God to continue you long a trusty Counsellor to our gracious King, an upright Judge to our Christian people, and a good Patron to the despised Clergy. From Saint *Bartholomew's* by the *Exchange*, where I am now placed, by your unexpected and undeserved favour.

December 24

1615.

At your Honour's Service,

ROBERT HILL.





*Special Questions handled in Christ's
Prayer expounded.*

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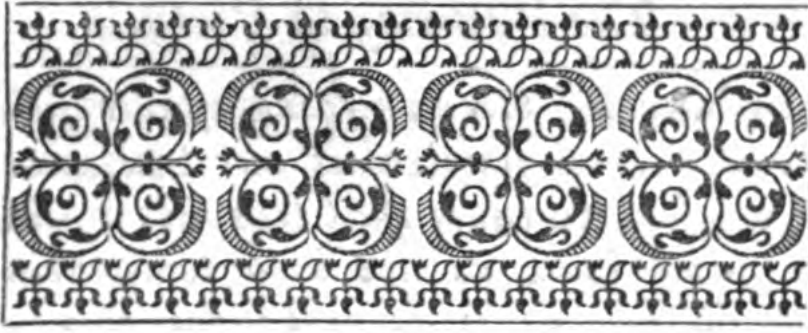
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CHRIST'S PRAYER

• Expounded.

THE SPEAKERS:

*Euchedidasalus, A Teacher of Prayer.
Phileuches, A Lover of Prayer.*

EUCHEDIDASCALUS.

PHILEUCHES, *amongst many Sermons which I have preached unto you, you have heard me expound the Lord's Prayer: are you bound to give account of that you have heard?*

Phil. Sir, doubtless I am, for the Apostle *Peter* teacheth me, that I must be always ready to give an answer to every one that asketh me a reason of the hope that is in me, with meekness and reverence. 1 *Pet.* 3. 15.

Euch. Repeat then the Lord's Prayer.

Phil. Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it

is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, the power and the glory, for ever and ever. Amen.

Euch. Why is this Prayer called the Lord's Prayer?

Phil. 1. Because Christ Jesus our Lord set down the same. *Mat. 6. 9.*

2. Because we cannot pray unless Christ teach us. *Luke 11. 1; Rom. 8. 26.*

3. To make us esteem it, in that it was given by our Lord.

4. To distinguish it from the prayers of others.

Euch. Why did Christ teach his Church this Prayer?

Phil. 1. To put us in mind of our misery, that unless God give it, we can have no good thing. *James 1. 17.*

2. Of his mercy, who gives if we ask.

3. To comfort us, that we may be so bold as to ask.

4. To instruct us in what manner we should ask.

5. To assure us, that we coming to the Father, in his Son's own words, he will hear us for his Son's sake.

6. To teach us by this short sum, what we may lawfully ask at the hands of God,

and that other things we should not ask.
Mat. 20.

7. That Christ might not be inferior to *John*, who taught his Disciples to pray. *Luke* 11. 1.

8. To teach Ministers, Parents, Tutors, and Masters, to do the like to their children and people.

9. To shew that God is not like the great Monarchs of the earth, to whom we may not come unless *Ahasuerus*-like he hold out his golden Scepter. *Esther* 4.

10. That God vouchsafeth *all* this high honour, that they may come unto him.

Euch. *Is there any virtue in these very words of this prayer?*

Phil. There is no such virtue, as that by the bare repetition of it, we can bind God to grant our requests, or that we should never pray in other words: but as the ten Commandments contain all things to be done of us; the Creed, all things to be believed by us; so the Lord's Prayer doth comprehend all things to be asked by us of almighty God.

Euch. *Is it necessary ever to repeat all this prayer?*

Phil. It is surely a good conclusion for our ordinary course of praying, both publicly and privately, because those things which we cannot at such times crave, or give thanks for in particular,

are all contained in this platform: but that every petition should ever be used, it is not necessary.

Euch. *How then may you repeat it with comfort?*

Phil. Surely as *Luther* teacheth me to repeat the ten Commandments, and the Articles of my faith in my prayers.

Euch. *How is that?*

Phil. To observe the present necessity. As for example: Do I see the profanation of God's name, and contempt of his Word? I must then say, O heavenly Father, maintain, I pray thee, the glory of thine own name, and suffer it not so unreverently and irreligiously to be abused. Am I assaulted by Satan, or do God's enemies prevail? I must then say, Help us, O Lord, and establish thy kingdom in and amongst us. Is it sickness, or adversity that doth molest us? It is then time to say, Thy will be done. In want, I may call for daily bread: in the sense of sin, for the forgiveness of sins; and in the fear of temptation say, Lead me, O Lord, not into temptation, but at the last deliver me from evil.

Euch. *How many parts hath this prayer?*

Phil. Four: 1. A Preface.

2. Petitions.

3. A Reason.

4. A Scale.

Euch. Which is the Preface?

Phil. Our Father which art in Heaven. Where God is described by two such properties, as we must have in our minds when we pray unto him : as 1. That he is our loving Father. *Isa. 63. 16.*

2. That he is our Almighty God in heaven. *Isa. 63. 15.*

Euch. Do you here pray to the Father only?

Phil. No, but to the whole Trinity : yet as the first person is the fountain of the Deity, we pray to the Father, by the Son, through the Holy Ghost.

Euch. But Christ is called our Brother : how can he then be called our Father?

Phil. As he is God, he is our Father, and therefore called the Father of Eternity. *Isa. 9. 6.* As he is Man, he is our Brother, and is not ashamed to call us his brethren. *Heb. 2. 11.*

Euch. Yet once again I pray you resolve me ; do we here pray to Christ, for whose sake only we are heard in our prayers?

Phil. We do : for we pray unto him, as he is the second person ; we have our prayers heard through him, as he is our Mediator. If you distinguish Christ's person from Christ's office, you may resolve yourself.

Euch. *What doth this word Father teach you?*

Phil. 1. That I must not call upon him as my Judge to condemn me, but my Father to save me. *Luke* 15. 18.

2. That in Christ I am his son, as well as others are. *Gal.* 3. 26; *Eph.* 1. 5.

3. That (more than any other Father) he careth for me, and will deny me nothing convenient. *Mat.* 7. 7; *Ps.* 103. 13; *Isa.* 49. 15.

4. That I may boldly come unto him. *Ps.* 50. 15; *Isa.* 64. 6. For this is a name, a great name, under which none can despair; other titles of Majesty terrify, this comforts even dust and ashes, to come to God. For who (saith *Cyprian*) durst pray unto God by the name of Father, if Christ our Advocate did not put these words into our mouths? he knoweth how God standeth affected towards us for all our unworthiness, and we may say with Saint *Austen*, *Lord, take notice of the style of our Advocate thy Son.*

5. That none can pray unto him but his children. *Isa.* 64. 16.

6. That I must ever behave myself (as Christ did) like God's Child. 1 *Eph.* 5. 2.

7. That I must pray only to God. *Mat.* 4. 10; *Ps.* 50. 14, 15.

8. That I must come unto him by Christ. *John* 11. 34; 16. 1; *Isa.* 63. 16.

9. To put me in mind of my natural and spiritual birth by him. *Mal.* 2. 10; *Deut.* 32. 6.

10. To teach me, that as a good Father he provideth for me, and all creatures. *Ps.* 68. 6; *James* 1. 17.

11. That though we sin, yet he is ready to pardon; yea, for a great offence, a small punishment is enough to this Father: he is a Father of mercy even to Prodigals, *Luke* 15, and of compassion even to Rebels, as *David* was. *2 Sam.* 18.

Euch. *May you pray to none other but to God?*

Phil. No surely: for 1. Christ teacheth us to pray here to none other.

2. The things in this prayer are proper to God for to give.

3. It is his Commandment so to do.

4. They are cursed that worship other gods.

5. He alone knoweth our hearts.

6. He alone can hear our prayers, and help us.

7. We believe in him alone, and therefore must pray to him alone. *Rom.* 10. 14.

8. No holy person in all the Bible did ever forsake his Creator, and fly to the creature.

Euch. *Why do you say our Father, and not my Father?*

Phil. To teach me, 1. That I must

hold each member of the Church as my brethren. *Gen.* 13. 8.

2. That I must pray as well in charity for others as myself, *James* 5. 16, as upon necessity for myself.

3. That I must love all men as brethren. 1 *John* 4. 21.

4. The dignity of each Christian, having God to his Father, 2 *Sam.* 18. 23, which dignity he vouchsafed not either to the Patriarchs before the Law, nor yet to the blessed Angels: they are called only, the Servants of God, the other Messengers of God, but seldom Sons.

5. God's love to me in making me his child. 1 *John* 3. 1.

6. That in prayer, I must consider Christ and his Church as one body, and make him my Father, who is the Father of Christ mine eldest brother, his by generation, mine by regeneration; his by nature, mine by grace: and this will cause in prayer most sweet consolation.

7. To assure me that he is also my Father, and will ever be so, even though I offend him: for else I could not come willingly unto him; and Satan calls this most of all into question. *Mat.* 4. 3, 27, 43.

8. To assure me, that as I pray for all God's people, so every one of them prayeth for me: and therefore I, being a member of Christ, can never want friends to solicit

my cause effectually to God. Briefly, the word *Father* is a word of faith, and the word *our* is a word of charity: so that in these two words is the sum of the Law and the Gospel.

Euch. *You said this word Our teacheth us to pray for others, what, even for all men?*

Phil. Yea verily: that God will give them grace to repent, and come out of the snares of the Devil, *2 Tim. 2*, and if they be our enemies, that God would turn their hearts: *Mat. 5. 44.* *Note here, that we are bound to commend particular persons, as our Governors, Children, Kindred, Charges, Friends, and Benefactors unto God. Paul did so for others, and desired others would do it for him. 1 Thes. 5. 23—25.*

Euch. *But may I never call upon God as my Father?*

Phil. Yes: I both may, and ought in my private Prayers: *Jacob* did so at Bethel: *David* did so in his trouble: *Christ* did so on the Cross: and as God saith to me, I am thy Redeemer; so I may say, Thou art my Father. This Faith teacheth me, when I apply him to myself: this, Religion teacheth me, when I pray for myself. Yet so must I call upon him as my God, that I also consider him as the God of his Church.

Euch. *Why say you that God is in Heaven?*

Phil. Because there he sheweth himself chiefly to the Saints, *Eccl.* 21. 24, and from thence he manifesteth himself unto man. *Ps.* 57. 3.

Euch. *Is not God everywhere?*

Phil. Yes: for his essence is every where, *Prov.* 5. 21, and he filleth both heaven and earth. *Eph.* 1. 10.

Euch. *How many heavens are there?*

Phil. Three.

1. The Air, in which we breathe. *Gen.* 1. 26.

2. The Sky, in which are the Stars. *Deut.* 1. 10.

3. The Heaven of Heavens, in which Christ, the Angels, and Saints departed are, 1 *Kings* 8. 27, called by Christ, his *Father's house*, *John* 14. 2; by *Paul*, *Paradise*, 2 *Cor.* 12. 4; by *Mat.* Chap. 5. 34, the *Throne of God*, and the *City of the great King*.

Euch. *What learn you by this, that God is in Heaven?*

Phil. 1. That he is therefore able to grant my requests. 1 *Kings* 8. 30.

2. That I may pray with confidence unto him. *Ps.* 132. 1.

3. That in Prayer my heart must be in Heaven. 1 *Kings* 8. 48; *Ps.* 25. 1. This is that true worship. *John* 4. 23.

4. That I must use all reverence in Prayer. *Eccles.* 5. 1, 2.

5. That I am here a Pilgrim, and that my conversation must be in Heaven. *Phil.* 3. 21; *Heb.* 13. 14.

6. That I must look for all graces and helps from Heaven. *Jer.* 1. 17; *Ps.* 121. 1.

7. That by pilgrimages I need not seek to God. *Ps.* 145. 18.

8. That he differs far from earthly parents, who would help, but cannot oftentimes.

9. That no creature can hurt me. *Ps.* 2. 4, 5; *Ps.* 118. 6; *Rom.* 8. 50.

10. That I must prefer him before my earthly parents. *Mat.* 8. 22; 10. 37; *Deut.* 33. 9.

11. That therefore I must especially ask heavenly things. *Luke* 11. 13.

12. That I shall also be with him in heaven.

Euch. *Do you then include God in Heaven as they, Job* 22. 14, *is he not in all places?*

Phil. Yea surely, as appeareth, *1 Kings* 8. 27; *Ps.* 139. 6; *Isa.* 66. 1; *Jer.* 23. 14; *Prov.* 15. 3, and elsewhere in many places of Scripture.

Euch. *Why then (once again) is he said to be in Heaven?*

Phil. 1. Because he manifests his power from thence, as Kings do theirs

from their Palaces : *Ps.* 50. 6; *Rom.* 1. 18. Poor Cottages argue no great inhabitants; magnificent Palaces argue persons of account : man's baseness is seen, in that he dwelleth in houses of clay, *Job* 4. 19. God's greatness, in that he dwelleth in Heaven, *Jer.* 23; *Ps.* 123. 1.

2. Because in view of the Heavens, we see more of God's Majesty, than in all other creatures. *Ps.* 19. 1.

3. That as we see Heaven in all places; so we know that God is in all places : *Ps.* 139. 7; *Job* 26. 6; *Heb.* 4. 13.

4. That we may by this be persuaded, both of his Omnipotency, that he can do all, *Ps.* 19. 6, and liberty, that he will do what he pleaseth. *Ps.* 115. 3. Yea, and that seeing he is in the highest Heavens, he is to be feared above all Gods. O happy Preface to this blessed Prayer!

Euch. *Why doth not this Prayer begin with some Preface of God's Sovereignty, Omnipotency, Justice, &c. but with this of Paternity?*

Phil. His *Sovereignty* would terrify us, because we have rebelled; his *Omnipotency* amaze us, being but dust and ashes; his *Justice* affright us, being guilty of our sins; his *Paternity* doth allure us, as prodigal sons coming to a liberal and merciful Father. *Luke* 1. 15, 18.

Euch. *How many petitions are there in the Lord's Prayer?*

Phil. Six: whereof the first three concern God: the other concern ourselves: and of the last three, one only is for things corporal, the other two are for things spiritual. *1 Pet.* 1. 3.

Euch. *What learn you out of this order?*

Phil. I learn, 1. God's great favour to me, who will admit me to ask for myself. *1 Kings* 3. 11.

2. His great love, that he will hear my asking for others. *Gen.* 19. 21.

3. My duty, that I must desire especially God's glory. *Exod.* 32. 32.

4. That I must oftener crave things spiritual than corporal. *Luke* 17. 5.

Euch. *Which is the first petition?*

Phil. Hallowed be thy Name.

Euch. *Why is this set in the first place?*

Phil. 1. Because it is first in the intent of God, who made all for his own glory. *Prov.* 15. 3.

2. Because it is first in the intent of the godly, who like good Children wish and do all to God's glory. *John* 15. 8; *Exod.* 32. 32; *Rom.* 9. 3.

Euch. *What is the use of this order?*

Phil. That whether we eat or drink, or whatsoever we do else, we may do all to the glory of God. *1 Cor.* 10. 31.

Euch. *What mean you by these words, Hallowed be thy Name?*

Phil. By God's name, I understand his titles : as *God, Christ, Lord*, and such like ; his properties, as his *Justice, Mercy, Providence*, and such like ; his Word, as the *Scriptures* read and preached ; his Ministers, Sabbath, Sanctuary ; his *Sacraments*, as *Baptism*, and the *Lord's Supper* ; his *Works*, as *Creation, Preservation*, and the like. And by *Hallowing*, I mean, that God in all these may have due reverence done unto him, of all the people that belong unto him.

Euch. *Tell me yet more plainly, what this word Hallowed meaneth ?*

Phil. To *Hallow*, or sanctify, is (as you taught me) 1. To separate a thing from a common, to a holy use : so we are commanded to sanctify the Sabbath. *Exod.* 20.

2. To preserve from pollution ; so all people must be hallowed. *Levit.* 20. 7 ; *2 Cor.* 7. 1.

3. To esteem, and celebrate as holy : and so God is said to be hallowed. *Lev.* 10. 3 ; *Ezek.* 38. 23.

Euch. *How may you, a polluted person, thus hallow God's name, which in itself is most holy ?*

Phil. 1. By the consideration of his Justice against sinners.

2. His mercy towards his children, in giving them faith, forgiving their sins, and

making them patient to endure troubles.

3. By being holy myself. Bad men may account God great and glorious, none Holy, but holy persons, as Angels, *Isa.* 6. 6, and men, *1 Pet.* 3. 15, who must do it in thought, word, and deed.

Euch. *Why must you thus labour to hallow God's name?*

Phil. 1. Because it is an honour even due unto him. *Rev.* 4. 11.

2. It is a credit to me.

3. I testify how I esteem of God.

4. The contrary argues impiety. *Exod.* 5. 2; *Isa.* 36. 20.

5. He hath punished the profanation of his Name: *Exod.* 14. 28; *2 Kings* 19. 37; *Isa.* 37. 36, 37; *Acts* 12. 23.

6. He created me to this purpose. *Prov.* 16. 3.

7. As all men account of their names, *Eccles.* 7. 1, so God doth highly of his.

8. All people have used all means to erect altars to the honour of their gods: yea, and the people who never saw their King, honour him.

9. It is not only holy in itself, but gives holiness to all other things that are holy.

10. *Moses* and *Aaron* entered not into *Canaan*, because they did not sanctify the Lord amongst the children of *Israel*, *Deut.* 32. 51, and *Levit.* 10. 3. I will

be sanctified in them that come near me, and before all the people I will be glorified.

Euch. What wants do you bewail in this petition?

Phil. First, I bewail mine own and others' pride of heart, that we labour more for our own credit, than God's glory.

Luke 18. 11.

2. Our hardness of heart, that we cannot, as we ought, see God's glory in his Creatures. *Mark* 6. 52.

3. Our unthankfulness, that we praise him not as we ought, for his many favours towards mankind, above all Creatures.

P.s. 51. 15.

4. Our impiety, that in our lives we dishonour God. *P.s.* 119. 136.

Euch. What then do you pray for in this petition?

Phil. I pray, that God, by me and all men, whether Magistrates, Ministers, or people, may in fear and dread be glorified, in the reverend speaking of his Name, holy meditation of his Properties, diligent hearing of his Word, often receiving of the Sacrament, patient bearing of the Cross, and daily admiring of his Works: And, in a word, that we may know in mind, acknowledge in heart, love in truth, speak with tongue, do in our actions, both natural, civil, and religious, all such things as God may be glorified by. All

Nations must praise God, *Ps.* 117, and all must pray that not only they, but also all others may thus praise him, at all times, *Ps.* 113, in all places; without intermission, and that by their good works they may stir up others to glorify God. *Mat.* 5. 2; *1 Pet.* 2. 12.

Euch. *What do you pray against?*

Phil. I pray against all ignorance, error, vanity of mind, infidelity, profaneness, atheism, worldliness, security, pride, and all blasphemous speeches, false dealing, scoffing, idolatry, superstition, sorcery, sacrilege, simony, perjury, persecution, impenitency, unreverend using of God's Word, Sacraments, or works: and in a word, against all such disorders in man's life, as may any way obscure the glory of God.

Euch. *What do you here give God thanks for?*

Phil. That it hath pleased him to glorify his great Name in all the former, and hath given me and many others grace, of his mere mercy, to glorify his Name in that which before I prayed for: as also that he hath bestowed upon us, the benefit of sanctification by the word of truth, *John* 17, and the perfection of sanctification in the life to come, *Col.* 1. 12. If thus we desire to honour God, we lose not by it, he in the end will honour us. *1 Sam.* 2. 30; *2 Thes.* 1. 12.

Euch. *Why do you use in this and other petitions this order ; First, to bewail : Secondly, to pray for : Thirdly, to pray against : And lastly, to give thanks ?*

Phil. Because confession, petition, deprecation, and thanksgiving, being the special parts of Prayer, 1 *Tim.* 2. 1, I must understand them all to be in every petition of this absolute form of Prayer.

Euch. *Which is the second petition ?*

Phil. Thy Kingdom come.

Euch. *Why doth it next follow Hallowed be thy Name ?*

Phil. 1. Because it is the first means, by which God's name is hallowed.

2. Because next to the hallowing of his Name, we ought chiefly to pray, that God's *Kingdom may come.* *Mat.* 6. 31.

Euch. *Why is it set before, Thy will be done ?*

Phil. Because no man can ever do God's will in anything, till such time as God's Kingdom be erected in his heart.

Euch. *How prove you this ?*

Phil. By these reasons :

1. Because no man can do God's will, that is not God's subject. *John* 1. 24.

2. No man can keep God's Law, but by God's grace. *Psa.* 119. 32.

3. Because without faith we cannot please God. *Heb.* 11.

4. Because, *The end of the Commandment is, love out of a pure heart, good conscience, and faith unfeigned.*

1 Tim. 1. 5.

Euch. *But may not a bad man do that which is good?*

Phil. He may do that which is good in itself: but because he is out of Christ, *John 15. 5*, or being in Christ doth it to a bad end, it shall not be good to him. 1 *Cor. 13. 3*. So, to give alms is a good thing; but if our persons be not justified before God, and this action be not to the glory of God, it will never prove good to us.

Euch. *Why do you pray that God's kingdom may come?*

Phil. Because, if my Father reign, I his son reign in him; and his dignity is a dignity to me. And I pray for it, as the first of the good things which concern ourselves, because in order and nature it is the first. *Mat. 6. 31; Phil. 3. 9*.

Euch. *How many sorts of kingdoms are there?*

Phil. Three: The kingdom of Satan; the kingdom of Man; and the kingdom of God. *Eph. 6. 12*.

Euch. *What is the kingdom of Satan?*

Phil. It is that tyrannical regency, by which, as the Prince of darkness, he (by God's just permission) ruleth in the

children of darkness, and rageth against the children of light, *2 Cor.* 4. 4; *Rev.* 12. 3, erecting up two other kingdoms; the one of sin, *Rom.* 6. 12; 5. 21, the other of death, *Rom.* 5. 14, all which are enemies to this kingdom we pray for, Satan ruling over all the children of pride, *Job.* 41. 34, and teaching them to say, *We will not have this man to rule over us.* *Luke* 19. 14.

Euch. *What is the kingdom of Man?*

Phil. It is the human government, by which one, or divers, do by God's ordinance command their people.

Euch. *What is the kingdom of God?*

Phil. It is that spiritual rule, which God through Christ doth by grace begin in us in this life, and by glory will accomplish in the life to come. *Dan.* 3. 37; *Mat.* 25. 37; 6. 31; *Rom.* 14. 17.

Euch. *Is the kingdom of God manifold?*

Phil. It is threefold. 1. The kingdom of *Power*, *Ps.* 99. 1. 2. The kingdom of *Grace*, *Mat.* 3. 2. 3. The kingdom of *Glory*, *Luke* 23. 42. By the first he ruleth Satan, and all his enemies, *Ps.* 2. 9; 145. 13, commands all creatures, and preserveth his own people. By the second, he ruleth the godly, and reigns in their hearts, by the Word and Spirit. *Luke* 17. 20. By the third, he crowneth the godly with

celestial happiness. So then, the first kingdom is external: the second internal: the third eternal: the first is a government of all: the second of the elect: the third of the departed out of this life into heaven.

Euch. *How many things may we observe in this kingdom?*

Phil. Twelve.

1. That Christ is King. *Mat.* 2. 1.

2. The Subjects are Christians. *Ps.* 2. 8.

3. The Laws are the Word. *Ps.* 119. 105.

4. The enemies are Satan, sin, death, hell, damnation, the flesh, and the wicked. *Eph.* 6. 12; *Rom.* 6. 12; *1 Cor.* 15. 5; *Rom.* 8. 1; *Gal.* 5. 17; *Gen.* 3. 15.

5. The rewards are the good things of this life, and eternal happiness in the life to come. *Mark* 10. 30.

6. The chastisements are afflictions. *Heb.* 12. 6.

7. The weapons are Faith, Hope, Love, the Word and Prayer. *Eph.* 6. 16.

8. The time of it is to the world's end. *Mat.* 28. 20.

9. The place, is this world, and the world to come. *Rev.* 5. 10; *Mat.* 25. 34.

10. The Officers are Preachers. *2 Cor.* 5. 20.

11. The Vicegerents are Governors. *Isa.* 49. 25.

12. It is exercised upon the conscience of man. *Rom.* 14. 17.

Euch. *How is the kingdom of God said to come?*

Phil. 1. When it is erected where it was not before. *Ps.* 28.

2. When it is increased where it was. *Ps.* 99. 2.

3. When it is repaired from former decays. *Mat.* 21. 5.

4. When it is perfected and fully accomplished. *Rev.* 22. 20. And this argueth God's great favour towards us, that though he will not give his glory to another, *Isa.* 42. 8, yet he will communicate his kingdom to us.

Euch. *What must we do that this kingdom may come?*

Phil. Saint John the Baptist bids us repent, *Mat.* 3, and prepare a way for the Lord. Christ saith, *Except a man be born again, he cannot enter into the kingdom of God.* *John* 3. And as the *Israelites* did not reign in *Canaan*, till their enemies were cast out, so Christ cannot reign in us, till sin be cast out. *Ishmael* and *Isaac* must not abide in one house.

Euch. *Who then may pray thus?*

Phil. Only the godly, for they get good both by the kingdom of grace, and of glory: but as for the wicked, woe unto them. *Amos* 5. 18; *Rev.* 6. 16; *2 Thes.* 1. 8.

Euch. *Yet me thinks we should rather come to it, than pray that it should come to us?*

Phil. True, yet such is our corruption, that we love *Egypt* more than *Canaan* : and there are so many stumbling blocks in our way, that it must come to us, we cannot naturally go to it, till God send his Angels to gather out of his Kingdom all things that offend. *Mat.* 13. 41.

Euch. *What are the wants you do here bewail?*

Phil. 1. I bewail mine own and others' bondage unto sin ; that the best of us do but weakly yield to Christ's scepter.

2. I bewail the want of the Word, and Sacraments, by the which this kingdom is erected in men's hearts.

3. I bewail that there be so many hinderers of this kingdom : as namely, the Flesh to infect, the World to allure, the Devil to seduce, Antichrist to withdraw, the Turk to withstand, and the wicked to trouble men, that should be Subjects of this kingdom.

Euch. *What do you pray for in this petition?*

Phil. First, for godly Magistrates, that they may erect, establish, and repair this kingdom.

2. For godly Ministers, that by life and doctrine, they may bring many subjects to this kingdom.

3. That both Magistrates and Ministers may be preserved for the good of this kingdom.

4. That by politic Laws and powerful preaching, abuses may be reformed ; and they without, converted to live in this kingdom, consisting in righteousness, peace, and joy in the Holy Ghost. *Rom. 14. 17.*

5. That in mine and many others' hearts, this kingdom may be erected, that we may grow in grace, and in the saving knowledge of Christ Jesus.

6. That both by the hour of death, and by the coming of Christ to Judgment, this kingdom in me and all God's chosen, may be accomplished. That Satan being trodden under our feet, and the power of death destroyed, God may be all in all. *1 Cor. 15. 28.*

Euch. What do you here pray against?

Phil. I pray against all things that do, or may hinder this kingdom : as want of Governors, bloody Laws, toleration of idolatry, idle, idol, and evil Ministers, false and erroneous doctrine, infidelity, impenitency, all reigning sins both in me and others ; and lastly, against all wicked, both men and Angels, or whatsoever may hinder the kingdom of Christ.

Euch. What do you give thanks for?

Phil. I give thanks for all godly Governors, good Laws, painful Preachers, sound doctrine, and that measure of grace, which is bestowed on me and many others : and that God suffereth not Satan to take

away government, to enact evil Laws, to set up evil Ministers ; but that both I and others living in the Church, may yield obedience to Christ's Sceptre, and so grow up in the graces of God's Spirit.

Euch. Which is the third petition ?

Phil. Thy will be done in earth as it is in heaven.

Euch. Why doth this follow, Thy kingdom come ?

Phil. To teach me first to try myself : and secondly, to judge of others, whether as yet we be in the state of grace or not : for as many as truly be in God's kingdom, cannot but immediately do God's will : for obedience to God's will is an effectual sign that the kingdom of God is in us. 1 *John* 1. 3. Again, as the felicity of worldly kingdoms standeth in obedience to Princes, so doth it in the kingdom of God. Christ, *Mat.* 6. 33, bids us not only to seek *God's kingdom*, but withall, the *righteousness of it*. And, *Not every one that saith Lord, Lord, shall enter into the kingdom of God, but such as do his will, Mat.* 7. 21. It comes not by wishing, but by doing ; this is the door to come into it.

Euch. But what if you see that men do not God's will, may you say that such are not in the state of grace ?

Phil. That such persons as yet are not

in the state of grace, I may say: for as fire is known by heat, the Sun by light, a tree by fruit; so is faith known by works. *Shew me thy faith by thy works*, saith *St. James*, Chap. 2. 18. Yet must I leave such to God, and pray for their conversion in their due time.

Euch. *What must you judge of an hypocrite, who seemeth to do God's will?*

Phil. I must judge of such a one, that he is in the state of grace, till such time as he manifest his hypocrisy: for, that sin, being inward, except it be by special revelation, is only known to God; and I must judge of each tree by the fruits. *Mat.* 7. 20.

Euch. *May you not pray thus; My will be done?*

Phil. In no case. For, 1. I must pray for things good for me; but alas, it is not good for me to have my will.

2. I cannot by nature conceive, much less will that which is good. *1 Cor.* 2. 14; *Gen.* 6. 5, 8; *Gal.* 5. 17.

3. In praying thus, I might have that given me, which would be my destruction, as Quails were to the children of *Israel*.

4. If I will any good thing, it is all from the good will of God. *Phil.* 2. 13.

5. I may often by the corruption of my will, both desire that which God will not,

as *Israel* did to return into *Egypt*: and be unwilling to that which God willeth, as the people were that *Saul* should be King.

Euch. *What do you here mean by God's will?*

Phil. God's will being simple of itself in regard of us, is either secret or revealed, *Deut.* 29. 29: his secret will is known only to himself; as who are elect, who reprobates, and when the day of Judgment shall be: his revealed will is set down in the book of God, and in such works as daily God doth discover to man.

Euch. *What is it to do God's will?*

Phil. The revealed will of God is done by voluntary obeying, or patient suffering that which God commandeth. The secret will is done of us by praying, that Christ Jesus may come to judgment, that Anti-christ may more and more be revealed, and that we may patiently bear all future afflictions.

Euch. *Why do you pray, that this will of God may be done?*

Phil. Because, 1. It is ever *Just, Holy, Good, and Safe*; yea, the very rule of all goodness.

2. It is most profitable to such as do it.

3. All calamities come from disobedience, *Gen.* 3; *Deut.* 28; *Levit.* 26.

4. If I be regenerate, it will not be grievous unto me to do his will. *Mat.* 11. 30; 1 *John* 5. 3.

5. Satan, the world, and mine own flesh hinder me.

6. I cannot do it, unless God assist me, and direct me by his holy Word and Spirit.

Euch. *But must I pray ever to do God's will?*

Phil. You must: yet in regard of God's secret will, you may with a good will, without sin dissent from it: *Samuel's* will was good, when he wept for *Saul* whom God would not have him to bewail, 1 *Sam.* 16, and besides you may with the like good will, will that which God will not: so a child may be unwilling of his Father's death, whom notwithstanding God's will is shall not recover: and so Christ said; *Father, if it be possible, let this cup pass from me:* but when we once know the will of God, be it for us, or against us, we must then say with *David, Here I am, let him do to me as seemeth good in his eyes:* 2 *Sam.* 15. 26, and with *Hezekiah, The word of the Lord is good,* *Isa.* 39. 8, and with *Paul, The will of the Lord be done,* *Acts* 21. 14.

Euch. *What mean you by Earth and Heaven in this petition?*

Phil. I do not mean by earth my

body, and heaven my soul, as *Tertullian* thought; nor by earth, earthly men, and heaven, heavenly men, or by heaven Christ, and by earth his Church, as others thought: but in these words I pray, that as the Angels in heaven are ready to do God's will, so men on earth may be ready to do it.

Euch. How do Angels the will of God?

Phil. They do it *cheerfully*, without murmuring; *speedily*, without delaying; *generally*, without omitting; *sincerely*, without dissembling; *constantly*, without forbearing; and *perfectly*, without halting.

Euch. Are there none in heaven which do God's will besides Angels?

Phil. You may also, if you will, look unto Christ, the Saints, and all creatures in heaven and earth.

Euch. How, I pray you?

Phil. 1. Christ personal in heaven hath done God's will, for he came not to do his own will, but the will of him that sent him, *John* 6. 38. Christ mystical, that is, the Church, as his body, *1 Cor.* 12. 12, must do it, even as Christ the head of that body hath done it.

2. In heaven is the Congregation of the first born, *Heb.* 12. 23, that is, the Saints departed, they did and do carefully perform God's will, so must we.

3. In the starry heaven, the Sun and Moon, in the Airy heaven, the Frost, Snow, Rain, &c. fulfil his word; so must we.

Euch. *Is it then enough to do God's will?*

Phil. No verily: but we must regard also how it should be done: we must not only do *θέλημα*, his *pleasure*, but *εὐδοκίαν*, his *good pleasure*. When we serve God, we do his *pleasure*; when we serve him with our best endeavours, we do his *good pleasure*.

Euch. *But is it possible for man to do perfectly God's will?*

Phil. It will be possible in the life to come: it is impossible while we live in this world; for, *The good which we would do, we do not, and the evil that we would not, that do we.* Rom. 7. 19.

Euch. *How many kinds then of perfections are there?*

Phil. There is first a perfection of *sincerity*, which was in *Hezekiah's* obedience. *Isa.* 38. 3. Secondly, a perfection of *all parts*, which was in *Zacharias* and *Elizabeth's* obedience. *Luke* 1. 6. Thirdly, a perfection of *degrees*, which was only in the first and second *Adam*, and is now only in the holy Angels, who only can perfectly obey God's will.

Euch. *If this obedience be impossible*

to be performed, why then do we pray for it?

Phil. Because I must with *Paul*, strive for this perfection, *Phil.* 3, and pray unto God, that I may come to this perfection, 1 *Thes.* 5. 17, without whose will I shall never be able to do his will. *John* 15. 5.

Euch. *What then is it that God wills?*

Phil. He willeth, 1. Our salvation by Christ, *Acts* 4. 12; *John* 6. 40.

2. The knowledge of his will. *John* 17. 3.

3. Faith in Christ Jesus. *John* 6. 40.

4. Obedience to his Commandments, both in doing and suffering. *Ps.* 143; *Rom.* 8. 28; *Mat.* 26. 39; *Acts* 21. 14; 1 *Sam.* 3. 18.

5. Holiness of life, *Ephes.* 1. 4; 1 *Thes.* 4. 3, 4; *Rom.* 12. 1—4.

6. Love to our Brethren. *John* 13. 14, 15.

That we may do these things, we pray in this petition.

Euch. *What then is required, that I may do God's will?*

Phil. 1. That you do lay aside your own will; which indeed is hard even to the godly, the flesh lusting against the Spirit, and the Law in their members, leading them captive unto the law of sin and of Death.

2. You must be possessed with a base

conceit of your own will: that we must not lean upon it: but know that every man is a beast in his own knowledge.

3. You must esteem highly of God's will, be it never so contrary to reason: so *Abraham* did, *Gen.* 22. 3. Take to thee God's will, be assured of heaven: take away thine own will, and fear not hell.

4. You must pray that God will give power to perform; and then let him command what he list.

Euch. *What wants do you here bewail?*

Phil. 1. I bewail mine own and others' rebellious natures, in that we are as prone to receive sin, as a match or tinder is to receive fire.

2. I bewail the sins of the world, as ignorance, sorceries, schisms, hypocrisy, pride, ambition, covetousness, negligence in procuring others' good, with all contempt and disobedience to the word of God: and that all creatures being so obedient to God, man only is most disobedient.

3. Our impatience, that when God layeth any crosses upon us, we cannot (as we ought) endure them patiently.

4. Our slack and imperfect obedience; yea, privy pride, proud presumption, deadness of Spirit, secret hypocrisy, and all other weakness, which breaketh either

into, or out upon us, in our best service to our heavenly Father.

Euch. What things do you pray for in this petition?

Phil. 1. I pray, that I and all people may in true humiliation, and hatred of sin, be converted to God, by putting off the old man, and putting on the new, that we may obey his Commandments, in our general and particular callings, and in all afflictions, submit ourselves to the will of God.

2. That with a speedy resolution, a willing mind, cheerful heart, and constant purpose, we may ever do that which we are commanded. Which we cannot do, unless, as by his preventing grace, he give us both will and power: so with his following grace, he accomplish his work begun in us.

Euch. What things do you pray against in this petition?

Phil. I pray against all impiety towards God, unrighteousness towards man, and disobedience in myself. In a word, against all rebellions, withstanding God's revealed will, unfaithfulness in mens' calling, all discontented murmurings at God's doings, and all either backwardness, or weariness in the service of God; and lastly, against all hypocrisy, which is contrary to an honest and sincere heart.

Euch. *What things do you here thank God for?*

Phil. 1. Here I bless God for mine own and others' conversion.

2. For our obedience to God's will.

3. For our patience in all trials.

4. That with some cheerfulness we may serve God.

5. That our service is not full of hypocrisy: and that profaneness, unrighteousness, disobedience, rebellion, unthankfulness, murmuring, discontentment, backwardness, weariness, and hypocrisy, are so mortified in us, that in some weak measure we desire to please God.

Euch. *Why are these three petitions set in the first place?*

Phil. Because when we do begin to advance God's glory, set up God's Kingdom, and do God's will, then our daily bread, the forgiveness of sins, and all other blessings will be given unto us. As on the contrary, if we dishonour God, hinder his Kingdom, and do our own wills, we cannot look for any blessing of this, or a better life: for godliness only hath a promise of this life, and the life to come.

1 *Tim.* 4. 8.

Euch. *Having spoken thus much of the three first petitions, we are now come to the latter three. How do you divide these three last petitions?*

Phil. One of them is for things concerning man's body: the other two are concerning his soul.

Euch. *But why are you here taught to pray for things corporal, and after to pray for things spiritual? Doth not this cross that commandment of Christ, Seek first the Kingdom of God? Mat. 6. 33.*

Phil. No, it doth not: but by this order I am taught, first to see the corruption of man's nature, which ought in the first place to seek things spiritual: but because we live rather by sense than by faith, we do principally desire things corporal.

Secondly, I am taught Christ's mercy unto man, in that, by this order, he descendeth to our infirmity, who rather depend upon him for the pardon of our sins, than we can trust him for our provision in this life: which argueth that we are of little faith. *Mat. 6. 30.*

Thirdly, I am taught by this, to depend upon him for the forgiveness of my sins: for when I see that he is here so careful for my body, he will doubtless be more careful to provide for my soul. *Rom. 8. 32.*

Euch. *What use can you make of this order?*

Phil. 1. That I must principally seek the good of my soul, which will bring all goodness and goods to my body. *Mark 10; Ps. 4. 6.*

2. That I must have care also of my body; for the preservation whereof God hath provided food, apparel, physic, and other means. 1 *Tim.* 5. 23.

3. That from the blessings on my body, I must ascend by degrees to be persuaded for my soul: that he who is so provident for the one will be much more provident for the other.

4. I must acknowledge mine own corruption, that I am so careful for earthly things. *Mat.* 6.

5. I see that I may use God's creatures, in that he will have me to pray for them. 1 *Cor.* 10. 26.

6. I must acknowledge the mercy of God to me, in that he yieldeth so much to mine infirmity, as to permit me to ask these corporal things, before such as are spiritual, and of greatest good for the salvation of my soul. *Prov.* 30. 8.

Euch. Which is the fourth petition, and the first of the three latter?

Phil. Give us this day our daily bread.

Euch. Do you not by bread here understand Christ Jesus the food of the soul?

Phil. Indeed many ancient Fathers and some of our English Protestant Writers, have so understood this petition: and I am bound to pray, that God will ever give me this bread. *John* 6. 34. But I

am taught that this Bread is not meant here.

Euch. *But man consisting of body and soul, must we not pray that both may be fed with their daily bread?*

Phil. We must, and do in this Prayer: but not in this petition. When I pray that God's *Kingdom may come*, then I pray for the food of my soul: here when I pray for *daily bread*, I pray for necessities belonging to my body.

Euch. *By what reasons are you taught the contrary?*

Phil. 1. Because I pray for such things in the second petition going before.

2. Because temporal things being to be prayed for, they can have no fitter place to be desired than in this.

3. Seeing this Prayer is a rule of all our prayers, we must in some one petition crave things temporal of God, even as *Agur* did, *Prov.* 30. 8; and *Jacob*, *Gen.* 28. 20.

4. Many ancient, and the most new Writers think so.

Euch. *What then do you mean by Bread?*

Phil. I mean properly that kind of sustenance which we call *Baker's bread*; but figuratively all things which are or may be for the good of my body and this natural life; as strength by nourishment,

health by Physic, warmth by apparel, sufficiency by labour, and the blessing of God in the use of all these and such like.

2 *Kings* 6. 22; *John* 13. 18.

Euch. *Why do you ask all these things under the name of Bread?*

Phil. 1. Because bread is absolutely necessary for man's life. *Psalms* 104. 15.

2. To teach us frugality in using God's creatures. *John* 6. 12.

3. To make us content with whatsoever God sendeth. *Phil.* 4. 11.

4. To make us thankful, if God give more than bread. *Psa.* 23. 5.

5. Because in ancient times, bread was man's most ordinary food, as appeareth. *Gen.* 18. 5; *Psa.* 104. 15; *Mark* 8. 4.

Euch. *Why do you pray that God would give bread?*

Phil. To teach me that all riches, whether of inheritance, or by gift, pains, trades, office, service, wit, marriage, or any other means, are the gift of God, who only giveth man power to get riches. *Deut.* 8. 18.

Euch. *What use make you of this, that riches are God's gift?*

Phil. These uses I ought to make :

1. To acknowledge that all that I have cometh from God, and not by myself or any other.

2. That I must not be proud of them,

because I have received them. *Rom.* 11. 20.

To admire God's favour, who hath made me rich, and others poor.

4. To use them to the glory of God, and the good both of myself and others.

1 *Tim.* 6. 17.

5. If I want such things, to ask them of God.

6. To teach me to get my substance with a good conscience, that so I may see they come from God. 1 *Sam.* 12. 3.

7. That I despise not my poor brethren, which have not such a largess of God's blessings as myself. *Prov.* 17. 5.

8. To be content if God make me poor. *Job* 1. 21.

Euch. *But what need have rich men to make this Prayer? It seemeth this is the poor man's Paternoster.*

Phil. You told me that there is a two-fold title to riches: the one civil in the Courts of men; the other religious in the high Court of God. Now rich men may have a civil title without praying: but they must pray for a religious right to riches, and this is only as they are the sons of God. Without this title, before God they are usurpers, and cannot say that their riches are their own. 1 *Cor.* 3. 22. Again, rich men are but stewards to dispose, not Lords to command: and though they have bread, yet they may want the staff of

bread: though they have food, yet may the virtue which is in food to nourish, be taken from them. *Luke* 1. 53; 12. 15; *Deut.* 8. 3; *Isa.* 3. 1; *Levit.* 26. 26.

Euch. *Why then, good rich men need not to pray thus, for they have a religious title to riches.*

Phil. It is true, indeed; yet because it is one thing to have riches, and another thing to have a blessing upon riches, they must pray, that as God hath given unto them riches, so those riches may in use be blessed, both in themselves, and also to theirs. *Eccles.* 5. 12.

Euch. *What then do you pray for in this word, Give?*

Phil. 1. I pray that God would give me a civil title to my riches. *Prov.* 12. 27.

2. That he would give me a religious title to them. *Gen.* 26.

3. That he would give me leave to use them. *Eccles.* 5. 17.

4. That he would give me and mine comfort by them. *Ps.* 37. 25.

Euch. *What else may I observe out of this word, Give?*

Phil. 1. Our own wants: for if we had all of ourselves, we should not crave any thing of God.

2. God's glory, that all hold upon him, and are his beggars, from the King to the Cottager. *Hos.* 2. 8; *2 Cor.* 9. 10.

3. Our duty not only to labour to have bread, but to have it as God's gift.

4. That all our endeavours without God's blessing are in vain. *Ps.* 127. 4.

5. That when we have received, we should say with *David*, *1 Chron.* 29, *Whatsoever we have received, we have received it at thy hands, O Lord.*

Euch. *How doth God give bread?*

Phil. 1. By blessing the earth with increase, by seasonable weather.

2. By placing us in some honest calling.

3. By giving us the staff of bread, *Levit.* 26, that is, power to his creatures to nourish us.

4. By making this bread not only wholesome, but also holy unto us, that by it we may the better serve him.

Euch. *Why do you say, Give us, and not Give me?*

Phil. To teach me, 1. To pray especially for the prosperity of the godly. *1 Cor.* 10. 24; *Ps.* 122. 6.

2. To wish as well to others as myself. *1 John* 4. 21.

3. To pity and relieve with my goods the poor estate of my brethren. *Luke* 10. 33; *2 Cor.* 8. 14.

4. Not to repine at the estate of my betters. *Mat.* 20. 11.

5. Not to contemn such as are in poverty. *Prov.* 17. 5.

6. Not to appropriate that to myself which God hath given me for the good of others. *1 Sam.* 25. 11; *Eccles.* 11. 1.

Euch. *But what if God give you not riches? what remedies were prescribed you against the desire of them?*

Phil. 1. That God, even in famine, doth quicken and revive them which fear him. *Ps.* 33. 18.

2. Godliness is great gain, if the mind of man be therewith contented. *1 Tim.* 6. 6.

3. We do look for eternal life; therefore we should not care too much for this life. *Rom.* 8. 32.

4. We are servants in our Father's house: therefore he will bestow upon us things convenient. *Ps.* 23. 1.

5. Many are set aloft, and afterwards have the greater downfall. *Dan.* 4. 30.

6. *Adam*, not contented with his own estate, brought himself and his posterity to destruction. *Gen.* 3. 17.

7. We brought nothing into this world: and it is certain we shall carry nothing out. *1 Tim.* 6. 7.

Euch. *What do you mean by This day?*

Phil. By *This day*, I mean the present moment of time, in the which I do, or shall live, and wherein especially I stand in need of things for this life, as beforetime I have done.

Euch. Why do you not pray that God would give you bread for a week, or a month, or a year, but for a day?

Phil. 1. Because each day we need both bread itself, and with it, the blessing of God upon the bread. *Deut.* 8. 3.

2. To teach me to be content with my present estate, and not to care too much for the time to come. *Mat.* 6. 31; *Ps.* 55. 23.

3. That each day I may see God's singular providence. *Ps.* 19. 2.

4. That I should think that each day should be my last day. *Ps.* 39. 5; 90. 12.

Euch. Because you pray only for bread to-day, tell me, Is it not lawful to pray to be rich?

Phil. It is very inconvenient, if not utterly unlawful, to pray to be rich: as you taught me in your Sermon upon this Petition.

Euch. By what reason was this point proved?

Phil. 1. Because riches are snares to intrap men. 1 *Tim.* 6. 9.

2. Such a prayer argueth discontentedness.

3. Covetousness is a most grievous sin. *Heb.* 13. 5; 1 *Tim.* 6. 10.

4. *Jacob* and *Agur* in the Book of the Proverbs, prayed only for food and raiment. *Prov.* 30. 8.

5. In praying to be rich, it seemeth we are not content to depend upon God. *Ps.* 62. 8, 10.

6. It is a sign of exceeding pride, that by riches we would be above our brethren. *1 Tim.* 6. 17.

Euch. *What then must you do in this case?*

Phil. I must pray neither for riches nor poverty, *Prov.* 30. 8, but go on in my calling with faithful diligence, *1 Cor.* 7. 20, and waiting for a blessing from the Lord, *Prov.* 10. 22, be thankful for whatever he shall send. *Job* 1. 21.

Euch. *But because you must pray for this day's bread, may you not lay up for the time to come?*

Phil. Yes, I may. 1. *Joseph* did for seven years to come, *Gen.* 41. 48: The Apostles did, when they heard of a famine by *Agabus* the Prophet, *Acts* 11. 28: and *Christ* did in that he had a purse-bearer, *John* 13. 29, and commanded the broken meat to be kept. *John* 6. 12.

2. We are sent by *Solomon* to the pismire, which provideth in summer against winter. *Prov.* 6. 6.

3. He that provideth not for his family, is worse than an Infidel. *1 Tim.* 5. 6.

4. We have precepts of frugality and thriftiness. *1 Tim.* 5. 8.

5. We must get to do good to others. *Prov.* 3. 9.

6. God hath given man foresight and providence. *Deut.* 8. 11.

7. The good housewife is commended in the Proverbs, who by labour and industry enricheth her family. *Prov.* 31. 13.

Euch. *Yet Christ saith, Lay not up treasure upon earth.* *Mat.* 6. 19.

Phil. That is, you must not seek it chiefly, and so as to neglect to lay up treasure in Heaven.

Euch. *What rules must you observe in getting riches?*

Phil. 1. That I get them by honest labour. *Gen.* 3. 19.

2. That I put no trust in riches. *Prov.* 11. 28.

3. That I spare not when I ought to spend them on others. *Eccl.* 11. 1.

4. I must not be a niggard to mine own state and person. *Eccl.* 6. 2.

5. That they become not hurtful unto me. *Eccl.* 5. 12.

6. That they may be pledges to me of heavenly things. *Gen.* 28. 13, 14.

Euch. *What is the use of all this?*

Phil. 1. It commendeth Christian care, and providence. *1 Tim.* 5. 8.

2. It warranteth the possession of riches. *1 Kings* 3. 13.

3. It condemneth niggardly Parsimony. *Prov.* 12.

4. It confuteth our swaggering Pro-

digals, who, with the Prodigal son, so consume their inheritance, that at last they are brought to a morsel of bread. *Luke* 15. 14; *Prov.* 6. 26.

5. That each day I must depend on God. *1 Pet.* 5. 7.

Euch. *What do you mean by Daily bread?*

Phil. I mean such bread as is fit to nourish the substance of my body, and that I may be fed with food convenient.

Euch. *Why do you pray for daily bread?*

Phil. Because my body is daily decaying, and so standeth in need of daily repairing, even as the Lamp stands in need of Oil. *1 Tim.* 5. 23.

2. Because no meat can by nourishment be added to my substance, unless God doth give a blessing unto it: I may eat and not be satisfied, earn silver and put it into a bottomless bag. *Hag.* 1. 6.

3. To put me in mind that I must not tempt God, by neglecting of means, *Deut.* 6. 16, as they do who labour not in an honest calling, *Prov.* 10. 5, and such as put an angelical perfection in fasting, or vowing to the world a voluntary poverty.

4. To condemn such as make an idol of means, and never crave a blessing from God upon the means. *Hab.* 1. 16.

5. To distinguish it from that heavenly food, which in the kingdom of God we shall once so taste of, that we need not either often to crave it, or daily anew to receive it.

6. Because without it, I may be hindered in the hallowing of God's name, advancing his Kingdom, and doing his will.

7. Because all creatures by the instinct of nature do thus pray. *Ps.* 104. 21.

Euch. *But may the want of this daily bread hinder us in God's service?*

Phil. Why not? as well as it did *Abraham*, whom famine drove into *Egypt*. *Gen.* 12. 10. The *Israelites*, whom want of water caused to murmur against God. *Exod.* 16. And the *Disciples*, who forgetting to take bread with them, understood not that warning which Christ gave them, *to beware of the leaven of the Scribes and Pharisees.*

Euch. *How is bread said to be our bread? and how do we pray for it?*

Phil. It is said to be ours:

1. As we are in Christ.

2. As we get it by honest labour, and eat not the bread of violence. *Prov.* 4. 17; 20. 17.

3. As it is fit for our place and calling.

4. As we have a proper title unto it.

Euch. *Why call you that ours, which is God's gift?*

Phil. 1. To magnify God's gracious bounty, who maketh that ours, which is not due unto us, *1 Tim.* 6. 7; *Job* 1. 21.

2. Because God hath ordained it for our use.

3. As Christ is ours for the good of our souls, *1 Cor.* 1. 30, so God's Creatures are ours for the good of our bodies.

4. It is ours, because we get it by our honest labour. *Gen.* 3. 19; *Eccl.* 11. 6; *Hab.* 2. 6.

5. As it is sanctified unto us by the word and prayer. *1 Tim.* 4.

Euch. *What use make you of this?*

Phil. 1. That I must labour to be in Christ. *2 Cor.* 13. 5.

2. That I may so get riches, that I may say they are mine. *Gen.* 33. 11.

3. That I may labour to maintain mine estate. *Gen.* 30. 30.

4. That community of goods is an Anabaptistical fancy. *Jos.* 13. 7.

5. That God would not have all alike rich. *Prov.* 22. 2.

6. That I must impart my goods to the poor. *Prov.* 19. 17.

Euch. *Do you think that a man being ready to die, needs to make this prayer: For I have known some, even at the place of Execution, have refused to say it?*

Phil. It was their error, not knowing the meaning of this petition. Even at the hour of death we must pray thus.

1. In regard of our thankfulness to God, who hath fed us all our life long.

2. In regard of our present estate, that God do not take from us the comfort and strength of any of his creatures, so long as we live.

3. That God would continue this blessing to the surviving generation.

Euch. What wants do you here bewail?

Phil. 1. I bewail men's great covetousness.

2. Their discontentment.

3. Their idleness.

4. Their unfaithfulness.

5. Their unmercifulness in getting and keeping of riches.

6. Mine own and others' unthankfulness for the portion which God hath allotted unto us.

Euch. What things do you here pray for?

Phil. 1. I pray here for all means by which I and others may have our daily bread; as seasonable weather for the fruits of the earth; sympathy of all creatures, that the heavens may hear the earth, the earth the corn, and it us: for godly magistrates, for the maintenance of peace, and procuring of plenty: For valiant soldiers to defend our Land: for painful husbandmen, and tradesmen in all callings, for prudent housewives, faith-

ful servants, and that even our beasts may be strong to labour. *Ps.* 141. 14.

2. I pray for peace in all kingdoms, plenty in our borders, health in our bodies, and that the staff of bread be not taken from us.

3. I pray for humility in acknowledging God's good gifts and blessings to me: contentedness in our estates, diligence in our callings, faithfulness in our dealings, providence to get, frugality to lay up, liberality to give out, magnificence in doing great works, thankfulness for our goods, joy at the good of others, and that God would give us all that which is fit for us.

Euch. *What do you here pray against?*

Phil. 1. I pray against unseasonable weather, disorder of creatures, ungodly laws, cowardly soldiers, and unfit people for their places and callings.

2. I pray against unjust wars, cleanness of teeth, and that the staff of bread may not be taken from us.

3. I pray against pride in abundance, discontent in want, negligence in men's callings, unfaithfulness in dealing, improvidence in getting, parsimony in hoarding, prodigality in spending, and unmercifulness in not giving to the poor.

4. In a word, I pray against all unthankfulness for God's creatures, our much

abusing of such good gifts of God : yea, against all such sicknesses as may hinder us from getting our daily bread.

Euch. What do ye here give thanks for?

Phil. I thank God here for seasonable times, godly governors, abundance of all things, and for all such things as before I prayed for. And by name, I thank God that he hath hitherto provided so bountifully for me and others, that we have a sufficiency for our present estate, and do see his blessing in the getting, having, and using of all his creatures : And that in the sweat of our brows we do eat that bread, which by reason thereof, cannot be called the bread of Idleness.

Euch. Which are the two last petitions?

Phil. *Forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation : but deliver us from evil.*

Euch. What do ye learn out of this order, that after our prayer for daily bread, we say, And forgive us our trespasses, and lead us not into temptation? &c.

Phil. I do here learn these six lessons?

1. By having my daily bread, to lift up my mind for spiritual blessings to God. *Luke 11. 13.*

2. To seek more earnestly for the pardon of my sins than I do (though alas I do not) for my daily bread. *Acts* 2. 39.

3. That seeing I make these two petitions for my soul, therefore my care must be double to do good for my soul. *2 Pet.* 1. 10.

4. That it is nothing to have my daily bread, unless God give unto me the pardon of my sins. *Wisd.* 5. 8.

5. That if God give me my daily bread, I had most need to pray for the forgiveness of my sins, because therein I am most subject to sin against God. *1 Sam.* 11. 1.

6. That if I want my daily bread, sin is the cause that I want it, and all blessings. *Ps.* 107. 34; *Lam.* 3. 44; *Isa.* 59. 2.

Euch. *What is contained in these two last petitions?*

Phil. In the former of them I pray for grace, and in the latter for perseverance in grace.

Euch. *How many things are contained in the fifth petition, Forgive us our trespasses? &c.*

Phil. Two things: 1. A prayer in these words, *Forgive us our trespasses.*

2. A condition: *As we forgive them that trespass against us.*

Euch. *What is the sum of this petition?*

Phil. That it would please God, for

his Son's sake, to be good to me, and all his children, in the dashing out and washing away all our sins, as we are ready to forgive others. *Mat.* 6. 14, 15.

Euch. *Why do you pray thus?*

Phil. 1. To manifest God's goodness, who tells me here, that it is possible to obtain forgiveness of sins.

2. To the end I might think of the nature of sin, which hinders us from all good things here, *Lev.* 26, and of God's Kingdom hereafter, *Ps.* 15. 2, 3; *Rev.* 21.

3. To meditate of God's mercy to man, to man I say; he spared not the Angels that sinned, *2 Pet.* 2, he spared us.

4. To assure me, that though I by sin forget to perform the obedience of a son, yet God still retaineth the compassion of a Father.

Euch. *Unto whom do you pray for the forgiveness of sins?*

Phil. Not unto any Angel, Saint, creature, or man, but I pray only to my Lord God. *Ps.* 51. 1.

Euch. *Why do you pray thus only to him?*

Phil. 1. Because he only can forgive sins. *Mat.* 9. 2.

2. Because I am commanded so to pray. *Hos.* 14. 3.

3. Because against him only I have sinned. *Ps.* 51. 4.

4. Because I must not give his honour to another. *Dan.* 9. 5.

5. Because the Church useth so to pray. *Ps.* 50. 10.

6. Because I believe only on him. *John* 14. 1.

Euch. *What doth this teach you?*

Phil. 1. That God alone is to be called upon. *Ps.* 25. 1.

2. That Christ is very God, because of himself he forgiveth sins. *Mat.* 9. 2.

Euch. *What use can you make of this doctrine?*

Phil. 1. That when I have sinned, I must come to him for pardon. 2 *Sam.* 14. 10.

2. That their doctrine is an erroneous doctrine, which call upon Saints as well as upon God, *Mat.* 15. 24; or dream of perfection in this life; *Job* 9. 3. *Prov.* 24. 16; *Rom.* 7. 23.

3. That I must be thankful to my gracious God, who will pardon and forgive me all my sins. *Ps.* 103. 3.

4. That I must take heed of sin, because I must ever crave pardon for it. *Rom.* 6. 21.

5. I must labour to be in the number of those (*us*) who may sue for pardon.

Euch. *What do you mean by this word Forgive?*

Phil. That it would please God so to

discharge and cover all sins, as that they may never be imputed unto me, either to make me despair in this life, or to be punished in the life to come. *Acts* 7. 60.

Euch. *How are sins said to be discharged?*

Phil. 1. When they are discharged by the person that committed them : so the Devils and the damned discharge their debts by suffering. *Mat.* 18. 34 ; 25. 41.

2. When they are paid by another, and so are our sins discharged by Christ. *Gal.* 3. 14.

Euch. *In what respect may this second satisfaction be called forgiveness?*

Phil. 1. In respect of us, who neither do nor can confer any thing to this satisfaction. *Luke* 17. 10.

2. In regard of Christ, who alone doth forgive them, *Mat.* 9. 2, and we no way are able to requite him. *Ps.* 103. 1.

3. In respect of God the Father, who in love giveth his Son, and accepteth his obedience as our satisfaction. *John* 3. 16.

Euch. *What learn you by this?*

Phil. 1. That as *Benhadad* did to the King of Israel, *1 Kings* 20. 31, so must I humble myself to this King of Kings..

2. That I must humble myself to him, because he is ready to forgive my sins. *1 John* 1. 7.

3. That there can be by man no satis-

faction for my sins, *Mat. 16. 26*, for, *Our merit is God's mercy*, saith a Father.

Euch. What sins must you confess to God?

Phil. Both known and unknown: known in particular, *2 Sam. 12*, unknown in general. *Ps. 19. 14*.

Euch. Ought you not to confess your sins to man?

Phil. Though Auricular Confession be a doctrine of Devils, yet if sins be so grievous unto my conscience, that I cannot be persuaded of the pardon of them, neither can find comfort by confession to God, I am bound to confess sins troubling me to man, especially to my godly Minister, or to such a Preacher of God's Word, as is able to comfort me in regard of his knowledge, and fit to comfort me in regard of his secrecy. *Acts 16. 30*.

Euch. How are you bound to confess your sins?

Phil. Even as a guilty prisoner must do at the bar. *Jos. 7. 20*.

1. I must bring myself before God's Judgment seat. *Luke 15. 18*.

2. I must put up an Indictment against myself. *Luke 15. 19*.

3. I must give sentence of condemnation against myself. *Jonas 1. 12*.

4. I must sue for pardon at the hands of my God. *Ps. 51. 1*.

Euch. *How many things are required in true confession?*

Phil. Five. 1. It must be voluntary without constraint. *2 Sam.* 12.

2. Personal, without laying it upon others. *Gen.* 3. 12.

3. Particular, without denial of the fact.

4. Impartial, by aggravating each circumstance. *1 Sam.* 24.

5. Hearty, with all signs of sorrow. *1 Cor.* 7. 11.

Euch. *Why are you bound to ask God forgiveness?*

Phil. 1. Because all men have sinned. *Rom.* 3. 10.

2. Because God heareth not sinners. *John* 9. 3.

3. Because sins sever man from God. *Isa.* 59. 2.

4. If I conceal these sores, they are hardly cured. *Psa.* 32. 5.

5. The more I like sin, the more with *Jael's* wife it will kill me. *Judg.* 4. 18.

6. Of all burdens there is none like to the burden of sin. *Mark* 11.

7. If I confess, God is ready to forgive. *1 John* 1. 7.

8. God's servants have done the like. *2 Sam.* 12.

9. If I feel not sins forgiven in this

life, it is to be feared they will not be forgiven in the life to come. *2 Cor.* 7. 10.

10. There is neither comfort nor content in any worldly thing whatsoever, unless I can be assured of this forgiveness. *Mat.* 9. 2; *Ps.* 103. 22.

Euch. *Why do you say, Forgive us?*

Phil. Because I must pray, that God would not only forgive me, but that he would also forgive all men in the world. *Dan.* 9. 16.

Euch. *But you are bound to believe the forgiveness of sins: will you pray for that which is had already?*

Phil. I do not, as mistrusting that God hath not forgiven them, *Rom.* 3. 38, but that I may feel in my heart, that God hath forgiven them, *Ps.* 51. 10, and that I may apply that to myself, which the Father hath purposed, his Son purchased, and the Holy Ghost sealed, and that by faith I may daily more and more be confirmed in the free pardon of all my sins.

Euch. *Yet to pray thus for pardon, it seems to open a gap to sin freely.*

Phil. Nay, rather, if I have grace, the more I pray that my sins may be pardoned, the more will I hate and detest sin, *Ps.* 51. 14, and the more I am persuaded that God hath forgiven me, the more I will labour to live godly. *Rom.*

12. 1; 1 *John* 3. 3; *Tit.* 2. 11; *Luke* 1. 74.

Euch. *What use do you make of this, Forgive us?*

Phil. 1. That as I sue for mine own pardon, so must I with the Saints sue for others. *Exod.* 38. 32.

2. That I must be sorry when men do sin. *Ps.* 119. 136.

3. That I may not uncharitably discover other men's sins. *Gal.* 6. 1, 2; 1 *Pet.* 4. 8.

4. That I must not cause any man to sin. *Prov.* 7. 18; *Gen.* 39. 8.

5. That I must not delight in any sin. *Ps.* 119. 104.

6. That I must forgive my brethren. *Gen.* 60. 21.

Euch. *May you then pray for all Men, even the wicked?*

Phil. I may, because the Lord alone knoweth who are his, 1 *Tim.* 2. 19: and in the judgments of charity, I may pray for the conversion or confusion of the most wicked in the world. *Rom.* 10. 1; *Ps.* 25. 3.

Euch. *But to let pass such wicked ones as God may call, may I pray for the Reprobate, whom he will never call? What comfort can I have to pray for that which shall not be obtained? and what good shall they reap by such a prayer?*

Phil. Indeed many wicked ones are to

be prayed for, and it was the custom of the ancient Church, to intreat God to give *Infidels* Faith, *Idolaters* Truth, *Jews* Light, *Heretics* Repentance, *Schismatics* Humility, and to commend unto him the cause of *all* mankind. But concerning *Reprobates*, albeit no man must pray to save them, whom God, in his secret counsel, knows to be *Reprobate*, that is to say, to change or abrogate his eternal decree ; yet concerning them, you taught me to observe four conclusions.

Euch. *Which are they? for surely this thing is of especial consideration.*

Phil. The first was this : We pray not God to save those whom we *believe* he hath reprobated from all eternity.

Euch. *And why not those?*

Phil. The reason is, because no man prays for that which God hath made no promise to grant, as there is no promise that he will save him or those whom he hath rejected from election, but the contrary, an express revelation that he will condemn them.

Euch. *Which is the second conclusion.*

Phil. The second is this : It is unknown to all men, who in particular are *Reprobates* : there may I grant be violent signs of reprobation, as want of the Word in *Turks*, contempt of it in *Jews*, rebellion with an high hand in carnal

Christians; yet these are only guesses, not grounds. And, as many recover of diseases, which Physicians count deadly; so many of sins, which themselves sometimes, and often others do think deadly.

Euch. *Give me now the third conclusion.*

Phil. Thirdly, you said that the commandment of God nowhere distinguisheth between Elect and Reprobate, but generally binds to pray for all men.

Euch. *Is there then no distinction to be made of them?*

Phil. With man there is not in his Prayer; with God there is, he only made the decree, and we must let him alone with his own work. *Deut. 29. 29.*

Euch. *Why, then, may we still pray for any man?*

Phil. You said we may, because it is morally possible that he may be saved.

Euch. *What is that moral possibility?*

Phil. Even that which in our understanding may be so, by reason there are many things, which, for any thing we know, may fall out to effect it, albeit absolutely in God's knowledge it shall never be.

Euch. *What moral possibility can a man have of a castaway?*

Phil. It consisteth in these five things. First, in the general promises of the Gos-

pel offered to all. Secondly, in the efficacy of God's grace when it cometh. Thirdly, in the possibility that it may come. Fourthly, in the Commandment to pray that it may come. Fifthly, in the examples of divers in desperate estate, to whom it hath come.

Euch. Well, I see you will have us to keep a moral conjecture, that the most wicked may repent and be saved: which now is the fourth conclusion?

Phil. It is this: Though in the sense of the first conclusion, we do not pray that all men generally, including the Reprobate, may be saved; nor can give thanks for the salvation of those whom God saves not; yet for the temporal good of Reprobates and all, whether spiritual, or concerning their outward state, we may both pray and give thanks.

Euch. And why so?

Phil. The reason is, because God gives such temporal things to the Reprobate, and for the Church's good; to glorify his name, magnify his liberality, make them without excuse, and to benefit his children; which being once belonging to the sanctification of God's name in the wicked, we justly pray for all that which may advance them.

Euch. What if a man sin against the Holy Ghost: may you pray for such a man?

Phil. Few or none have now the Spirit of discerning, to know when a man sinneth against the Holy Ghost; and therefore we must take heed how we censure it.

Euch. *Yet give me some notes to know this sin?*

Phil. I will give you these.

1. It is against that illumination which man hath by the Holy Ghost. *Heb. 6.*

2. It is a sin of malice against God, to deny him when a man needs not.

3. It is against the person of Christ. *Heb. 10. 16.*

4. It is in none but such as have had great knowledge and feeling. *Heb. 6. 6.*

5. It is not a bare cogitation, but a malicious detestation of God.

6. It is not for awhile, but continual.

7. Not every wicked man, yea, not every such a wicked man as knoweth the Gospel, doth commit this sin.

8. The Elect cannot fall into it.

9. Christ can forgive this sin, but he will not, because such a sinner doth despise and despair of grace.

10. All sin, either of presumption, or malice, is a forerunner of this sin, if such persons repent not.

Euch. *Why are sins called debts?*

Phil. Because by them we become bounden and indebted to God, either to

discharge them, or to be imprisoned for them. *Mat.* 18. 32; *Luke* 13. 4.

Euch. *How many kinds of debt are there in sin?*

Phil. Three. 1. A debt of obedience which we owe to God, but have not paid it through transgression. *Gen.* 2. 27; 3. 6.

2. A debt of punishment, because we have transgressed. *Rom.* 6. 23.

3. A debt of purity, which we owe by reason of our corruption after our transgression. *Rom.* 8. 12. And against all these debts, I must seek that I may get my *Quietus est* in this life, that I be not tormented in the life to come. 1 *John* 2. 1.

Euch. *Why are sins called ours?*

Phil. Because they properly proceed from ourselves, and we are not by God compelled to sin. *James* 1. 13, 14.

Euch. *What use make you of all this?*

Phil. 1. That I must especially labour for pardon of my own sins. *Psa.* 51.

2. That I must not accuse God as the author of sin. *Isa.* 63. 17.

3. That because I daily must ask forgiveness, therefore even the best men do sin daily. *Prov.* 24. 16; 2 *Cor.* 6. 36; *Luke* 5. 8; 1 *Tim.* 1. 15; 1 *John* 1. 9.

4. That as God is patient towards me, so must I be patient towards my brethren. 1 *Tim.* 5. 15.

5. I must have a fellow feeling of the sins of others.

6. That I must no less pray for the pardon of their sins than of mine own.

7. That of myself I am not able to discharge this debt, neither can say, Have patience with me, *and I will pay thee all.* Mat. 18.

Euch. *In whose name must you get this pardon?*

Phil. In the name of Christ, applied to me in the preaching of the Gospel, by a true faith : for he is the propitiation for our sins, and without him we cannot appear in the sight of God. *Acts 4. 12; 10. 43; 1 John 1. 7; Heb. 9. 28.*

Euch. *Why must you look for forgiveness from Christ?*

Phil. 1. Because of myself I cannot appease God's *wrath.* *Isa. 33. 14; 2 Pet. 2. 4; Jude 6.*

2. I am not able to satisfy his *Justice*, for he will not judge the sinner innocent. *Exod. 34. 6; Ps. 5. 5.*

3. He hath taken upon him to be my surety.

4. He alone hath purchased my pardon, being an innocent *man*, and eternal God. *Heb. 2. 16; 7. 26; 2 Cor. 5. 19; Isa. 53. 5, 6.*

Euch. *But hath Christ obtained for us such a plenary remission, as that we need not look for any other?*

Phil. He hath : for 1. There is no con-

demnation to them that are in Christ Jesus.
Rom. 8. 1.

2. He hath blotted out the *hand-writing* against us, and nailed it to his cross.
Col. 2. 14.

3. There is but one *Mediator* between God and man, the *Man* Jesus Christ.
1 Tim. 2. 5.

4. He is the *Propitiation* for our sins.
1 John 2. 2.

Euch. *May you not discharge venial sins by yourself?*

Phil. No sin is venial, if we regard God's *infinite* Justice. *Mat. 5. 28*; *1 John 3, 15*; *Num. 6, 23*; *Ps. 130, 5*. All sins are venial, if we respect Christ's *All-sufficient* merit. *Rom. 5. 18*; *Ps. 130, 7*; *1 John 2. 1.*

Euch. *Doth not God remit the fault, and yet retain the punishment for the fault?*

Phil. In no case. First, he will not pardon the debt, and yet keep me in prison for the debt.

2. The fault and the punishment for the fault, are *Relatives*, as the cause and the effect; suppose the one, the other must be; take away the one, the other also is taken away. *Gen. 2. 17.*

3. Christ did not only take upon him the guilt of sin; but also the punishment for sin. *1 Pet. 2. 34.*

4. It were against God's justice to punish that which he hath pardoned.

5. What mercy were this to forgive a sin, and yet to punish the same sin?

6. Even in civil contracts, if the Obligation be cancelled, the debtor is acquitted.

7. How shall he be blessed that hath the pardon of his sin, if he be punished after pardon of his sin? *Ps.* 32. 1.

8. Being justified by faith, I have peace with God: I could not have it, if I might be punished.

9. Who shall lay any thing to the charge of the Elect? It is God that justifieth, who shall condemn? saith *Paul.* *Rom.* 8. 33.

10. This were to make Christ an imperfect Saviour, which is against the word of God.

Euch. Was not David's sin pardoned, and yet he punished after for it? *2 Sam.* 12. 13, 14.

Phil. He was chastised by a Father, not punished by a Judge; for corrections to God's children cannot properly be called punishments.

Euch. Why then was Nebuchadnezzar advised to redeem his sins by repentance, and his iniquities by mercy to the poor? *Dan.* 4. 24.

Phil. You taught me, that the Hebrew word translated by the Latin Trans-

lator, *Redeem*, doth not signify to *buy out*, but to *break off*: and this will make nothing for satisfaction.

Euch. *What use can you make of this?*

Phil. That all Popish commutation of eternal punishments, into temporal satisfactions, is unlawful: as *Pilgrimages, Fastings, Whippings, Paternosters, Invocation of Saints, Alms, Bells, Purgatory, Pardons, Jubilees, Works of supererogation*, and such like: all which devices are averted by that one saying of St. John, *The blood of Jesus Christ his Son doth purge us from all our sins*, 1 John 1. 7, this is proper to the Elect, and is daily renewed to them in the Word and Sacraments.

Euch. *What is the condition of this petition?*

Phil. As we forgive them that trespass against us.

Euch. *Is our forgiving of men a reason why God should forgive us?*

Phil. No, it is not. For God for Christ's sake doth forgive us, *Eph. 4. 32*; and if it were a cause, then must the forgiveness of sin proceed from ourselves.

Euch. *What then is it?*

Phil. It is a *Sign*, assuring us that God hath forgiven us; and a *Comfort* cheering us, that God will forgive us; a *Promise* binding us to pardon our breth-

ren; and a Law teaching us, that if we will have God to forgive us, we also must forgive others. *Mat.* 6. 14, 15.

Euch. *Why then is this condition added?*

Phil. Not to teach God how he should forgive us, but to teach us :

1. That he greatly delighteth in this work of mercy.

2. That he may else say unto us, Why dost thou ask forgiveness of thy *Father*, when as thou wouldst not forgive thy brother ?

3. That as we look for a plenary pardon at the hands of God, so we should give the like unto all men. *Mat.* 6. 15; 7. 2.

4. That if we would have God forgive us, so often as we offend him; we also should forgive our brother, so often as he offendeth us. *Luke* 17. 4. We would give all the world for the pardon of sin; will we not pardon our brother, that God may pardon us ?

Euch. *But because sin to man is here called debt, how becomes man thus a debtor to man, and how is this sin called a debt?*

Phil. Not as it is a sin against God, and his righteous Law, but as it is a trespass done to man, either to his body by killing or hurting it; to his goods by stealing them : credit, by slandering of

him; or to his chastity, by defiling his neighbour's bed.

Euch. *Why is this sin called a debt to man?*

Phil. 1. Because we owe love, *Rom.* 13. 8, which is now broken.

2. Because we owe punishment for doing wrong. *Judges* 1. 8.

3. Because we owe satisfaction for the wrong done. *Levit.* 6. 4.

Euch. *Is every debt to man to be remitted?*

Phil. No, there is a debt of *Charity*, which we owe to our Neighbour, and this debt we must ever owe. *Rom.* 13. 8.

Euch. *How is man said to forgive man?*

Phil. When he doth pardon either the wrong done, *Gen.* 50. 21, or the punishment appointed for the wrong, *2 Sam.* 19. 23, or the satisfaction which the offender is bound to make, *Luke* 7. 4, or all of them as occasion is offered. *Mat.* 18. 32.

Euch. *What things were observed upon this?*

Phil. Three.

1. That man may forgive man, and yet God will punish him. *Acts* 7.

2. That though man will not forgive, yet God will, if the offender repent. *John* 8.

3. That though God and man forgive, the party offending is to be punished. *Josh.* 7. 24.

Euch. *What good cometh by forgiving an offence?*

Phil. By it, 1. I am like unto God. *Ps.* 103. 3; *Gen.* 50. 21.

2. I imitate good men, *2 Sam.* 19. 23. Yea the noblest Creatures which are more slow to wrath than wasps and flies, and such base animals. It is the property of a sick, and not a sound man, to be testy and fretful.

3. I have much comfort by it. *1 Sam.* 25. 31.

4. I shall banish malice out of mine heart.

5. I may with assured comfort sue unto God for mine own pardon. *Mat.* 18. 6. 14.

6. I shall cause mine enemy to love me.

7. Then God will avenge my cause. *Prov.* 25. 21.

8. I shall be fitter for the Lord's Supper. *Mat.* 5. 25; *Gen.* 4. 4.

Euch. *May a man forgive him that hath offended him, and yet sue him at the Law?*

Phil. He may not only sue his adversary, but pursue him to death, and yet forgive him; for, unless offenders be punished, God's glory will be hindered, *1 Sam.* 15. 9, *Eccl.* 8. 11, Justice decayed, *Hos.* 5. 10, *Prov.* 11. 14, the commonweal ruined, *Prov.* 29. 4, and all men wronged,

Judges 17. 6, and bad Judges punished, Jer. 22. 17, Prov. 24. 24.

Euch. What rules must you observe in going to Law?

Phil. 1. I must do nothing with a revenging mind. Rom. 12. 19.

2. I must take heed that I offend not the Church. *1 Cor. 6. 1, 2.*

3. I must do it for the maintenance of peace. *Acts 21. 22.*

4. I must labour by it to better mine adversary. *James 5. 19.*

5. I must not sue for each trifling matter. *1 Cor. 6. 7.*

6. I must use all other good means, and make law my last remedy. *Mat. 18. 29. 31.*

Euch. May the Magistrate punish a Malefactor, and yet be said to forgive him?

Phil. He may do it: for he is, 1. The Minister of God, to take vengeance of him that doeth evil. Rom. 13. 4.

2. The offence which he doth punish, is not against his person, but against the commonwealth.

Euch. But when the flesh will tell you that you must be revenged, what cautions were given you to stay your anger?

Phil. You gave me these cautions.

1. That I must consider that it is God's doing. *2 Sam. 16. 10.*

2. That I have also wronged God and man. *Eccl.* 7. 24.

3. That Christ hath forgiven me more. *Mat.* 17. 32.

4. That forgiving is a duty of love. *Gal.* 5. 13, 14.

5. That I must not destroy him for whom Christ died. *1 Cor.* 8. 11.

6. If I do not forgive, I incur God's wrath. *Mat.* 6. 15.

7. That by forgiving, I am like unto God. *Eph.* 4. 31, 32.

8. That it is my duty to do nothing through contention. *Phil.* 2. 3.

Euch. *But if I must forgive mine enemies, why did David and others pray against theirs?* *Ps.* 54. 7; *Numb.* 16. 15; *2 Tim.* 4. 14.

Phil. They did so, not in malice, or desire of revenge: but 1. Upon a zeal to God's glory.

2. By the spirit of revelation, knowing that such men were in truth castaways, and utter enemies to the truth of God.

Euch. *What use do you make of this?*

Phil. 1. That I am bound to forgive all persons, *Col.* 3. 12, all sins, *Prov.* 10, and at all times, *Mat.* 17. 32, when man offends me: and that fully.

2. That I must live in peace, *2 Cor.* 13. 11, and labour to make peace, *Mat.* 5. 9; *Exod.* 2. 13; and shew all tokens of

love to mine adversary, that he may assure himself that I have forgiven him, not by half, but altogether.

3. That if I forgive not, I curse myself. *Mat. 6. 12.*

4. That they hurt themselves, who leave out this condition in the Lord's Prayer, because they will not forgive.

5. That it is a sign of grace to forgive. *Mat. 17. 32.*

6. That no man living in malice, can say the Lord's prayer as he ought to do. *Mark 5. 24.*

7. That it is difficult to believe the forgiveness of sins, *Mat. 9. 24*, because this petition hath a condition to persuade us annexed unto it.

8. That if they be commended who forgive their enemies, what shall become of them who prosecute and persecute the Saints of God, by whom they receive much good? *Prov. 11. 11.*

Euch. What do you here bewail?

Phil. The corruption of my nature prone to sin.

2. The burden of my sin, which I myself can never bear.

3. That I feel not the want of Christ, who only can forgive sin.

4. That I am not so ready to forgive men, as God is ready to forgive me.

Euch. What things do you here pray for?

Phil. For three things.

1. For Humiliation.
2. For Justification.
3. For Reconciliation, and love to men.

Euch. *In Humiliation what do you pray for?*

Phil. 1. That I may see my sins.

2. That I may feel them.

3. That I may bewail them.

4. That I may most earnestly crave pardon for them, seeing the burden of sin is a most heavy burden.

Euch. *How do you pray for Justification?*

Phil. That Christ's righteousness may be made mine, and my sins may be laid upon Christ, for his mercies sake.

Euch. *How do you pray for Reconciliation?*

Phil. That God would give me a heart to be reconciled to men, so as I may pardon them, and they me.

Euch. *What things do you pray against?*

Phil. I pray against blindness of mind, hardness of heart, continuance in sin, and the least opinion of mine own righteousness, that I should lightly regard Christ: And lastly, against all hatred, by which I am kept from loving my brother.

Euch. *What do you give thanks for?*

Phil. I thank God that he hath given

me a sight and sense of sin, and persuaded me of the pardon and forgiveness of them in his Son; and that howsoever I sustain many wrongs at the hands of men, yet I can be contented to forgive them, as God for Christ's sake hath forgiven me.

Euch. Which is the sixth petition?

Phil. And lead us not into temptation, but, &c.

Euch. Why is it placed after the fourth petition?

Phil. To teach me, that if God give me daily bread, I am subject to be tempted with pride, *Ps.* 30. 6, and therefore must pray against it: and if he deny me daily bread, I am subject to be tempted with despair, *Ps.* 22. 1, 2, and so must pray against it.

Euch. Why is it set after, Forgive us our debts?

Phil. That by this I may learn:

1. That forgiveness of sins and temptations are inseparable companions, *Luke* 22, 31, 32; *2 Cor.* 7. 5, and that such as are not acquainted with temptations, are as yet in the power of that strong man, who keepeth the house of a secure soul. *Luke* 11. 21.

2. That as the former Petition answereth to the first part of the covenant of grace, consisting in the remission of sins; so this is answerable to the second part, which

consisteth in the writing of God's Law in our hearts, so as we shall not finally be overcome in temptation.

Euch. Why is it coupled to the former petition by this word and?

Phil. 1. To teach us, that as we have prayed for pardon of sins past, so we must labour to prevent sins to come, *Ps.* 66. 18; *Prov.* 28. 13; *Pet.* 4. 3. It is a comfort to hear this voice, *Thy sins are forgiven thee, Mat.* 9. 3, but withall, we must remember that, *John* 5. 14, *Sin no more, &c.*

2. To admonish me, that I be not secure when I feel the forgiveness of sins; for then am I in most danger to be assaulted by Satan, and overcome by my weak flesh. *Mat.* 12, 43; 26. 40.

Euch. Why are the godly led into temptation?

Phil. 1. To keep them under, that they be not proud of God's grace. *2 Cor.* 12. 7.

2. To winnow the chaff of sin from God's corn. *Luke* 22. 31.

3. That God's power may appear in man's weakness. *2 Cor.* 12. 9.

4. That his mercy may be seen in keeping them from a final fall. *Luke* 22. 32.

5. That they may be like Christ their head. *Rom.* 8. 17.

6. That they may acknowledge that all strength is from God. *2 Cor.* 3. 5.

7. That by this they may know themselves for God's children, who alone are so tempted, that they recover in temptation. *Ps.* 37. 24.

Euch. *What else do you learn, that after prayer for pardon of sins, you desire not to be led into temptation?*

Phil. I am taught, that if I have sinned and obtained pardon, I must take heed of a relapse into an old sin, or any practice of new.

2. That whoso hath this gracious pardon, he can and shall resist sin in the end; though with *David* and *Peter* he be foiled in the beginning. *Tit.* 2. 11; *Cant.* 5. 3; *James* 4. 7; *2 Cor.* 10. 3.

3. That forgiveness of sins and grace are inseparable companions, and can be no more severed, than light from the Sun, or heat from fire. *Mat.* 7. 25; 16. 18; *1 Sam.* 15. 16.

Euch. *Were you taught nothing else out of this order?*

Phil. Yes, you taught me four other instructions: all which (as you said) did arise out of this, that immediately upon the craving pardon for sins, we do in the next place desire not to be led into temptation.

Euch. *Which are they?*

Phil. 1. That he that hath grace, can (in some sort) resist temptation, though

he be foiled sometime with the same.
1 Cor. 10. 13.

2. That forgiveness of sins, and perseverance in grace, are inseparably united together. *Rom.* 8. 8.

3. That whosoever wanteth grace, cannot at any time resist temptation, *Rom.* 8. 8, though he refrain from some sins to which he is indisposed, *Mat.* 6. 20, for resistance is the combat between the flesh and the spirit. *Gal.* 5. 26.

4. That he that wanteth grace, if he be once foiled in temptation, cannot at all recover himself, *1 Sam.* 16. 14; for though the righteous fall and rise again, yet the wicked (saith *Solomon*) shall fall into mischief. *Prov.* 24. 16.

Euch. *But if we be persuaded of the pardon of our sins, why need we to pray, Lead us not into temptation?*

Phil. Sir, you taught me that it is needful, for these reasons :

1. Because by nature man is prone to be tempted. *Gen.* 3. 1.

2. Because many are the allurements to tempt us. *1 John* 2. 16.

3. Because sin is a deceitful tempter, *Heb.* 3. 13.

4. Because Satan is a subtle, cruel, and diligent tempter. *1 Pet.* 5. 8; *1 Chron.* 21. 1.

5. Because it is only in the power of God, to give man power to resist temptations. *Luke* 10. 19.

Euch. *What is the sum of this petition?*

Phil. That I may be delivered from two main enemies of God's grace, whereof the one is *temptation*, the other is *evil*.

Euch. *Do you make these words two petitions, or no?*

Phil. 1. Such as do make seven petitions, do divide this petition into two: but you divided it as the most do into a petition, *Lead us not, &c.* And an explanation, *But deliver us, &c.* In the former whereof, we pray against evils to come; in the latter against evils present.

Euch. *May you not change these words, Lead us not, into, Suffer us not, or, Let us not be led into temptation?*

Phil. No, I may not; for, as God is said to harden man's heart, and not to suffer it to be hardened, to blind man's eyes, and not to suffer them to be blinded; so is he said to lead man into temptation, and not to suffer him to be led.

Euch. *Shew this by some places of Scripture.*

Phil. *Exod. 7. 3.* God hardened *Pharaoh's* heart.

2 Sam. 24. 1. God moved *David* to number the people.

Isa. 19. 14. God mingled among them the spirit of error.

Rom. 1. 16. God gave them up to vile affections.

2 *Thess.* 2. 11. God sent among them strong delusions.

In these and such like places, he is not said to suffer to be hardened, moved, mingled, given, sent; but that he did harden, move, mingle, give up, and send.

Euch. Tell me now what temptation is?

Phil. It is an enticement or trial of the mind or heart to commit, or to see whether men will or not commit sin, either by corruption of nature, enticements of the world, the policies of Satan, the forgetfulness of God's mercies, present afflictions, or the just desertion of the Lord God.

Euch. How is temptation taken in the Scriptures?

Phil. It signifieth these things:

1. Affliction, by which man is tempted to know what is in him. *James* 1. 2.

2. Satan's trial, which he makes of God. *Mat.* 4. 7.

3. Man's trial, which he makes of God. *Ps.* 95. 9.

4. Satan's trial, which he makes of man. *Mat.* 4. 4.

5. Man's trial, which he makes of man. *1 Cor.* 7. 5; *1 Thess.* 3. 5.

6. God's trial, which he makes of man. *1 Kings* 10. 2; *Mark* 22. 18; *Gen.* 20. 2.

Euch. How is man said to tempt God?

Phil. When he believes not his Word, looks after new miracles, trusteth in outward means, prescribeth God a time and manner of deliverance, is impatient at his corrections, murmureth at the prosperity of the wicked, casteth himself into needless dangers, or burdeneth the faithful with needless traditions: *Ps.* 78. 19, 20, 21; *Judith* 8. 11; *Mal.* 3. 10. 14; *Mat.* 4. 6; *Acts* 19. 10.

Euch. *In regard of God and Satan, how many kinds of temptations are there?*

Phil. Two: the one of probation, and so God tempteth us: the other of seduction, and so Satan tempteth us. *Deut.* 8. 2; *Mat.* 4. 2; *2 Cor.* 11. 14.

Euch. *What means doth Satan use to tempt man?*

Phil. He useth, or rather abuseth,

1. The corruption of our nature. *James* 1. 14.

2. The enticement of the world. *1 John* 2. 16.

3. The hope of God's mercies. *Deut.* 29. 19.

4. The neglecting of God's judgments. *Isa.* 29. 11.

5. Examples of the wicked. *Ps.* 73. 2, 3.

6. Want in adversity, *Mat.* 4. 3: by all which he will subdue us in temptation, unless God in his mercy give us power to resist.

Euch. Now tell me how God doth lead man into temptation?

Phil. He doth this, 1. By ceasing to support, not the nature of man, but his grace in man. *Ps.* 119. 8; 51. 11.

2. By delivering him to his own lusts, when the first grace is not sufficient to help him. *Rom.* 1. 24; *Ps.* 107.

3. By giving him over into the power of Satan, so as he may tempt him to commit grievous sins. *2 Sam.* 24.

4. By blindfolding him, and hardening him in such sort (for his sins), as that he shall make no conscience of sin. *2 Sam.* 12.

Euch. Is God then the author of sin?

Phil. God forbid; For, *Thou art a God that hatest iniquity*, saith the Prophet *David*, *Ps.* 5; and *God tempteth no man*, to wit, unto sin, saith the Apostle *James.* 1. 13.

Euch. But how is God freed from being the author of sin, seeing he is an Actor in sinning?

Phil. Well every way, if we can learn to distinguish between the action itself and the ataxy or disorder that is in the action.

Euch. Is God the author of every action?

Phil. Yes, verily, for *In him, we live, we move, and have our being.* *Acts* 17.

Euch. And can he work in a sinful

action, and not be the author of sin in that action?

Phil. Doubtless he may: for the doing of a thing, it proceedeth from the Creator, 2 *Sam.* 24. 1, the evil doing of it cometh from the creature. *Jer.* 13. 23.

Euch. *Can you shew this by some comparisons?*

Phil. I remember you taught me this, by these which follow. The Sun-beams light upon a carrion; that it smelleth, the Sun is the cause; that it smelleth ill, itself is the cause. A man spurreth forward a lame horse; that the horse goeth on, the Rider is the cause; that he limpeth on, himself is the cause. A Musician playeth upon an untuned or broken instrument; that it soundeth, the Musician is the cause; that it soundeth ill, itself is the cause; and the like may be said of many other things.

Euch. *But why doth God tempt some, and they recover in temptation? and doth also tempt others and leave them in temptation?*

Phil. Do you, a man, ask this of me, who am but a man: Let us both learn the answer of the Apostle *Paul*: *O man, who art thou that disputest with God? Rom.* 9. 10. He finds such evil, and leaves them so; he is bounden to none to give him grace: his judgments are unsearch-

able, his ways past finding out, *Rom.* 11. 33; and we are all as clay in the hands of the Potter; he may make us of what fashion he will, *Isa.* 45. 9. The Sun doth harden the Clay, and softens the Wax, and no man must ask a reason thereof.

Euch. *How may God be said to tempt man?*

Phil. 1. By afflictions, as he did the *Israelites.* *Deut.* 9. 3; *Judges* 2. 22.

2. By commandment, as he did *Abraham.* *Gen.* 22. 1.

3. By prosperity, as he did *David.* *2 Sam.* 12.

4. By offering objects as he did *Eve,* *Gen.* 3; and as Masters use to try the fidelity of servants, by laying money in some corner to try them.

Euch. *That this may be known the better, shew me how you were taught, that each Man is said to harden himself, Satan is said to harden man, and God is said to harden man?*

Phil. Man hardens himself, when he refuseth grace. *Ps.* 95. 8.

Satan hardens man to presume of grace. *2 Cor.* 4. 4.

God hardens man when he gives not grace, though he offer unto him all the means of grace. *Deut.* 2. 30; *Acts* 28. 16.

Euch. *Are not mercies and judgments*

able to bring man to God, without the especial grace of God?

Phil. No, they are not; but as the highway, the more it is trodden upon, the harder it is, till the rain moisten it; and the Stiddy, the more it is beaten upon, the harder it is, till the fire soften it: so the heart of man, the more it is trodden and beaten upon by mercies and judgments, the worse it is, *Isa.* 26. 10; *Exod.* 10. 27, till God by the dew of his grace moisten it, and the fire of his Spirit soften it. *Ezek.* 11. 19; *Isa.* 44. 5; *Mat.* 3. 11.

Euch. *Shew me some other reasons than you did before, why God doth thus tempt and harden man?*

Phil. He doth it to these ends:

1. To humble them, that they may know themselves. *Eccl.* 3. 10.

2. To chastise them for former sins. *1 Kings* 11. 9.

3. That his grace in them may appear as Gold in the fire. *1 Pet.* 1. 7.

4. That they may see their own weakness and impatience. *Luke* 22. 61, 62.

5. That they may take the more heed hereafter. *Psa.* 119. 67.

6. That more earnestly they may pray to God for assistance. *2 Cor.* 12. 8.

Euch. *What uses can you make of this Doctrine of temptation?*

Phil. I learn first the incomprehensible purity of God, who can work in sin, without sinning. *Ps.* 145. 17.

2. That Satan can go no further in tempting, than God will give him leave. *Luke* 22. 31.

3. That I must not pray absolutely against temptations, but that I be not overcome in temptation. *Mat.* 26. 39; 8. 31.

4. That by nature we are all Satan's bondmen, *Rom.* 7. 14, till such time as God free us from temptation. *1 Cor.* 10. 13.

Euch. Seeing God tempteth many ways, tell me how he tempteth by prosperity and riches?

Phil. By this he tries man, whether he will consider, 1. How he comes by them. *Eccl.* 6. 2; *Ezek.* 28. 4.

2. To whom the continuance of them is promised. *Ps.* 112. 3.

3. To what end they are given unto him. *Luke* 16. 9.

4. Whether he will think of the mutability of high places. *Dan.* 4. 30; *1 Tim.* 6. 17.

5. Whether he will meditate of the fearful downfalls of such as have not used prosperity well. *Esth.* 7. 10; *Luke* 22. 20.

And 6. that it is a part of great felicity, not to be overcome of felicity. *1 Tim.* 6. 1; *Prov.* 10. 22.

Euch. How doth God try us by that

late deliverance from that unnatural conspiracy against our King and Country by Gunpowder? Anno Domini 1605, Nov. 5.

Phil. Whether we will acknowledge it. *Ps.* 18. 48.

2. Whether we will be thankful for it. *Ps.* 18. 49.

3. Whether we will keep a memorial of it. *Esth.* 9. 27.

4. Whether we will pray more earnestly for our King and Country's preservation. *Ps.* 20.

5. Whether we will desire the conversion, or confusion, of those our enemies. *Ps.* 58. 6, 7, 8, 9, 10.

6. Whether we will be more obedient to God than before, lest a worse thing happen to us. *John* 5. 14.

7. Whether we will detest that cruel Catholic Religion, which eateth her God, and killeth her Governors, and thirsteth after blood, especially the blood of Princes. *Rev.* 17. 6.

8. Whether we will love and embrace more earnestly our Christian Religion, which teacheth obedience and practiseth it, even to such Governors as are bad, *Prov.* 24. 2; *Jer.* 27. 9; *Rom.* 13. 1, 2; *1 Pet.* 2. 13, 14; *Eccl.* 10. 10; *D. Bilson's and D. Morton's Books of Obedience*, though their Catholic Apology slander us with the contrary.

Euch. How doth God tempt men by adversity?

Phil. Whether we will think, 1. That godly men have been so tempted. *James* 5. 11.

2. That it is God's furnace to try our faith. *Ps.* 66. 10; *Dan.* 3. 25.

3. That it is God's medicine to purge our sins. *John* 15. 2.

4. That we must not declaim against God. *Ps.* 38. 13; *Job* 3. 2.

5. That we must more meditate of Heaven. 2 *Cor.* 4. 7; 5. 1.

6. That if we feel not the Sun-rising of God's grace, we must not think that it is set for ever. *Ps.* 31. 14; 77. 8, 9.

7. That we must endure all kinds of temptations, whether of body by sickness, or soul by sorrow, or our person by imprisonment, or state by poverty, or name by contempt, &c. *James* 1. 12.

Euch. But to come to man's temptations: What if man tempt you to Popish Religion, how must you resist his temptation?

Phil. By considering, that that Religion can be no good Religion, 1. Where the Scriptures are not known. *Mat.* 22. 29; *John* 5. 39; *Ps.* 1. 1; 119. 9; 20. 4.

2. Where Images are worshipped. *Exod.* 32. 8; *Deut.* 27. 15.

3. Where a piece of bread is adored. 1 *Cor.* 11. 24.

4. Where Saints are invoked. *Isa.* 63. 16; *Mat.* 15. 24.

5. Where ignorance is commended. *Prov.* 19. 2; *John* 17. 3.

6. Where Purgatory is maintained. *Mat.* 25. 46.

7. Where Christ's merit is mangled. *Heb.* 13. 8.

8. Where subjects are so freed from allegiance to their Sovereign, that if he be not a Romanist, it shall be as meritorious to *kill that King, as to eat their God.* *1 Sam.* 24. 6; *2 Sam.* 1. 14, 15.

9. Where such sovereign power is given to one man (the Pope) as that he may determine, *Heb.* 13. 4, the true sense of all Scripture, *Luke* 24. 32, define all causes of faith, *2 Tim.* 13. 16, call Councils, *Acts* 15. 6, excommunicate any person, *1 Cor.* 5. 4, depose any king, *Prov.* 8. 15; *Dan.* 4. 34, forgive sins properly, *Isa.* 44. 22; *Ps.* 32. 1; *Mat.* 9. 2, decide all causes brought to Rome by appeal, *Luke* 12. 14, and make such laws as shall bind the conscience, *James* 4. 12: all which is given to the Bishop of Rome; but is derogatory to the Kingly, Prophetical, and Priestly Offices of Christ.

Euch. What if you be tempted to forsake the Church, because of some abuses supposed in the Church? how must you resist that temptation?

Phil. By considering, that a child is

not to be forsaken because it is sick, nor a body neglected, because it is diseased: and that Christ and his Apostles did not depart from the Churches, though there were amongst them many abuses (as in the Church of *Corinth*, 14 several errors: as appeareth in the first Epistle), and the most of them greater than be amongst us, who have the Word purely preached, and the Sacraments rightly administered.

That you may never depart from us to them of the Schismatical separation, consider:

1. That before *Browne* they can bring no one learned man that ever did write of, or defend their opinion.

2. They can shew none before that time, that ever did suffer for that opinion.

3. They of that separation will not live in any reformed Church in the World.

4. All reformed Churches condemn them as Schismatics.

5. They are very troublesome to the Christian Magistrate wheresoever they live.

6. Observe how for matters of small moment they excommunicate one another; the father delivering the son, and the son the father over unto Satan.

7. Note the variety of strange opinions amongst them, and you shall hardly find one of their Ministers agree with another,

but each of them are broachers of strange doctrine.

8. If you observe but the spirit of these men, you shall truly see it is not an humble, but a railing spirit.

9. Many of them stand more upon their outward discipline, than that they may be a discipline to themselves.

10. Suspect your own judgment, suspend your sentence, seek peace, be not credulous ; look as well upon good things, as those evils that are amongst us, and I hope you will never depart from us.

Euch. To come again unto Satan's temptations, what must you do to resist them ?

Phil. I must labour, 1. Not to be ignorant of his enterprises.

2. To watch over myself continually. *Mat.* 26. 41.

3. To resist him by the shield of faith. *Eph.* 6. 16.

4. To subdue him by the sword of the Spirit. *Eph.* 6. 17.

5. To be persuaded that he will never cease. 1 *Pet.* 5. 8.

6. To think of my danger if I fall. *Rev.* 2. 5.

7. To consider how I may hurt others if I fall. 2 *Sam.* 12. 14.

8. That by falling I may deny my God. *Luke* 22. 61.

9. That I shall be rewarded if I continue. *Rev.* 2. 7; 11. 17, and 35. 11. 21.

10. That by prayer I shall have power to resist him. *Eph.* 6. 19.

Euch. *These rules indeed are general: but what if he tempt you to the sin of covetousness, what remedies must you use?*

Phil. I must meditate, 1. That God hath taken upon him to be my careful protector. *Ps.* 23. 1.

2. That this sin is the root of all evil. *1 Tim.* 6. 10.

3. That every covetous man is an idolater. *Col.* 3. 5.

4. That my life stands not in abundance. *Luke* 12. 26.

5. That Christ and his disciples were poor. *Mat.* 8. 20; 4. 21.

6. That I shall carry nothing with me. *Job* 1. 21; *1 Tim.* 6. 17.

7. That I must give an account of my getting. *Luke* 16. 2.

8. That it will hinder me in the service of God. *Luke* 14. 18, 19.

9. That rich men come hardly to heaven. *Luke* 18. 24.

10. That by riches I am most subject to be spoiled. *Jer.* 52. 26.

11. That they make a man unwilling to die. *Eccles.* 41. 1.

12. That they may be taken away from me. *Prov.* 23. 5.

13. That many woes are denounced against rich men. *Amos* 6. 1; *Luke* 6. 24; *James* 5. 1, 2, 3.

Euch. *What remedies have you against the temptation of pride?*

Phil. I must meditate, 1. That I must not be proud because I have all things of gift. *1 Cor.* 4. 7.

2. That God resisteth the proud. *1 Pet.* 5. 5.

3. That it hindereth a greater largess of grace. *Luke* 18. 24.

4. That I am but dust and ashes. *Gen.* 18. 17.

5. That pride cast Satan out of Heaven. *2 Pet.* 2. 4.

6. That if it be in apparel, I have more occasion to be humbled for my shameful nakedness. *Gen.* 2. 25. 33.

7. That Christ left me an example of humility. *Mat.* 11. 29.

8. That by this I make others to contemn me. *Esth.* 3. 2.

9. That it argues a son of the Devil.

10. That others, yea many unreasonable creatures have more excellent gifts than myself.

11. That pride is the causer of contentions. *Prov.* 13. 10.

12. That proud men are far from reformation. *Seest thou (saith Solomon) a man wise in his own eyes? there is more hope*

of a fool than of him. Prov. 26. 12. And a proud heart is a palace for the devil.

Euch. What remedies have you against the temptations of Adultery?

Phil. I must meditate here,

1. That God sees me. *Prov. 5. 21.*

2. That God can punish me. *Gen. 20. 3.*

3. That he will punish me. *2 Sam. 12.*

11, 12.

4. That I am a member of Christ.

1 Cor. 6. 15.

5. That Adulterers shall not inherit heaven. *1 Cor. 6. 9.*

6. That such people seldom repent. *Prov. 7. 26, 27.*

7. That such a thing should not be done in Israel. *Deut. 23. 17, 18.*

8. That it made *Solomon* to commit idolatry. *1 Kings 11. 4.*

9. That for the whorish woman, a man is brought to a morsel of bread. *Prov. 6. 26.*

10. That I do not as I would be done to. *Mat. 7. 12.*

11. That I wrong the Church and Commonwealth, by obtruding to both a bastardly generation. For neither can know their true children.

12. That as by this I endanger my soul, so must I needs decay my body, and when I am dead, leave a blot behind me, which never can be wiped out. *Prov. 6. 32, 33.*

Euch. *What remedies have you against the temptation of gluttony and drunkenness?*

Phil. Here I must meditate, 1. That *Solomon* commands me, at great men's tables to put my knife to my throat. *Prov.* 23. 1.

2. That by these I make mortar of my body by too much drink, and my stomach but a strainer, by too much meat. *Luke* 21. 34.

3. That I abuse that which might do good to the poor. *Mark* 14. 4, 5.

4. That I abuse the good creatures of God. *Eph.* 5. 18.

5. That all civil nations have detested these sins. *Heb.* 1. 10.

6. That by them I am unfit for God's service. *1 Cor.* 10. 7.

7. That I bring upon my body diseases. *Prov.* 23. 29.

8. That I am unfit to keep any secret, for drunken porters keep open gates, and when the wine is in, the wit is out.

9. That I am a scorn to the sober. *Gen.* 9. 22.

10. That these sins are the main instruments of other sins. *Prov.* 23. 33.

11. That I must fall into the Physician's hands. *Eccl.* 38. 15.

12. That I may in them commit some such sin, as may cause me to fall into the

censure of God, and Governors, *Gen.* 19. 33: and since Christ tasted Gall and Vinegar for me, why should not I abstain from surfeiting and drunkenness for him? He that desireth Christ, and feedeth on him, will not greatly regard of how dainty diet he maketh such vile meat as after must be cast into the draught.

Euch. What remedies have you against the temptation of envy?

Phil. I must meditate, 1. That mine eye must not be evil, because God's eye is good. *Mat.* 20. 15.

2. That God may dispose of his own as he list. *Mat.* 20. 15.

3. That envy is a note of a bad man. *Gen.* 26. 14.

4. I must be glad at the good of others. *Acts* 11. 12.

5. *Moses* and Christ, and other good men, were glad when they heard of others' excellency. *Numb.* 11. 29; *Mark* 11. 29.

6. God will not have all alike. 1 *Cor.* 12. 18.

7. It is a means to murder our brother. 1 *John* 3. 15.

8. It is a fruit of the flesh. *James* 3. 14, 15; *Gal.* 5. 21.

9. It hindereth us from doing good to others. *Gen.* 37. 4.

10. It is the greatest torment to a man's self. 1 *Sam.* 18. 9.

11. Though our brother excel us in one thing, yet we do him in another. *1 Cor.* 12. 21.

12. God even hateth, and curseth the envious. *2 Sam.* 22. 18.

Euch. *What remedies have you against idleness in your calling?*

Phil. I must meditate, 1. That God commandeth all men to labour. *Gen.* 3. 18.

2. That *Eve* fell in Paradise by idleness. *Gen.* 3. 19.

3. That it was one of the sins of *Sodom*. *Ezek.* 16. 49.

4. That it is a cushion for Satan to sleep on.

5. That labour puts Satan's assaults away. *2 Sam.* 11. 2.

6. That idleness consumeth the body. Standing waters soon putrefy.

7. That a slothful hand maketh poor, as a diligent hand maketh rich. *Prov.* 10. 5 ; 24. 34.

8. Without diligence we cannot provide for a family, or the time to come. *Prov.* 31.

9. All creatures, even to the Pismire, are diligent. *Prov.* 6. 6.

10. God our Father is ever working. *John* 5. 17.

11. By it we may be able to do good to others. *Ephes.* 4. 28.

12. All good men have laboured in a calling. And why have people hands,

and wits, but to use them? and the more both are used the better they are.

Euch. What remedies have you against impatience in affliction?

Phil. I must meditate, 1. That naked I came into this world, and naked I must return again. *Job* 1. 21.

2. I must remember the afflictions of *Job*, and what end God made of them. *James* 5. 11.

3. That the patient abiding of the righteous shall be gladness. *Prov.* 10. 28.

4. That God hath a stroke in affliction. *2 Sam.* 16. 10.

5. That they are nothing to the joys of Heaven. *2 Cor.* 4. 17.

6. That I have deserved more.

7. That they will tend to my good.

8. That in this world we must have tribulations.

9. That murmuring is a sign of a bad child.

10. Christ said, Not my will, but thine be done.

11. Many of God's servants have endured more.

12. That God's children have been ready to suffer.

Euch. But what remedies have you, if Satan tempt you to despair of God's mercies?

Phil. I will say unto him, Avoid Satan, and will enter into this meditation:

1. I was by Baptism received into the Church, and it hath been to me the Laver of regeneration. *Tit. 3. 5.*

2. I once heard and believed his Word, and therefore I shall stand ever by this faith.

3. Mine election is in God's keeping, and therefore Satan can never steal it away. *Eph. 1. 4.*

4. The calling of God is without repentance: and whom he loveth, he loveth to the end.

5. I know by my love of the brethren, that I am translated from death to life.

6. I am sorry that I can be no more sorry for my sins, and this to me is an argument of faith. *2 Cor. 7. 10.*

7. I desire to believe in Christ, and to run the ways of his Commandments.

8. Christ's merits are greater than my sins, and he is the propitiation for my sins.

9. Though the righteous fall, he shall rise again, for God supporteth him with his hand.

10. The Spirit doth, though very weakly, witness to my spirit, that I am God's child. *Rom. 8. 16.*

11. I hate sin, with an unfeigned hatred.

12. I love all good things, as well as one, and hate all evil, as well as one:

and I can be contented to be dissolved and to be with Christ, and to say, Come Lord Jesus, come quickly.

Euch. If Satan will tempt you to presume of God's mercies, what remedies must you here use?

Phil. I must meditate against this sin:

1. That God bids me not be high-minded.

2. That security destroyeth more than any sin.

3. That he is blessed, who feareth always.

4. That I must work out my salvation with fear and trembling.

5. That as God is a God of mercy, so is he also a God of Justice.

6. That the more I presume, the more subject I am to fall.

7. That it is Satan's main weapon to vanquish me, *God is merciful.*

8. That even *David* prayed to be kept from sins of presumption.

9. That the longer I continue in sins, the more hardly I can leave them.

10. That if once God call me, I must undo all I have done before.

11. That I then must shed many a bitter tear for my sins. *Luke 22.62.*

12. That by going on, I heap to myself wrath against the day of wrath: and therefore have we need in this and all

the former assaults of God, Men, and Devils to pray, *Lead us not into temptation.*

Euch. *Which is the explanation of this petition?*

Phil. But deliver us from evil.

Euch. *What do you pray for in these words?*

Phil. That I and all Christians may be freed from the power of Satan, sin, the flesh, and the world; so that being thus preserved, we neither shall nor may not fall; or so be delivered from evil, that we may not fall quite away by any temptation.

Euch. *Why say you, Deliver us?*

Phil. Why? Even because we are: 1. his servants; 2. his children; 3. his workmanship; 4. his Image; 5. the price of his Son's blood; 6. vessels to carry his name; 7. members of his body; 8. as sheep amongst wolves.

Euch. *Do you not by evil understand only the Devil, who is called That evil one? Mat. 13. 19.*

Phil. No, I do not, though temptations come principally from him; but by evil, you said, I must understand all my spiritual enemies, according to that of the Apostle *John, The whole world lieth in evil.*

Euch. *Tell me more plainly what you here mean by Evil?*

Phil. I understand by it: First, *Satan*; secondly, *Sin*; thirdly, all *Evils* which may any way hurt us, as *War, Plague, Famine, Offences, Heresies, Schisms, Errors, Seditions, &c.*; fourthly, evil *Persons*, be they *Turks, Jews, Heretics, Schismatics, Atheists, Seducers, &c.*; fifthly, eternal and everlasting *Death*, which is the most fearful evil of all.

Euch. *How many ways doth God deliver us from evil?*

Phil. Twelve ways: 1. By preserving us from committing sin.

2. By freeing us from judgments due unto sin.

3. By keeping us from the hurt of sin and afflictions.

4. By turning all those sins which we commit, and the afflictions which we sustain, to our good.

5. By bridling *Satan* that he cannot subdue us. *Rom.* 16. 20.

6. By giving us his holy Spirit, that by a lively faith, we overcome all evil.

7. By no means.

8. By small means.

9. By ordinary means.

10. By extraordinary means.

11. Contrary to all means.

12. By *Christ Jesus*, who overcame the world by obeying; the flesh by suffering; and the Devil by triumphing

over him in his Cross: and this is the comfort of all Christians.

Euch. What means must you use to deliver yourself from evil?

Phil. I must 1. Avoid the company of evil persons. *Prov.* 1. 10.

2. Not live in places where evil is practised, though I may gain much by it. *2 Cor.* 6. 17.

3. I must take heed of evil speeches, which may corrupt me and others. *Eph.* 4. 29.

4. I must hide God's Word in mine heart, that I do not sin against him. *Ps.* 119. 11.

Euch. Why are these words added as an explanation to this petition?

Phil. 1. To teach me that when I am delivered from evil I may be sure not to be led into temptation, for evil is the cause of all temptations, which being taken away, the effect ceaseth.

2. That of myself I cannot resist evil.

3. That the least creatures shall be able to hurt me, unless God be my deliverer.

4. That I shall never be fully delivered till God, for Christ's sake, set me at liberty. *John* 8. 36.

Euch. What must you do to be delivered from the Devil?

Phil. We must, 1. Put on the whole armour of God.

2. We must know how to use that armour. 2 *Cor.* 10. 13.

3. We must walk warily, that he do not circumvent us, and be never out of our calling.

4. We must ever seek to fear and serve God.

5. We must know, that Christ is our Captain and Deliverer.

6. We must meditate of the miserable estate of such as are overcome by the Devil.

7. We must take his weapons from him, which are our flesh and the world.

8. We must pray as Christ teacheth us, *Deliver us from evil*, and as *Paul* did. 2 *Cor.* 12. 9.

Euch. What wants do you bewail in this petition?

Phil. 1. The rebellion of our wicked nature, by which we resist the Spirit of God.

2. Our readiness in each little temptation to yield up ourselves to the committing of sin.

3. That we cannot enough mourn for the remnant of our bondage, by which we are kept in the power of Satan.

4. That so many fall by Satan's temptation.

5. That we cannot here get mastery over our own corruptions. 2 *Cor.* 12. 8.

6. That we love so this spiritual Sodom, in which we are subject to, and fall by temptation.

7. The tyranny of Satan our adversary, going about each way to subdue us.

Euch. *What things do you here pray against?*

Phil. I pray 1. Against temptation, as it may be a means to draw men from God, and cause them to commit sin.

2. Against afflictions, as they are punishments of sin, curses from God, motives to impatience, or means to make me to take God's name in vain. *Prov.* 30. 9.

3. Against desertion, that God would not leave me; or if he do, that he would not leave me over-long, by withdrawing from his former a second grace of the Spirit.

4. Against all future relapse into sin, God hardening mine heart, blinding of my eyes: back-sliding from the truth, either in part or in whole: all sorts of judgments, temporal or eternal: and what hurt soever may befall me, either by prosperity or adversity.

5. In a word, I pray against the assaults of Satan, the enticements of the world, the society of the wicked, and that corruption which may surprise me by mine own flesh.

Euch. *May not a man pray for temptations and afflictions?*

Phil. Though both of them may be oftentimes good for us, yet because that good is an accidental good, and we know not how we shall bear temptations if God send them, therefore it is not meet to pray for them. Therefore, such as wish to be *poor*, that they might love Heaven better; or *blind*, to meditate of Heaven better; or any way miserable, that they might not love this world too well; they have no great warrant out of God's Word. To these we may add such as pray for *death*, and will not wait God's leisure, till he take them out of this world.

Euch. *What do you here pray for?*

Phil. I pray for grace to resist, and perseverance, when I, or any of the Church are tempted: and that to this purpose we may put on the whole armour of God, as *the girdle of verity*, in soundness of doctrine; *the breast-plate of righteousness*, in integrity of life; *the shoes of preparation of the Gospel of peace*, which are to be worn by patience in afflictions; *the shield of faith*, to resist Satan's assaults; *the helmet of salvation*, which is the life of eternity; and *the sword of the spirit*, which is the Word of God. I pray also here that all our afflictions may be turned to our good, that wisdom may be given us to prevent our persecutors, that I and others may be patient in adversity, humble in pros-

perity, and that our sins may turn to our good, by revealing our corruption in being ready to fall, discovering our inability of ourselves to stand, detecting our nature so prone to impiety, renouncing all confidence in our own strength, and casting ourselves upon God's power in temptation: yea, that by them we may see Satan's malice in tempting us, and God's great mercy in recovering us: and finally, that being once recovered in temptation, we may pity and comfort such as be tempted.

Euch. What things do you give thanks for?

Phil. That in the former things which I have prayed for, God has enabled me so to resist, as that neither Satan nor the world, nor my flesh hath so subdued me, but that I am able to rise again.

Euch. Which is the third part of this Prayer?

Phil. *For thine is the kingdom, the power, and the glory, for ever and ever.* Which words are a reason of all the former, by which we are moved to crave all the former blessings at the hands of our God.

Euch. Why doth Luke leave out this clause?

Phil. Either because the Evangelists did not bind themselves to a precise form of words, or because this Prayer was

uttered at two several times by Christ in a several manner, leaving out not only this clause, but the third petition wholly, the explanation of the sixth, and changing some words which are in *Matthew*. But we have no warrant to do the like, as (the vulgar Latin translation and) the *Rhemists* do even in the Gospel of Saint *Matthew*: being as bold to mangle the Lord's Prayer as they are to leave out the second Commandment.

Euch. Why is this conclusion added?

Phil. To teach, 1. To pray unto him who is able to hear us.

2. To pray in faith to him that will help us.

3. To pray in fervency, as desirous to be holpen.

4. To pray in humility, because all is of God.

5. To pray in thankfulness, because all is from God.

6. That in every petition, we must have this conclusion in our minds.

Euch. Why is it set after the last Petition?

Phil. To confute Satan in his greatest temptations. He, that he might withdraw us from the Kingdom of God, will persuade us as he would Christ, that all power is his; but we, that we may not yield to this his assault, are here taught that the Kingdom is God's.

Euch. *What do you mean by these words, Thine is the Kingdom?*

Phil. Even that which *David* meant when he said, *Thine, O Lord, is greatness, power, and victory, and praise; and all that is in Heaven and in Earth is thine, thine is the Kingdom, and thou excellest over all.*

Euch. *Why is the Kingdom said to be God's?*

Phil. 1. Because he made all.

2. Because he possesseth all.

3. Because he commandeth all.

4. Because he disposeth all.

Euch. *What do you learn out of this?*

Phil. That I may with confidence pray unto him, because as Kings will provide for the bodies and souls of all their subjects, so God my King will provide for me.

2. That I must be governed by him, as a subject must by his own Sovereign.

3. That no Superior power can do me hurt, unless he have commission from above.

4. That all Princes must give account to this King, and therefore should not say with the wicked, *Who is Lord over us.*

Euch. *But have not other Princes Kingdoms?*

Phil. Yes they have, and in them do

rule, and for conscience sake must ever be obeyed ; yet they rule by, and in, and through this King.

Euch. *From whom have they this authority ?*

Phil. From Christ, as he is the second person in the Trinity, not as he is Mediator betwixt God and Man : For so (his Kingdom being spiritual) he hath no Vicar upon earth. And herein is the true difference betwixt the Supremacy of *Princes*, and the *Pope's* Supremacy.

Euch. *How many properties are there of this Kingdom ?*

Phil. Three : It is a powerful Kingdom, *Thine is power* ; a glorious Kingdom, *Thine is glory* ; and an everlasting Kingdom it is, *For ever and ever*.

Euch. *Why are these three properties added ?*

Phil. That when we pray for, or against anything in the former Petitions, we may be strengthened in the hope of obtaining them, by the consideration of the *Power*, *Glory*, and *Eternity* of God's Kingdom.

Euch. *Why is power attributed to the Kingdom of God ?*

Phil. 1. To distinguish it from the kingdoms of the world, in which many Princes are heads of people, but have not power to subdue their enemies.

2. To teach us to give all power unto God.

3. That we must submit ourselves unto him.

4. That he being a powerful King, we may in faith pray unto him. 2 *Chron.* 20. 12.

Euch. *How great is the power of God?*

Phil. It is not only of its own nature in itself, and of itself, but also in respect of the object upon which it can work, and effects which it can produce, and of the action by which it can and doth work, both infinite and unmeasurable.

Euch. *Can it be communicated to any creature?*

Phil. No, not to the humanity of Christ: for whatsoever is omnipotent is God.

Euch. *Why doth Christ say, All power is given unto me?*

Phil. 1. He speaketh of that power, which we call *Authority*, not of that which is called *Omnipotency*.

2. He saith not, All power is given to my humanity, but to *Me*, God and Man.

3. If it be meant of the humanity, by this power is to be understood, as much as the *Creature* is capable of.

4. In that *Word*, the humanity may be said to be Omnipotent, as the *Word* is said to suffer, not in itself, but in the flesh.

Euch. *What do you mean by, Thine is the glory?*

Phil. 1. That God hath made all things for his glory.

2. Whatsoever we ask, they are means of thy glory.

3. The things which we ask, shall be referred to thy glory.

And therefore, O Lord, grant these things unto us, because thy glory is most dear to thyself, which will be also performed of us if we sanctify thy name, advance thy Kingdom, do thy will, have our daily bread, and forgiveness of our sins, and be able to resist all evil temptations.

Euch. *What is the third property of Christ's Kingdom?*

Phil. *For ever and ever*: which is an excellent inducement to strengthen us in praying.

Euch. *Why is God's Kingdom, Power, and Glory, said to be everlasting?*

Phil. 1. Because in themselves they are everlasting.

2. Of us they should never be forgotten.

3. To distinguish it from earthly dominions; all which have their periods both in Government and Governors.

4. To shew forth the dignity both of God's Church and God's Children, who

have a *Father*, whose Kingdom is everlasting; and are such *Sons* as shall reign with their Father everlastingly.

Euch. *To what purpose are all these arguments added here?*

Phil. Not to persuade God, who knoweth our wants before we ask, but to persuade us, that he who is a King of such *Power, Glory, and Eternity*, will hear our Prayers, and grant our requests.

Euch. *Why is this word the, added to Kingdom, Power, and Glory?*

Phil. To shew, 1. The generality of them all in God, who is an universal King.

2. God's superiority, *All kings shall worship him: all nations shall serve him: He is King of kings, and Lord of lords.*

Euch. *Why is there made mention only of these three properties of God?*

Phil. As some think to point out the three Persons, for the Kingdom is Christ's, Power the holy Ghost's, and Glory the Father's, that we setting ourselves in Christ's Kingdom, that is, his Church, by the power of the holy Ghost, may be partakers of that glory which God the Father hath prepared for us.

Euch. *What use do you make of this conclusion?*

Phil. 1. That in our Prayers we ever

debase ourselves, and ascribe all glory to this King of Kings.

2. In our prayers to be ever persuaded of the power of God, that he can help us, and the promise of God, that he will help us.

3. That prayer and giving of thanks must go together, because this is a Doxology given to God.

4. Whatsoever we ask, we must in purpose before, and practice after, refer the same to God's glory. For the *Alpha* of this Prayer is, *Hallowed be thy name*, and the *Omega* is, *Thine is the glory*.

5. That all Governors must remember, that they hold all in *Capite* under this head.

6. That if we be able to do anything, all that power cometh from God.

Euch. *What is the last part of this petition?*

Phil. The seal thereof in the Word, *Amen*.

Euch. *Why is this word kept in all languages untranslated?*

Phil. 1. To teach that the Synagogue of the children of *Israel*, and all Nations are but one mystical body; and the same we are taught by *Abba*, Father.

2. That we having the same prayer that the *Jews* had, why not then the same seal? You shall find the first Petition,

Ps. 57. 6 ; 67. 2, the second, *Ps.* 106. 4. 5, the third, *Ps.* 143. 10, the fourth, *Ps.* 145. 15, the fifth, *Ps.* 65. 3, the sixth, *Ps.* 119. 37 ; 143. 1, and *Ps.* 25. 20.

Euch. *How is this word, Amen, taken in the Scriptures?*

Phil. Three manner of ways : sometimes as a Noun, signifying Christ himself, *Rev.* 1. *These things, saith Amen.* Sometimes as an Adverb, as *John* 3. *Amen, Amen,* that is, *Verily, verily, I say unto you.* And sometimes as a Verb, as in this place, signifying *So be it, or, It shall be so.*

Euch. *How shall I find it placed in the Scriptures?*

Phil. Before and after a sentence : before, *John* 3. 3 ; 6. 32 ; 16. 23, to express the truth of that which followeth it : and after, *Ps.* 106. 48, to signify our desire to obtain, or do that which we have prayed for. Upon his Amen, *John* 16. 23, we ground ours.

Euch. *What then doth this word, Amen, import, at the end of this Petition, and every Prayer?*

Phil. More a great deal than many think ; for it is as much, as if we should say thus, *We have begged many things at thy hand, and we do desire thee to hear, and are persuaded thou wilt hear all our requests.*

Euch. *What are you taught by this seal, Amen?*

Phil. We are taught, 1. That we pray not in hypocrisy to God: but as persuaded, that God is both faithful and true to grant our requests, being able and willing to do it, *Isa.* 65. 16; *Rom.* 4. 21; 1 *Thess.* 5. 24. Able as our *King*, willing as our *Father*, and faithful in all, 1 *John* 1. 9, to forgive sins: 1 *Cor.* 10, to deliver from temptation: 2 *Thess.* 3, to keep us from all evil.

2. To desire earnestly that we pray for.

3. To be persuaded that we shall receive it, though infidelity be mixed with our faith.

4. Not to use this word, *Amen*, so unadvisedly as we do, but to know what it is to which we say, *Amen*, lest by ignorance we seal a curse to ourselves and others.

5. That Latin, Greek, and Hebrew words may be used, when they grow so common, that other people of a Nation do understand them; for here is the Hebrew word, *Amen*, used in Greek, Latin, and English.

6. It calleth to our mind that undoubted promise of our Saviour Christ, *John* 16. 22, confirmed by an oath, *Verily, verily, or Amen, Amen, I say unto you, whatsoever ye shall ask my Father in my name, shall be given unto you.*

7. That by this seal of our consent, we confess that whatsoever we can pray for is contained in the former petitions.

8. That it is our earnest desire, that God would give us all things which we have prayed for. So that this word *Amen*, is a seal both of our *faith*, to believe those things to be true, and *love*, that we desire the accomplishment of them.

Euch. *For people to say Amen, at the end of prayers, is it a practice of any antiquity?*

Phil. Yea, verily, it was used of the Church before Christ, as appeareth, *Deut.* 27. 15; *Ezra* 8. 6; *Neh.* 5. 13; *Ps.* 89. 52; *1 Chron.* 16. 33; *Ps.* 106. 58, and of the Church after Christ, *1 Cor.* 14. 16. For which cause it is the seal of all the *Epistles*, and of the Book of the *Revelation*.

Euch. *How may I say Amen with comfort?*

Phil. 1. If you pray in the Spirit with an earnest desire, *Ps.* 62. 8; 42. 1; 63. 1.

2. If you know the thing be true, you pray for, that is, agreeable to God's will, *1 Cor.* 14. 25; *John* 4. 25. But how can they know this, who pray in an unknown tongue, or know not the thing for which they pray? *Mat.* 20. 22, or not to a good end? *James* 4. 3.

3. If you have confidence to be heard, *Ps.* 145. 18; *James* 1. 6, if your suit be

either expedient, or that God will give you not your desire, yet that which shall be best for you.

4. You must say, *Amen* to every petition, as well to *Hallowed be thy Name*, as *Thy Kingdom come*.

5. You must say *Amen*, to the conclusion of the Prayer, *For thine is, &c.* that is, as well in your thanksgiving for benefits received, as in your supplication which you make to receive. God will not have *Hosanna* without *Hallelujah*. If we thus say *Amen* to him, he will become *Amen* to us.

Euch. *What now have you to say of all that hath been taught you?*

Phil. No more but this, that I and many others are bounden exceedingly to Almighty God, that we live in such a Kingdom where our children are so taught *in the trade of their ways, that when they are old, they may follow it.* And thou, O Lord, to whom Kingdom, Power, and Glory belongeth, keep the Sceptre of thy Gospel long amongst us, that the children to be born may fear thy Name. *Amen.*



Certain Questions and Answers concerning some circumstances in praying, wherein especially the lawfulness of set and read Prayer is proved; taken out of a part of a Treatise of Prayer, written by Mr. H. H. a godly Preacher of this City, and drawn into this form of a Dialogue by mutual Conference.

EUCHEDIDASCALUS.

I HAVE now received instruction from you concerning the Lord's Prayer: but because I am bounden to pray always, what must I do to pray aright?

Phil. Look to yourself, First, before; Secondly, in; Thirdly, after you have done praying.

Euch. What must I do before I pray?

Phil. You ought first to repent, *Isa.* 1. 15; *John* 9. 31; 1 *John* 3. 22, repent, I say, even of your past and last sins, committed against God. *Dan.* 9. 56; *Ezra* 9. 6, &c.

2. Be reconciled to your Brother. *Mat.* 5. 23; *Mark* 11. 25.

3. You must be prepared as one that knows he is to speak to God.

Euch. Wherein doth this preparation consist?

Phil. 1. In the emptying of the mind from worldly thoughts.

2. In the consideration of things to be asked.

3. In lifting up of the heart to the Lord.

4. In an hearty reverence of God's Majesty. *Eccles.* 5. 1 ; *Isa.* 29. 13.

Euch. *What then must I do in praying?*

Phil. Your Prayer must proceed : 1st, from a sense of your wants.

2. From an earnest desire of grace which you want.

3. From a true faith.

4. It must be grounded upon God's Word and promise.

5. It must be made to God alone.

6. In the name of Christ.

7. In it you must persevere.

8. To Prayer join ever giving of thanks.

Euch. *And what must I do after Prayer is ended?*

Phil. First, believe that whatsoever you have asked, if it be fit for you, you shall receive. Secondly, practise that which you have prayed for, and use all lawful means to obtain it.

Euch. *Which is thought the fittest gesture in praying?*

Phil. In prayer, both public and private, use such a gesture as may express the inward humility of your heart, and your unfeigned reverence of God's Majesty: Not forgetting in public Prayer to conform yourself to the laudable cus-

tom of that Church in which you are. Remember that you speak unto God, and you will carry yourself with greater reverence than if you were before the greatest King.

Euch. But what shall we think of set and stinted Prayer, whether private in Christian Families, or public, used in the Church of God?

Phil. You do well indeed to propound this question, for many are of opinion that all such kind of praying is unlawful, and will neither practise it themselves nor be present where it is used.

Euch. Can the lawfulness hereof be proved?

Phil. Yes, verily:

1. From God's ordinance.
2. Christ's.
3. From the prescript of the Prophets.
4. The injunction of godly Kings and Magistrates.
5. From the practice of the Church, and men endued with the Spirit of God, yea Christ's own practice.

6. From the inconveniences which will follow upon the disallowance of a set and stinted Prayer.

Euch. How first from God's ordinance.

Phil. Whether you consider *Blessing* of the people, or *Confession* and *Prayer*, or *Thanksgiving* for mercies, God hath for each of these set down a prescript form.

Euch. *Where, for blessing the people?*

Phil. It is commanded to the Priests, *Numbers* 6. 23. Thus shall ye bless the children of *Israel*, and say unto them : *The Lord bless thee, and keep thee, the Lord make his face shine upon thee, and be merciful unto thee, the Lord lift up his countenance upon thee, and give thee peace.*

Euch. *Where for Confession and Prayer?*

Phil. They are commanded to the people, in bringing the first fruits to the Temple, *Deut.* 26. 3. 5. 10. 13. 15. Read and regard them.

Euch. *Where for Thanksgiving?*

Phil. We read of thanksgiving to be used at the coming of Christ, *Isa.* 12. 1, 2, 4, 5, 6.

Euch. *In the second place, you said, set prayer may be proved from Christ's ordinance, can it be so?*

Phil. It may. *Luke* 11. 2, Christ saith, when you pray, λέγετε, say, *Our Father*, &c. not ἕτως, thus, but simply and only, say.

Euch. *And have the Prophets prescribed any such form?*

Phil. They have; as first, of Prayer, to the people upon their repentance.

Secondly, to the Priests upon the people's conversion.

Thirdly, to the Church in the time of captivity, and practised afterwards ac-

cordingly by *Daniel* in the same words. Of *Thanksgiving* to be used of the people, after their return from captivity, *Jer.* 33. 11, which form was also one with the 136th *Psalms*, and was put in practice accordingly.

Euch. *You said that godly Kings and Magistrates have enjoined set forms: where did they so?*

Phil. Read 2 *Chron.* 29. 30, after the Temple was repaired and sanctified, and burnt offerings offered, *Hezekiah* and the Princes commanded the Levites to praise the Lord, *with the words of David and Asaph the Seer. Zerubbabel, Jehoshua, &c.* in laying the foundation of the second Temple, appointing the Levites to praise the Lord after the ordinance of *David* King of Israel: and it followeth, *They gave praise and thanks unto the Lord:* in what words? even in those which are set down, *Ps.* 136. *Jehoshaphat* for a great victory appoints the Priests to give thanks, in words, which are the same with *Ps.* 136, aforesaid.

Euch. *Hath this been also the practice of God's Church, and men endued with God's Spirit?*

Phil. It hath: By men both before and after Christ.

Euch. *By whom before Christ?*

Phil. To omit the Jews' Liturgy, we find the 22d *Psalms* to contain in it *Confession*,

Praise, and Supplication; and was appointed to the Priests and Levites, to use every morning: as Tremelius interprets it, and the Title sheweth, A song for the morning. Another is entitled, A Psalm for the Sabbath. Ps. 92. All the Congregation sung a song, or worshipped, singing the song of the Lord. Surely this was not voluntary, but a set song, the two last verses. At the standing of the Ark, they said, Let God return, &c. and when it went on, Let God arise: which was used by David. The two last verses Solomon used in the dedication of the Temple, the very prayer of David, at the bringing in of the Ark to his house. At the bringing in of the Tabernacle, and holy vessels into the house of God, the Levites used the words of the 136th Psalm, verse 1; there Daniel useth the same form of confession in the name of all the Church, which Solomon prescribed to be used at that time, 1 Kings 8. 47. The Priests, after their captivity, gave thanks in the words of David, Ps. 136, which were long before appointed by Jeremiah to be used. Chap. 23. 11.

Euch. By whom was it prescribed or used after Christ?

Phil. We will leave for a while the Apostles' times, (yet even *Paul* concludes almost all his Epistles with one form of prayer;) and as for the succeeding ages

of the Church, it ever had an ordinary Liturgy for several, both Countries and special Churches in Countries, as may appear by *Justin Martyr*, in the end of his second apology, who lived about 170 years after Christ: and *Cyprian* in his 22nd Section upon the word Prayer: *Augustine*, in his 59th Epistle to *Paulinus*, records a form of Prayer, prescribed by that great and godly Emperor to his Soldiers: beginning, *Te solum, &c. We acknowledge thee only to be our God, &c.* *Hier. Zanchius* in his Treatise *De misericordia Dei*, testifieth that the Prayer used in our Church, *O God, whose nature and property is ever to have mercy, and to forgive, &c.* was of great antiquity. And to come even to the reformed Churches, the Church of *Tigurine* useth by all her Ministers one set form of Prayer ever before preaching. They of *Geneva* and *Scotland* have published public ordinary Prayers for the Church: and Master *Dudley Fenner*, a man of no small note amongst them of their reformation, hath done the like.

And for Ministers to use a set form of Prayer, before and after their Sermons and exercises, or people to do the like, morning and evening, need not go far for examples abroad: Doctor *Whitakers*, that great light of *Cambridge*, used ever one Prayer before and after his Lectures.

Master Doctor *Chadderton*, and Master *Perkins*, two Worthies of that University, used the like before and after their Sermons. To omit many other excellent men in this City, and our whole Country who practise the same. And for the practice of it in private Families, those exiled Divines, in the days of Queen *Mary*, set down at the end of the Psalms a form of prayer for morning and evening, which also is performed by other worthy men, which they doubtless would never have done, had it not been both for the glory of God, and great good of the Church. What think you of *Bradford*, *Lidley*, *Fox*, *Beza*, *Avenarius*, &c. who penned such prayers, helps to devotion, as they did? But what need we instance further than in Christ's own practice? *Mark* 14. 39, and *Mat.* 26. 44. Three several times Christ prayed in the same words. And when he said, *My God, my God, why hast thou forsaken me?* he repeats the very words of *David.* *Ps.* 22. 1.

Euch. Yet many disallow set and stinted prayer: is it good, think you, that they do so?

Phil. In no sort: for this opinion of theirs brings with it many inconveniences.

As first, they hold it unlawful to use any of the Prophets' prayers. Yea, or the Apostles' prayers. *The grace of our Lord Jesus Christ*, &c. or Christ's prayer,

as, *Our Father, &c.* which the ancient Church hath chosen rather than any form, as may appear from *Cyprian* upon the Lord's Prayer, and in his 42nd Epistle, he saith, *In the Church, at the Lord's Table, is daily said the Lord's Prayer, and the faithful hear it.* And no marvel: for Christ hath taught us to say, *Our Father, &c.*

Secondly, they must disallow the singing of *David's Psalms*: which would be contrary to God's appointment, and contrary to the practice of the Levites, and of the people, and of the Jews after the Pass-over, singing, as is supposed, one of the Psalms betwixt the 112th and 119th Psalms: and contrary to the practice of Christ with his Apostles.

And lastly, as contrary to the judgment and practice of all reformed Churches at this day: so of the Primitive Church next ensuing the Apostles. For *Pliny the Second*, in his Epistle to *Trajan* the Emperor, saith, that, *The Christians were wont to sing Psalms to their Christ, in the morning before daylight.* And *Tertullian* in his Apology saith, *That Christians after their often meetings at supper, cheered their hearts with singing of Psalms.* And *Augustine* in his ninth book of Confession saith, that *In Ambrose's Church at Milan, this singing of Psalms was used:* and in the tenth

book of his Confession, hath these words of himself: *Cùm reminiscor, &c.* *When I remember the tears which I spent whilst the Psalms were sung in the Church, O Lord, at the beginning of my conversion, and now also am I affected, I acknowledge great profit and benefit of this ordinance.* To these we may add *Justin Martyr*, in his second Apology towards the end. The reason why these Psalms were and are now sung is, because they contain many solemn prayers and praises to God: and to that end were commanded to be sung.

Euch. *But what reasons can you give why these kinds of set prayers are and may be used?*

Phil. 1. By set prayers is holpen the knowledge and faculty of conceiving: and by written prayer the memory, boldness, readiness, &c. is holpen: and by both is holpen the dull spirit, by ease of intention about the form of prayer, and freedom to attend more about the manner and the object, which is God prayed unto.

2. If we had a perfect measure of grace, or such assistance of the Spirit, as many had in the Apostles' days, more might be said to the contrary plea. But alas, now we are weak in grace, and many an honest and conscionable heart may want gifts to conceive a prayer, and sometimes

utterance of that they have conceived. Therefore, as a weak man is holpen by an artificial crutch, so a Christian man is holpen by a spiritual set Prayer.

3. If this were not, what would become of many in the Church, especially the common sort, wanting knowledge and conceit to frame a prayer? And also many foolish prayers would be poured out in the Congregation by many Ministers, especially them of meaner gifts in knowledge and conceiving, and who lack memory, utterance, boldness, readiness, &c. which gifts are even in the best more defective at one time than at another.

4. In this age, so far inferior to that of the Apostles', without set prayer, there would be such distraction and diversity, not only in the matter, but also in the form of prayer, and such deformity and discordance in Liturgy, leaving it to the discretion of every private Minister, that whereas God is the God of order and consent, we should be like the people of confusion. Whereas uniformity of public Liturgy by set and read prayer, as it serves to maintain the unity of the Spirit in the bond of peace, so to increase the hope and comfort of the Church, and efficacy of our prayers with God, when the Church in every Congregation speaks one and the same thing, like the Church

triumphant in Heaven, which is as the sound of many waters, but all sing the same song.

5. Disallow set Prayer, and contradict both the practice of the Church under the Gospel about 1500 years, and of the old Church under the Law, to whom *David* committed his written Psalms, many of them being Prayers to be sung to the Lord in the words of *David*. And how doth not this only cross the practice of Christ, who communicated with the Jews in their prescript and read Liturgy, frequenting the Temple early, and late, and daily, and at their solemn feasts, and resorting to their Temple or some of their Synagogues every Sabbath-day? But also the Apostles' practice, who, as is probable, and is held by divers learned men writing upon that place, went up to public Prayer, *Acts* 3. 1. Yea, and *Paul* entered into the Temple, and there, with others, was purified, all customs being observed, and ordinarily resorted to their Synagogues, even every Sabbath-day, yea, in the time of their common Liturgy.

6. If a National Church could continually be like to some Parochial Congregation, furnished for the time with some able Minister to conceive prayer upon all occasions, then an ordinary Liturgy would not be so material; but such a National

Church being impossible, or not liable to our hope, read and stinted Prayer better serves for all regards.

7. I would wish these people, that stand so much upon conceived prayer, to think, that first, for want of fitness, many are often kept from praying at all: secondly, they are much cooled in the time of Prayer, for want of delight therein: thirdly, they commit many follies and idle repetitions in praying, both to the dishonour of God, shame to themselves, and offence oftentimes to those people with whom they pray: and then are to seek for words to God, which they would not want when they come before the King. In a word, whether prayer in pouring of it out be drawn out of intention, as when it is first endited, or out of the memory, as when it is in a set form repeated, or out of the book, as when written or printed Prayer is read, it is not this that makes or mars a prayer, but other things either essential or pertinent to prayer, as the *condition* of the heart, *quality* of the matter, *carriage* of manner, &c.

Euch. But for all this in the Apostles' times, at the first planting of the Gospel, we read not of this stinted and set, or written kind of Prayer; if it had been fit, would not they have used it.

Phil. Why? because none is mentioned are you sure none was used? Say none

was: the Jewish ancient Liturgy continued in the Apostles' times, to which they resorted; yet it was to end in the Jews', and that, at the least, with the destruction of the Temple, called the *Burial* thereof. Now if no set form came in place by and by, it might be because the Church was not yet settled: and because extraordinary and miraculous gifts of the Holy Ghost yet continuing in the Church, therefore Prayer immediately inspired, and by divine inspiration poured out, as God gave utterance to some special persons, whom he extraordinarily raised up, might well serve for the gathering of the Church, and be agreeable to all places, people of all Languages, and all occasions, and most answerable to the state of the Church then being, when as utterance both in Language, matter, and method, was to be expected from God as he pleased to give it, without ordinary means. But no sooner was the Church settled, and the first gifts of the Holy Ghost ceased, but then at the latest, set and written forms of prayer came in. And though certain forms of Liturgy, fathered upon some of the Apostles, or Apostolical men, as those of *St. Peter, Mark, James, &c.* were not framed by them, as some do suggest; yet Liturgies set and prescript came in then, or about that time, since which the Church of *Rome* hath corrupted.

Euch. *But doth not this set form of Prayer bind the Spirit?*

Phil. That is not material: but indeed they help the Spirit, as is aforesaid. And we bind the Spirit thereby no more than did holy men bind the Spirit by set and stinted prayer, which they in Scripture are recorded to have used: yea, no more than doth the conclusion of any prayer bind the Spirit, when we break off prayer.

Euch. *Yet methinks that set prayer manifests only the memory, and written prayer the faculty of reading, but the Spirit they do not manifest?*

Phil. Both may be manifested thereby, and that as well as the Spirit was manifested in the set prayer of Christ, which he used, and in the stinted prayers of many others his Prophets and Servants. And why may not a written prayer manifest the Spirit, as well as a text or lesson of holy Scripture manifest the Spirit which indited the same, being read in the Congregation? And like as the Scripture did not only manifest the Spirit, when it was first indited, but doth also when it is read: so prayer, which manifested the Spirit when it was first indited, serves also to manifest the Spirit when it is repeated or read: but when it is indited, it manifesteth the Spirit inditing, and when it is repeated, or read, it manifesteth the Spirit which hath indited. And when it is indited, then

is the faculty of conceiving or invention exercised, and when it is repeated or read, that faculty resteth: but other faculties with the affections may be exercised, if not more than when the invention is working.

Euch. Against this set form of Prayer a main objection is, that such Prayer is drawn not out of the heart, but out of the book.

Phil. Prayer may be drawn out of a Book, and yet out of God's Treasury; and it was drawn out of the heart before it came in the Book, though not out of thine heart: yet that which is drawn out of another's heart may be profitable unto thee; else why desire we the prayers one of another for us? And albeit thou drawest it originally out of the Book, yet thou drawest it into thy heart (the Spirit where prayer is read, working there by the Book that which prayer, being indited, worketh by the invention without the Book), and then, lo! thou drawest it out of thine heart. Secondly, and thou first offerest it to God out of thine heart, drawing it originally out of thine heart, in respect of oblation, and so it may be acceptable, as the prepared Ram which *Abraham* found in a Bush, and offered it to the Lord. To conclude, as we must judge the *Levites* to have sung the Psalms of *David* (being many of them prayers) out of the Book

set before their eyes, unless we will (beyond likelihood) judge them to have had all the Psalms of *David* by heart, with the musical notes answering the Church instruments: so again, Psalms gotten by heart, are drawn out of the Book out of which they are gotten: whereby upon disallowance of prayer drawn out of a Book, must needs follow a disallowance of singing those Psalms which are gotten by heart out of the Book, and so by disallowance of read Psalms, and Psalms gotten by heart, both which are drawn out of the Book, will follow disallowance of singing of Psalms at all; and all this follows upon the disallowance of read Prayer, which to end we cannot altogether do, unless we disallow the saying of the Lord's Prayer, which also is drawn out of a Book.

Euch. And now, I pray, what think you of our Communion, or Service Book? May I lawfully be present at the Prayers of the same?

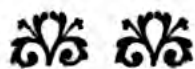
Phil. I will tell you what M. Deering, writing against M. Harding, speaketh of the Communion Book, he speaketh to this effect, And why M. Harding, do you disgrace the Book of Common Prayer, since there is nothing in it contrary to God's Word? And Doctor Taylor, that blessed Martyr, three nights before his suffering, gave and commended

to his wife a Book of the Church Service, which in the time of his imprisonment he (as *M. Fox* writeth) daily used: and the same Author, upon the year 1557, writeth of another godly Martyr, who had a company of Books thrown into the fire with him, and by event a Common Prayer Book fell between his hands, who received it joyfully, and kissed it; and prayed holding his hands up to Heaven, and the Book betwixt his arms next his heart, thanking God for sending him it, and professing his gladness to be burned with such a Book. And thus condemning this holy Book, you condemn the judgments of these, and many other holy men, who, after they had painfully penned the same gave, many of them, their lives for the Gospel, amongst whom *M. Fox*, in his ninth Book of the Acts and Monuments, nameth that reverend Bishop *Cranmer*, and saith, The rest were the best learned and discreet men.

Euch. *Do you speak this, to persuade only the use of set Prayer?*

Phil. In no sort. For howsoever these things have been said, to prove the lawful use of set, stinted, and prescribed, or read Prayer, and namely of read Prayer in the public assemblies of our Church (which is so neglected or contemned of many, that at the public confession of sins, in

great Congregations scarce forty are present upon the Sabbath day): yet none hereby may take occasion, or be permitted so to rest wholly in such form of Prayer, as always to keep idle the spirit within them, or grace given them for growth in the power of Prayer, to dull, let, or bury, the gift or grace of the Spirit tending to riper perfection. But every one ought to stir up, and whet the Spirit, and exercise the grace and power received, to be fitted not only to repeat or read, but even to indite any good matter: and to be fitted by readiness of invention suitable to all occasions, being as in the whole inward man, so in the ripeness of invention and faculty of conceiving increased, and more and more perfected, not always to remain like Children or Weaklings, needing to creep upon all fours, or to walk with a staff, but able to go without such helps; which any shall do through God's assistance, by use and frequent exercising themselves in Prayer, and observation and imitation of other good Prayers heard or read, and by keeping a good method and order in praying, by serious meditation, and by well attending to what Prayer is said.



*A Brief Prayer upon the Lord's
Prayer.*

OUR *Father*: By the benefit of creation, through thine omnipotency; assistance of preservation, through thy providence; gift of Adoption, through thy grace; communication of eternity, through Christ. *Which art in Heaven*: over-reigning, by thy power; enlightening, by thy Spirit; forgiving, by thy mercy; ruling, by thy Majesty. *Hallowed be thy name*: of us, by an honest conversation; in us, by a clear conscience; from us, by an honest report; above us, by the representation of Angels. *Thy Kingdom come*: in thy Holy Church, by the sanctification of the Spirit; in thy faithful souls, by justification of faith; in thine holy Scriptures, by instruction of Ministers; in thy celestial Paradise, by assimilation to Angels. *Thy will be done in Earth*: in singleness of heart, by humility; chastity of body, by abstinence; holiness of will, by custom; truth of action, by discretion. *As it is in Heaven*: willingly, without murmuring; speedily, without delaying; constantly, without ceasing; universally, without omitting. *Give us this day our daily bread*: For human necessity, to cover

our shame; present liberality, to do good to others; eternal glory, to lay up in Heaven. *And forgive us our trespasses*: of omission, in things commanded; commission, in things forbidden; of the first Table, against thyself; and the second Table, against our neighbour. *As we forgive them that trespass against us*: Heartily, in purity; cheerfully, in courtesy; continually, in Christianity; forgetfully, in not requiting like for like: *And lead us not into temptation*: either importunate, which wearieth; or sudden, which discourageth; or fraudulent, which deceiveth; or violent, which overcometh. *But deliver us from all evils*: of mundane adversity, which will disquiet us; Satan's subtilty, which will destroy us; human cruelty, which will overthrow us; eternal misery, which may torment us. *For thine is the Kingdom*: powerful in itself; comfortable to us; terrible to thine enemies; eternal in Heaven. *Power*: great, in our creation; mighty, in our preservation; merciful, in our justification; and wonderful, in our glorification. *And glory*: For which thou didst make all things; to which we refer all things; in which all things do remain on Earth; and by which all thy Saints shall rejoice in Heaven. *For ever and ever*: in themselves, by continuance; in thy Saints, by

practice; in thy creatures, by proof; in the wicked, by torment. *Amen*: so be it; by intention of the mind; serious invocation of thy name; diligent execution of thy Commandments; continual communication of all thy mercies prayed for.

Another of the like Argument.

O *OUR Father*; high in Creation, sweet in love, rich in mercy: *Which art in Heaven*: the glass of eternity, the crown of jucundity, the treasure of felicity. *Hallowed be thy Name*: that it may be honey to the mouth, music in the ear, a fire in the heart. *Thy Kingdom come*: pleasant without mixture, safe without annoyance, sure without loss. *Thy will be done*: that we may fly that thou hatest, love that thou lovest, and by thee do that thou commandest. *In earth as it is in Heaven*: willingly, readily, faithfully. *Give us this day our daily bread*: necessary for this life, not superfluous for our delights, nor wanting to our necessities. *And forgive us our debts*: against thee, our neighbour, and ourself. *As we forgive our debtors*: who have wronged us in our body, goods, name. *And lead us not into Temptation*: of the World, Flesh, Devil. *But deliver us from Evil*: past, present, to come; Spiritual, Corporal, Eternal. And this

we ask, *because thine is the Kingdom:* for thou rulest all: *Power*, for thou canst do all; and *Glory*, for thou givest all; *now*, whilst we do live: and *for ever*, whilst we shall live; *Amen*. Neither doubt we, but that we shall certainly obtain these things; because thou art loving as our Father, and powerful in Heaven. Thou sayest *Amen*, by commanding; art *Amen*, by performing; we say *Amen*, by believing and hoping: say but the word, and we shall be cured.

*David tentatur, tentatus orat, Orans
liberatur, liberatus gratias
agit. August.*

David is tempted, being tempted he prayeth, praying is delivered, and being delivered, he giveth thanks.

This is the sum both of *David's* Psalms, and the Lord's Prayer.

Watch and pray, that you fall not into temptation. Mat. 26. 41.



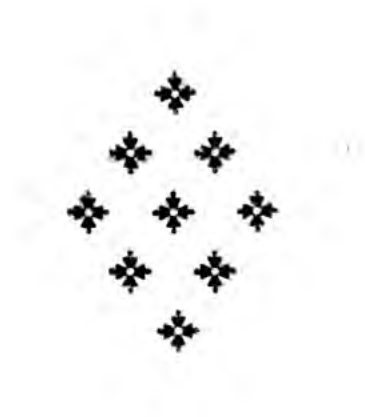


A

COMMUNICANT

Instructed.







To the Rt. Hon. the Lady *Frances*,
Daughter to the most Honourable
the Countess of Derby, and
Wife to the Honourable
Sir *John Eger-*
ton, K. B.

MADAM,

ALBERT, *the houses of the poor are not at any time, as of the rich, alike adorned with gorgeous furniture: yet the gardens of the poor, as well as the rich, are in the Spring time alike covered with flowers' furniture.*

The great Flower of the Sun, it is not indeed found but among the rich: but the Marigold Heliotropium, which openeth and setteth with the Sun, and which is as profitable as the other is beautiful, this is, amongst other sweet and wholesome herbs, ordinary in the poorest Orchard.

These kind of herbs sometimes they use for meat and medicine; and often, wanting things to present their betters with, of these they do offer a poesy of flowers: As they have received, so they give.

That spiritual Garden, which is committed to my keeping, hath not at this time any rare flowers in it, but such as being planted some few years past, do now shew themselves in a more orient colour and in greater abundance. Out of them this Spring time, I have gathered three several nosegays, and two of them are presented to two most honourable Counsellors; this Third I am bold to present to your Honour.

I hope there is no such Antipathy betwixt flowers and you, as there was betwixt a worthy Lady and a Rose: especially such flowers as these; since Religion, which giveth colour and smell to every flower in this poesy, is the fairest flower in your own Garden.

You have, I confess, great Honour

upon earth, being descended of a Royal family, allied to the greatest Peers of the Land, espoused to an Honourable Knight, blessed with hopeful children, and graced, as I hear, with rare gifts of nature : but, that Christ's Religion is so precious unto you, your greatest honour is reserved in Heaven.

If it please you to entertain this poor present, which before now I was afraid to offer to any ; I doubt not but as you shall receive comfort by it, so it shall receive such favour by you, that this spiritual nosegay, coming from you into the hands of others, will not be used as other flowers are, this morning in the bosom, the next to the besom ; But it will be often in the hand, frequent in the sight, and comfortable to the scent of each savoury soul.

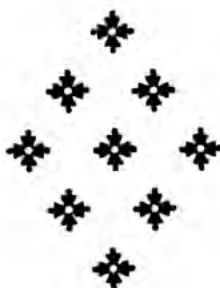
The God of Heaven, who hath planted you as one of his fairest flowers in his Garden, the Church Militant, so water you with the dew of Heaven, and heavenly graces, that after you have long

flourished here, you hereafter may, with your honourable two Sisters, Elizabeth, the virtuous Countess of Huntingdon, and Anne, that Worthy Lady Chandos, be transplanted into that Garden of Eden, the Church Triumphant, and for ever flourish in the Courts of your God.

At the service of your Honour,

ROBERT HILL.

London, St. Martin's in the Fields,
June the 16th, Anno 1613.





Discourse of our
COMMUNION WITH CHRIST.

THOUGH the *Word* of life, in itself causeth *Peace*, yet by the malice of *Satan* it occasioneth *War*: and though the *Sacrament* of life shew our *Communion* with Christ, yet by the corruption of *man*, it is made an instrument of *combustion*. The *Ubiquitarian Lutheran* is zealous on the one side for his *Consubstantiation*, and with the Bread and Wine, he will chop up his *Saviour*: The *Artolatrian Romanist* is as zealous on the other, for his *Transubstantiation*, and after the repetition of five Latin words will devour his *Creator*. And if varieties of opinion concerning the Lord's Supper, should but here be repeated; as a *great Ship* would not hold the Reliquian pieces, which the Papists have of *Christ's cross*; so a *large Volume* would but hold the opinions which are about *Christ's Sacrament*. Is it the fault of this *blessed Banquet*, that so many are distracted about feeding upon it? No, it is not.

It is reported, that one in a lightsome house being *stricken blind*, complained exceedingly of the darkness of the cham-

ber, whereas the fault was in the want of his sight. When the *eye* is dim, it must not complain of the *Sun* if it see not: when the *stomach* is corrupt, it must not complain of the *meat*, if it digest not: and when the *fantastical* wit of man is wedded to *reason*, no marvel, if it perceive not the *things* of God. The *preaching* of Christ's Cross was a *scandal* to the *Jews*: their own corrupt heart caused it to be offensive: The *Administration* of Christ's *Sacrament* is a stumbling block to the *curious*: their own carnal conceit makes them to fall. If we could in our judgments subscribe unto the *written Word* of God, and of *spiritual* things conceit after a *spiritual* manner, our *Caperna-itical* Adversaries would not look here for a *Breaden God*, and our *carnal* Gospellers would look for more here than common Bread. It is, even to the *wicked*, the *Bread* of the Lord, and to the *godly*, that *Bread* which is the Lord.

By coming to the *Lord's Table* (if we come as we should), we reap much good: for here we may behold the *love* of *Christ* to us, who, as a loving friend, by this *rememberancer*, desires ever to live in our minds and memories: and the *providence* of *Christ* for his beloved friends, that his *benefits* bestowed might truly profit, and being kept in memory might enjoy their

end, ever to shew forth his death till he come. Yea, by thus coming, we testify our *spiritual* nourishment by his body and blood; we seal to ourselves the *pardon* of our sins: Christ covenants with us to receive us graciously; we condition with him to obey him principally, and if we desire either to testify our desire of the *first* resurrection out of the *grave* of sin; or our hope of the *second* out of the *grave* of death; we shall do both these, so often as we come to the *holy Communion*. In a word, it is a *testimony* of our *profession*; and *consent* to God's Religions; a *token* of our *separation* from all the tents of Satan; an *obligation* of our constancy in the *profession* of the Gospel; a *sinew* and *conservation* of public meetings; a *caveat* to take heed of *relapse* into sin; a *comforter* in the midst of any Temptation; and a *seal* of that *communion* which is betwixt *Christ* and *Christians*.

The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ? 1 Cor. 10. 16. As the preaching of the Gospel is God's *powerful* instrument to *sign* our salvation; so the *Sacrament* of the Lord's Supper is an *effectual* instrument to *seal* this conjunction. Now that we may more frequently *communicate*

with *Christians*, I am bold to intreat of our *communion* with *Christ*.

In the first *Adam's* innocency, there was an *act of association* betwixt God and man, but with *condition* of man's loyalty to God. The *condition is broken*, man is *exiled* from God's *presence*, and becomes an *enemy* both to God and man. God's *Justice* cannot admit sinful man into *favour*; man's *infidelity* hinders him from suing to God for *favour*. *Christ* our Saviour, the *divine* Son of God, and *human* Son of man, satisfieth God's *Justice*, acquaints man with God's *mercy*; and in the fulness of time, *this seed of the woman breaks the Serpent's head*.

But unless man have communion with *Christ*, his all-sufficient satisfaction will do him no good. What then may this *communion* be? It is a *spiritual society of mutual love betwixt Christ and his Church*. A *society*, like unto that of *Adam* and *Eve*, when they twain became *one* flesh: *spiritual*, like unto that of the *soul* and the *body*, where they by the *spirits* become *one* man: of mutual love, like a pair of Turtle Doves, who never know any other but one mate: of *Christ and his Church*, like that of the *head* and the *members*, when they by certain *junctions*, become *one* body.

Christ communicated with our nature

in his *incarnation*, when he took unto him the *seed of Abraham*: hence comes that *Union* which we call *Hypostatical*; and he is become *Flesh of our Flesh*. We communicate with the person of *Christ*, when we are *incorporated* into him: Hence comes that *Union* which we call *Mystical*, and we now become *Flesh of his Flesh*.

If we consider the *things* united together, this union is *Substantial* and *Essential*: if the *bond* by which they are united, it is *spiritual* and *secret*. And as we have feeling of Christ dwelling in our hearts, so the more shall we have feeling of this blessed society; by which we have an *union, fellowship, and participation* with whole Christ and his merits, and *meet altogether in the unity of faith, and knowledge of the Son of God, unto a perfect man, and unto the measure of the age of the fulness of Christ*, Ephes. 4. 13; 5. 30. But as in our *separation* from God by the spirit of Satan, our *minds, heart, and wills* were first severed, and then followed the *whole man*; so the first thing in this *conjunction*, which must be joined with God by his Spirit, is the *understanding* by *knowledge*, the *heart* by *affiance*, the *will* by *obedience*, after which will follow all the *new man*.

By the *humanity* of Christ we are con-

joined to *him* ; and by his *Spirit* he is joined to *us*. Not, either by an *actual* falling of Christ's flesh into *ours*, or a *natural* contiguity or connection of our *persons*, or *essential* commixion of his body with *ours* ; but by a copulation and connection altogether *spiritual*, felt by *grace* in this life, and seen by *glory* in the life to come, when Christ and his Church, before God's Judgment seat, shall appear as *one Christ*.

But Christ is in *Heaven*, and we upon *Earth*. Send thy *faith* into *Heaven*, and *He* in Heaven is joined to thee here upon *earth*. Thy *sight* in a moment can visibly touch the *stars* of Heaven, much more may thy faith touch that *Morning star*, and *Sun of righteousness* which is in Heaven. Say that the *wife* be in *England*, the *husband* in *India* ; the *head* above, the *feet* below ; the *branches* on the top, the *root* in the ground ; the *spring* in one place, the *rivers* in another ; the *foundation* on the earth, the *building* in the air, is there notwithstanding an *union* betwixt them ? Surely there is. *Christ* is our *husband*, the *Church* is his *spouse* ; *Christ* is our *head*, each *Christian* is a *member* ; *Christ* is the *root*, the righteous are *members* ; *Christ* is the *fountain*, the *Religious* are *rivers* ; *Christ* is the *foundation*, *believers*

are God's *building*. Be he never so *high*, even in the highest *heavens*, we *upon earth* are so joined unto him, that by *virtue* of this union, our *souls* do receive the life of *grace* in this world, and our *bodies* shall receive the life of *glory* in the world to come. Here, this conjunction appears in the *unity of Spirit*; for in it there is neither a *commixion* of *persons*, nor an union of *substances*, but a *confederation* of our *affections*, and *concatenation* of our *wills*; there it shall appear in the *consociation* of our *persons*. For we shall *enjoy* there a most *holy* and *comfortable* conversation with Christ, *see* him as He is, *confer* with Him face to face; and as in this Sacrament (as by a *marriage-ring*) we are *espoused* to Him here; so there we shall be solemnly *married* to him for ever.

And all this comes unto us, because the *word* was made *flesh*; not because *that Flesh* hath any such *virtue* in itself, (*It is the Spirit that quickeneth, the flesh profiteth nothing*) but in that it is, *Caro verbi, Flesh united to the word*, to that *word*, which is the *fountain* of life *quicken*ing all things, and causing the *death* of that flesh to obtain for us eternal life. *The flesh is not quickening in itself, but in the word, Hypostatically united unto it, saith Cyrill.*

This *word* by *personal* union *quickeneth* Christ's humanity, and giveth it, for our salvation, *merit* and *efficacy*; and by *mystical* union *quickeneth* Christian consciences, and joineth them in love and life unto God; so that now there is a mutual *giving* and *receiving* betwixt *Christ* and his *Church*.

From *Christ* we *receive*, first *himself*, with the *Father* and their *Spirit*, to become *our* portion. Secondly, *Adoption*, to be *actually* made the children of God. Thirdly, a *title* and *right* to *Christ's* *righteousness* in his sufferings, and withall to his *fulfilling* of the whole Law. Lastly, a *right* to the *Kingdom* of Heaven, which now is made the *inheritance* of the *Saints*.

And what doth he now receive from us? surely *dross* for *gold*, *evil* for *good*, *shame* for *glory*, *sorrow* for *solace*, and a *curse* for this *blessing*. For he receives from us, first, our *sins*, with the *punishment* thereof, made his by *imputation* and *suretyship*. Secondly, our afflictions, which he accounts his *own*, so long as we suffer for righteousness' sake. And this is our communion which we have with Christ.

But because we are all *members* of one *body*, and are all *baptised* into one *Spirit*, and after do *eat* of one *bread*, there is also a *communion* with all Christians, *one* with *another*. Art thou a *living* Saint

upon earth? Thou art in regard of *mind*, of one judgment in the grounds of piety; *affection*, of one *heart*, alike affected to *God, Christ Jesus*, and every good *Christian*, though thou wast never acquainted with them. And in regard of the *gifts* of the *Spirit*, like a good candle, thou wilt *spend* them all to the good of others; and be ready to *serve* thy brother in love; and both by *example, admonition, exhortation, consolation*, and *prayer*, to convey all graces in thee to another; yea, not to be wanting to him in *communicating* thy *goods*. And for our *communion* with the *dead*, they in *Heaven* do pray *generally* for all us, and we on earth do desire our *dissolution*, to be with them.

But, that we may enjoy this *blessed* society, we must *walk* in the light. For, *If we say that we have fellowship with him, and yet walk in darkness, we lie: but if we walk in the light, as he is in the light, then have we fellowship one with another*, 1 John 1. 7, (that is, God with us, and we with God and godly people) *and the blood of Jesus Christ his Son purgeth us from all sin.*

Thus then *Christ* in *Heaven* by his *Spirit* is so united to us, and *we* on earth by our *faith* are so united to him, that without him we can do *nothing*, and with him we are able to do *all* things: *Of his*

fulness we receive grace for grace. And as by the power of the Sun in the second Heaven, all things are made fruitful here upon earth; so by the power of Christ in the third Heaven, all men become sanctified in the Church; yet not by the alone inward operation of his Spirit, without the outward use of the Word and Sacraments. By the word alone, when the Sacraments are not administered; and both by the Word and Sacraments, when they are joined together. Is the word preached? in it Christ speaketh by his Spirit to us. Are the Sacraments administered? by Baptism we are received into the communion of God's covenant, and by the Eucharist, we are more confirmed in the same. By the word, God enters by one gate into us, namely by the ear; by the Eucharist he knocks at all the gates of our soul, and seeks entrance by every sense. Are they both conjoined? our union becomes more effectual unto us. By the word without the Sacraments, Christ may come unto us; by the Sacraments without the word, he will not come to us. Add the Word unto the Element, and it becomes a Sacrament. This I write against such as think, that Christ doth after a far better sort communicate himself to us in the Sacrament than he doth in the Word, whereas the Sacraments have all

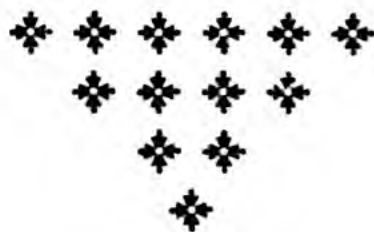
their efficacy from the *word*, even the *word* of *institution*, delivered by Christ, and understood of *Christians*. Yet note, that in the *Sacraments* Christ communicates himself more *particularly* to us than in the *Word*. The end of both is to join us to *him*, and *himself* to us: that we being thus *one* with him might *grow* up together with him, till that he at the last become *all* in all of us; he (by this *matrimonial* conjunction) to *love* us as his *spouse*, we to *reverence* him as our *husband*, and both he and we together to be *honoured* of God the Father, in the resurrection of the just, with complete glory.

Consider what I say, and the Lord give thee understanding in all things.

Thine in the Lord,

ROBERT HILL.

June 16, 1613.



*A Communicant prepared to
the Lord's Table.*

QUESTION.

M*Y good Auditor, after all these instructions concerning Prayer, are you not desirous to receive the Lord's Supper?*

Ans. Yea, Sir, I am desirous with all mine heart, if you shall think me fit for so holy a *Banquet*.

Quest. *But since you call it a Banquet, tell me how many sorts of Banquets are mentioned in God's word?*

Ans. Six.

1. The Kingdom of Heaven. *Mat.* 22. 3.
2. A *Banquet* for the fowls of the air.
3. A *Banquet* of feasting. *Gen.* 21. 8;
John 2. 9.
4. A *Banquet* of the Word. *Prov.* 9. 2.
5. The *Banquet* of a good conscience.
Prov. 15. 15.

6. The *Banquet* of the Lord's Supper; and to this I am bound to come as a guest.

Quest. *Is it then a matter of necessity to come to the Lord's Table?*

Ans. Yea, surely, it is most necessary; whether I regard the commandment of God, the necessity of eating the Paschal Lamb, the custom of ancient Christians,

the communion of the Saints, or the further confirmation of my faith in Christ.

Quest. *How many properties are there belonging to a fit guest?*

Ans. Two: one inward, another outward.

Quest. *Which are the inward properties?*

Ans. 1. He must be bidden. *Luke* 14. 8.

2. He must be humble. *Luke* 14. 9.

3. He must have knowledge of the person to whose Table he comes. *Prov.* 23. 1.

4. He must bring an appetite to eat. *Prov.* 9. 4.

5. He must put on Christ's wedding garment. *Rom.* 13. 14.

6. He must use banquet-like talk within himself concerning the use of these mysteries.

7. He must be sober in using them.

8. Cheerful in using them.

9. Loving to his fellow guests.

10. Thankful to the master of the feast.

Quest. *What is the outward property?*

Ans. A reverent hearing of the Word, and the like receiving of the Sacrament at that time.

Quest. *What must you do to be a fit guest?*

Ans. *Samuel* bids me to sanctify myself, *David* bids me to wash mine hands in innocency, and *Paul* bids me to ex-

amine myself, and so to eat of that Bread, and after to drink of that Cup.

Quest. *By what rules must you make this trial?*

Ans. 1. By the Spirit, whether I have it or not. 1 *John* 3. 24.

2. By the Word, whether or no I have obeyed it. *Ps.* 119. 59.

Quest. *How do you prove this examination to be needful?*

Ans. 1. If the Jews durst not eat the Paschal Lamb without it, I must not eat of the Lamb's Supper without it. 2 *Chron.* 35. 6.

2. I must neither pray, nor hear God's Word, before I see in what state I am, *Luke* 8. 18, and, if I want this, I may as well be *Judas* as *John* at the Lord's Passover.

3. I come in the best sort I can to the feast, or presence of any great man in this world.

4. He that came without his wedding garment was examined how he came thither. *Mat.* 22. 12.

5. If I eat and drink unworthily, I eat and drink mine own damnation. 1 *Cor.* 11. 29.

6. *David* must not eat the Shew-bread, nor the *Levites* bear the Ark, nor *Moses* stand before God, nor so much as a Snuffer be in God's house, without sanctification.

7. If Christ's dead body must be wrapped in a clean linen cloth, and laid in a new Sepulchre, how must we be prepared to receive the same body crucified, and blood poured out for us? And if they hasted so to the Pool of *Bethesda*, or the waters of *Siloam*, or *Samaria*, why should not we do the like to this Bread and Liquor of life?

8. Will we not put our common meat and drink into unclean vessels, and dare we put Christ's meat and drink into un-sanctified souls?

9. Else we pollute the very body and blood of Christ. *Hag.* 2. 13, 14.

10. By this holy Preparation I shall reap great profit, Christ's body shall be meat unto me, and his blood drink unto me: for, if the touching of Christ's garment profited one woman, the feeding on his body must more profit us.

Quest. *What comfort shall you reap by this careful examination?*

Ans. Much every way: for by it I am,

1. Assured of my communication with Christ.

2. That I desire this pledge of that communion.

3. That I reverence his holy Institution.

4. That I am no Swine, to whom these Pearls should be denied.

5. That I am a true member of Christ's Church.

6. That I need not fear to go out with Christ to Mount *Calvary*, because I have prepared myself to feast with him in his Parlour at *Jerusalem*.

7. Then Christ will say unto me, as he did to his Spouse in the Book of Canticles, *Eat, O my friend, and make thee merry, my Beloved.*

8. As I address myself to feast with him, so will Christ come and sup with me. And as the Jewels given by *Abraham's* servant to *Rebecca*, were received as comfortable pledges of *Isaac's* love to her; so these Jewels offered me by God's servant are as pledges of Christ's love to be received cheerfully by me: yea, and when I find myself worst in mine own eyes, then (as you taught me) I am best in the eyes of God.

Quest. *What things are required of him that will come a fit guest to the Lord's Table.*

Ans. Three things.

The first, what I must do before I come.

2. What I must do when I am come.

3. What I must do after I have been partaker of that holy Supper.

Quest. *What things are required of you before you come?*

Ans. Two things.

First, I am bound to examine myself.

1 *Cor.* 11. 28.

2. I am bound to premeditate of divers things.

Quest. *What is examination?*

Ans. It is a trial of myself, how I stand in the grace of God. 2 *Cor.* 13. 5.

Quest. *What learn you out of this, that a man must examine himself before he come to this Table?*

Ans. First, that children are not capable of this Banquet, 1 *Cor.* 11. 28, though the ancient Church administered it to them.

2. That ignorant persons must not approach to this Table. 1 *Cor.* 11. 24.

3. That mad people are not to be admitted to this feast.

4. That such as intend to live in their sins, must not dare to approach unto this Communion. 1 *Cor.* 11. 27.

5. That such as do not try themselves cannot come.

6. That such as do try themselves must come after trial, and may come with much comfort.

Quest. *Do you think that a man may not come to the Lord's Table, unless some good time before, he examine himself?*

Ans. There is a *Primary*, and after it a *Customary*, receiving of the Lord's Supper: when I first receive it, it is most fit that I be prepared by my Parents, Tutors, or Governors; that I be examined by my

Minister, and advised of myself, how I come to this holy Banquet. But after that time, unless it be after some special offence, I think this strict course is not of necessity.

Quest. Why think you this course most necessary, at your first communicating?

Ans. 1. Because it is a kind of confirmation of my Baptism.

2. A second receiving of me into the Church.

3. My first admission of me, to the King of King's Table.

4. A solemnization of my spiritual marriage with Christ.

5. I am but a novice, and then must especially think what I do.

6. I may, by so doing, cause others to come reverently to this holy Table.

7. If I be once fitted and prepared by my Minister, he shall not need a second trial of my knowledge and faith.

8. Lastly, I shall stop the mouths of mine adversaries, who say, young folks care not how they come to this feast.

Quest. When then is a man fit to receive?

Ans. 1. When he is fit to pray.

2. When he is fit to hear.

3. When he is resolved to forgive.

4. When he means to be a new man: for all which duties, I think we should be

fitted at all times, especially when we come to this Sacrament.

Quest. *Wherein stands that examination aforesaid?*

Ans. In five things.

1. I must examine what knowledge I have. *Prov.* 19. 2.

2. What faith I have. *Acts* 8. 37.

3. What repentance I have. *Exod.* 12. 8.

4. What obedience I have. *Ps.* 26. 6.

5. What love I bear to my brethen. *Mat.* 5. 23. 24.

Quest. *Why must you examine what knowledge you have?*

Ans. Because, 1. By knowledge I bear the Image of God. *Col.* 3. 10.

2. Without knowledge the mind is not good: Nay, *Ignorance is hell*, saith *Mark* the Hermit.

3. He that is ignorant is worse than the Devil; the one knoweth much, the other nothing at all.

4. Without knowledge we cannot practise.

5. In this knowledge is eternal life. *John* 3. 36.

6. He that is ignorant is *Solomon's* fool: A fool? Nay, a beast amongst men.

7. Ignorance is a forerunner of destruction.

8. Knowledge is the eye of the soul.

9. The Prophets pray and preach against ignorant persons. *Jer.* 10.

10. Knowledge is the Mother of Faith, Repentance, and all Graces; yea, the want of it maketh men most deceived in the Doctrine of the Sacrament.

Quest. *Wherefore then are the people ignorant?*

Ans. The reason is: 1. Their idleness. *Prov.* 2. 3, 4.

2. Their malice. *Job* 21. 14.

3. Their wilful blindness. *2 Pet.* 3. 5.

4. Their pride. *Ps.* 25. 9.

5. Their worldliness.

6. Their blindness by Satan. *2 Cor.* 4. 3.

7. Natural corruption. *2 Cor.* 2. 14.

8. Which is the main of all, want of the catechizing of the young, want of meditation in the old, and of conference of that which is preached in all.

Quest. *Wherein stands the examination of your knowledge?*

Ans. In two things.

1. What general knowledge I have.

2. What knowledge I have in particular.

Quest. *Wherein consisteth general knowledge?*

Ans. In three things; whereof the first is:

1. What knowledge I have of God.

2. What knowledge I have of myself.

3. What knowledge I have of the covenant of grace.

Quest. *What knowledge must you have of God?*

Ans. I must know him to be such an one as he hath revealed himself in his word: to wit, one invisible and indivisible Essence, and three truly distinct Persons, namely, the Father begetting, the Son begotten, and the Holy Ghost proceeding from the Father and the Son.

Quest. *Must you know nothing else of God?*

Ans. Yes, I must know that he is Creator and Governor of all things, a most wise understander and knower of all thoughts; most holy, just, and merciful to his creatures; that he is eternal, without either beginning or end, and that he is present in all places.

Quest. *How may you know whether you have this saving knowledge of God?*

Ans. By my love to him, longing after him, desire to be with him, and zeal to perform obedience unto him.

Quest. *What must you know concerning yourself?*

Ans. That by nature I am stained wholly with original sin; so that my mind is full of blindness, will, of frowardness, affections, of perverseness, my conscience of guiltiness; so that thereby I am subject

to the curse of God in life, in death, and after death.

Quest. What things are you subject to in life?

Ans. By reason of this sin in my soul I am a subject to madness, in my body to diseases, in my goods to loss, and in my name to reproach.

Quest. What are you subject to in death?

Ans. To the separation of the soul from the body; and in that separation, to be either comfortless or senseless.

Quest. What are you subject to after death?

Ans. To be tormented for ever with the Devil and his angels, and to be cast away from the presence of God.

Quest. What must you know concerning the covenant of grace?

Ans. That Christ Jesus hath delivered me from this misery: who being very God, became man, to die for my sins, and rose again for my justification.

Quest. What particular knowledge is required of you?

Ans. I must know the nature and use of this Sacrament. 1 Cor. 11. 18.

Quest. What then is the Lord's Supper?

Ans. It is a Sacrament, wherein by the use of bread and wine, those that

are engrafted into Christ are nourished to life.

Quest. *What learn you out of this definition?*

Ans. 1. That he cannot eat the Lord's body, who is not of the Lord's body.

2. That a man must come with all cheerfulness to this Banquet, and not to fear it as a man would do poison.

Quest. *When and where was this Sacrament first celebrated?*

Ans. The place was in an *upper Parlour*, to teach me that I should mount up in mine affections to God, and not tarry here below upon earth; the time was, immediately before Christ's departing out of this world, to admonish me, that every day of my communicating should be a new departing of my heart out of this world to mine heavenly Father: for this love-feast begun here upon earth shall not be finished till I come to Heaven.

Quest. *Tell me now what is the outward matter of this Sacrament?*

Ans. Bread and Wine, by which are signified Christ's body crucified, and his blood poured out.

Quest. *How prove you this?*

Ans. Christ saith, *Take, eat, this is my body*: that is, as *Tertullian* expoundeth it, *figura corporis*, the figure of my body.

2. *Irenæus* saith, *The Eucharist consisteth of two things, the one terrestrial, the other celestial.*

3. *Augustin* saith, *A Sacrament is a visible sign of an invisible grace :* and he doubted not to say, *This is my body, when he gave the sign of his body.*

4. *Macarius* calleth the bread and wine, *antitypa*, exemplary types of Christ's body and blood : yet must we know, that to the true receiver, Christ is now given, as well as these creatures.

5. *Bernard* saith, *It is called Bread, per significationem, non proprietatem, by signification, not by property.*

Quest. *Is not bread and wine turned into the body and blood of Christ ?*

Ans. No, for these reasons :

1. Christ instituted this Supper before he was crucified.

2. Then he must have given his dead body, with his living hands.

3. The bread after consecration is distributed into parts ; but the whole body of Christ is received of every several communicant.

4. The bread is the Communion of Christ's body, and therefore not the very body.

5. This were to make the body of Christ of Baker's bread.

6. The bread and wine will corrupt being kept after consecration.

7. We see and taste only bread and wine.

8. Else the wicked should eat Christ's body, and so must have eternal life. *John* 6. 54.

9. This taketh away the nature of a Sacrament, wherein there must be a sign, and the thing signified.

10. It destroys the nature of Christ's body, making it alive and dead, in heaven and upon earth, glorified and vilified, and in many places at one time.

11. It is a kind of enchantment, to give power to the mumbling of five Latin words to change the substance of bread and wine.

12. The Apostle calleth it bread and wine before and after consecration. *1 Cor.* 10. 16; *2 Cor.* 11. 26, 27.

13. The Kingdom of God is not corporal meat and drink. *Rom.* 14. 17.

Note this.] 14. *Victor* the Third, Bishop of *Rome*, was poisoned by his Subdeacon, when he took the cup; and *Henry* the Seventh, Emperor of *Luxemburg*, was also poisoned in receiving the bread at the hands of a *Jacobin* Friar.

15. Christ's body and blood enter not into the stomach, but into the heart.

16. There cometh no good to us by the corporal, but by the spiritual presence of Christ. *John* 6. 54.

17. It derogateth from the dignity of

the Sacrament of Baptism, in which there is no such metamorphosis.

18. Then men need not to seek for Christ in Heaven. *Col. 3. 2.*

19. It taketh away the remembrance of Christ's death.

20. To say it is done, because Christ can do it, is no good argument; for we must not reason from his omnipotency to avert any Article of faith: but we believe that the body of Christ is in Heaven, not on Earth; and in a word it would seem to me a matter of impiety, to devour, or digest, Christ's blessed body.

Quest. *Draw me but one other reason into a Syllogism, which you think is unanswerable.*

Ans. I will, and that shall be such an one as I learned out of the Book of *Martyrs*, from that blessed Martyr, Mr. *Frith*, and it is this: They who eat Christ in the Lord's Supper, as the Fathers before his Incarnation did eat him in Manna and the Paschal Lamb, they cannot eat Christ corporally (for at that time Christ was not born).

But the faithful eat Christ in the Lord's Supper, as the Fathers before his Incarnation did eat him in Manna, and the Paschal Lamb. *1 Cor. 10. 3, 4.*

Therefore the faithful in the Lord's Supper cannot eat Christ corporally.

Quest. *But yet may not this be done by a miracle?*

Ans. Priests have no promise to work miracles now-a-days: and that it can be no miracle it may appear by these unanswerable reasons.

1. Every miracle is sensible: as when *Moses' Rod* was turned into a Serpent, *Exod. 7. 10*; and Christ turned water into wine. *John 2. 10.*

But this miracle is not sensible: for I see bread, and taste bread; I see wine, and taste wine, even after consecration; therefore it is no miracle.

2. That which is ordinary is no miracle: but this of the Priest's is ordinary, therefore no miracle.

Quest. *Why then is bread called the Lord's body, and wine his blood?*

Ans. 1. That all the faithful may acknowledge the dignity of this Sacrament.

2. That we may remain not in the outward bread and wine, but be intent upon the thing signified.

3. That we may come with greater devotion to that Sacrament.

4. That we may be assured, that as outwardly we are partakers of bread and wine; so inwardly we are partakers of Christ and his benefits.

Quest. *What rules then must I observe, that I may, in the receiving of the*

Bread and Wine, rightly discern the Lord's body?

Ans. I will give you three :

1. Take every thing in its own nature and kind, do not with our adversaries take the sign for the thing signified, nor the earthly thing for the heavenly.

2. Use every one of them in the manner appointed by Christ, and with such reverence as is due unto them : do not as carnal professors do, who put no difference betwixt this and common bread and wine ; for no bread and wine in the world is in use like this.

3. Use them to their right ends, as First, for a commemoration of Christ's death : Secondly, for thy further communion with Christ : do not either as some adversaries do, by a conceited *concomitancy*, take away the memory of Christ's passion ; nor, as negligent Communicants, forget the comfort of their renewed Communion with their blessed Saviour ; for herein standeth our greatest comfort by communicating.

Quest. *May you not receive the Bread without the Wine?*

Ans. No, for these reasons :

1. This were to cross Christ's institution.

2. It doth disprivilege Christ's people.

3. It maketh Christ's feast a dry feast.

4. It taketh away the remembrance of Christ's blood shed.

5. The wine signifieth, not Christ's blood in his veins, but that blood which was poured out.

Quest. *Why did Christ institute this Sacrament in bread, not in flesh?*

Ans. 1. Because bread is more fit to nourish than flesh.

2. As bread is made nourishment by fire; so Christ by the cross.

3. As bread is corporal food; so Christ is spiritual food.

4. As bread taketh away corporal hunger; so Christ spiritual.

5. As bread is given to the hungry, not to full bellies; so is Christ.

6. As bread distributed to many is a token of love; so is Christ's body given for many.

Quest. *And why used he wine especially?*

Ans. Because, 1. As wine is the most sweet liquor; so is Christ's blood.

2. As wine quencheth corporal thirst; so Christ's blood doth spiritual thirst.

3. As wine cheereth; so doth Christ's blood.

4. As wine heateth; so doth Christ's blood.

5. As wine is pressed out of the grape; so was Christ's blood out of his side.

6. As wine maketh man secure, bold, eloquent, and of good colour; so doth Christ's blood.

Quest. *What is the form of this Sacrament?*

Ans. The conjunction of the things signified, with the sign; the action of God, with the action of the Minister; and the action of faith, with the action of the receiver.

Quest. *What doth the action of the Minister signify?*

Ans. His taking bread and wine into his hands doth signify God's sealing of Christ, to bear the office of a Mediator. His blessing of the bread, the sending of Christ to be a Mediator. His breaking of bread, and pouring out of wine, the execrable passion of Christ, and effusion of his blood. The giving of bread and wine to the receiver, the offering of Christ to all, even hypocrites; but the giving him only to true Christians.

Quest. *What doth the action of the receiver signify?*

Ans. His taking of bread and wine into his hand doth signify his apprehension of Jesus Christ by faith; his eating of bread, and drinking of wine, for the nourishment of his body, his applying of Christ unto himself, that his true communion with him may be more increased.

Quest. *What is the end of this Sacrament?*

- Ans. 1. The assurance of God's favour.
2. The increasing of my faith.
3. Fellowship with Christ.
4. Communion with the Saints.

Quest. *You said in the second place, that you must examine your faith. Tell me therefore what faith is?*

Ans. It is a miraculous work of God, wrought in the heart of a regenerate man, by the preaching of the Gospel; whereby he doth apprehend and apply to himself particularly Christ Jesus with all his benefits, to the pardon and forgiveness of all his sins.

Quest. *Why must you examine whether you have faith?*

Ans. Because, 1. Without faith I cannot please God. *Heb. 11. 6.*

2. By it I must live both in my particular and general calling. *Hab. 2. 4.*

3. By it I am justified before God. *Rom. 5. 1.*

4. By it I put on Christ. *Gal. 3. 27.*

5. By it I feed on Christ. *John 6. 35.*

6. By it alone I obey God's Word. *Rom. 14. 23.*

7. By it I am the child of God. *Gal. 3. 2.*

8. By it Christ dwelleth in mine heart. *Eph. 3. 17.*

9. By it I procure God's blessings upon myself and others. *Mat. 15. 28.*

10. By it I receive Christ in this Sacrament.

Quest. *How may a man know whether he have this faith?*

Ans. By these signs :

1. If we can from our hearts renounce our false supposed goodness, and can wholly rely upon Christ in the matter of our salvation ; this nature cannot do.

2. If we have peace of conscience arising from the apprehension of God's love in Christ, and our reconciliation with him.

Quest. *Which are the wants of faith?*

Ans. 1. Doubting and distrust of God's mercy.

2. Presumption and vain confidence in ourselves.

Quest. *To come to the third part of our examination, tell me what repentance is?*

Ans. It is a work of grace, arising of a godly sorrow, whereby a man turneth from all his sins to God, and bringeth forth fruit worthy amendment of life.

Quest. *Why must you examine whether you have this repentance?*

Ans. Because, 1. Man's heart is deceitful and subtle. *Jer. 17. 9.*

2. Without it I cannot believe. *Mark 1. 15.*

3. Impenitency is a forerunner of judgment. *Rom. 2. 5.*

4. By repentance I am assured of my salvation. *Acts 2. 38.*

5. Till then I can have no comfort.
Ps. 51. 12, 13; 32. 6.

6. If I want it, I can neither pray, nor hear, nor reprehend sin in others, nor yet be a fit guest for the Lord's Table.

Quest. *Give me some reasons to move to repentance?*

Ans. I will; we are moved to repent:

1. By God's mercies. *Rom.* 2. 4.

2. By his patience. *2 Pet.* 3. 15.

3. By his judgments. *Isa.* 26. 9.

4. By the word preached in the Law and Gospel. *Jonah* 2; *Mat.* 3.

5. By the Sacraments. *Mark* 1. 4.

6. By sin past. *1 Pet.* 4. 2.

7. By the shortness and uncertainty of this life. *Ps.* 90. 12.

8. By the certainty of death.

9. By the paucity of such as shall be saved. *Luke* 13. 25.

10. By thinking of the day of Judgment. *Acts* 17. 31.

11. For fear we go to hell.

12. That we may be partakers of Heaven.

13. That else we are not assured of our Election.

14. Without it we cannot die comfortably.

15. It is difficult to perform on our death-beds.

16. If we repent not our score will increase.

17. Without it God will not hear us.

18. We else run into hardness of heart.

19. If we do not so, we bring God's plagues upon others.

20. By repentance we honour God, and assure our consciences that God hath forgiven us; for *Sin discovered by trial, and cast out by repentance, will never condemn us.*

Quest. *And why then do not men repent?*

Ans. Because, 1. They have gotten a custom of sinning.

2. They escape unpunished here.

3. They ever think on mercy.

4. They fear not judgment.

5. They believe not God's Word.

6. They see that most do so.

7. They observe the life of bad Ministers.

8. They look upon great men that are bad.

9. They see not the vileness of sin.

10. They meditate not how God hath plagued the impenitent.

Quest. *How shall you know whether you have this repentance or not?*

Ans. By these marks :

1. If I have a godly sorrow, whereby I am displeased with myself, because by sin I have displeased God.

2. If there be in me a changing of the

mind, and a purpose to forsake sin, and ever after to please God.

3. If I do daily more and more break off my sins, and abstain from inward practice, keeping under my corruptions and ungodly thoughts.

4. If I can mourn for the present corruption of my nature.

5. If I have been grieved, and craved pardon for my late sins, even since I was last partaker of the Lord's Table.

Quest. You said that obedience was the fourth part of our examination: can you tell me what obedience is?

Ans. It is a free, hearty, universal, Evangelical, personal, and perpetual keeping of God's Commandments.

Quest. What reasons can you give why you must examine your obedience?

Ans. Amongst many I give these:

1. Disobedience is as the sin of witchcraft. 1 *Sam.* 15. 23.

2. Obedience is better than sacrifice. 1 *Sam.* 15. 22.

3. It is a fruit of faith. *Rom.* 8. 1.

4. By this examination I shall be moved to repent. *Jer.* 31. 19.

5. If I have done any thing that is good, I shall have cause to give God due thanks.

6. Without it I cannot appear before God.

Quest. How many properties are there of this obedience?

Ans. Five : 1. It must be free, without constraint. *Ps.* 110. 3.

2. Sincere without hypocrisy. *2 Tim.* 1. 5.

3. Universal, not to some, but to all the Commandments. *Ps.* 119. 6; *James* 2. 10.

4. Perpetual, till the hour of our death. *Mat.* 24. 13.

5. Personal, in regard of our personal calling. *1 Pet.* 5. 1.

Quest. Which is the last part of examination?

Ans. Our reconciling ourselves unto our brethren, if we have made them any offence. *Mat.* 5. 24.

Quest. Can you shew me any reasons of this examination?

Ans. Yea, surely: For, 1. If I love not my brother, God loves not me. *1 John* 3. 14.

2. If I forgive not my brother, God forgiveth not me. *Mat.* 6. 15.

3. If I want love, I am none of Christ's Disciples. *John* 13. 35.

4. Without it I shall never do good to my brother. *1 Cor.* 13. 2.

Quest. By what signs may you know whether you are so reconciled, that you love your brother?

Ans. By these :

1. If I be not overcome with evil. *Rom.* 12. 21.

2. If I overcome evil with goodness.

Rom. 12. 21.

3. If I can pray for him. *Acts.* 7. 60.

4. If I can yield to him. *Gen.* 13. 11.

5. If I can conceal my wrongs and his infirmities. *Prov.* 11. 12, 13.

6. If I can converse friendly with him.

7. If I can depart sometime from my right. *Gen.* 13. 9.

8. If when I may, I avenge not myself.

Quest. *When are we fit to receive the Sacrament, in regard of reconciliation?*

Ans. Even then when we are fit to say in the Lord's Prayer, *Forgive us our trespasses, as we forgive them that trespass against us.* And therefore many endanger their own consciences in refusing to receive, lest they should leave their sins, and be reconciled to men. Now the Lord grant that I may, after this sort, examine myself, that at all times (by putting off the old man, and putting on the new) I may be fit to come to God's Table.

Quest. *I hope you are well instructed in examination. Tell me what premeditation, the second part of preparation is?*

Ans. It is a consideration of those graces which we do receive by the death of Christ, signified in the Sacrament of the Lord's Supper.

Quest. *Which are those graces that we must consider of?*

Ans. 1. Our redemption from hell, our deliverance from death, damnation, and the curse of the Law.

2. The remission of our sins, whereby we receive freedom from sin, and acceptance to life. *Ps.* 103. 3, 4.

3. Which is a fruit of the former reconciliation with God, when we are made friends with him. *Col.* 1. 20.

4. Our communion and fellowship with Christ. 1 *Cor.* 10. 16.

5. Interest and title to eternal life by Christ, in whom we are sons. *John* 1. 12; *Rom.* 8. 14.

Quest. *What fruit ariseth out of these two, namely, examination and premeditation?*

Ans. A spiritual hunger after Christ and his benefits: for when a man hath examined his wants, and hath considered the riches of Christ, his heart longs after the same. *John* 7. 37.

Quest. *You have well said all that you have yet said: how must you be disposed in the action of receiving?*

Ans. I must seriously think of these five points.

1. When I see the Minister take bread and wine, I must consider the action of God, whereby he sent Christ to work my redemption.

2. When I see the bread broken, and

the wine poured out, I must consider: First, The bitter passion of Christ for me in so suffering. Secondly, God's infinite love to me, who sent Christ to redeem me his enemy. Thirdly, God's wrath towards me, for my sin, which nothing could satisfy but the death of Christ. Fourthly, I must detest those sins of mine, which caused Christ thus to suffer.

3. When the Minister distributeth bread and wine, I must consider, that as it is truly offered unto me by man, so Christ is truly offered unto me by God.

4. In receiving bread and wine, I must apprehend Christ by faith.

5. In eating that bread, and drinking that wine, I must apply Christ particularly to myself, and be persuaded, that as that bread and wine is made the nourishment of my body, so Christ's body and blood is made the nourishment of my soul. Yea, I must feel the power of Christ to mortify the corruption of my nature by his death, to quicken me in newness of life, by his resurrection, and to give me power to fight against my deadly adversaries, the world, the flesh, and the Devil.

Quest. When you are to receive these consecrated mysteries, may you receive them kneeling upon your knees?

Ans. You taught me that this gesture hath been much abused; yet at the com-

mandment of the Church, it may be used without impiety.

1. Because kneeling is a thing indifferent, as is the uncovering of the head at that time.

2. Because the Minister then prayeth to God as he giveth them.

3. Because Christ is more particularly then offered, than in the Word.

4. That we may stop our adversaries' mouths; who cry out against us, that we regard not this Sacrament.

5. Because then especially God requires our humiliation.

6. That the better we may lift up our hearts to God.

7. Because in matters of indifferency, we are bound to keep the peace of the Church.

8. Because we teach that this reverence is not done to the creatures, but to our Creator.

9. Because by this gesture we are moved to receive with greater reverence.

10. It is retained by the Church of *Bohemia*.

Quest. *But this ceremony savoureth of adoring a breadden god?*

Ans. To our adversaries it doth; to us it doth not, being taught the contrary: therefore if it be not taken away, it may be used; if it were, the fear of superstition

were taken away with it. But, in things which may be well used, let no man be contentious; we have no such custom, neither have the Churches of God. *Ambrose's* counsel to *Augustine*, and his Mother *Monica*, is good counsel: When I am at *Milan*, I fast not on Saturday, because there they fast not; and when I am at *Rome*, I fast on Saturday, because there they then fast. Thus must we do in things indifferent, that we may keep the unity of the Spirit in the bond of peace.

Quest. *Yet were it not fit to follow the example of Christ, who did administer it sitting at the Table?*

Ans. Mark what I say: and the Lord give you understanding in all things.

1. If we must precisely follow Christ's practice in this, then they who receive *standing* transgress in practice, as well as they who receive *kneeling*; which I think you will not say.

2. The custom of the Jews at that time was not to sit, but to lean one upon another; would you have this custom to be retained?

3. It is uncertain with what gesture and in what manner Christ did celebrate his last Supper, whether standing, as was the use of the Passover, or sitting, or leaning, as was the use at supper.

4. Mr. *Calvin*, a reverend man, leaves many rites indifferent in the administration of this Sacrament.

In a word, but think seriously, how this Church of ours doth detest all Popish adoration in this Sacrament, and you will not refuse to communicate with us, because you are enjoined to kneel. If you do not take heed of such singularity, it may be in you, as it hath been in others, a forerunner, either of schismatical separation, or supine contempt of this blessed banquet.

Quest. *What quantity of Bread and Wine must you receive?*

Ans. Not a crum of bread, or a drop of wine, nor too much of either, but so much of each as may give both nourishing and cheering to my body : I may not make a banquet of this Sacrament, nor turn drinking into drunkenness.

Quest. *But is it fit often to receive this Sacrament?*

Ans. It is : (but always with reverence and preparation.) For, so *often*, saith Christ and *Paul* ; the first Christians did it *day by day* ; and by it we renew our covenant, are tied to obedience, united to our brethren, comforted against death, and assured that Christ is all in all unto us.

Quest. *Who offend against this rule?*

Ans. 1. They who come not at all: these fail as much in not eating, as *Adam* did in eating of the forbidden fruit, he obeyed the Serpent, they will not obey Christ.

2. They who tie themselves to receive only at Easter, and no time else; they make a Jewish Passover of Christ's institution, and are more willing to follow *Moses* than Christ.

3. Such as pretend excuses, why they dare not come; and these also are like unto those guests, who being invited to the marriage of the King's Son, gave carnal reasons why they could not come.

Quest. *What think you of such as come not often, because of the meanness of the elements, in which this Sacrament is administered?*

Ans. Surely as of *Naaman* the *Assyrian*, who thought the waters of *Damascus* better than all the rivers of *Samaria*; or as of that *woman* of *Samaria*, who ignorantly preferred the well of *Jacob*, before the well of living waters. These think they may be good *Christians*, though seldom *Communicants*; but they are deceived, not knowing that the means of salvation are offered unto us in weak means. 1 *Cor.* 1. 21.

Quest. *But some again have this Sacrament in such reverence, that they*

dare not come often: what is your opinion of them?

Ans. If Christ calleth them, why should not such come? Are they not prepared? It is their fault: or not in charity? They excuse one sin with another: shall they sin against God, because man sinneth against them? Nay, better excuses would not serve those. *Mat. 22. 5.*

Quest. *You have given many good instructions concerning this Sacrament: tell me, I pray you, is it lawful to prevent it privately?*

Ans. If persons excommunicate from the Church did repent them of their sins, and could not by sickness come to the Church; these, not to make receiving necessary, but in regard of themselves, to testify their repentance, and in regard of the Church, that it accepted their repentance, and for their comfort, received them as members of Christ; the Sacrament was in former times delivered privately to such. Yea, and the Council of *Mentz* decreed, That if any thief gave tokens of repentance, and desired the Sacrament, he should have it.

Quest. *Did there any hurt come of this order?*

Ans. Very much: First, that if any were deadly sick, the Eucharist must needs be administered to him: Secondly, that in

Popery, every Parish Priest must bring to every one of years, ready to die, this bread of God in a box, with bell, book, and cross; and if any departed without receiving this journal, he was not to be interred in Christian burial; if he did receive it, he must needs, in the end, go to Heaven.

Quest. *Do all reformed Churches use this order, privately to administer this holy Communion?*

Ans. Some do not, and that for these reasons:

1. Because Christ gave it to all his Disciples.

2. *Paul* will have the *Corinthians* not to eat at home, but to stay one for another.

3. It is called *Synaxis*, a Communion, and *Liturgia*, a public Ministry.

4. If in the Apostles' times it were administered in Families, it was because of persecution, and yet then many Christians met together at it.

5. The Word is not privately to be preached, and therefore the Sacraments are not privately to be administered.

6. It caused public Assemblies to be neglected.

7. It brought in a necessity of this Sacrament.

8. It caused some to neglect it in health,

because they were sure to have it in sickness.

9. Other means of comfort may be used as well as this ; as comfort from the promises of the Gospel, and our engrafting into Christ.

10. Many of the ancient Fathers disallowed such as deferred Baptism till they were sick ; and therefore had better cause for not admitting this Sacrament to the sick.

Quest. Do you well think, that a Minister may not administer this Sacrament to a sick or condemned man privately, if he desire it?

Ans. I dare not think it, and that for these reasons: 1. I dare not deprive a man, being in such a case that he cannot come to the public Assemblies, of the confirmation of his faith and seal of his salvation, as this Sacrament is ; no more than I dare deprive him of the comfort of the Word, and my prayers for him, in such a time when Satan is most busy.

2. If in the ancient Church it were granted to persons excommunicate, to testify their repentance, why should it not be granted to good Christians to confirm their Faith ?

3. Such a private communion is a testimony of the Receiver's conjunction with the whole Church ; as a particular Com-

munion in a parish is a testimony of her communion with the whole Church.

Quest. Are there no caveats to be given about this doctrine?

Ans. Yes: 1. That it be sparingly used.

2. To such only as desire it.

3. That they be taught, that it is not of necessity.

4. That some words of exhortation go with it.

5. That no pomp be used in carrying the Communion.

6. That the Minister know it is not desired in superstition.

7. That it be done to such as cannot come.

8. That the party have a convenient company with him.

9. That if it may be done, the party then receive it privately, when others do so in the Congregation.

10. That in the administration, the institution of Christ be observed, and all be done in remembrance of Christ's death.

Quest. I had almost forgotten to ask you one necessary question: Are you bound to come fasting to this Sacrament?

Ans. It is not absolutely necessary:

1. Because the Paschal Lamb was not so eaten.

2. Because Christ did it after Supper.

3. Because in the Primitive Church,

many places observed Christ's time to communicate, in the Evening, especially at Easter and Whitsuntide, as *Cassander* proveth.

4. Because some are so weak, that they cannot stay so long fasting.

5. Because many abstained in superstition, as thinking that they eat the very body and drink the very blood of Christ.

6. Because our preparation standeth rather in the purifying of the heart than purging of the stomach.

Quest. *What think you of the convenience of it?*

Ans. I think it fit to come rather fasting than feasting to this Banquet; and if we cannot fast so long, to use as little refreshing as may be, and that for these reasons:

1. Because we must do it for the better hearing of the Word.

2. That we may better meditate of Christ and his benefits.

3. That we, feeling some hunger for want of food, may better be put in mind to hunger after Christ.

4. That feeling comfort by Bread and Wine, we may the more bethink ourselves of our comfort in Christ.

5. Because abstinence, and taming of the body, maketh us more fit for all spiritual exercises belonging to Communicants.

6. Because even *Paul* condemneth the *Corinthians* for abusing themselves at their love-feasts with this Sacrament.

7. We must ever be sober in diet; and why not then at this time?

8. This was one end, why it hath been for many years taken in the morning, as *Drachmarius* testifieth, who lived in the year eight hundred.

But in this abstinence, as we may do it for our better preparation, so must we avoid the opinion of necessity (as though it were sin to eat or drink), and merit, as if thereby we should deserve at God's hands. For the Council of *Constance* admitteth some refreshing in case of necessity, to women with child, aged and sick persons, and such as dwelt far from their Parish Churches.

Quest. *Is there nothing to do for you after you have received this holy Sacrament?*

Ans. Yes, I must observe these three things:

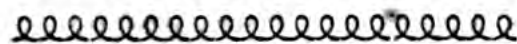
1. I must give God thanks for so great a benefit. 1 *Cor.* 11. 26.

2. I must look to receive by it, increase of faith and repentance, to rise from sin, and to receive power against the Devil.

3. If I feel this present comfort, to be thankful for it: if not, I must know, that it is because I have not prepared myself,

or because my faith is weak, or because I live in some secret sin : Wherefore I must go to God, acknowledge my fault, and desire pardon and comfort for the same.

Now the Lord grant me this grace, so to be partaker of his Sacramental Table, that I may be partaker of his heavenly Table, through Jesus Christ my Lord, and alone blessed Saviour. *Amen.*



The Confession of Master ZANCHIUS in his Miscellanea, touching the Supper of the LORD.

CHAPTER 1.

Of those Things which are given unto us in the Supper.

I BELIEVE these three things to be offered unto all men in the Supper, and to be received of the faithful.

1. The signs, the bread and the wine, being joined with the words of Christ. For the word is not to be separated from the signs, nor the signs from the word ; or else the Sacraments were no Sacraments. For the word is added to the Element, and so the Sacrament is made.

2. The body and blood of the Lord,

that is, the Lord Jesus Christ himself. For as in very truth the Divinity is not separated from the Humanity, neither the Humanity from the Divinity: even so unto us the one is not offered without the other. Wherefore neither are they to be separated of us even in thought; but as whole Christ is offered, so whole Christ is also to be received.

3. The New Covenant or Testament, I mean, that which is renewed and confirmed in Christ. For this is that thing for whose cause chiefly the Supper is instituted and administered, to wit, that we being incorporated more and more into the person of Christ, might have the covenant more and more confirmed unto us. Now the body and blood of Christ, and the New Testament made in Christ, are that spiritual; but the Elements of Bread and Wine are those earthly things whereof *Irenæus* speaketh.

CHAPTER 2.

Of the use of these three Things: and first of the use of the Word, of the Bread, and of the Wine.

1. **I** BELIEVE these three things to be offered and given for those certain and proper uses, whereunto among themselves they were ordained.

And first I believe, the Elements of Bread and Wine, together with the Word, to be offered and given, that by this Word, and those Elements, as it were instruments of God's Spirit working in the hearts of the Elect, their faith might be more and more stirred up and confirmed, by which faith we believe that the matter is so indeed, as the word of Christ doth sound in our ears, and doth represent the Elements to our Eyes and other senses: to wit, that the heavenly bread, which is the body of Christ, hath been broken, that is, killed and died for us. And the heavenly wine, that is, the blood of Christ to have been shed for us, and for many more, even all the Elect, for the remission of their sins; and so the New Testament to have been confirmed in the body of Christ, and sealed in his blood: and also this heavenly bread Christ with the New Testament and the heavenly wine with the remission of sins, to be offered unto us by the earthly bread, and by the earthly wine: yea further, that we are commanded to receive them in these words, Take eat; I believe the bread and the wine to be given unto us for this end. For this is the proper and immediate use of all speech and of all signs, especially of those signs, which are used for confirmation of our speech, not only simply to signify this

or that, but also that by signifying they may make belief, that is, may stir up faith in the hearers and seers, whereby they are persuaded, that the thing itself is even so as the words of the speaker do signify unto the ears, and as the signs do represent unto the eyes. *Paul* also in the tenth Chapter to the *Romans*, speaking of the word of God, and of the preaching of the Gospel, saith that Faith cometh by hearing, and hearing by the word of God. Therefore the proper and immediate use of the Word is, to beget Faith in the hearer. Signs also and Sacraments are visible words. I conclude then, that Bread and Wine, together with the Word, are given for this use and immediate end, that Faith may be more and more increased in us, whereby we believe that the thing is so, as the word signifies, and as the Elements do represent, and in this manner signifying do offer and represent unto us.

Of the use of Faith, being wrought in us by the Word and Sacraments.

2. I BELIEVE this Faith to be wrought in us of the Holy Ghost, by the Word and Sacraments, that by this Faith we might immediately receive and eat the body of Christ, which was delivered up for us, and receive and drink the blood of Christ, which was shed for us for remission of

sins. And so we might more and more be ingrafted and immediately united unto the body of Christ, as our Mediator who died for us.

For even as bread and wine, being earthly and material bodies, cannot be incorporated into our earthly bodies, unless we receive them in at our mouth, and eat them, and drink them; so we cannot be united and incorporated into the body and blood of Christ, which *Irenæus* calleth an heavenly thing, unless by faith we take hold on Christ, eat him and drink him, that is, apply him unto us.

Of the Use for which we eat the Body of Christ, and drink his Blood.

3. I BELIEVE that the Body of Christ in the Supper is offered and exhibited unto us to be eaten, and his blood to be drunken: and that Faith by the Word and Sacraments, by the help of the Holy Ghost being wrought in our hearts, it is eaten of us indeed; to the end that we being more nearly and effectually incorporated into Christ, may also be more thoroughly confirmed in the New Covenant, which in Christ is communicated unto us.

For as Christ did therefore deliver his body unto death, and shed his blood, that by his death and blood, our sins being purged, he might confirm, and for ever

establish the Covenant, being renewed between God the Father and us, even as the words of the Supper concerning the blood do teach us, and other books of the Scripture, especially the Epistle to the *Hebrews*, do confirm: even so for this end also the body and blood of Christ is communicated unto us, that by the participation of them, we in like manner being more and more incorporated into Christ, might be more and more confirmed in the New Testament. Therefore when Christ gave forth the cup, in plain words he named the New Testament, that the Apostles might understand, to what end the blood of the Son of God was not only shed and poured out, but also was exhibited to be drunken of them. Verily, to this end, that as by the shedding of his blood, their sins and the sins of all God's Elect were purged, and being purged, the covenant between them and God was for all eternity confirmed: So also by drinking of the same, both they and all the Elect, being more and more incorporated, may know themselves to be confirmed and established in the everlasting Covenant.

But yet because the Covenant and the flesh and blood of Christ are divers objects, and the one is ordinated unto the other, therefore, for doctrine sake, I distinguish

the one from the other, and shew what is the proper use of either of them.

Of the Benefit or Use of the Covenant communicated unto us.

4. LASTLY, I believe the Covenant itself, being ratified and confirmed in the body of Christ, and by the blood of Christ, to be more and more confirmed unto us, in the same body and blood of Christ: that by the bond thereof, we may wholly, whatsoever we are, be united more and more unto God the Father, the Fountain, as of the whole Divinity, so of all goodness and blessedness by Christ the Mediator, the Spirit working and dwelling in us: and that we may be so united, that in mind we may daily more clearly acknowledge him by the Holy Ghost to be our true and our best Father in Christ, and in our heart love him more fervently in Jesus Christ through the Holy Ghost; yea, with all the powers of soul and body we may daily more sincerely honour him, and may be made like unto him in Holiness and Justice, until at length sin being utterly destroyed, and death abolished, and the perfect Image of God recovered, we may so perfectly through Christ in the Spirit of God be united and coupled after this life unto God the Father, that he may be all in all. *Amen.*

For this is the last end unto which not only the Supper of the Lord, but also Baptism, yea, the whole word of God, all his benefits, all his corrections, lastly, all the words and works of God do lead us unto.

CHAPTER 3.

Of the Duty of a Christian Man in the Supper of the Lord.

WHEREFORE I think and believe, that these are the duties of a Christian man in the Lord's Supper.

First, that he set before his eyes the perfect communion with God, which is none at all without Christ, and is to be found only in him ; and that he direct all things unto it, as unto the last end.

Secondly, that he may come unto this end, he must make his beginning from the means which do incur into our senses, as those things which are first perceived by our understanding, and are better known by nature, as also he must hear the Word attentively, and come unto the Sacraments reverently, and diligently consider as well what the Word signifieth, and what the Sacraments do represent, and what is offered unto us by the ministry of them both ; which is this, That Christ hath offered up his body unto death for us, and

shed his blood for remission of sins, and therefore he hath by his blood sealed and confirmed in himself being Mediator the New Testament of our everlasting reconciliation and peace with God. And these things are so signified by the Sacraments, that they are also offered and given unto us to be received. Whereby it comes to pass that they are truly called Signs, not only signifying, but also exhibiting and giving the things which they signify.

Thirdly, I believe, because the things signified and offered by the Signs are to be received by faith, and faith is the gift of God: therefore God is to be prayed unto, as he who offereth the things by the Signs, and who commands us to receive them by faith. He also can give and increase faith, whereby we are able to receive them.

Fourthly, I believe, that faith being begotten in us by hearing of the Word, and increased by the diligent consideration of the Sacraments through the Holy Ghost, it is the duty of a Christian man, while he receiveth the external and visible Signs with his hand, being also external and visible, and eateth them with the mouth of his body, and drinketh them here upon earth; together also to receive with the hand and mouth of Faith, and to eat and drink the Heavenly and Invisible things,

namely, the flesh and blood of Christ with a faithful heart, lifted up unto the Heavenly Table; that he being more and more coupled unto Christ, and made flesh of his flesh, and bone of his bones, may live in Christ and Christ in him. For I believe, the faithful in the Supper truly to receive and eat, but by the Spirit and by Faith, the very true body of Christ which was crucified for us, and so far forth as it was delivered up for us: and that they drink his blood which was shed for us, for the remission of sins: according as the words of Christ do manifestly testify. And that indeed the body is present, and the blood is present, but unto the Spirit, and unto the inward man. For unto the Spirit, all things which he receiveth by faith are in truth present, according to that, that Christ dwelleth in our hearts by faith. And no distance of place can effect, that the things we receive by faith should be absent from us: even as the Sun cannot be said to be absent from the eyes, of which it is perceived.

Fifthly, I believe, because the new Covenant in Christ is established by his blood, and the Testament is confirmed by the death of the Testator: and because by the blood of the Eternal Covenant, we are for ever joined unto God: therefore a Christian man, who now by faith feels him-

self to be incorporated into Jesus Christ, ought also to believe that he is confirmed in the Covenant with God the Father by a bond that cannot be broken : and therefore that all his sins are forgiven him of God, and that he is destinated and assured to be the son of God, and heir of eternal life, without all fear to be disinherited. For those things which we on our part, according to the condition of the covenant, owe unto God, namely, Faith, Love, Obedience ; we may firmly believe, that all those things are fully by Christ the first begotten effected for us, and imputed unto us. Further, we ought to be certainly persuaded, that by the assurance of Christ we shall never be forsaken, but that we may in some part perform the same. And that because Christ himself hath both performed those things for us, and hath promised us this assistance, that the New Testament should remain sure and perpetual, as on God's part, so also on our part : until at length we being received into the full possession of the heavenly Inheritance, do live in perfect happiness with the Father, Son, and Holy Ghost our God.

For there are three principal heads of the Covenant on God's part. The forgiveness of sins, Adoption which is joined with a promise of God's perpetual good-

will, grace, protection, and at last, the full possession of the heavenly inheritance. There are also three things, which on our part God doth require by covenant : Faith in God, Charity towards our neighbour, and holiness of life or perfect obedience. Christ by his perfect obedience even unto death, and by his own blood and death hath obtained for us, both those things which God hath promised, as also hath performed those things which God by covenant required at our hand. In testimony whereof he giveth us faith, whereby we believe in God, and charity, whereby we love our neighbour, and the Spirit of regeneration, whereby we endeavour unto holiness of life, and true obedience is begun in us. So Christ bringeth to pass, that not only the Covenant on God's part, but also on our part remaineth sure and perpetual. It is therefore our duty, that first by faith given unto us by Christ, as we do eat his flesh, and drink his blood, so also we believe ourselves to be confirmed in the Covenant with God : and therefore both our sins to be remitted, and God to be our Father, and that he will perpetually love and protect us : and lastly, that we shall be heirs of eternal life, and shall rise to glory and life everlasting, and that through Christ, with whose flesh we are fed in the Supper, and we ought to

be persuaded, that we ourselves also are nourished, to the end we may be partakers of a blessed resurrection. And therefore, we ought to give due thanks for so many and so great benefits: we ought also to embrace in love our Neighbour, and especially our faithful brethren: That as we are all one with Christ, so we may also grow up together, in one body more and more with the Church. Even as the Apostle *Paul* exhorteth us by the argument, that we are all one Body and one Bread, because we are all partakers of the same Bread.

With the endeavour of an holy life and true obedience, which is also the gift of Christ, we ought always to glorify God, and declare indeed that we are true and lively members of Christ, and therefore have interest to that true felicity, which consisteth in that most perfect union with God, wherein he shall be all in all. Thus I believe concerning the duty of a Christian man in the Supper, wherein he may worthily, and for his salvation, eat the Bread of the Lord, and drink of his Cup.

CHAPTER 4.

Of the Words of the Supper.

SEEING all things are so as I have before shewed, my opinion is, that the words of the Lord's Supper cannot be

well understood and declared without some trope: First, for the Cup it is manifest, as well by the Evangelists, as by the Apostle *Paul*: Then for the Bread it is also manifest, because whereas Christ saith, This, that is, the bread which I have broken, is my body, the Apostle expounding it saith, The bread which we break is the Communion of the body of the Lord. Thirdly, according to the rule of Saint *Austin* in his third Book of the Institution of a Christian man, *Chap.* 16. Because when we are commanded to eat the flesh of Christ, if ye take the word of eating properly, it seems we are commanded to do an heinous deed; therefore the speech of Christ, concerning the eating of his flesh, is to be understood figuratively. Moreover, because if you shall understand the words without a trope, it will follow that the Bread of Christ was indeed delivered up for us, and the blood shed for the remission of our sins. Lastly, because *Luther* himself upon the sixth Chapter of *Isaiah* saith, that in the words of the Supper there is a Synecdoche, with whom in this point *Bucer* doth always agree. Therefore albeit each word in that speech, This is my body, be taken in his proper signification, so that the true and essential body of Christ is attributed to the Bread, as indeed it is attributed, yet in the whole speech there must needs be

some trope : Seeing that the bread which is given for us, and was not crucified, cannot properly be said to be the body of Christ, which was delivered up for us. So then the controversy is only concerning the kind of trope, by which the Bread is called the body of Christ, I say, that true body which was truly delivered up for us. And I think this controversy not so great worth, that for it the peace of the Church be troubled; and that he that saith it is a Synecdoche, doth condemn him that saith it is a Metonymy. And contrariwise, he that saith it is a Metonymy, condemneth him which saith it is a Synecdoche : so that both parts agree in this, that it is the true and natural body of Christ, as the Evangelists and the Apostles do plainly teach, that it is spoken of the true bread, and so that the Articles of faith be kept on both sides in their plain meaning, pure and uncorrupt : As that the natural body of Christ is one, is finite, is human, is in Heaven, doth no more die, is not consumed, nor broken : And yet indeed, as the Scriptures teach, is offered unto all, is communicated to all the faithful, but in a mystery, and after a spiritual manner : even as the faithful themselves do grow up into one body, and are incorporated with their head Christ, and with the whole Catholic Church, not

after a carnal, but after a spiritual manner. And therefore as in the spiritual and mystical fellowship with Christ and the Church, wicked hypocrites have no part, seeing they want faith, but are only in the outward and visible society; so I believe, that those hypocrites are partakers not of the true and natural and truly heavenly flesh and blood of Christ, but only of the external and outward signs, the which also are termed by the name of the flesh and blood of Christ, even by Christ himself. Wherefore, whereas the Apostle saith, They who eat unworthily, are guilty of the body of the Lord, if it be understood of the wicked (which certainly and not without a cause *Bucer* denieth) I interpret that in this sense, wherein the same Apostle saith unto the *Hebrews*, that some do tread under foot the Son of God, and account the blood of the Testament a profane thing; to wit, not because they do truly eat the flesh of Christ, and drink the blood, but because they do it unworthily: but rather because rejecting by their ungodliness the body and blood; the Bread and Wine being offered, they drink and eat the Bread and Wine unworthily.

This thing (good Christian) assure thyself of, that I am not so wicked as to doubt of the truth of Christ's words in the Supper, as some too impudently do accuse me

of: neither that I dispute of the simple understanding of every word in this proposition: *This is my body*. For by this Article, *This*, that the Bread is declared, besides that the Text doth teach, *Paul* also doth so interpret it, 1 *Cor.* 10 and 11. Neither this word, *is*, doth signify any other thing, as I think, than to be: and I take this word, *body*, for the true body of Christ, as Christ himself doth interpret, who addeth, which is given for you. And therefore, there is no controversy among us, whether in the lawful use of the Supper, the Bread be truly the body of Christ, but we dispute only of the manner, by which the Bread is the body of Christ. And moreover, neither part call into question, that the bread is after that manner the body of Christ, after which Christ then would have it, and will now have it to be, for it must be according to his will.

And whereas in the words of the Supper, the will of Christ is not expressed concerning the manner: I think it is to be gathered out of the like places, to wit, Sacramental kind of speeches. Moreover, this foundation being laid, that Christ then would not, and now will not, that the bread should be his body, after any of the manners of those men, who take away the truth of his true human body, or else do

disagree from the analogy of faith, and overturn some Article of the faith, from his simple meaning. So the manner of Christ's being in the Sacrament by Transubstantiation is excluded: both because neither in the Sacrament of Baptism the substance of the water is changed, as also because straightway, many bodies here upon earth should be feigned upon Christ, besides that body which he hath in Heaven: and lastly, because the substance of bread, neither before, neither after the conversion was delivered to death for us, I add moreover, that according to Saint *Mark*, the substance of wine was in the belly of the Apostles, when he said, *This is the blood.* The manner also of Consubstantiation is excluded, both because neither in the water of Baptism, the blood of Christ is locally included, whereby we are washed from our sins: as also, because this manner doth take away the nature of the true human body, and doth Diametrically repugn with the Article of the ascension into Heaven, and of the sitting at the right hand. For the same causes, that manner also is to be taken away, which is not much unlike unto this, which is imagined by a real and local adherency or conjunction: not to speak that, not one word can be read for the proof of this, that after some of these

three manners, Christ would have the bread to be his body.

After what manner then is it probable, that Christ would have the bread to be his body? Verily after this manner, as all other Sacraments are said to be that thing, whereof they are Sacraments, to wit, by a Sacramental, and so a Mystical union. For that, which we call a Sacrament, the Grecians call a Mystery. Wherefore this speech is usual with the Fathers, that the bread is the body of Christ, even the present body, and that it is eaten in a mystery. Now a mystery is said to be, when visible things do lead us to the true understanding and receiving of invisible things, and earthly things, of heavenly things; corporal things, of spiritual things. In which sense, the Apostle to the *Ephesians* calleth the carnal marriage of *Adam* and *Eve* a great mystery, because of the spiritual marriage which is contracted between Christ and his Church, and to which that other marriage doth lead us. But carnal men, destitute of the Spirit of God, and of faith, cannot be brought by earthly things unto heavenly things, or by the participation of those earthly, unto the communion of these heavenly; seeing they cannot so much as understand them, as the Apostle saith: Which is the cause why I judge

and believe, that the flesh and blood of Christ, being heavenly and spiritual things, cannot indeed and truth be received of wicked men, no not by the mouth of their body, which also was *Bucer's* opinion. Therefore he said, that the body of Christ was both present, and eaten of us in the Supper, not after any worldly manner, but only after a spiritual and heavenly manner. The which, what is it else than to say, that it is eaten of us by the Spirit of Christ? For by Christ heavenly things are joined unto earthly things, and by him they are received of them.

And this is my belief and judgment, for the meaning of the words of the Supper, which I will constantly hold, till that a better, a truer, and more agreeable to the Scriptures, shall by other men be offered and plainly proved unto me.

Ille non edit corpus Christi, qui non est de corpore Christi. Aug.

He cannot eat the body of Christ, that is not of the body of Christ.

Accipe, panis est, non venenum: mala res non est, sed malus accipit. Idem.

Take, it is bread, not poison: the thing is not evil, but an evil person receiveth it.

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