

CONFESSION OF FAITH.

CHAPTER 21.-*Of Religious Worship, and the Sabbath Day.*

III. Prayer, with Thanksgiving being one special part of religious Worship¹, is, by God, required of all men²: and, that it may be accepted, it is to be made in the Name of the Son³, by the help of his Spirit⁴, according to his Will⁵, with understanding, reverence, humility, fervency, faith, love, and perseverance⁶; and, if vocall, in a known tongue⁷.

Question 1.—*Is prayer, with thanksgiving, one special part of God's worship, required by God of all men?*

Answer.—Yes. Phil. 4:6; Luke 11:9-13. Thus, those do err, who deny that God is to be called upon—saying, instead, that God is omniscient, and bestows all things upon us freely without our prayers. Likewise, some heretics err, maintaining that unregenerate men ought not to call upon God. Also, the Quakers, and others like them, err, who will not move in the commanded duties of prayer and thanksgiving, unless there is some inward call and motion on their spirit. They are confuted for the following reasons: 1.) Because there are universal precepts in the Word, by which the duty of prayer is commanded, John 16:24; Matt. 7:7. 2.) Because God is the hearer of prayer, and to him shall all flesh come, Ps. 65:2. 3.) We have the example of David, Ps. 55:17. Of Daniel, Dan. 6:10. The examples of those many, who were gathered together, praying in the behalf of the apostle Peter, Acts 12:12. The example of Christ himself, John 17. 4.) Because the apostle Paul bids Simon Magus, who was in the gall of bitterness and bond of iniquity, to repent and call upon God, Acts 8:22. As to the Quakers, what assurance can they have the next hour, or the next day, more than now of the Spirit's moving on their souls? And are we not commanded to pray without ceasing, 1 Thess. 5:17, that is, upon all opportunities, and in all our necessities.

Question 2.—*Ought prayer, that it be accepted, be made in the Name of the Son?*

Answer.—Yes. John 14:13,14; 1 Pet. 2:5. Thus, the Jews do err, who deny the necessity of the mediation of the Son, that prayer might be accepted. They are confuted for the following reasons: 1.) Because Jesus Christ has entered into heaven itself on behalf of his people, Heb. 9:12,24, and, thereby, made an access for his people, Heb. 10:19-22. 2.) Scripture tells us expressly that Jesus Christ is the only way, John 14:6, and access for both Jew and Gentile, Eph. 2:18; 3:12. 3.) Christ himself promises that prayer is accepted in his Name, John 16:23,24.

¹Phil. 4:6.

²Ps. 65:2.

³John 14:13,14; 1 Pet. 2:5.

⁴Rom. 8:26.

⁵1 John 5:14.

⁶Ps. 47:7; Eccl. 5:1,2; Heb. 12:28; Gen. 18:27; Jas. 5:16; 1:6,7; Mark 11:24; Matt. 6:12,14,15; Col. 4:2; Eph. 6:18.

⁷1 Cor. 14:14.

Question 3.—*Is acceptable prayer to be made by the help of the Spirit and according to the will of God?*

Answer.—Yes. Rom. 8:26; 1 John 5:14. The same word *paraclete* is applied to Christ and to the Holy Ghost: it is translated when applied to Christ *advocate*, 1 John 2:1, and *comforter* when applied to the Holy Ghost, John 14:16. Thus Christ as our Advocate makes intercession *for us* in heaven, Rom. 8:34; the Holy Ghost as our Advocate makes intercession *within us*, inditing our prayers, kindling our desires for that which is according to the will of God, and thus maintaining harmony in the constant current of petition ascending from Christ the Head in heaven and his members on earth, Rom. 8:26,27. Likewise, it must be according to the will of God as even Christ demonstrates in his petition in Luke 22:42.

Question 4.—*If prayer be vocal, ought it to be in a known tongue?*

Answer.—Yes. 1 Cor. 14:14. Thus, Papists and heretics err, maintaining that it is not needful, that public prayers be in a known tongue; but that it is oftentimes expedient, that the prayers be performed in a tongue unknown to the common people. They are confuted for the following reasons: 1.) Because the apostle teaches expressly the contrary, 1 Cor. 14:9,12. 2.) Because prayers celebrated in an unknown tongue, are not for edification, 1 Cor. 14:14. 3.) Because he that occupieth the room of the unlearned (that is, who understands not strange tongues) cannot say, Amen, 1 Cor. 14:16. 4.) Because the Lord's prayer, which is the special rule of all our prayers, was prescribed in a tongue, at that time best known.