

ferings, Death, Resurrection and Glory ; and being united to one another in love, they (b) have Communion in each others Gifts, and Graces, and are obliged to the performance of such Duties, publick and private, in an orderly way, (c) as do conduce to their mutual good, both in the inward and outward Man.

2. Saints by Profession, are bound to maintain an holy Fellowship and Communion in the Worship of God, and in performing such other Spiritual Services, (d) as tend to their mutual Edification ; as also in relieving each other in (e) outward things, according to their several Abilities, and Necessities ; which Communion, according to the Rule of the Gospel, though especially to be exercised by them, in the Relations wherein they stand, whether in

(b) Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23. (c) 1 Theff. 5. 11, 14. Rom. 1. 12. 1 John 3. 17, 18. Gal. 6. 10. (d) Heb. 10. 24, 25. with Chap. 3. 12, 13. (e) Acts 12. 29, 30.

(*f*) Families, or (*g*) Churches, yet as God offereth opportunity, is to be extended to all the Household of Faith, even all those who in every place call upon the Name of the Lord Jesus; nevertheless their Communion one with another as Saints, do not take away, or (*b*) infringe the Title or Property which each Man hath in his Goods and Possessions.

C H A P. XXVIII.

Of Baptism and the Lord's Supper.

1. **B**aptism and the Lord's Supper, are Ordinances of positive and sovereign Institution, appointed by the Lord Jesus the only Law-giver, to be continued in his Church (*a*) to the end of the World.

(*f*) Eph. 6. 4. (*g*) 1 Cor. 12. 14, 27. (*b*) Acts 5. 4.
Eph. 4. 28. (*a*) Matth. 28. 19, 20. 1 Cor. 11. 26.

2. These

2. These holy Appointments are to be administred by those only, who are qualified, and thereunto called according (b) to the Commission of Christ.

C H A P. XXIX.

Of Baptism.

1. **B**aptism is an Ordinance of the New Testament, ordained by Jesus Christ, to be unto the Party baptized, a Sign of his fellowship with him, in his Death (a) and Resurrection; of his being engrafted into him; of (b) Remission of Sins; and of his (c) giving up unto God, through Jesus Christ, to live and walk in newness of Life.

2. Those who do actually profess (d) Repentance towards God, Faith in, and Obedience to our Lord Jesus,

(b) Matt. 28. 19. 1 Cor. 4. 1. (a) Rom. 6. 3. 4. 5. Col. 2. 12. Gal. 3. 27. (b) Mark 1. 4. Acts 26. 16. (c) Rom. 6. 24. (d) Mark 16. 16. Acts 8. 37, 38.

are the only proper Subjects of this Ordination.

3. The outward Element, to be used in this Ordinance, (e) is Water, wherein the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or Dipping of the Person (f) in Water, is necessary to the due Administration of this Ordinance.

C H A P. XXX.

Of the Lord's Supper.

I. **T**HE Supper of the Lord Jesus, was instituted by him, the same Night wherein he was betrayed, to be observed in his Churches unto the end of the World, for the perpetual remembrance, and shewing forth the

(e) Matt. 28. 19, 20. with Acts 8. 38. (f) Matt. 3. 16. John 3. 23.

Sacri-

Sacrifice of himself in his Death, (a) Confirmation of the Faith of Believers in all the Benefits thereof, their spiritual Nourishment, and Growth in him, their further ingagement in, and to all Duties which they owe unto him; (b) and to be a Bond and Pledge of their Communion with him, and with each other.

2. In this Ordinance Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sin, of the Quick or Dead, but only a Memorial of that (c) one offering up of himself, by himself, upon the Cross, once for all; and a Spiritual Oblation of all (d) possible Praise unto God for the same. So that the *Popish* Sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's own only Sacrifice, the alone Propitiation for all the Sins of the Elect.

(a) 1 Cor. 11. 23, 24, 25, 26. (b) 1 Cor. 10. 16, 17, 21. (c) Heb. 9. 25, 26, 28. (d) 1 Cor. 11. 24. Matt. 26. 26, 27.

3. The Lord Jesus hath in this Ordinance, appointed his Ministers to Pray, and Bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy Use, and to take and break the Bread; to take the Cup (e) and (they communicating also themselves) to give both to the Communicants.

4. The denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious Use, (f) are all contrary to the Nature of this Ordinance, and to the Institution of Christ.

5. The outward Elements in this Ordinance, duly set apart to the Uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are

(e) 1 Cor. 11. 23, 24, 25, 26, &c. (f) Matt. 26. 26, 27, 28. Matt. 15. 9. Exod. 20. 4, 5.

sometimes

sometimes called by the Name of the things they represent, to wit, the (g) Body and Blood of Christ, albeit in Substance and Nature, they still remain truly and only (h) Bread and Wine, as they were before.

6. The Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christ's Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant not to Scripture (i) alone, but even to common Sense and Reason, overthroweth the (k) Nature of the Ordinance, and hath been, and is the cause of manifold Superstitions, yea, of gross Idolatries.

7. Worthy Receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly, by Faith, really and indeed, yet not car-

(g) 1 Cor. 11. 27. (h) 1 Cor. 11. 26. & Ver. 28.
 (i) Acts 3. 21. Luke 24. 6. & Ver. 39. (k) 1 Cor. 11.
 24, 25.

nally and corporally, but spiritually receive, and feed upon Christ crucified, (l) and all the Benefits of his Death; the Body and Blood of Christ being then not corporally or carnally, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward Senses.

8. All ignorant and ungodly Persons, as they are unfit to enjoy Communion (m) with Christ, so are they unworthy of the Lord's Table, and cannot, without great Sin against him, while they remain such, partake of these Holy Mysteries, (n) or be admitted thereunto: Yea, whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themselves.

(l) 1 Cor. 10. 16. ch. 11. 23, — 26. (m) 2 Cor. 6. 14, 15. (n) 1 Cor. 11. 29. Matth. 7. 6.

C H A P. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

I. **T**HE Bodies of Men after Death return to Dust, (a) and see Corruption ; but their Souls, (which neither die nor sleep) having an immortal Subsistence, immediately (b) return to God who gave them : The Souls of the Righteous being then made perfect in Holiness, are received into Paradise, where they are with *Christ*, and behold the Face of *God*, in Light (c) and Glory, waiting for the full Redemption of their Bodies ; and the Souls of the Wicked are cast into Hell, where they remain in Torment and utter Darknes, reserved to (d) the Judgement of the

(a) Gen. 3. 19. Acts 13. 36. (b) Eccl. 12. 7.
 (c) Luke 23. 43. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Heb.
 12. 23. (d) Jude 6. 7. 1 Pet. 3. 9. Luke 16. 23, 24.

Great Day; besides these two Places, for Souls separated from their Bodies, the Scripture acknowledgeth none.

2. At the Last Day, such of the Saints as are found alive, shall not sleep, but be (e) changed; and all the dead shall be raised up with the self-same Bodies, and (f) none other; although with different (g) Qualities, which shall be united again to their Souls for ever.

3. The Bodies of the unjust shall, by the Power of Christ, be raised to dishonour; the Bodies of the just, by his Spirit, unto honour, (h) and be made conformable to his own glorious Body.

(e) 1 Cor. 15. 51, 52. 1 Theff. 4. 17. (f) Job 19. 29, 27. (g) 1 Cor. 15. 42, 43. (h) Acts 24. 15. John 5. 28, 29. Phil. 3. 21.



C H A P. XXXII.

Of the Last Judgment.

1. **G**OD hath appointed a Day wherein he will judge the World in Righteousness, by (a) Jesus Christ; to whom all Power and Judgment is given of the Father; in which Day not only the (b) Apostate Angels shall be judged, but likewise all Persons that have lived upon the Earth, shall appear before the Tribunal of Christ, (c) to give an Account of their Thoughts, Words and Deeds, and to receive according to what they have done in the Body, whether Good or Evil.

2. The End of God's appointing this Day, is, for the Manifestation of the

(a) Acts 17. 31. John 5. 22, 27. (b) 1 Cor. 6. 3. Jude 6. (c) 2 Cor. 5. 10. Eccl. 12. 14. Mat. 12. 36. Rom. 14. 10, 12. Mat. 25. 32, &c.

Glory of his Mercy, in the Eternal Salvation of the Elect; (d) and of his Justice, in the Eternal Damnation of the Reprobate, who are wicked and disobedient; for then shall the Righteous go into Everlasting Life, and receive that Fulness of Joy and Glory, with Everlasting Reward, in the Presence (e) of the Lord: But the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into Eternal Torments, and (f) punished with Everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power.

3. As Christ would have us to be certainly perswaded, that there shall be a Day of Judgment, both (g) to deter all Men from Sin, and for the greater (g) Consolation of the Godly, in their Adversity, so will he have that

(d) Rom. 9. 22, 23. (e) Mat. 25. 21, 34. 2 Tim. 4. 8. (f) Mat. 25. 46. Mark 9. 48. 2 Thess. 1. 7, 8, 9, 10. (g) 2 Cor. 5. 10, 11. (b) 2 Thess. 1. 5, 6, 7.

Day unknown to Men, that they may shake off all carnal Security, and be always watchful, because they know not at what Hour the (i) Lord will come, and may ever be prepared to say, (k) *Come, Lord Jesus, come quickly.* Amen.

(i) Mark 13. 35, 36, 37. Luke 13. 35, 36. (k) Rev. 22. 20.



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