

X. Article.

Of Preterition, or Reprobation.

WE do believe, that known unto God are all his Works from Eternity (a). Therefore he foresaw Adam's fall, but did not decree it, yet foreseeing it in his eternal Counsel and Wisdom, did Elect and chuse Jesus Christ, and all that do or shall believe in him, out of that fallen Lump of Mankind. And hath manifested his Love and Grace by Jesus Christ, (his Elect, or beloved Son) through the Gospel-means, to all; and hath given us his Word and Oath, to assure us that he desires not the death of the Wicked, but rather that they repent, or return to him and live (b); and if any do perish, their destruction is of themselves (c). And hath decreed, to punish all those wicked, or ungodly, disobedient, and unbelieving, or impenitent Sinners (d), that have, or shall despise his Grace, Love and Woings, or Strivings, of the Holy Ghost (e), or Long-suffering, whether by a total and continued rejection of Grace, or by an universal and final Apostacy; and such Persons so living and dying, shall be punished

(a) Acts 15. 18.

(b) Ezek. 18. 23, 32. & 33. 11.

(c) Hos. 13. 9. Jam. 1. 13, 14.

(d) 2 Thes. 1. 9, 10. & 2. 12.

(e) Heb. 10. 26, 27, 29, 30.

(f) Isa. 30. 33.
& 66. 24.
Mark 9. 45, 46.
Jude 4.

(g) Mat. 25.
41, 46.
Rev. 20. 13, 14.

punished with everlasting destruction in Hell-fire (f), with the fallen Angels, or Devils, and shall be fixed in an irrecoverable state of Damnation irrevocable, under the Wrath of God, they being the proper Objects of it, and shall remain under his inexpressible Wrath and Justice in unconceivable Torment, Soul and Body, to all Eternity (g).

XI. Article.

Of Creation.

(h) Gen. 1. 1.
Rom. 11. 36.
Rev. 4. 11.

(i) Heb. 11. 3.

(k) Col. 1.
16.

(l) Gen. 5. 1, 2.

(m) Gen. 2. 7.

Mat. 10. 28.

Mat. 22. 31, 32.

Rev. 6. 9.

Luke 23. 46.

Acts 7. 59.

(n) Gen. 1.
27. & 9. 6.

Eph. 4. 24.

IN the Beginning it pleased God the Father, Son, and Holy Ghost, according to his eternal and immutable Decree, for the manifestation of the Glory of his eternal Power, Wisdom, and Goodness (h), to Create, or make out of nothing (i) the World, and all things therein, whether Visible, or Invisible (k), and created Man Male and Female (l), with a fleshly Body, and a Reasonable (and Invisible, or Spiritual, Angelical, and Immortal) Soul (m), made after the Image of God (n), in Knowledge, Righteousness, and true Holiness, having the Law written in his Heart

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Heart (o), and power or liberty of Will (o) Rom. 2.
 to fulfil it (p); yet mutable, or under a 14, 15.
 possibility of Transgressing (q), being left (p) Eccles. 7.
 to the liberty of their own Will, which was 29.
 subject to change; and also gave them com- (q) Gen. 3.6.
 mand not to eat of the Tree of Knowledge
 of Good and Evil (r); and while they (r) Gen. 2.
 kept this Command, they enjoyed most hap- 16, 17.
 py Communion with God, and had Domini-
 on over the Creatures: And all this won-
 derful Work of Creation, both in Heaven
 and in Earth, was finished in the space of
 Six Days (s), and all very good (t). And (s) Gen. 1.
 although Reason cannot conceive nor com- 1, 2.
 prehend it, yet God's Word hath plainly (t) Gen. 1.
 revealed it, and Faith believes it. 31.

XII. Article.

Of Divine Providence.

THE Almighty God that Created all
 Things, and gave them their Being,
 by his infinite Power and Wisdom, doth
 Sustain, and Uphold, and Move (u), Di- (u) Heb. 1. 3.
 rect, Dispose, and Govern (w), all Crea- (w) Job 38.
 tures and Things, from the greatest to the 11.
 least (x), according to the Counsel of his Job 26. 7. to
 the end.
 Psal. 135. 5, 6.
 (x) Mat. 10.
 19, 30, 31.

own

(y) Psal. 65.
8. to the end.
Ephes. i. 11.

own good Will and Pleasure, for his own
Glory, and his Creatures good (y).

XIII. Article.

Of the First Covenant.

(z) Hos. 6.
7. & 8. 1.
(a) Deut. 26.
17, 18, 19.

THE First Covenant was made, between
God and Man, before Man had sinned
in eating of the forbidden Fruit; in which
Covenant God required of Man perfect
Obedience to all the Commands thereof
(z); and in case he did so obey, he pro-
mised to be his God (a). And on the other
part, Man promised to perform entire and
perfect Obedience to all God's holy Com-
mands in that Covenant, by that strength
wherewith God endowed him in his first
Creation: by the improvement of which,
he might have attained unto Eternal Life
without Faith, in the Blood of the Media-
tor of the New Covenant of Grace; but he
sinning against this Covenant, (which con-
sisted in two Roots, (viz.) *To love God a-
bove all things; And his Neighbour as him-
self* (b); it being the substance of that
Law that was afterwards written in two
Tables of Stone, and delivered unto Moses
upon

(b) Mat. 22.
37, 40.
Rom. 2. 14, 15.

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upon Mount *Sinai*) and fell under the just Sentence of Eternal Death (c), which was the punishment that God had appointed for the breach of it. And under this Righteous Judgment of God, *Adam* and his Natural Posterity, had for ever remained, as the fallen Angels do, had not God of his infinite Grace and Love, provided his Son, to take unto himself our Nature, and so became a fit Mediator between God the Father who was offended, and Man who had offended him (d) in breaking his holy Law and Covenant.

(c) Gen. 3.

12, 13.

Deut. 29. 19,

20, 21.

Eph. 2. 3.

Rom. 1. 20, 32.

(d) Rom. 8.

12. 18.

Ephes. 2. 13,

14.

XIV. Article.

Of the Fall of Man, of his Sin, and of the Punishment thereof.

THE First Man *Adam*, in eating voluntarily of the forbidden Fruit, incurred the Curse of God upon himself (e), and all his Posterity (that come of him by Natural Propagation) viz. Corporal and Spiritual Death, in Body and Soul eternally (f); but this Covenant was not only made with him, but with his Seed also, which should descend from his Loins by Natural Generation;

(e) Rom. 8.

12, 14.

(f) Gen. 3.

12, 10.

Ephes. 2. 1, 2.

ration; he standing as a publick Person
 (g) Rom. 5. 15, 16, 17. (g) in the stead of all Mankind. And as
 Heb. 7. 9, 10. St. Paul saith, *By him came sin, and death
 by sin, &c* (Rom. 5. 14.) and so depri-
 (h) Psa. 51. 5. ved himself and all his Posterity, of that
 Gen. 6. 5. Original Righteousness, which God (h)
 Rom. 7. 7. created him in.
 James 1. 14.

XV. Article.

Of Original (or Birth) Sin.

(i) Rom. 7. 21.
 Gen. 6. 5.

Titus 1. 15.

Rom. 3. 23.

Gen. 5. 3.

Jer. 17. 9.

(k) Psa. 51.

4, 5.

Job 14. 4.

(l) Gal. 5.

16, 17.

(m) 1 Cor.

15. 22.

Rom. 6. 23.

Gen. 2. 17.

John 5. 24.

Isa. 64. 6.

Gal. 3. 10.

(n) Rom. 7.

17, 21, 22, & 2.

14, 15.

Gal. 3. 21, 22.

Mat. 12. 33.

O Riginal Sin, is the fault and corrupti-
 on of the Nature of every Man (i),
 that naturally descendeth from Adam by
 natural Generation; by means of which,
 Man hath not only lost that Original Right-
 teousness, that God created him in, but
 is naturally inclined to all manner of evil,
 being conceived in Sin, and brought forth
 in Iniquity (k); and (as St. Paul saith),
The flesh lusteth against the spirit (l). And
 therefore every Man justly deserveth God's
 Wrath and Damnation (m). And this Con-
 cupiscence, or indwelling Lust, remaineth
 even in the Regenerate, that they cannot
 love, nor obey God perfectly in this Life,
 according to the tenour of the First Cove-
 nant (n).

XVI.

XVI. Article.

Of the New Covenant of Grace.

THE first Covenant being broken by (o) Deut. 27.
 Man's Disobedience, and by his Sin, 26.
 he was excluded from the Favour of God, Col. 1. 13.
 and Eternal Life; in which deplorable 2 Cor. 4. 4.
 condition of his, God being pleased out John 3. 16.
 of his Free-Grace, and Love to save Man (p) Jer. 31.
 (o), (in order to his recovery out of this 31, 32.
 sinful and deplorable Estate) hath freely Rom. 3. 23, 24.
 offered him a Second, or New Covenant Gal 3. 21, 22.
 of Grace (p), (which New Covenant of Rom. 3. 31.
 Grace is Jesus Christ) in remission of Sins, Heb. 8. 7.
 through Faith in his Blood (q), which God Gen. 3. 15.
 hath promised to give to all them that (q) Luke 24.
 obey and submit to the conditions of this 47.
 Covenant (r), which Covenant of Grace, Ephes. 1. 7.
 and Eternal Salvation annexed to it, is Psal. 20. 3.
 freely and fully offered unto all Men, up- Acts 10. 43.
 on the terms of the Gospel, viz. Repen- (r) Act. 3. 19.
 tance, and Faith: And the Benefits of this & 26. 18. & 2.
 Covenant, by God's Free-Grace, through 37. 38.
 the Redemption that is in Jesus Christ, Mark 1. 15.
 whom God hath set forth to be a Propiti- Gal. 3. 11, 17.
 ation through Faith in his Blood (s), to (s) Jer. 32.
 declare his Righteousness for the Remission 40.
 of Isa. 42. 6.
 Rom. 3. 24,
 25, 26.
 Acts 19. 43.
 Isa. 53. 11.
 Rom. 5. 9.
 & 3. 20.

of sins that are past through the forbearance of God, that he might be Just, and the Justifier of him that believeth in Jesus. Therefore we conclude, that a Man is Justified by Faith, without the deeds of the Law (t): for by Faith we receive that Righteousness that the Law, or the First Covenant, required of the first *Adam*; which Righteousness Christ hath fulfilled (in our Nature which he took of the Virgin *Mary*) by his Active Obedience (u), and is by God's free Donation, made over to us by Imputation (w), for he hath made him to us Wisdom, Righteousness, and Sanctification (x): For as by one Man's Disobedience, many were made Sinners, so by the Obedience of one (that is Christ) shall many be made Righteous. For Christ hath not only fulfilled the Sanction of the Law, (*viz.*) to love God with all his Heart, and his Neighbour as himself, but hath also voluntarily suffered the Curse of the Law, being made a Curse for us (y); that we might receive the Blessing of *Abraham*, and the Promise of the Spirit through Faith, in his Blood (z). And now, albeit the Essential Righteousness of Christ, as he is God equal with his Father, be not imputed unto us, nor yet his Personal Righteousness as he was, or

(t) Cal. 3. 8.
& 2. 16.

(u) Rom. 5.
10, 19. & 10. 4.
Psal. 40. 7, 8.
Mat. 3.

(w) 2 Cor.
5. ult.

(x) 1 Cor.
1. 30.

(y) Gal. 3.
13.
1 Pet. 2. 24.

Isa. 53. 6, 7, 8.
Phil. 2. 7, 8.

(z) Gal. 3.
13, 14.

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is Man (only), yet we believe his Mediatoral Righteousness, as God-Man (*a*), is imputed, reckoned, or made over to us (*b*), upon the terms of this New-Covenant of Grace (*c*); and so being justified by his Grace, we are thereby made Heirs according to the hope of Eternal Life (*d*): For (as St. Paul saith) *if Righteousness come by the Law, then Christ is dead in vain*, Gal. 2. ult.

[a] Heb. 7. 26.
Mat. 3. 15.
Rom. 5. 18.
[b] Gal. 4. 6, 7.
Rom. 4. 3, 4, 23.
[c] Rom. 3. 25, 28.
[d] Tit. 3. 7.
& 1. 2.

XVII. Article.

Of Christ and his Mediatoral Office.

IT pleased God in his Eternal Purpose, to chuse, and ordain the Lord Jesus Christ, his only begotten Son, according to the Covenant made between them both (*e*), to be the alone Mediator between God and Man (*f*), (*viz.*) God the Father, who was by *Adam's* sin justly offended, and *Adam* (our common Parent) the person offending. Now in order to reconcile God to Man, and Man to God, who were at distance, Christ Jesus the Second Person in the Trinity, being very God, of the same Substance with his Fa-

[e] Zech. 6. 12, 13.
Gal. 3. 17.
Psal. 89. 28.
& 105. 10.
[f] Gal. 3. 19, 20.
Heb. 10. 15.
& 12. 24.
1 Tim. 2. 5.
Job 9. 33. *Any*
Dys-Man be-
twixt us, &c.

[g] Gal. 3. 16.
Gen. 3. 15.[h] 1 Chron.
17. 11.[i] Luk. 1. 35.
Heb. 7. 26.
Rom. 9. 5.[k] Heb. 5. 5.
& 7. 21, 22, 26.
Ephes. 2. 14.
Isa. 42. 1, 6.[l] 1 Pet. 1.
19, 20.
Heb. 9. 15.[m] Heb. 1. 9.
Psal. 45. 7.
Isa. 61. 1.[n] Heb. 5. 5.
John. 5. 22, 27.

[o] Rom. 10. 4.

ther, did, when the fulness of Time was come, take unto him Man's Nature, with all the Essential Properties, and common Infirmities, (Sin only excepted) being made of a Woman, of the Seed of *Abraham* (g), and *David* (h): And although he came from *Adam*, and had truly the Nature of Man, (yet not by *Adam*); and the Person of Christ, took our Nature into union with the Divine Nature, but he did not take the Person of *Adam* which sinned (i); therefore we believe he was neither the Covenantee, nor yet the Covenanter, and so by consequence, neither the Creditor, nor the Debtor. And being concerned by this Office or Appointment of the Father to make Peace (k), it plainly appears, that he is the only fit Mediator between God and Man (l), who is very God, and very Man; yet one Christ, who was Sanctified, and Anointed with the Holy Spirit above measure (m), and was Superlatively, and Admirably fitted for, and called unto this Office by his Father (n), who put all Judgment into his Hand, and Power to execute the same, and he willingly undertook the same; and being made under the Law, did perfectly fulfill or keep it, (o), and underwent the Punishment due to us, which

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which we should have suffered, our Sin, and the punishment of it being reckoned, or imputed to him (*p*); he being made a Curse for us (*q*), and underwent and trod the Wine-press of his Father's Wrath for us, in dolorous pangs and agony of Soul, and painful sufferings in his Body (*r*), was Crucified, Dead, and Buried, or remained in the state of the Dead, yet saw no Corruption (*s*), and on the Third Day he arose from the Dead (*t*), with the same Body in which he suffered (*u*); with which he also Ascended, and there sitteth at the Right Hand of his Father, making Intercession for his Saints (*v*); and shall return to judg Men and Angels (*x*), at the end of the World: And the same Lord Jesus, by his perfect Obedience to the whole Law, and Sacrifice of himself, which he through the Eternal Spirit offered up unto God the Father (*y*), hath fully satisfied the Justice of God, and reconciled him to us; and hath purchased an everlasting Inheritance in the Kingdom of Heaven (*z*), for all those that the Father hath given unto him (*a*); and now by a continued Act of Intercession in Heaven, doth apply the Benefits he hath purchased unto the Elect (*b*). And in this Office of Mediator, he hath the Dignity

[p] 2 Cor. 5.

21.

[q] Gal. 3. 13.

[r] Luke 22.

44, 45.

[s] 1 Cor. 15. 53, 10, 11,

12.

1 Pet. 2. 24.

Mat. 27. 46.

8 & 26. 37, 38.

[t] Acts 13.

28, 29, 30, 34.

[u] Luk. 24. 7.

[v] John 20.

25, 27.

[w] Act. 1. 9,

10, 11.

Mark 16. 19.

Rom. 8. 34.

[x] Mar. 25.

31, 32, 41.

[y] Heb. 9. 14.

[z] Heb. 9. 15.

Ephes. 2. 14,

15, 16.

[a] Joh. 17. 2.

[b] 1 Pet. 1,

2. 2. the 9.

[c] Heb. 7. 17. nity of Three Offices, (*viz.*) Priest (*c*),
 [d] A&t. 3. 22. Prophet (*d*), and King (*e*): all which Of-
 [e] Psal. 45. fices are necessary for the benefit of his
 5, 6, 7. Church, and without which we can never
 [f] A&s 4. be *saved* (*f*). For in respect of our *Ignorance*,
 11, 12. we stand in need of his *Prophetical*
 Office; and in respect of our *Alienation*
 from God, and imperfect Services, and
 God's *Wrath* and *Justice*, we stand in need
 of his Priestly Office, to reconcile God to
 us, and us to God; and in respect of our
bondage to Sin and Satan, and aversness to
 return to God, we need his *Kingly Office*,
 to subdue our Enemies, and deliver us
 Captives out of the kingdom and power of
 Sin, and preserve us to his Heavenly King-
 dom (*g*). And thus (in our Nature) he
 living the life of the Law, and suffer-
 ing the penalty due to us, continually pre-
 sents us at the Throne of Grace, (*h*), so
 is a most wonderful and compleat Media-
 tor for his Elect.

[g] 2 Tim 4.
 18. Rom 8.
 Col. 1. 13, 14.

[h] Heb. 4.
 14, 15, 16.

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XVIII. Article.

Of Christ Dying for all Mankind.

God the Father out of his Royal Bounty, and Fountain of Love, when all Mankind was fallen by Sin, in breaking of the first Covenant of Works made with them in *Adam*, did chuse Jesus Christ, and sent him into the World to die for *Adam*, or fallen Man. And God's Love is manifest to all Mankind, in that he is not willing, as himself has Sworn, and abundantly declared in his Word, that Mankind should perish eternally (*i*), but would have all to be Saved, and come to the knowledg of the Truth: And Christ died for all Men, and there is a sufficiency in his Death and Merits for the Sins of the whole World (*k*), and hath appointed the Gospel to be preached unto all (*l*); and hath sent forth his Spirit to accompany the Word, in order to beget Repentance and Faith (*m*): So that if any do Perish, it's not for want of the means of Grace manifested by Christ to them, but for the non-improvement of the Grace of God, offered freely to them through Christ in the Gospel (*n*).

[i] Rom. 5. 8.

Mat. 20. 28.

Rom. 8. 3.

Heb. 9. 15.

Ezek. 18. 23.

Heb. 2. 9.

1 John 2. 2.

1 Tim. 2. 3, 4,

5, 6.

[k] Heb. 10.

12, 13, 14, 15.

[l] Mark 16.

16.

Tit. 2. 11, 12.

[m] 1 Thes. 1.

5, 6, 7.

[n] John 5.

39, 40.

Mat. 23. 37,

38. & 24. 12.

Acts 13. 46, 48.

XIX.

XIX. Article.

Of the Agreement between the Old
and New Testaments.

THE Gospel, or New Covenant, was held forth, or preached to the Fathers, from *Adam* to Christ's coming in the Flesh (*o*), though it was revealed by sundry Degrees, and in divers Manners (*p*), in Types and Shadows, darkly (*q*); yet it was the same Gospel, the same Christ, the same Faith (for kind), and the very same Covenant, that they were justified and saved by, before Christ took Flesh of the Virgin, that we have now, and is to continue to the end of the World (*r*). For as the Church of the *Jews* in their Gospel Types had a Priest, and an Altar, and a Lamb, and a Fire, and without all these no Sacrifice could, or was accepted of God, then nor now, without Faith in the Antitype Christ, whose Humane Nature is the true Lamb, the Union of Natures, the High Priest, the Divine Nature, the Altar, and the Holy Ghost, the Heavenly Fire (*s*). And again, the Blood shed upon the Brazen Altar, may be applied

[o] Gal. 3.8.

Gen. 12. 3.

Heb. 4. 2, 3.

[p] Heb. 1.

1, 2.

[q] Heb. 10. 1.

[r] Heb. 9,

10 & 11

Chapters.

[s] Heb. 9.

24.

to our Justification, and the sprinkling of it upon the Incense Altar, may be applied to the Work of Sanctification by Christ's (t) Spirit, sprinkling his Blood upon us (u). And the Blood that was carried within the Vail, into the most Holy Place, is applied to our Glorification in Heaven (w). And as they had in their Church the Ark, a Figure of Christ's Presence; so have we the Promise of his Presence to the end of the World (x). And as they had the Tables of the Old Covenant, or Law, in the Ark; so have we the Law fulfilled by Christ (y); and meeting God in Christ, it's handed forth by Christ now to us (z), as the only Rule of our Sanctification, and Obedience, through his Grace. And as they had the Manna to nourish them in the Wilderness to Canaan; so have we the Sacraments to nourish us in the Church, and in our Wilderness-condition, till we come to Heaven. And as they had the Rod that Corrected them; so have we the Church-Censures now to Correct us (a), when we offend his Law. And their Burnt-offering may be applied to Christ, killing of Original Sin in us, and their Sin-offering may be applied to Christ killing, or taking away our Actual Sins; and their Peace-offering may be applied

[t] Eph. 5. 2.

[u] 1 Pet. 1. 2.

[w] H. b. 9.

7, 8, 9, 12, 24.

[x] Mat. 18.

20. & 28. 19,

29

[y] Rom. 3.

31. & 8. 3, 4.

& 10. 4

[z] 1 John 2.

6, 7, 8.

James 4. 12.

Joh. 16. 14, 15.

[a] 1 Cor. 4.

19, 20, 21.

plied to our Reconciliation with God in Christ by his Spirit ; and so all the rest of those Gospel-Antitypes may be applied. And thus the Old and New Testaments, like the Faces of the Cherubims, look one toward another, and hold forth one and the self-same Gospel-Salvation to them and us.

XX. Article.

Of Free-will in Man.

GOD hath indued the Will of Man with that natural liberty and power, of acting upon Choice, that it is neither forced, nor by any necessity of Nature determined, to do Good or Evil (*b*): But Man in the state of Innocency, had such power and liberty of Will, to chuse and perform that which was acceptable and well pleasing to God, according to the requirement of the First Covenant (*c*) ; but he falling from this state of Innocency, wholly lost all ability, or liberty of Will, to any Spiritual Good, for his eternal Salvation (*d*), his Will being now in bondage under Sin and Satan (*e*) ; and therefore not able of his own

[b] Mat. 17.

12.

[c] Eccles. 7.
29.

[d] Rom. 5.
6. & 8. 7, 8.

[e] Joh. 8. 44.

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own strength to Convert himself, nor prepare himself thereunto, without God's Grace taketh away the enmity out of his Will, and by his special Grace, freeth him from his natural Bondage under Sin, enabling him to will freely and sincerely, that which is spiritually good (*f*), according to the tenure of the new Covenant of Grace in Christ, though not perfectly according to the tenure of the First Covenant (*g*); which perfection of Will is only attainable in the state of Glory, after the Redemption, or Resurrection of our Fleshly Bodies, *Rom.* 8. 23. *Ephes.* 4. 13.

[*f*] *Ephes.* 2. 8, 9, 10.
[*g*] *Phil.* 2. 13.

[*g*] *Rom.* 7. 14, 15, 16.

XXI. Article.

Of Vocation and Effectual Calling.

Vocation, or Calling, General, or Common, is, when God by the means of his Word and Spirit, freely of his own Grace and Goodness, doth ministerially acquaint Mankind with his gracious good purpose of Salvation, by Jesus Christ; inviting and woiing them to come to him (*h*), and to accept of Christ revealing unto them the Gospel-Covenant

[*h*] *Mat.* 11. 28.

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- [i] A& 20. 21. nant (i); and those that with Cordial
 [k] Rom. 16. Hearts do improve this common Grace (k);
 25, 26. he in time worketh unfained Faith, and
 Tit. 2. 11. sincere Repentance in them (l); and by
 [l] A& 5. 31. his Grace they come to accept of Christ
 A& 11. 18. as their only Lord and Saviour, with their
 [m] Rom. 8. whole Heart; and God becomes their
 28. 30. Father in Christ, and they being then ef-
 Rom. 11. 5, 7. fectually called (m), are by Faith united
 Ephes. 1. 11. to Jesus Christ by Grace unto Salvation (n).
 17, 18, 19.
 [n] Rom. 5. 1.
 Ephes. 2. 8.
 Rom. 4. 16.

XXII. Article.

Of *Angelical Repentance.*

- U**Nfained Repentance, is an inward
 and true sorrow of heart for Sin (o),
 [o] Tit. 2. 3, with sincere confession of the same to God,
 4, 5. especially that we have offended so gra-
 Acts 2. 37, 38. cious a God, and so loving a Father (p);
 2 Cor. 7. 10, 11. together with a settled purpose of Heart,
 Acts 17. 30. and a careful endeavour to leave all our sins
 [p] Psal. 51. 4. and to live a more holy and sanctified Life,
 Luke 15. 17, and to live a more holy and sanctified Life,
 18, 19. according to all God's Commands (q).
 [q] Eze. 18. 30. Or it is a turning, or change of the whole
 Ephes. 2. 10. Man to God, with endeavour through his
 [r] Rom. 8. 13. Grace, to mortifie the indwelling Lust,
 Ephes. 4. 20, 21. or Corruptions (r), and obtain a great re-
 1st 32. formation both in the outward and in-
 ward

inward Man, according to the Will of God; and this Repentance, for the nature of it, must be continued throughout the whole course of our Lives (*f*), as is wrought in us by the Spirit of God, by the Ministry of the Law and Gospel (*t*), in order to our obedience to Christ, or being Baptized in his Name (*u*), but this Repentance unto Life is not wrought without Faith in the Soul (*w*); for by Faith we receive that Grace that perfects, or carrieth on the Work of Repentance in the Soul from first to last (*x*).

f] John 8.1

31, 32, 35.

t] Rom. 8.13.

1 Theff. 1.5, 6.

u] Acts 3.19,

26, & 2. 38.

w] Heb. 11. 6.

x] Gal. 3. 26,

27, 29.

XXIII. Article.

Of Justifying, or Saving Faith.

FAith is an Act of the Understanding (*y*), giving a firm Assent to the things contained in the Holy Scriptures (*z*). But Justifying Faith is a Grace, or Habit, wrought in the Soul (*a*), by the Holy Ghost (*b*), through preaching the Word of God, whereby we are enabled to believe (*c*), not only that the Messias is offered to us, but also to take and receive him as a Lord and Saviour (*d*), and wholly

y] Rom. 10.

14, 17.

Mat. 13 20, 21.

Acts 24. 14.

z] Psal. 19.

7, 8, 9, 10. &

119. 72.

a] 2 Pet. 1. 1.

1 John 5. 4, 5.

b] 2 Cor. 4.

13.

Ephes. 2. 8.

c] Acts 31. 37,

Acts 15. 11.

d] 2 Pet. 1. 5.

11.

Acts 8. 37.

wholly and only to rest upon Christ, for
e] Phil. 3. 8, 9. Grace and Eternal Salvation (e).

XXIV. Article.

Of Justification by Christ.

f] Acts 13.
38, 39.

Rom. 8. 34, 35.

& 3. 23, 24, 25.

g] Rom. 4.

22, 23, 24, 25.

1 Cor. 1. 30, 31.

h] 2 Thess. 1.

3, 4.

Acts 15. 9.

Gal. 5. 6.

i] Rom. 8. 1.

Rom. 4. 6, 7, 8.

Gal. 3. 13, 14.

John 5. 24.

Rom. 3. 22, 30.

k] Rom. 5. 19.

1 Cor. 1. 30.

Ephes. 1. 7.

Rom. 5. 9.

Rom. 10. 4.

Gal. 3. 13.

l] Heb. 2. 9,

10, 16, 17.

m] 2 Cor. 5. 21.

n] Isa. 53. 10,

11, 12.

Justification is a Declarative, or Judicial Sentence of God the Father (f), whereby he of his infinite Love, and most free Grace, for the alone and Mediateral Righteousness of his own Son, performed in our Nature and stead; which Righteousness of God-Man, the Father imputing to us (g), and by effectual Faith received and embraced by us (h), doth free us by Judicial Sentence from Sin and Death, and accepts us Righteous in Christ our Surety, unto Eternal Life (i); the Active and Passive Obedience of Christ being the Accomplishment of all that Righteousness and Sufferings the Law, or Justice of God required (k); and this being perfectly performed by our Mediator, in the very Nature of us Men (l), and accepted by the Father in our stead (m), according to that eternal Covenant-Transaction, between the Father and Son (n). And here-
by

by we have a deliverance from the Guilt and Punishment of all our Sins, and are accounted Righteous before God, at the Throne of Grace, by the alone Righteousness of Christ the Mediator, imputed, or reckoned unto us through Faith; for we believe there are six necessary Causes of Man's Justification, or Salvation. (*Viz.*) First, The Efficient Cause of our Justification, is God's free Grace (*o*). Secondly, The Meritorious Cause is the Blood of Christ (*p*). Thirdly, The Material Cause is Christ's Active Obedience (*q*). Fourthly, The Imputation of Christ, his Obedience for us, is the Formal Cause (*r*). Fifthly, The Instrumental Cause is Faith (*s*). Sixthly, God's Glory and Man's Salvation, is the final Cause (*t*). Now we principally apply the first and last to God the Father, the second and third to Christ the Mediator, the fourth and fifth to the blessed Comforter, the Holy Ghost; hence it is we are Baptized in the Name of the Father, of the Son, and Holy Ghost (*u*), and so we worship a Trinity in Unity, and Unity in Trinity. 1 *John* 5. 7.

(o) Rom. 3.

24.

(p) Rom. 5. 9.

(q) Rom. 5.

19.

(r) Rom. 4. 6.

(s) Rom. 5. 1.

(t) Ephes. 1.

11, 12.

(u) Mat. 28.

19.

2 Cor. 13. 14.

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XXV. Article.

Of Reconciliation and Sonship by Christ.

TWO Priviledges flow out of our Justification by Faith in Christ, (*viz.*) Our Reconciliation, and Adoption, or Sonship. Reconciliation is a gracious Priviledge, whereby we that were Enemies, are made Friends; or we that were Enemies, Rebels, and Aliens, are received into Favour, or brought near to God through Faith in Christ Jesus (*w*). And Adoption is that power and priviledge to be the Sons of God, through Faith in Christ our Surety (*x*), who being the Eternal Son of God, became by Incarnation our Brother (*y*), that by him God might bring many Sons unto Glory (*z*); according to his Eternal Decree of preserving the Humane Nature of Christ, that it never fell in *Adam* (*a*). And so we are, by Faith according to God's free Grace, and Christ's Purchase, or Redemption, and the Holy Spirits application of it to us, made Heirs, and Joint-heirs with Christ our Elder Brother (*b*), of the same Kingdom, and

(*w*) Rom. 5. 8, 9, 10.
 Ephes. 2. 12, to the 18.
 (*x*) Eph. 1. 5.
 Gal. 4. 4, 5, 6.
 Rom. 8. 16, 17.
 (*y*) Heb. 2. 11, 12, 14, 17.
 (*z*) Heb. 2. 10.
 (*a*) Heb. 4. 15.
 Mat. 1. 18.
 Heb. 7. 26.
 (*b*) Rom. 8. 16, 17.

and stupendous and utterable Glory, for ever and ever.

XXVI. Article.

Of Sanctification, and good Works.

THOSE that are United unto Christ by Effectual Faith, are Regenerated, and have a new Heart and Spirit created in them (c), through the virtue of Christ his Death, Resurrection, and Intercession (d), and by the Efficacy of the Holy Spirit, received by Faith (e); and are Sanctified by the Word and Spirit of Truth dwelling in them, by destroying, or pulling down the strong Holds, or Dominion of Sin and Lust (f), and more and more quickened and strengthened in all saving Graces, in the practice of Holiness (g); without which no Man shall see the Lord (h). And this Sanctification is throughout the whole Man, though unperfect in this Life, there abiding still in the best Saints, some remnants of Corruption (i), which occasions a continual War in the Soul; the Flesh lusting against the Spirit, and the Spirit against the Flesh.

E 2

Yet

c) Ezek. 36.

26.

Ephes. 4. 24.

2 Cor. 5. 17.

1 John 3. 9.

d) Tit. 3. 5.

1 Cor. 4. 15.

e) 2 Cor. 3. 18.

1 Tim. 2. 20.

Psal. 110. 3.

f) 2 Cor. 10.

4. 5. & 5. 17.

g) Joh. 17. 17.

Joh. 16. 14, 15.

h) Heb. 12.

14.

i) Rom. 7. 20.

Gal. 5. 16, 17.

k) 1 Joh. 3. 8.
& 2. 20.

l) Rom. 6. 14.
Ephes. 4. 15.
2 Cor. 3. 18.
& 7. 1.
Psal. 112. 1.
& 119. 48.
John 15. 4, 6.

m) Isa. 43. 13.
& 26. 12.
Phil. 2. 13.
2 Cor. 3. 5.

n) Job 9. 2, 3,
20. & 25. 4.
Gal. 2. 16.
James 3. 9, 10.
& 3. 2.

o) Heb. 11. 6.
Isa. 64. 6.
Prov. 8. 17.

p) 1 Cor. 16. 22.
James 1.
18. 19. 22.
Gal. 5. 22, 23.
John 4. 14.
& 5. 25.

yet through the continual supply of strength from Christ, which flows from him to Believers by means of the Covenant of Grace (k), or Hypostatical Union with our Nature, the Regenerate part doth overcome, pressing after a Heavenly Life, in Evangelical obedience to all the Commands that Christ, their King and Lawgiver, hath commanded them in his Word, or holy Scriptures (l), which are the only Rule, and square of our Sanctification and Obedience in all good Works, and Piety. And sith our only assistance to do good Works (such as God hath commanded) is of God, who worketh in us both to will and to do (m), we have no cause to boast, nor ground to conclude, we merit any thing thereby we receiving all of free and undeserved Grace, and when we have done the most, yet we are unprofitable Servants, and do abundantly fall short; and the best Duties that we can now perform, will not abide the Judgment of God (n): Neither do any good Works whatsoever, that are done by Unregenerate Men, or without Faith in, and Love to Christ, please God, or are accepted of him (o). Yet good Works are of great advantage, being done in Faith, and Love, and wrought by the Holy Spirit (p), and are to be done by

by us, to shew our thankfulness to God, for the Grace of the New Covenant by Christ, and to fit us more and more for Glory (q): And in this sence, the Ten Commandments, as handed forth by Christ the Mediator, are a Rule of Life to a Believer, and shew us our Duty to God and Man, as also our need of the Grace of God, and Merit of Christ.

q) Gal. 5. 6.
1 Cor. 6. 9, 10,
11, 19, 20.
Heb. 12. 28, 29.
1 Cor. 13. 2, 3.
Psal. 50. 14.

XXVII. Article.

Of Baptism, and the Lord's Supper.

THESE two Sacraments, (*viz.*) Baptism, and the Lord's Supper, are Ordinances of Positive, Sovereign, and holy Institution, appointed by the Lord Jesus Christ, the only Lawgiver, to be continued in his Church to the end of the (r) World; and to be Administred by those only who are rightly qualified, and thereunto called, according to the Command of Christ (s), in Mat. 28. 19.

r) Mat. 28.
19, 20.
1 Cor. 11. 26.

s) 1 Cor. 4. 1.

XXVIII. Article.

Of the right Subject and Administration of Holy Baptism.

Baptism is an Ordinance of the New Testament, ordained by Jesus Christ to be unto the Party Baptized, or Dipped, a Sign of our entrance into the Covenant of Grace, and ingrafting into Christ, and into the Body of Christ, which is his Church (*t*): And of Remission of Sin in the Blood of Christ (*u*), and of our Fellowship with Christ, in his Death and Resurrection, and of our living, or rising to newness of Life (*v*). And orderly none ought to be admitted into the Visible Church of Christ, without being first (*x*) Baptized (*y*); and those which do really profess Repentance towards God, and Faith in, and obedience to our Lord Jesus Christ, are the only proper Subjects of this Ordinance; according to our Lord's holy Institution, and Primitive Practice; and ought by the Minister, or Administrator, to be done in a solemn manner, in the Name of the Father, Son, and Holy Ghost (*z*), by *Immersion*, or Dipping of the Person

t) Rom. 6. 3,
4, 5.

u) 1 Cor. 12. 13.

Gal 3. 27.

Mark 16. 16.

u) Mat. 2. 11.

Acts 2. 38.

w) Rom 6. 1.
to the 8.

x) Mat. 28. 19.

Acts 8. 37.

Mat. 3. 6.

Heb. 6. 1, 2.

y) Acts 2. 37,
38.

Acts 8. 35, 36,

37, 38, 39.

z) Mat. 28. 19.

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Person in the Element of Water (a); this being necessary to the due Administration of this holy Sacrament, as holy Scripture sheweth, and the first and best Antiquity witnesseth for some *Centuries of Years* (b). But the Popish Doctrine which they teach and believe, that those Infants that die without Baptism, or have it not *actually*, or in desire, are not, nor cannot be saved, we do not believe. Nor yet their practice of admitting Persons only upon an Implicite Faith of the Church; nor their Superstitious and Popish Ceremonies of Salt, and Spittle, and Breathing on the Face of the party Baptized; together with their Chrism, and hallowed Lights *. Neither do we believe, that Infants dying in Infancy without Baptism, go to *Purgatory*, or *Limbus Infantum*, as they erroneously teach. Nor do we believe, that the Pope of Rome, or any other Persons whomsoever, have power to alter, or change, this Ordinance of Christ, as they have done by these Superstitious, and such like Idolatrous Inventions and Practices of the Romish Church. All which Superstitions of theirs, are contrary to Christ's Institution, or the Apostles Practice of holy Baptism.

a) John 1. 2, 8, 31. & 3. 22, 23.
Mark. 1. 9, 10.

b) See Mr. H. Dan. his *Treatise of Baptism*.

* See the *Popish Catechism* p. 184, 185, 186, &c.

XXIX. Article.

*Of the Invisible Catholick Church
of Christ.*

There is one holy Catholick Church,
consisting of, or made up of the
whole number of the Elect; that have
been, are, or shall be gathered, in one
Body under Christ (c), the only Head there-
of (d): Which Church is gathered by
Special Grace, and the Powerful and In-
ternal Work of the Spirit; and are effec-
tually united unto Christ their Head, and
can never fall away (e).

c) Heb. 12.

22, 23.

Rev. 14. 1. to
the 5.

d) Col. 1. 18.

Eph. 1. 10, 22.

& 5. 23, 26, 27.

John 10. 16.

e) Gal. 3 28.

Psal. 72. 17.

& 102 28.

Rev. 13 8.

XXX. Article.

Of the Catholick Church as Visible.

Nevertheless, we believe the Visible
Church of Christ on Earth, is made
up of several distinct Congregations, which
make up that one Catholick Church, or
Mystical Body of Christ. And the Marks
by which She is known to be the true
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Spouse of Christ, are these, *viz.* Where the Word of God is rightly Preached, and the Sacraments truly Administred, according to Christ's Institution, and the Practice of the Primitive Church (*f*); having Discipline and Government duly Executed by Ministers or Pastours of God's Appointing, and the Churches Election, that is a true constituted Church: to which Church (and not elsewhere) all Persons that seek for Eternal Life, should gladly joyn themselves (*g*). And although there may be many Errors in such a Visible Church, or Congregations, they being not Infallible, yet those Errors being not Fundamental, and the Church in the *major*, or Governing part, being not Guilty, she is not thereby unchurched; nevertheless She ought to detect those Errors (*h*), and to Reform, according to God's holy Word, and from such Visible Church, or Congregations, no Man ought by any pretence whatever, schismatically to separate (*i*).

f) Gal. 3. 26, 27, 28.

Acts 2. 41, 42, 43, 44, 46, 47. Eph. 2. 19, 20, 21.

1 Cor. 11. 23. to the 29.

Gal. 3. 1.

g) Eph. 3. 21. Acts 18. 8.

1 Cor. 12. 13.

1 John 2. 19.

h) Rev. 2. 2.

14, 15, 16, 20, 21, 22, 23.

Tit. 3. 10, 11.

i) Jude 17,

18, 19.

James 3. 13,

14, 15, 16.

1 Tim. 4. 1. &

2 Tim. 1. 13,

14, 15, 16.

Acts 20. 29,

30, 31.

1 Cor. 12. 25.

XXXI. Article.

Of Officers in the Church of Christ.

THe Visible Church of Christ, being compleatly Gathered and Organized, according to the Mind of Christ, consists of Officers and Members; and the Officers (appointed by Christ) to be chosen by his Church, for the peculiar Administration of Ordinances, and Execution of the Power and Duty Christ hath enjoined them to the end of the World; Are these three, (*viz.*) * Bishops (*k*), (or *Messengers*), and Elders (*l*), (or *Pastors*), and Deacons (*m*), (or *Overseers* of the Poor): and the Way appointed by Christ, for the calling of any Person fitted and gifted by the Holy Ghost, unto the Office of Bishop, or Messenger, in the Churches is, (*viz.*) That he be chosen thereunto by the common Suffrage of the Church (*n*), and solemnly set apart by Fasting and Prayer, with Imposition of Hands, by the Bishops of the same Function, ordinarily; and those Bishops so Ordained, have the Government of those Churches that had Suffrage in their Election.

* See the E I.

KON BA

ΣΙΑΙΚΗ,

from pag. 149.

to pag. 160.

k) Acts 1. 20,

25, 26.

Acts 13. 2, 3.

l) Acts 14. 23.

Act. 20. 17, 28.

m) Acts 6. 3,

4, 5, 6.

n) Acts 1. 23,

24, 25, 26.

Acts 14. 23.

Χειροτονήσαν-

τες ὁ αὐτοῖς

πρεσβυτέρους

καὶ ἐκκλησίαν,

προσδεδωμένοι,

&c. Quumq;

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on (o), and no other ordinarily; as also to preach the Word, or Gospel, to the World, (or Unbelievers) (p). And the particular Pastour, or Elder, in like manner is to be chosen by the common Suffrage of the particular Congregation, and ordained by the Bishop, or Messenger (q) God hath placed in the Church he hath charge of; and the Elder so ordained, is to watch over that particular Church; and he may not ministerially act in any other Church before he be sent (r), neither ought his Power, or Office, any way to infringe the Liberty, or due Power, or Office of his † Bishop (*), God being a God of Order (s), having ordained things most harmoniously, tending every way to Unity ||. The Deacons are in like manner to be chosen by Election and Ordination, and are in their particular Congregations, to receive the Charity and free Benevolence of the People (t): and the Bishops and Elders so Chosen, and Ordained, to the Work of God (u), ought to be enabled and capacitated thereunto, by a sufficient and honourable Maintenance (w) of the People that chose them, answerable to the Dignity of their Places* and Charge committed to them, without which they cannot discharge their Duty (as they ought

1 Tim. 1. 3.

Tit. 1. 5.

Rev. 2. 1, 2.

8, 12.

p) Mat. 28. 19.

Mark 16. 16.

Acts 1. 22.

2 Tim. 4. 2.

q) Act. 14. 23.

r) Rom. 10. 15.

Acts 13. 2, 3, 4.

† 1 Cor. 16.

16.

* Or Overseer,

or Shepherd.

s) 1 Tim. 1. 3.

Acts 20. 28.

1 Cor. 11. 34.

Tit. 1. 5.

Heb. 13. 17.

|| 1 Cor. 14. 33.

t) Act. 6. 1, 2,

3, 5, 6.

1 Tim. 3. 8,

12, 13.

1 Cor. 3. 9.

u) 1 Tim. 3. 5.

& 4. 6, 16, &c.

2 Tim. 4. 5.

Titus 1. 7.

w) 1 Cor. 9.

1. to the 14.

Phil. 4. 15, 16,

17.

* 1 Tim. 5.

17, 18.

Gal. 6. 6, 10.

Deut. 25. 4.

2 Cor. 11. 7, 8.

x) 1 Tim. 3. 5, ought to do) in studying to divide the
 6. 8. & 11. 13, Word of God aright, as St. Paul adviseth
 14, 15. *Timothy*, and also to give themselves whol-
 2 Tim. 1. 2, 3, ly to it (x); and this Maintenance is to be
 4, 14. & 3. 14, given out of the Labours, Profits, and
 15, 16, 17. & Estates of the People, by Equality, and
 4. 1, 2, 5. proportionable to their Ability*, in Li-
 Col. 4. 11, 17. berality, God having reserved a Portion
 * 2 Cor. 8. 12, for all his Labourers, out of all the Mem-
 13, 14, 15. & bers worldly Goods, and Possessions.
 9. 5, 6, 7, 8, 9,
 10, 11.

XXXII. Article.

Of Prayer, with Laying on of Hands.

y) Acts 8. 12, **P**Prayer, with Imposition of Hands by
 13, 14, 15, 16, the Bishop, or Elder, on Baptized Be-
 17, 18, 19. lievers (as such), for the reception of
 Acts 19. 6, 7. the Holy, Promised Spirit of Christ, we
 2 Tim. 1. 6, 7. believe is a Principle of Christ's Doctrine,
 Heb. 6. 2. and ought to be practised and submitted
 John 13. 16, 17, to by every Baptized Believer, in order
 18, 26. & 16. 7. to receive the Promised Spirit of the Fa-
 Eph. 1. 13, 14. ther, and Son (y).
 2 Tim. 1. 6.
 Acts 2. 38, 39.

XXXIII. Article.

Of the end and right Administration
of the Lord's Supper.

THe Supper of the Lord Jesus, was instituted by him the same Night wherein he was betrayed (z); To be observed in his Church, to the end of the World (a); for the perpetual Remembrance, and shewing forth the Sacrifice of himself in his Death (b); and for the Confirmation of the Faithful Believers in all the Benefits of his Death and Resurrection, and Spiritual Nourishment and growth in him; sealing unto them their continuance in the Covenant of Grace, and to be a Band and Pledg of Communion with him, and an Obligation of Obedience to Christ, both passively and actively, as also of our Communion and Union each with other, in the participation of this holy Sacrament (c). And the outward Elements of Bread and Wine, after they are set apart by the Hand of the Minister, from common use, and Blessed, or Consecrated, by the Word of God and Prayer, the Bread being broken, and Wine poured forth, signifie to the Faithful, the Body and Blood

z) Luke 22.

17, 18, 19, 20.

Mat. 26. 26, 27.

28, 29, 30, 31.

a) 1 Cor. 11.

23, 24, 25, 26,

27, 28, 29.

Mat. 28. 20.

b) Gal. 3. 1.

c) 1 Cor. 10.

16, 17.

- d) Gal. 3. 1. Blood of Christ (*d*), or holdeth forth Christ and him Crucified; and the Minister distributing the Bread and Wine to the Communicants, who are to take, or receive, both the Bread and Wine at the Hands of the Minister, applying it by Faith (*e*), with Thanksgiving to God the Father, for so great a Benefit (*f*); and no Unbaptized, Unbelieving, or open Prophane, or wicked Heretical Persons, ought to be admitted to this Ordinance to prophane it (*g*).
- e) 1 Cor. 11. 27, 28, 29, 30.
f) Mat. 26. 30.
- g) 1 Cor. 5. 7, 8, 13.
Acts 2. 41, 42, 46, 47.

Neither is that Popish Doctrine of Transubstantiation to be admitted of, nor Adoration of the unbloody Sacrifice (*h*) of the Mass, as they call it, together with their denying of the Cup to the Laity; and many more Idolatrous, and Superstitious Practices, decreed in the Popish Councils of *Lateran*, and *Trent* (*i*). In opposition to which, and such like Idolatry of *Rome*, many of our worthy and famous Ancients and renowned Protestants, lost their lives by Fire and Faggot (*k*) in *England*, whose Spirits (we hope) are now in Heaven, as worthy Martyrs and Witnesses of Christ, in bearing a faithful Testimony to this holy Ordinance of their Lord and Master. Neither may we admit of Consubstantiation, it being not

h) See the Popish Catechism, p. 286, 287, &c.

i) See the Popish Catechism, p. 197, 198. to the 206, &c.

k) See Mr. Fox his Book of Martyrs.

consonant to God's Word. Nor are little Infants, that cannot examine themselves, nor give Account of their Faith, nor understand what is signified by the outward signs of Bread and Wine, to be admitted to this Sacrament. Though St. *Austin* taught so from *John 6. 63.* and many of the *Greek Churches* so believe and practise to this Day. And this holy Ordinance ought to be often celebrated among the Faithful, with Examination of themselves, (*viz.*) of their Faith, and Love, and Knowledg, of these holy and divine Mysteries, lest they eat and drink their own Damnation, for prophaning of God's holy Ordinance (*1*), as many (we fear) have done, and (yet) do at this Day; whose hard and blind Hearts the Lord in Mercy open, if it be his blessed Will.

1) 1 Cor. 11.
18, 20, 21, 22.
28, 29.

XXXIV. Article.

Of the Discipline and Government of the Church of Christ.

WE believe that the Great King, and Law-giver, Christ, the Universal and only Head of his Church, hath given
to

k) Isa. 9. 6.
Mat. 28. 18.
Mat. 18. 17, 11.
Rev. 2. 3.
1 Cor. 5. 4.

m) Heb. 13.
7, 17.

n) 2 Thef. 3. 6.
1 Thef. 5. 12,
13, 14.
2 Cor. 2. 5, 6, 7.

o) Lev. 19.
17, 18.

p) Mat. 18.
15, 16, 17.

q) 1 Tim. 5.
20.
2 Tim. 2. 14.
Tit. 1. 12, 13,
14.

to his Visible Church, a subordinate Power, or Authority (*k*), for the Well-being, Ordering, and Governing of it, for his own Glory, and the Churches Profit, and Good: The Executive part of which derivative power of Discipline and Government, is committed to his Ministers, proportionable to their Dignities and Places in the Church (*m*), in a most harmonious way, for the Beauty, Order, Government, and Establishment of the same, and consisteth in the exercise and execution of the Censors, or Rod of Correction, he hath appointed therein (*n*), for the Purgation, or Pruning of the same; in order to prevent Scandals and Offences, both publick and private. And in case of personal and private Trespases between Party and Party, that the Member so offended, tell his Offence to his Brother (*o*) between them alone; and if he shall not hear him, to take one or two more; if he will not hear him then, to tell it unto the Church (*p*). And the Ministers of Christ ought to rebuke them sharply, that sin before them in the Church (*q*); and in case there be any wicked, publick, and scandalous Sinners, or obstinate Hereticks, that then the Church ought speedily to convene such her Members, and labour to convict them of their

Sin

Sin and Heresie, Schism, and Prophane-
ness, whatsoever it be; and after such re-
gular Suspension (r), and due Admoniti-
on, if such Sinners repent not; that then
for the Honour of God, and preserving
the Credit of Religion, and in order to
save the Sinner's Soul, and good of the
Church, in obedience to God's Law, to
proceed and excommunicate the Sinner,
by a judicial Sentence in the Name of
Christ and his Church (s), tendering an
admonition of Repentance to him with
Gravity, Love, and Authority, and all
this without Hypocrisie, or Partiality;
praying for the Sinner, that his Soul
may be saved in the Day of the Lord. And
under this second degree, of Withdraw-
ing, or Excommunication, to account
him as a Heathen, or Publican (t), that
he may be ashamed. But upon the third
and highest Act of Excommunication, it
being a most dreadful Thunder-clap of
God's Judgment, it is most difficult, for
any Church now to proceed in (u), it be-
ing difficult to know when any Man hath
sinned the unpardonable Sin, and so to in-
cur a total Cutting-off from the Church.

r) Lev. 13. 1.
to the 8.

Num. 12. 14,
15.

2 Thess. 3. 6.

f) 1. Cor. 5.

4, 5, 6, 7.

Tit. 3. 10.

Rev. 2. 14, 20,

22, 23.

t) Mat. 18. 17.

u) 1 Cor. 16.

22.

XXXV. Article.

Of Communion of Saints, and giving to the Poor.

All Christians that have been Baptized into one Faith, and united in one true visible Way of Worshipping the true God, by Christ Jesus our Lord (w), should keep the Unity of the Spirit, in the Bond of Peace (x), seeing there's but one Mystical Body of Christ, and should have fellowship and communion in each others Sufferings, or Afflictions; for if one Member suffer, all are pained with it (y). Hence it is also they partake of each others Gifts in great variety, which make the Harmony of dependency on each other (z), seeing a need of every Member for the Publick use, and common Profit of the whole, both in the private as well as more publick and solemn Worship of God's House: As also an interest in each others Goods and Possessions (a), so far as comports with Necessity and Charity, according to the Charter-Privileges, or Law of their King; and though no Equality, or Property, be pleaded for, yet the Works of Charity and Mer-

w) Eph. 4. 5.
Col. 3. 15.

Acts 2. 46.

x) Eph. 4. 3,
4, 5, 6.

1 Cor. 12. 12,
13.

Acts 4. 32.

y) 1 Cor. 12.
26.

z) & Vers. 4,
5, 6, 7, 8, 9,

10, 11, 12, 28,
29, 30.

a) 1 Cor. 12.
13.

a) 2 Cor. 8.
9, 11, 12, 13,

14, 15.

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cy, must be minded as a Duty to lend to the Lord (b), and pity and relieve the Lord's Poor (c), weekly laying out for them as God hath prospered us (d), according to our Ability, in Freedom, Liberty, and Charity, according to our Brethren's necessity, whether Sick, or in Prison, to visit and relieve them (e), and not only within the Church, but to all as we have opportunity and ability to be doing good, Gal. 6. 10.

b) Psal. 37. 26
Prov. 11. 25.
& 19. 17.

c) Prov. 22. 22.

Deut. 15. 10.
Ephes. 4. 28.

d) 1 Cor. 16. 1, 2, & 3. 14, 15.
Deut. 15. 7.

to the 11.
e) Mat. 25. 35,
36, 37, 38, 39.

XXXVI. Article.

Of Perseverance.

Those that are effectually called, according to God's eternal Purpose (f), being justified by Faith, do receive such a measure of the holy unction (g), from the Holy Spirit, by which they shall certainly persevere unto Eternal Life (h), Rom. 8. 30.

f) Rom. 8. 28.

g) Gal. 3. 14.

John 1. 12, 13.

h) John 17. 12, 21. & 10. 28, 29.

Rom. 1. 17.

Jer. 31. 33, 34.

XXXVIII.

XXXVII. Article.

Of the Sacred Scripture.

THE Authority of the holy Scripture, dependeth not upon the Authority of any Man, but only upon the Authority of God (*i*), who hath delivered and revealed his Mind therein unto us, and containeth all things necessary for Salvation (*k*); so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Christian Faith, or be thought requisite to Salvation (*l*). Neither ought we (since we have the Scriptures delivered to us now) to depend upon, hearken to, or regard the pretended immediate Inspirations, Dreams, or Prophetical Predictions, by or from any Person whatsoever, lest we be deluded by them (*m*). Nor yet do we believe that the Works of Creation, nor the Law written in the Heart, (*viz.*) Natural Religion (as some call it), or the Light within Man, as such, is sufficient to inform Man of Christ the Mediator, or of the way to Salvation, or Eternal Life by him

- i*) 2 Pet. 1.
 19, 20, 21.
 2 Tim. 3. 15.
 16, 17.
k) Joh. 20. 30,
 31. & 21. 25.
l) Mat. 22. 29.
 John 5. 39, 46,
 47. & 10. 35.
 & 17. 12.
 Prov. 30. 5, 6.
 Josh. 1. 7.
 Rev. 22. 18.
 Deut. 12. 32.
m) Isa. 8. 20.
 2 Pet. 1. 19.
 2 John 7. 8, 9,
 10.
 Mat. 24. 23,
 24, 25, 26.
 2 Theff. 2. 7,
 10, 11, 12, 14,
 15.

him (*n*) ; but the holy Scriptures are necessary to instruct all Men into the way of Salvation, and eternal Life. And we do believe, that all People ought to have them in their Mother Tongue (*o*), and diligently, and constantly to read them in their particular Places and Families, for their Edification, and Comfort. And endeavour to frame their Lives, according to the direction of God's Word, both in Faith and Practice, the holy Scriptures being of no private Interpretation, but ought to be interpreted according to the Analogie of Faith, and is the best Interpreter of it self (*p*) ; and is sole Judge in Controversie (*q*). And no Decrees of Popes, or Councils, or Writings of any Person whatsoever, are of equal Authority with the sacred Scriptures. And by the holy Scriptures we understand, the Canonical Books of the Old and New Testament, as they are now translated into our English Mother-Tongue, of which there hath never been any doubt of their Verity, and Authority, in the Protestant Churches of Christ to this Day.

n) 1 Cor. 1.

20, 21, 22, 23

24. & 2. 6, 7,

8, 9, 13, 14.

Rom. 15. 4, 5.

& 16. 25, 26.

& 1. 16, 17, 18.

Gal. 5. 22.

Rom. 11. 31,

32. & 10. 13.

to the 21.

o) 1 Cor. 14.

4, 9, 10, 11, 19.

Col. 3. 16.

p) 2 Pet. 1.

20, 21.

Acts 15. 15, 16.

q) Mat. 22.

29, 30.

Acts 17. 10, 11,

12, 13. & 18. 28.

The Names of the Books of the Old Testament.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
I. Samuel.
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
Ezra.
Nehemiah.
Esther.
Job.
Psalms.
Proverbs.

Ecclesiastes.
Canticles.
Isaiah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
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