

love, and willing mind.

All which were common also to Believers under the Law (*k*) for the substance of them; but under the new Testament, the Liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected; and in greater boldness of access to the Throne of Grace; and in fuller Communications of the (*l*) Free spirit of God, then Believers under the Law did ordinarily partake of.

Gal. 3, 9: 14.

Joh. 7. 38, 39. Heb. 10, 19, 20, 21.

2. God alone is (*m*) Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, (*n*) which are in any thing contrary to his Word, or not contained in it. So that to Believe such Doctrines, or obey such Commands out of Conscience, (*o*) is to betray true liberty

Jam. 4. 12, Rom. 14. 4.

Act. 4. 19 & 5. 29. 1 Cor. 7. 23.

Mat. 15. 9:

Col. 2. 20 22, 23;

of Conscience; and the requiring of  
 p 1 Cor. 3. an (*p*) implicit Faith, and absolute  
 5: and blind Obedience, is to destroy  
 2 Cor. 1. Liberty of Conscience, and Rea-  
 24: son also.

3. They who upon pretence of  
 Christian Liberty do practice any  
 sin, or cherish any sinfull lust; as  
 they do thereby pervert the main  
 design of the Grace of the Gospel,  
 (q) to their own Destruction; so  
 they wholly destroy (*r*) the end  
 of *Christian Liberty*, which is,  
 that being delivered out of the  
 hands of all our Enemies we might  
 serve the Lord without fear in  
 Holiness, and Righteousness be-  
 fore him, all the days of our Life.

q Rom. 6.  
 1, 2.  
 r Gal. 5.  
 13.  
 2 Pet. 2.  
 18.--21.

CHAP.

Of Relig

CH

Of Re  
 ship an

1. THE  
 that  
 hath Lord  
 over all;  
 good unt  
 to be fear  
 led upon  
 with all  
 Soul, (a  
 But the  
 shipping  
 stituted  
 ted by  
 he may  
 cording

## CHAP. XXII.

Of Religious Wor-  
ship and the Sabbath  
Day.

I. **T**HE light of Nature shews that there is a God, who hath Lordship, and Sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the Heart, and all the Soul, (a) and with all the Might.

But the acceptable way of Worshipping the true God, is (b) instituted by himself; and so limited by his own revealed will, that he may not be Worshipped according to the imaginations, and de-

<sup>a</sup> Jer. 10.

7. Mar.

12. 33.

<sup>b</sup> Deut. 12

32.

devices of Men, or the suggestions of Satan, under any visible representations, or (c) any other way, not prescribed in the Holy Scriptures.

c Exo 20.  
4, 5, 6.

2. *Religious Worship* is to be given to God the Father, Son and Holy Spirit, and to him (d) alone; not to Angels, Saints, or any other (e) Creatures; and since the fall, not without a (f) Mediator, nor in the Mediation of any other but (g) Christ alone.

d Mat. 4.  
9, 10.

Joh 6. 23.  
Mat. 28.

19.

e Rom. 1.  
25.

Col. 2. 18.  
Revel. 19.

10.

f Joh. 14.  
6.

g 1 Tim.  
2. 5.

3. Prayer with thanksgiving, being one special part of natural worship, is by God required of (h) all men. But that it may be accepted, it is to be made in the (i) Name of the Son, by the help (k) of the Spirit, according to (l) his Will; with understanding, reverence, humility, fervency, faith, love, and perseverance; and

b Psal. 95.  
1-7.

Psal. 65. 2.  
i Joh. 14.

13, 14.

k Rom. 8.  
26.

l 1 Joh. 5.  
14.

and of  
and when v  
known ton

4. Praye  
things law  
men living  
hereafter;  
dead, nor  
may be kn  
ned (p) th

5. Th  
Scripture  
hearing  
ing and  
in Psalm  
songs, G  
Hearts  
the Ad  
and (u)  
parts o  
to be  
him,  
rever  
over

and when with others, in a (*m*) m I Cor. 14.16,17.  
known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, (*n*) or that shall live hereafter; but not (*o*) for the dead, nor for those of whom it may be known that they have sinned (*p*) the sin unto death.

n I Tim. 2.1,2.  
2 Sam.7.  
29.  
o 2 Sam. 12.21,22.  
23.  
p I Joh. 5. 16.

5. The (*q*) reading of the Scriptures, Preaching, and (*r*) hearing the word of God, teaching and admonishing one another in Psalms, Hymns and Spiritual songs, singing with grace in our Hearts to (*s*) the Lord; as also the Administration (*t*) of Baptism, and (*u*) the Lords Supper are all parts of Religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover solemn humiliation (*x*) with fast-

q I Tim. 4.13.  
r 2 Tim. 4.2.  
Luk.8.18.  
s Col. 3. 16  
Eph. 5.19  
t Mat. 28, 19, 20.  
u I Cor. 11 26.  
x Esth. 4. 16.  
Joel. 2.12

7 Exo. 15.  
1. &c. Pf.  
107.

fastings; and thanksgiving upon  
(y) special occasions, ought to be  
used in an holy and religious man-  
ner.

2 Joh. 4.  
21. Mal. 1.  
11. 1 Tim  
2. 8.

a Act. 10.  
2.  
b Mat. 6.  
11. Pf. 55.  
17.  
c Mat. 6.6

d Heb. 10.  
25.  
Act. 2. 42.

6. Neither *Prayer*, nor any o-  
ther part of Religious worship, is  
now under the Gospel tied unto,  
or made more acceptable by, any  
place in which it is (z) performed,  
or towards which it is directed;  
but God is to be worshipped eve-  
ry where in *Spirit*, and in truth;  
as in (a) private families (b) daily,  
and (c) in secret each one by him-  
self, so more solemnly in the pu-  
blick Assemblies, which are not  
carelessly, nor willfully, to be  
(d) neglected, or forsaken, when  
God by his word, or providence  
calleth thereunto.

7. As it is of the Law of nature,  
that in general a proportion of  
time by Gods appointment, be set  
a part for the Worship of God; so  
by

by his V  
and per  
binding  
hath par  
day in se  
kept ho  
the beg  
the Re  
the las  
from th  
was cha  
the we  
Lords  
ed to  
the ch  
vation  
being  
8.  
holy  
ter a c  
and o  
afore  
holy  
own  
about

by his Word in a positive-moral, and perpetual Commandement, binding all men, in all Ages, he hath particularly appointed one day in seven for a (e) *Sabbath* to be kept holy unto him, which from the beginning of the World to the Resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week (f) which is called the Lords day; and is to be continued to the end of the World, as the *Christian Sabbath*; the observation of the last day of the week being abolished.

8. The *Sabbath* is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy (g) rest all the day, from their own works, words, and thoughts, about their wordly employment, and

Exo. 20.

8.

1 Cor.

16. 1, 2.

Act. 20. 7.

Rev. 1. 10.

g Isa. 58.

13

Neh. 13.

15-23.

and recreations, but also are taken up the whole time in the publick and private exercises of his worship, and in the duties (b) of necessity and mercy.

b Mat. 12.

1-13.

---

CHAP. XXIII.

Of Lawful Oaths and Vows.

1. **A** lawful Oath is a part of religious worship, (a) wherein the person swearing in Truth, Righteousness, and Judgement, solemnly calleth God to witness what he sweareth; (b) and to judge him according to the Truth or falseness thereof.

a Exo. 20

7. Deut. 10

20. Jer. 4.

2.

b 2 Cro. 6

22, 23.

2. The Name of God only is that



that by which men ought to swear; and therein it is to be used, with all Holy Fear and reverence, therefore to swear vainly or rashly by that glorious, and dreadful name; or to swear at all by any other thing, is sinful and to be (c) abhorred; yet as in matter of weight and moment for confirmation of truth, (d) and ending all strife, an *Oath* is warranted by the word of God; so a *lawful Oath* being imposed, (e) by lawful Authority, in such matters, ought to be taken.

c Mat. 5.  
34. 37.  
Jam. 5. 12  
d Heb. 6.  
16. 2 Cor.  
1. 23.

e Neh. 13.  
25.

3. Whosoever taketh an *Oath* warranted by the word of God, ought duely to consider the weightiness of so solemn an act; and therein to avouch nothing, but what he knoweth to be the truth; for that by rash, false, and vain *Oaths* the (f) Lord is provoked, and for them this Land mourns.

f Levit.  
19. 12.  
Jer. 23. 10

4. An

4. An *Oath* is to be taken in the plain, and (g) common sense of the words; without equivocation, or mental reservation.

5. A *Vow* which is not to be made to any *Creature*, but to God alone, (h) is to be made and performed with all Religious care, and faithfulness: But Popish *Monastical Vows*, (i) of perpetual single life, professed (k) poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious, (l) and sinful snares, in which no *Christian* may intangle himself.

b Psal. 76.

11. Gen.

28. 20, 21

22.

i 1 Cor.

7. 2. 9.

k Eph. 4.

28.

l Mat. 19.

11.

CHAP.

2. I  
Accept  
a Mag  
unto;  
of, as  
mainta

CHAP. XXIV.

Of the Civil Magistrate.

I. **G**OD the supream Lord, and King of all the World, hath ordained *Civil* (a) *Magistrates* to be under him, over the people for his own glory, and the publick good; and to this end hath armed them with the power of the Sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

<sup>a</sup> Rom. 13  
1, 2, 3, 4.

2. It is lawful for Christians to Accept, and Execute the Office of a *Magistrate*, when called thereunto; in the management whereof, as they ought especially to maintain (b) *Justice*, and *Peace*,

<sup>b</sup> 2 Sim;  
23. 3.  
Pl. 82.  
3, 4.

according to the wholesome Laws of each Kingdome, and Commonwealth: so for that end they may lawfully now under the New-  
 e Luk. 3. Testament (c) wage war upon just  
 14. and necessary occasions.

3. *Civil Magistrates* being set up by God, for the ends aforesaid; subjection in all lawful things commanded by them, ought to be yeilded by us, in the Lord; not only for wrath (d) but for Conscience sake; and we ought to make supplications and prayers for Kings, and all that are in Authority, (e) that under them we may live a quiet and peaceable life, in all godliness and honesty.

d Rom.  
 13. 5, 6, 7.  
 1 Pet. 2.  
 17.

e 1 Tim.  
 2. 1, 2

CHAP.

1. M  
 (a) neith  
 to have  
 for any  
 one Hw

2. M  
 the mu  
 and W  
 Man-ki  
 and for  
 nefs.

3. I  
 of peo  
 with j  
 sent;  
 ans  
 and t

## CHAP. XXV.

## Of Marriage.

1. **M**arriage is to be between one *Man* and one *Woman*;  
 (a) neither is it lawful for any man a Gen. 2.  
24. Mal. 2.  
15. Mat.  
19. 5, 6. to have more then one *Wife*, nor  
 for any *Woman* to have more then  
 one *Husband* at the same time.

2. Marriage was ordained for the mutual help (b) of *Husband* b Gen. 2.  
18. and *Wife*, (c) for the increase of c Gen. 1.  
28. Man-kind, with a legitimate issue, and for (d) preventing of uncleanness. d 1 Cor. 7  
2, 9.

3. It is lawful for (e) all sorts e Heb. 13,  
4. 1 Tim.  
4, 3. of people to *Marry*, who are able with judgment to give their consent; yet it is the duty of *Christians* (f) to *marry* in the Lord, f 1 Cor. 7. and therefore such as profess the 39.

g Neh. 13  
25, 26,  
27.

true Religion, should not *Marry* with Infidels, (*g*) or Idolaters; neither should such as are godly be unequally yoked, by *marrying* with such as are wicked, in their life, or maintain damnable Heresie.

b Levit.  
18.

4. *Marriage* ought not to be within the degrees of consanguinity, (*b*) or Affinity forbidden in the word; nor can such incestuous *Marriage* ever be made lawful, by any law of *Man* or consent of parties, (*i*) so as those persons may live together as *Man* and *Wife*.

i Mat. 6.  
18. I Cor.  
5. 1.

CHAP.

I. T  
spect to  
Spirit,  
called  
whole  
that h  
there  
head  
body  
leth a

2.  
wor  
Gof  
by  
def  
any

## CHAP. XXVI.

## Of the Church.

1. **T**HE Catholick or universal Church, which (with respect to the internal work of the Spirit, and truth of grace) may be called invisible, consists of the whole (a) number of the Elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

a. Heb. 12.  
23. Col. 1.  
18. Eph.  
1. 10, 22.  
23. & ch.  
5. 23, 27.  
32.

2. All persons throughout the world, professing the faith of the Gospel, and obedience unto God by Christ, according unto it; not destroying their own profession by any Errors everting the foundati-

on, or unholyness of conversation, (b) are and may be called visible Saints; (c) and of such ought all particular Congregations to be constituted.

3. The purest Churches under heaven are subject (d) to mixture, and error; and som have so degenerated as to become (e) no Churches of Christ, but Synagogues of Satan; nevertheless Christ always hath had, and ever shall have a (f) Kingdome in this world, to the end thereof, of such as believe in him, and make profession of his Name.

4. The Lord Jesus Christ is the Head of the Church, in whom by the appointment of the Father, (g) all power for the calling, institution, order, or Government of the Church, is invested in a supream & soveraign manner, neither can the Pope of *Rome* in any sense be head there-

b I Cor. I  
2. Act. 11.  
26.

c Rom. I.  
7. Eph. I.  
20, 21, 22.

d I Cor.  
15. Rev.  
2. & ch. 3.  
e Rev. 18.  
2. 2 Thes.  
2. 11, 12.

f Mat. 16.  
18. Pf. 72.  
17. & Pf.  
102. 28.  
Rev. 12.  
17.

g Col. I.  
18. Mat.  
28. 18, 19.  
20.  
Eph. 4.  
11, 12.

thereof,  
that Ma  
dition,  
the Chu  
that is  
Lord sh  
ness of

5. I  
wer w  
the L  
Worl  
Minist  
(i) th  
by hi  
walk  
ways  
scrib  
Tho  
to w  
cieti  
mut  
per  
shir  
in



thereof, but is (b) that Antichrist, <sup>b 2 Thef.</sup> that Man of sin, and Son of per- <sup>2. 3--9.</sup> dition, that exalteth himself in the Church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the World unto himself, through the Ministry of his word, by his Spirit, (i) those that are given unto him <sup>i Joh 10. 16. chap. 12, 32.</sup> by his Father; that they may <sup>k Mar. 28. 20.</sup> walk before him in all the (k) ways of obedience, which he prescribeth to them in his Word. Those thus called he commandeth to walk together in particular societies, or (l) Churches, for their <sup>l Mat. 18. 15--20.</sup> mutual edification; and the due performance of that publick worship, which he requireth of them in the World.

6. The Members of these Churches are (*m*) Saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves, to the Lord, & one to another by the will of God, (*n*) in professed subjection to the Ordinances of the Gospel.

*m* Rom. 1.  
7. 1 Cor.  
1. 2.  
  
*n* Act. 2.  
41, 42.  
ch. 5. 13.  
14. 2 Cor.  
9. 13.

7. To each of these Churches thus gathered, according to his mind, declared in his word, he hath given all that (*o*) power and authority, which is any way needfull, for their carrying on that order in worship, and discipline, which he hath instituted for them to observe; with commands, and rules, for the due and right exerting, and executing of that power.

*o* Mat. 18.  
17, 18.  
1 Cor. 5.  
4, 5. with  
v. 13.  
2 Cor. 2.  
6, 7, 8.

8. A

8. A part  
ed, and co  
according to  
consists of C  
And the C  
Christ, to be  
the Church  
ed) for the  
on of Ord  
of Power,  
intrusts the  
to, to be  
the World  
ders and I

9. Th  
Christ for  
son, fitte  
Holy sp  
Bishop, c  
that he b  
common  
it self; a  
Fasting  
tion of b  
the Chu

8. A particular Church gathered, and compleatly Organized, according to the mind of Christ, consists of Officers, and Members; And the Officers appointed by Christ to be chosen and set apart by the Church (so called and gathered) for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he intrusts them with, or calls them to, to be continued to the end of the World are (p) Bishops or Elders and Deacons.

r A&t. 20:  
17, with  
v. 28.  
Phil. 1. 1.

9. The way appointed by Christ for the Calling of any person, fitted, and gifted by the Holy spirit, unto the Office of Bishop, or Elder, in a Church, is, that he be chosen thereunto by the common (q) suffrage of the Church it self; and Solemnly set apart by Fasting and Prayer, with imposition of hands of the (r) Eldership of the Church, if there be any before

q A&t. 14:  
23: See  
the original.

r 1 Tim.  
4. 14.

Con-

these  
by cal-  
id evi-  
ofessi-  
dience  
and do  
gether  
ent of  
to the  
he will  
jection  
e Go-

urches  
to his  
ord, be  
er and  
y need-  
hat or-  
ipline,  
r them  
ls, and  
t exert-  
at po-

Of the Church.

50  
f A&. 6. 3. Constituted therein ; And of a  
5. 5. Deacon (s) that he be chosen by  
the like suffrage, and set apart by  
Prayer, and the like Imposition  
of hands.

10. The work of Pastors be-  
ing constantly to attend the Ser-  
vice of *Christ*, in his Churches,  
in the Ministry of the Word, and  
Prayer, (t) with watching for  
their Souls, as they that must give  
an account to him ; it is incum-  
bent on the Churches to whom  
they Minister, not only to give  
them all due respect, (u) but also  
to communicate to them of all  
their good things according to  
their ability, so as they may have  
a comfortable supply, without  
being themselves (x) entangled in  
Secular Affairs ; and may also be  
capable of exercising (y) Hospita-  
lity toward others ; and this is re-  
quired by the (z) Law of Nature,  
and by the Express order of our  
Lord

t A&. 6.  
4.  
Heb. 13.  
17:

u I Tim.  
5. 17, 18.  
Gal. 6.  
6, 7.

x 2 Tim.  
2. 4.

y I Tim.  
3. 2.

z I Cor.  
9.  
6. - 14.

Lord Jesus,  
that they th  
should live o

11. Altho  
on the Bish  
Churches to  
ing the Wo  
yet the w  
Word, is n  
ed to them  
(a) gifted  
ly Spirit fo  
called by  
ought to p

12. A  
to joy  
Churches  
have op  
that are  
ledges  
under  
ment t  
Rule o

Lord Jesus, who hath ordained that they that preach the Gospel, should live of the Gospel.

11. Although it be incumbent on the Bishops or Pastors of the Churches to be instant in Preaching the Word, by way of Office; yet the work of Preaching the Word, is not so peculiarly confined to them; but that others also (a) gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may and ought to perform it.

a Act. 11.  
19. 20, 21.  
1 Pet. 4.  
10. 11.

12. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do; So all that are admitted unto the privileges of a Church, are also (b) under the Censures and Government thereof, according to the Rule of Christ.

b 1 Thes.  
5. 14.  
2 Thes. 3.  
6. 14, 15.

13. No

13. No Church-members upon any offence taken by them, having performed their Duty required of them towards the person they are offended at, ought to disturb any *Church* order, or absent themselves from the Assemblies of the *Church*, or Administration of any Ordinances, upon the account of such offence at any of their fellow-members; but to wait upon *Christ*, (c) in the further proceeding of the *Church*.

c Mat. 18.

15. 16, 17.

Eph. 4. 2,

3.

d Eph. 6.

18. Pf.

122. 6.

14. As each *Church*, and all the Members of it are bound to (d) pray continually, for the good and prosperity of all the *Churches* of *Christ*, in all places; and upon all occasions to further it (every one within the bounds of their places, and callings, in the Exercise of their Gifts and Graces) so the *Churches* (when planted by the providence of God so as they may enjoy opportunity and advantage for it) ought to hold com-

e) commu  
elves for th  
ove, and mu  
15. In c  
differences,  
ctrine, or A  
in either th  
are concern  
in their pe  
tion; or an  
of any Ch  
by any pro  
agreeable  
is accordi  
that many  
munion to  
sengers m  
give their  
matter in  
ed to all  
howbeit  
bled are  
Church  
or with  
Church  
any

(e) communion amongst themselves for their peace, increase of love, and mutual edification.

<sup>e</sup> Rom. 16. 1, 2.  
3 Joh. 8, 9, 10.

15. In cases of difficulties or differences, either in point of Doctrine, or Administration; wherein either the Churches in general are concerned, or any one Church in their peace, union, and edification; or any member, or members, of any Church are injured, in or by any proceedings in censures not agreeable to truth, and order; it is according to the mind of Christ, that many Churches holding communion together, do by their messengers meet to consider, (f) and give their advice, in or about that matter in difference, to be reported to all the Churches concerned; howbeit these messengers assembled are not entrusted with any Church-power properly so called; or with any jurisdiction over the Churches themselves, to exercise any censures either over any Churches,

SA. 15.  
2, 4, 6. &  
22, 23, 25

g 2 Cor.

1:24.

1 Joh.4.1

Churches, or Persons: or (g) to impose their determination on the Churches, or Officers.

CHAP. XXVII.

Of the Communion of Saints.

I. **A**LL *Saints* that are united to Jesus Christ their *Head*, by his Spirit, and Faith; although they are not made thereby one person with him, have (a) fellowship in his Graces, sufferings, 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.

a 1 Joh.

1. 3. Joh.

1. 16.

Phil. 3 10

Kom. 6.5

6.

b Eph. 4.

15. 16.

1 Cor. 12.

7. 1 Cor.

3 21,

22, 23.

c 1 Thes.

5. 11. 14.

Rom. 1.

12. 1 Joh.

2. 17. 18.

Gal 6.10.

2. *Saints*



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 (*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*, doth not take away or (*h*) infringe, the title or propriety, which each man hath in his goods and possessions.

*d* Heb. 10  
24, 25.  
with ch.  
3. 12, 13.  
*e* Act. 12.  
29, 30.

*f* Eph. 6.  
*g* 1 Cor.  
12. 14.  
—27.

*h* Act. 5. 4.  
Eph. 4. 28

## CHAP. XXVIII.

Of Baptism and the  
Lords Supper.

1. **B**Aptism and the Lords Supper are ordinances of positive, and soveraign institution; appointed by the Lord Jesus the only Law-giver, to be continued in his Church (a) to the end of the world. *which*

<sup>a</sup> Mat. 28  
19, 20.  
1 Cor.  
11. 26.

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

<sup>b</sup> Mat. 28.  
19. 1 Cor.  
4. 1.

CHAP.

## CHAP. XXIX. VIII

## 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, (c) and resurrection; of his being engrafted into him; of (d) remission of sins; and of his (e) giving up unto God through Jesus Christ, to live and walk in newness of Life.

c Rom. 6.

3, 4, 5.

Col. 2, 12.

Gal. 3, 27.

d Mar. 1.

4. Act.

26. 16.

e Rom, 6.

2, 4.

2. Those who do actually profess (f) repentance towards God, faith in, and obedience, to our Lord Jesus, are the only proper subjects of this ordinance.

f Mar. 16.

16. Act.

8. 36, 37

H

3. The

3. The outward element to be used in this ordinance (*g*) 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 (*h*) in water, is necessary to the due administration of this ordinance.

---

## CHAP. XXX.

### Of the Lords Supper.

1. **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,

world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death (a) a 1 Cor. 11.23,24. 25,26. confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to, all duties which they owe unto him; (b) b 1 Cor. 10.16,17. 21. 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 crosse, 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) c Heb.9. 25,26,28. d 1 Cor. 11.24. Mat. 26. 26,27. is most abominable, injurious to Christs own only sacrifice, the  
 H 2 alone

alone propitiation for all the sins of the Elect.

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.

e 1 Cor.  
11.23,24,  
25,26,&c

4. The denial of the Cup to the people, worshiping 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.

f Mat 26.  
26,27,28.  
Mat.15.9.  
Exod.20.  
4, 5.

5. The outward Elements in this Ordinance, duely set apart to the

the uses of  
such relief  
that true  
figurative  
called by  
they re  
body a  
albeit i  
they fit  
(b) Bre  
before.

6. T  
tains a  
Bread  
of Ch  
monly  
by co  
any c  
Scrip  
com  
thro  
dina  
cau  
yea

the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit the (g) g I Cor. II. 27. body and Blood of Christ; albeit in substance, and nature, they still remain truly, and only (h) Bread, and Wine, as they were h I Cor. II. 26. & v. 28: before.

6. That doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs 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. i Act. 3. 21. Luk. 24. 6. & v. 39. k I Cor. II. 24, 25.

7. Worthy receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly by faith, really and indeed, yet not carnally, and corporally, but spiritually receive, and feed upon Christ crucified (l) & 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 Lords 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 judgement to themselves.

CHAP.

1 I Cor.  
10.16.ch.  
11. 23—  
26.

2 I Cor.  
6, 14, 15.

2 I Cor.  
11. 29.  
Mat. 7. 6.

Of the st

Of the  
ter D  
Rel

1. TH

and se  
Souls  
having  
immed  
who  
Righ  
fect i  
para  
Chri  
in li  
for  
Bo



## CHAP. 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, <sup>(a)</sup> <sup>a</sup> Gen. 3: 19. Act. 13. 36. and see corruption; but their Souls (which neither die nor sleep) having an immortal subsistence, immediately <sup>(b)</sup> return to God <sup>b</sup> Ecclef. 12. 7. who gave them: the Souls of the Righteous being then made perfect in holyness, are received into paradise where they are with *Christ*, and behold the face of *God*, in light <sup>(c)</sup> and glory; waiting for the full Redemption of their Bodies; and the souls of the wicked, <sup>c</sup> Luk. 23. 43. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Heb. 12. 23.

d Jud. 6  
7. 1 Pet.  
3. 19.  
Luk. 16.  
23, 24.

ed, are cast into hell; where they remain in torment and utter darkness, reserved to (d) the judgement of the great day; besides these two places for Souls separated from their bodies, the Scripture acknowledgeth none.

e 1 Cor.  
15:51, 52.  
1 Thes. 4.  
17.  
f Job 19.  
26, 27.  
g 1 Cor.  
15:42, 43.

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.

b Act. 24.  
15. Joh. 5.  
28, 29.  
Phil. 3. 21

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, (b) and be made conformable to his own glorious Body.

## CHAP. XXXII.

## Of the Last Judgement.

I. **G**OD hath appointed a Day wherein he will judge the world in Righteousness, by (a) Je-<sup>a</sup> A&T. 17.  
sus Christ; to whom all power <sup>31.</sup>  
and judgement is given of the Fa-<sup>Joh. 5. 22.</sup>  
ther; in which Day not only the <sup>27.</sup>  
(b) Apostate Angels shall be judg-<sup>b</sup> 1 Cor. 6.  
ed; but likewise all persons that <sup>3.</sup> Jud. 6.  
have lived upon the Earth, shall  
appear before the Tribunal of  
Christ; (c) to give an account of <sup>c</sup> 2 Cor.  
their Thoughts, Words, and <sup>5. 10.</sup>  
Deeds, and to receive according <sup>Ecclesi. 12</sup>  
to what they have done in the <sup>14. Mat.</sup>  
body, whether good or evil. <sup>12. 36.</sup>  
<sup>Rom. 14.</sup>  
<sup>10. 12.</sup>  
<sup>Mat. 25;</sup>  
<sup>32. &c.</sup>

2. The

2. The end of Gods appointing this Day, is for the manifestation of the 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.

*d* Rom. 9.  
22, 23.

*e* Mat. 25.  
21, 34.  
*2* Tim.  
4. 8.

*f* Mat. 25.  
46. Mar. 9  
48.  
*2* Thef. 1.  
7, 8, 9, 10.

3. As Christ would have us to be certainly perswaded that there shall be a Day of judgement, both *(g)* to deter all men from sin, and for the greater *(h)* consolation of the godly, in their adversity; so will

*g* 2 Cor.  
5, 10, 11.  
*h* 2 Thef.  
1, 5, 6, 7.

will he have that 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 Mar. 13.  
35, 36, 37  
Luk. 13.  
35, 36.  
k Rev. 22  
30.

A N

# A N A P P E N D I X.

**W**Hosoever reads, and impartially considers what we have in our forgoing confession declared, may readily perceive, That we do not only concenter with all other true Christians on the Word of God (revealed in the Scriptures of truth) as the foundation and rule of our faith and worship. But that we have also industriously endeavoured to manifest, That in the fundamental Articles of Christianity we mind the same things, and have therefore expressed our belief in the same words, that have on the like occasion been spoken by other societies of Christians before us.

This we have done, That those who are desirous to know the principles of Religion which we hold and practise, may

may take an estimate from our selves (who jointly concur in this work) and may not be misguided, either by undue reports; or by the ignorance or errors of particular persons, who going under the same name with our selves, may give an occasion of scandalizing the truth we profess.

And although we do differ from our brethren who are Pædobaptists; in the subject and administration of Baptisme, and such other circumstances as have a necessary dependence on our observance of that Ordinance, and do frequent our own assemblies for our mutual edification, and discharge of those duties, and services which we owe unto God, and in his fear to each other: yet we would not be from hence misconstrued, as if the discharge of our own consciences herein, did any wayes disoblige or alienate our affections, or conversation from any others that fear the Lord; but that we may and do as we have opportunity participate of the labors of those, whom God hath indued with abilities above  
our

our selves, and qualified, and called to the Ministry of the *Word*, earnestly desiring to approve our selves to be such, as follow after peace with holyness, and therefore we alwaies keep that blessed *Irenicum*, or healing *Word* of the Apostle before our eyes; if in any thing ye be otherwise minded, God shall reveal even this unto you; nevertheless whereto we have already attained; let us walk by the same rule, let us mind the same thing, *Phil. 3. v. 15, 16.*

Let it not therefore be judged of us (because much hath been written on this subject, and yet we continue this our practise different from others) that it is out of obstinacy, but rather as the truth is, that we do herein according to the best of our understandings worship God, out of a pure mind yielding obedience to his precept, in that method which we take to be most agreeable to the Scriptures of truth, and primitive practise.

It would not become us to give any such intimation, as should carry a semblance that what we do in the service of  
God



God is with a doubting conscience, or with any such temper of mind that we do thus for the present, with a reservation that we will do otherwise hereafter upon more mature deliberation; nor have we any cause so to do, being fully perswaded, that what we do is agreeable to the will of God. Yet we do heartily propose this, that if any of the Servants of our Lord Jesus shall, in the Spirit of meekness, attempt to convince us of any mistake either in judgement or practise, we shall diligently ponder his arguments; and accompt him our chiefest friend that shall be an instrument to convert us from any error that is in our ways, for we cannot wittingly do any thing against the truth, but all things for the truth.

And therefore we have indeavoured seriously to consider, what hath been already offered for our satisfaction in this point; and are loth to say any more lest we should be esteemed desirous of renewed contests thereabout: yet forasmuch as it may justly be expected that we shew some reason, why we cannot acquiesce

quiesce in  
as; we  
may con  
satisfie th  
peruse w  
ter also.

1. As  
with us  
and Fa  
sus Chri  
tised; a  
of the C  
confess  
undert  
we do  
hath b  
tise; a  
the sa  
does  
broth  
before  
also i  
give a  
soever  
cann  
in o

quiesce in what hath been urged against us ; we shall with as much brevity as may consist with plainness, endeavour to satisfy the expectation of those that shall peruse what we now publish in this matter also.

I. As to those Christians who consent with us, *That Repentance from dead works, and Faith towards God, and our Lord Jesus Christ, is required in persons to be Baptised*; and do therefore supply the defect of the (infant being incapable of making confession of either) by others who do undertake these things for it. Although we do find by Church history that this hath been a very antient practise ; yet considering, that the same Scripture which does caution us against censuring our brother, with whom we shall all stand before the judgment seat of Christ, does also instruct us, *That every one of us shall give an accompt of himself to God, and whatsoever is not of Faith is sin*. Therefore we cannot for our own parts be perswaded in our own minds, to build such a practise

Rom. 14. 4. 10.  
12. 23.

Etise as this, upon an unwritten tradition :  
 But do rather choose in all points of Faith  
 and Worship, to have recourse to the  
 holy Scriptures, for the information of  
 our judgment, and regulation of our  
 practise; being well assured that a con-  
 scientious attending thereto, is the best  
 way to prevent, and rectifie our defects  
 and errors. 2 *Tim.* 3. 16, 17. And if any  
 such case happen to be debated between  
 Christians, which is not plainly determi-  
 nable by the Scriptures, we think it safest  
 to leave such things undecided until the  
 second coming of our Lord Jesus; as they  
 did in the Church of old, until there  
 should arise a Priest with *Urim* and *Thum-  
 mim*, that might certainly inform them  
 of the mind of God thereabout, *Ezra* 2.  
 62, 63.

2. As for those our Christian brethren  
 who do ground their arguments for In-  
 fants baptism, upon a presumed foederal  
 Holiness, or Church-Membership, we  
 conceive they are deficient in this, that  
 albeit this **Covenant-Holiness** and Mem-  
 bership should be as is supposed, in refe-  
 rence

rence unto the Infants of Believers; yet no command for Infant baptism does immediately and directly result from such a quality, or relation.

All instituted Worship receives its sanction from the precept, and is to be thereby governed in all the necessary circumstances thereof.

So it was in the Covenant that God made with *Abraham* and his Seed. The sign whereof was appropriated only to the Male, notwithstanding that the female seed as well as the Male were comprehended in the Covenant and part of the Church of God; neither was this sign to be affixed to any Male Infant till he was eight dayes old, albeit he was within the Covenant from the first moment of his life; nor could the danger of death, or any other supposed necessity, warrant the circumcising of him before the set time, nor was there any cause for it; the commination of being cut off from his people, being only upon the neglect, or contempt of the precept.

Righteous *Lot* was nearly related to *Abram* in the flesh, and contemporary with him, when this Covenant was made; yet inasmuch as he did not descend from his loynes, nor was of his household family (although he was of the same household of faith with *Abraham*) yet neither *Lot* himself nor any of his posterity (because of their descent from him) were signed with the signature of this Covenant that was made with *Abraham* and his seed.

This may suffice to shew, that where there was both an expresse Covenant, and a sign thereof (such a Covenant as did separate the persons with whom it was made, and all their off-spring from all the rest of the world, as a people holy unto the Lord, and did constitute them the visible Church of God, (though not comprehensive of all the faithful in the world) yet the sign of this Covenant was not affixed to all the persons that were within this Covenant, nor to any of them till the prefixt season; nor to other faithful servants of God, that were not of de-

scnt

scant from *Abraham*. And consequently that it depends purely upon the will of the Law-giver, to determine what shall be the sign of his Covenant, unto whom, at what season, and upon what terms, it shall be affixed.

If our brethren do suppose baptism to be the seal of the Covenant which God makes with every beleiver (of which the Scriptures are altogether silent) it is not our concern to contend with them herein; yet we conceive the seal of that Covenant is the indwelling of the Spirit of Christ in the particular and individual persons in whom he resides, and nothing else, neither do they or we suppose that baptism is in any such manner substituted in the place of circumcision, as to have the same (and no other) latitude, extent, or terms, then circumcision had; for that was suited only for the Male children, baptism is an ordinance suited for every beleiver, whether male, or femal. That extended to all the males that were born in *Abrahams* house, or bought with his money, equally with the males that pro-