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OR, A

PROTESTANT

Confession of Faith.

BEING

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An ESSAY to Unite, and Confirm all true Protestants in the Fundamental Articles of the Christian Religion, against the Errors and Heresies of the Church of *ROME*.

Rom. 10. 10. *With the Heart Man believeth unto Righteousness, and with the Mouth confession is made unto Salvation.*

Jude, 3. — *That you should earnestly contend for the Faith, which was once delivered unto the Saints.*

Chrys. Hom. 13. on 2 Cor. *I beseech you, regard not what this, or that Man saith, but inquire all things of the Scripture.*

LONDON, Printed in the Year, 1679.

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TO THE

Judicious and Impartial

READER.

Courteous Reader,

THe truly Ancient and Apostolical Faith, that (a) was once delivered unto the Saints, by our Lord Jesus Christ, and miraculously confirmed unto us, by Signs, and Wonders, and diuers Gifts of the Holy Ghost (b), according to the good pleasure of Almighty God. Which said Faith, and Practice, recorded in the holy Oracles of Truth, and miraculously preserved from Age to Age, even in the darkest times of Popery, and Apostacy, by the infinite Wisdom, Mercy, and Goodness of God, is yet remaining, and to be continued (c) to the end of the World; and hath been manifested in all, or

a) Jude 3.

b) Heb. 2. 4.

c) Mat. 28. 20.

most Nations (d) for the obedience of Faith; the which Preſervations of the Sacred Scriptures, or Revelation of Goſpel-Light therein contained, (of which this Nation hath had a grate ſhare, eſpecially within this laſt Hundred Years) is (e) undoubtedly a very great Evidence, of the Divine Verity, and Authority of the ſame: And the End of God in revealing this Light of the holy Scriptures, or Goſpel of Chriſt, is that it might be read and known of all Men, and it's our duty (f) to believe it, and thereby come through Faith, not only to have a ſaving, but a ſatisfactory knowledg of thoſe foundation and fundamental Truths, which have been the ſame in all Generations; have been and ſhall be tranſmitted (g) more clear from Age to Age in the times (h) of Reformation, until that which (i) is Perfect is come, and that which is Imperfect is done away; ſuch addition is no Innovation, but Illuſtration; not a new Light, but a new Sight: The Looking-Glaſs ſlurd and cleared more or leſs, is the ſame Glaſs. Columbus did not make a new World, when he made a diſcovery of the Old.

d) Rom. 16. 26.

e) See Doct. Uſher's Body of Divinity, pag. 11.

f) John 20. 30, 31.

g) Iſa 11. 9.

h) Heb. 9. 10

i) Eph. 4. 13.

Truth wants ſo much of its Glory, as it is unſeen: The Underſtanding wants ſo much of its perfection, as it is ſhort in ſeeing thereof.

And all Unbelief is Preſumption, no Faith, which hinders Nouriſhment, and genders Humours.

Grac

Grace and Glory hold proportion with the Truth. Though Knowledg may be without Grace, yet Grace is not without Knowledg, according to the measure of our approach to an exact total and adequate union of the Understanding with the truth of the Gospel; so is the glory of the Truth believed, and the communion of the Soul believing.

Now after some years profession of the Ancient way, and Truths of Christ, evidenced by the holy Oracles in Scripture, we have in most cordial manner published this little Manuel, *or Orthodox Confession of our Faith, to the consideration of all sober Persons, and Religious, or well-meaning Protestants, that own the Authority and Verity of the sacred Scriptures; and by comparing of this our Confession of Faith, with the sacred Writ, we doubt not but they will then conclude, that those strange Conceptions, hard Thoughts, and Persecuting Reflections cast upon us, and spoken of us, will be much abated, if not wholly taken away, in all Sober Religious Protestants in* England, *or elsewhere, differing from us. And to that end, in this Cloudy Day, we might arrive at a more general Concord among our selves, in the main Points of the Protestant Religion, and take off the false, and unjust Accusations of the Papists, and all other Enemies of the Faith, once delivered to the Saints,*

by Christ and his Apostles, at least stop their Mouths, or prevent the Simple, of being deluded by them, in their boasting of the unity of their Pseudo, or Catachrestical Church.

As also their Discriminating the Protestants in England, and elsewhere, with the name of Hereticks, and Schismaticks; and that they have no Agreement among themselves. And the cause is (say they) because they have no true Faith, nor infallible Judge to guide and direct them. Now that we may refute those Calumnies, and false Charges of theirs against the English Protestants, we will give them, and all others, an account of our Faith grounded upon God's holy Word, written in the Scriptures of Truth, and wrought in us by his Infallible Spirit, which inspired his holy Prophets, and Apostles, to write them for our Rule, both in Faith and Practice; and as for our Agreement in matters of Faith there are but three main Opinions among our Protestant Professors in England, and they are commonly known by these three Names (viz.) Episcopalians, Presbyterians, or Independants, and Anabaptists, (but rightly called Baptists). Now the difference between these may be much in Ceremonies, or Circumstantial things, and in their Discipline, and Government of the Church.

But as for their Faith in most, or all of the main

main Fundamentals of the Christian Religion, they do agree; as may appear to every Impartial Reader, that shall consider the Thirty Nine Articles of the Church of England, *and Mr.* Beza's *Confession of Faith, and the Confession of Faith signed and published by the Assembly of Divines, and many others by the Baptists in* England.

"Now if these several Confessions of Faith, be compared with this our Confession now published, it will appear we have endeavoured to unite with other Protestants aforesaid, in the the main Fundamental Articles of the Christian Faith. Therefore not so divided among our selves, as we are all represented to be by the slanderous Tongues of the Papists. Nor are we in any Points of Religion, so much divided among our selves (k), as the Roman Catholicks be in their Church, notwithstanding their vain boasting of Unity.

k) See Mr. Shelden's Book of Recantation.

And for other Noval Opinions in England, *we have reason to believe, that the* Roman Catholicks *have had a great hand in helping forward and fomenting of them, yet nevertheless by this our positive Creed, or Confession of Faith, it's most manifest to all Orthodox Christians, that we have sufficiently bore Testimony against their false Doctrines, as also against Atheism, Epicurism, the mad worshipping of Idols, and multiplicity of*

Gods, which the blind Heathen worship; the Hereſie of Manichæus, *who held two beginnings of Good and Evil; and alſo the blaſphemous Opinions of the* Anthropomorphites *who make God like unto Man* (l): *Which impious Idolatrous Opinions we do abominate: and thoſe wicked Opinions and Hereſies, of the* Macedonians, Marcionites, Valentinians, Apelles, Apolinarians, Eunomians, Ebionites, Neſtorians, (m) Eutychians; *who held that the Humane Nature after the Union was indued with the properties of the Divinity,* (viz.) *The Divine Nature was turned into Fleſh.*

Manichees, Ubiquitarians, Socinians *or* Biddelians, Arians, Sabellians, Samoſatenus, Servetus, Patripaſſions, Tritheites, Anti-trinitarians, Anti-ſcripturians, Quakers, *who have gilded over old Hereſies, and gave them new Names, the better to deceive;* Seekers, *or ſuch that are above Ordinances. All which ſaid Opinions and Hereſies, have been learnedly Confuted, by the Learned and Orthodox Pens of Dr.* Uſher. *Mr.* Perkins, *Dr.* Owen, *Dr.* Hall, *Mr.* Tombs, *Mr.* Hicks, *and Mr.* Monck, *in his little Book entituled,* A Cure for the Can-

(l) The wicked opinions of the *Muggletonians*, and *Hobbiſts.*

Eutyches, who thought the Union to be made ſo in the Natures, that the Humanity was abſorpt, or wholly turned into the Divinity.—— So that by that Tranſubſtantiation the Humane Nature had no longer being. See Dr. *Perſon*, in his Expoſition of the Creed, *pag.* 162.— See *Leo*, Biſhop of *Rome*, Sermon 8. *De natvitate autem*, &c.

Canckering Error of the New Eutychians, *and many other Orthodox Men, both Ancient and Modern, that have asserted the Truth in opposition to these and such like abominable Heretick*s, *and Here*ſ*ies, too large to be inserted here. We have also in this our Confession of Faith, laboured to avoid the dangerous Rocks of* Pelagianism, Antinomianism, Arminianism, *and the* Remonstrants. *As also, (as well as we may) we have endeavoured to avoid the extreams of the* Superlapsarians, *and* Sublapsarians, *and others: Which said latter Opinions, we humbly conceive, and judge in many things, are incoussistent with God's Revealed Will in Scripture, especially that of irrespective Reprobation of particular Persons, before they have done either Good, or Evil.*

But the Socinian *Doctrine, and such like most dangerous Opinions, or Doctrines, which raze at once the foundation of the Christian Religion, in that they do most plainly deny, a Trinity in Unity, and Unity in Trinity; Three Persons, (viz. The Father, the Son, and the Holy Ghost), and one God; and so by consequence, the only true object of Faith and Worship. As also, their damnable opinions in denying Christ's satisfaction by his Death, and Merits, to the Father's Justice for sinful Man; as also the imputation of the Mediatoral Righteousness of Christ, to every true Believer*

liever in order to his Justification, Christ ha
ving lived an holy Life, and perfectly kept
or fulfilled the Law for us, without whic
we could never have been saved. All whic
Opinions, and many more, in part, or in whol
we have bore our Testimony against in this ou
positive Creed, or Confession of Faith. An
thus it's plainly manifest to every Impartia
Reader, that we have unfeignedly from ou
Hearts, joyned issue Concordably, with th
Learned and Orthodox Pens of both the Anci
ents, and Modern Protestant Christians, tha
have Maintained, Professed, and Defended th
truly Ancient, and Apostolick, fundamenta
Faith; and do oppugne, as well as they, to ou
power, according to the Word of God, th
whole Army, or Legion of Heresies, tha
have and do by subtil Instruments, incumbe
the Christian Religion. And let not any Per
sons, or Congregations that are separated from
the Romish Religion, or Church of Rome
and yet notwithstanding hold some gross He
resie, repugnant to any of the Foundation-Ar
ticles of the Christian Faith, contained in
Athanasius's, or the Apostles Creed (so cal
led) conclude that they are so much better
than they, though differing from them in othe
smaller Matters. And let such Congregati
ons, or Persons, that hold, maintain, connive at,
or suffer these or such like Heresies, and He

reticks

reticks, (we have named, and by our Articles have Opposed and Confuted) take heed lest such Doctrine do not in the end unchurch them, especially if they do not defend, and contend for the Orthodox Faith, by bearing a Testimony against such Heretieks, according to the Rule which St. Paul gives the Churches, in Titus 3. 10. *to reform them.*

And for any Persons to be so zealous as some seem, or pretend to be, in several Congregations, of some Duty contained in the second Table, and to slight, or make little Conscience of the Duties of the first Table, is very strange to Men of Conscience and Reason (notwithstanding it is the practice of such, as pretend to be Masters of Reason): for how can it be that such Persons can be good Christians, or have true love to Christ, that have Courage enough to speak, or act, when their own Persons, Estates, or Relations, are persecuted, or oppressed, or when some (n) *Statute-Law of Christ is broken, or misinterpreted (though this is well), and their Duty, (especially the latter), and yet make no Conscience at all to oppose, or deal with them that do take away the King's* (o) *Dignity, Power, and Crown of Glory, or Blaspheme him by their Erroneous Opinions, or* (p) *Heresies? And yet these must be suffered, and connived at in Congregations, which we are sure, neither consisteth*

n) For we are sure that the denying of Baptism is a less evil, than to deny the Divinity, or Humanity of the Son of God.

o) Yea, all his three Offices of Priest, Prophet, and King.

p) 2 Pet. 2. 1. By denying his Godhead, &c.

q) Gal. 5. 20. *ſiſtech* (q) *with Scripture, or Right Reaſon but is indeed the proper effects of ignorance in God's Laws, as alſo Self-intereſt, and Hypocritical Partiality, or Covetous Impiety. In a word, if ſuch Perſons repent not, nor Congregations reform not, by purging out ſuch Cankering Hereſies, or Hereticks, we muſt conclude from God's Word, Right Reaſon, and Common Experience, that ſuch things are the*

r) Rev. 2. 20, 21, 23, 24. *ſad* (r) *Prodroms of ſome ſore and diſmal Cloud of Judgments, that may ſooner, or later, more, or leſs, (we have too much cauſe to fear) fall upon ſuch Congregations, if they repent not.*

And for ſuch Perſons, that through Pride, or Vain-Glory, do pretend to Singularity; in finding out new Doctrines, or Opinions, and in their Preachings, or Writings, charge the Orthodox with Plagiariſm, becauſe they ſpeak the ſame Truths, Doctrine, or Principles, that the Orthodox Chriſtians have taught, written, and delivered to us from Age to Age, according to the Analogie of Faith recorded in holy Scripture; let ſuch glory ſtill in this their Singularity. For our parts we do profeſs, and ingenuouſly declare to all the World, that we are far off from aſſuming ſuch Singularity; but rather have ſtudied a Concord, or Unity, with our Fore-fathers, in the good Old Way of the Goſpel; and have laboured to

ſpeak

peak in the very ſame Words, or Language of Canaan, that our Fore-fathers, the Godly Saints ſpoke in; and do deſire to walk in the Ancient Footſteps of the Flock of Chriſt, firmly believing in the ſame Goſpel-Covenant, and Mediator, that Noah, Abraham, Iſaac, and Jacob, and the holy Apoſtles, &c. believed in, and were ſaved by, through Faith in Chriſt, there being no alteration of the Covenant of Grace (as we know of), neither Objectively, nor Subjectively, it being one and the ſame in Subſtance, from the Fall of Adam, to this Day. And ſo the Old and New Teſtaments, like the Faces of the Cherubims, look one towards another, holding forth but one (f) Mediator, and Way of Salvation by him, though revealed to us by ſundry degrees, and in divers manners.

(f) Viz. True God and true Man, united in one Perſon.

And if any Matter, we have now publiſhed, in theſe Fifty Articles, ſhall ſeem Noval, or Singular to any, being ſoberly weighed, and impartially conſidered by the Reader, it will appear, it is more by way of Explanation, and Accommodation, in order to a Union, than any new Matter, or Words: All the Articles being delivered in a plain and modeſt ſtyle, and in Scripture Language, fitted to the meaneſt Capacities, we not pretending to any Rhetorical, or Humane Eloquence in ſpeaking, no farther forth than it ſerves to expreſs the truth

truth intelligibly to others. For Reason it self, as well as Tongues, or Humane Learning, ought to be subservient to the Mind of the Holy Ghost, or Divine Mysteries of Faith, revealed in Scripture; for we believe it, ex authoritate dicentis, relying upon the Truth of him that saith it, and not upon Reason: And all the Evidence which we get by Reason, is nothing to this Certitude. For if Reason should go before, like an Usher to make way to Faith in Divine Mysteries, we should never believe. In many Divine Truths, the Schoolmen say well, Rationes præcedentes minuunt fidem, sed Rationes subsequentes augent fidem: *Reasons going before Faith weaken Faith, but Reasons coming after Faith strengthen it.*

For Philosophy it self, though maintained by the successive force of the greatest Wits, yet is purblind, or dark-sighted, in Divine Mysteries, and evaporates into nothing, before Divine Revelation: but Christianity, attended by its own Authority, established its (t) Dominion, and raised an eternal Empire of Truth and Holiness in the World; yet the Reason of Man cannot inspire into its own productions, or principle of Life: for the Conversion of Men and Women to Christianity, was, and is, the effect of infinite Mercy, and equal Power; and the Simple, Plain, and Divine Truths

t) Dr. *Bates* Harmony of the Divine Attributes.

ruths of Jesus Christ in the Gospel, shall revive its uttermost Periods, maugre all its enemies, and greatest Opposition; although it be in a showre of Blood, yet it shall thereby be made Fruitful: According to that true Axiom, That the Blood of the Martyrs, is the Seed of the Church. And by its everlasting Monuments, remain for ever, by its victorious Permanent Efficacy. And though the Way of the Gospel be attended (especially the powerful profession of it) with some difficulty, yet remember what St. Chrysostom *saith* (u), Non aspicias aspera est via, sed attende quo ducit, nec considera quòd est arcta, sed ubi desinit: *Regard thou not that the way to Life is streight, but mark whither it leadeth, and where it endeth.* (w) Nemo potest hic gaudere cum seculo, & illic regnare cum Deo.—— *No Man can have his full contentment and delight, both in this, and God's Kingdom. Consider Souls,* (x) *God's Tabernacle is in* Salem, *and his Dwelling-place is in* Sion: *How then shall we esteem of the* (y) *Truth, and Worship of God? and desire to meet him where he hath promised his Presence, setting a low esteem of the Glory, and Grandure of this World, in its greatest Riches. Consider all true, and lasting Felicity, and Riches, are in Christ; and as* (z) *St.* Bernard *saith*, O Lord Jesus, he that will not live to

u) Chrys. in Mat. 16.

w) Greg. the Great in Mat. 13.

x) Psal. 77.

y) *Viz.* The true Object of Divine worship, *viz.* Father Son & Holy Spirit.

z) Bern. in Cant. Hom. 10.

to Thee, is worthy of Death, and is already Dead; and he that is not Wise to Thee, is become a Fool; he that desires any Being but for Thee, is to be esteemed as nothing, *&c.* *Oh consider what Christ hath done for us! As* *St. Augustine hath it* Oh Son of God! how great was thy Humility! how great was thy Charity! how exceeding was thy Pity! I sinned, thou art Chastised; I offended, thou art Punished; I was disobedient, thou Obedient for me; I transgressed, and thou art Tortured, *&c.* *Hearken to the Word of God as* (a) *St.* Ambrose *adviseth us,*— Interrogentur Scripturæ, *&c.* *that is, Consult with the Scriptures, the Apostles, the Prophets what they spake, Christ speaketh.*

* Aug. Med. Cap. 7.

a) Ambr. ad Gratia. Imper.

But if it be said, the Scriptures be hard to be understood: Consider what St. Augustine *hath said, in answer to such an Objection.* (b) Magnificè, & salubriter Spiritus Sanctus Scripturas ita modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret, nihil ferè de illis obscurioribus eruit, quod non planissimè alibi dictum reperiatur.

b) Aug. de Doct. Christ. lib. 2.

The Holy Ghost hath therefore magnifically and wholsomely so tempered the Scriptures, that by plain, and easie places, he might prevent Famine: By obscure places, he might

ipe away all Loathſomneſs (or Diſdain):
or nothing almoſt, is gathered out of thoſe
ſcure places, which is not in ſome other places
elivered plainly.

And this Authority of the Word of God,
ts an Honour upon the Miniſtry thereof, that
e ſhould honour them, and hearken to them,
hen they come in the Name of Chriſt; for
hriſt ſaith, Qui vos audit, me audit: *He*
at heareth you, heareth me. Therefore let
ch that make no conſcience of diſdaining,
d reflecting calumniouſly upon the ſober god-
Miniſters, or Servants of Chriſt, forbear
ch practice; for God ſaith, Touch not mine
ointed, and do my Prophets no harm; and
duſt of their Feet, will be a witneſs a-
inſt ſuch Perſons (if they do not repent)
the Day of Judgment.

Finally, Conſider Immortal Souls! This
ce you are now in, is not Terra viventium, *Land of the Living, which maketh us bleſ-*
, and which the Meek ſhall inherit: But
rra morientium, *the Land of the Dying,*
herein we dwell as Strangers and Pilgrims,
r a ſhort time: And as the Vail of the Tem-
before it was rent, did hinder us from the
t of the Cherubims, and Mercy ſeat: So
uſt our Corruptions be rent from us, which
hinder us from the beatifical ſight of Chriſt,
our Saviour. Sed ſi recte Deum amemus.

But if we truly love God the Father, a
Jesus Christ and his Kingdom, (this lo
will symbolize our Minds, into that whi
we love; for the Mind is not where it
veth, but where it loveth). An endeavo
so to live in this World, that short time
have to live among the Wicked, and slander
backbiting Tongues, and tempestuous pro
Waves, and dangerous Rocks of Heresie, a
ungodly Professors; who glory more in
formal name of a Christian, or Professor, th
they care, or endeavour to live in the power
it; that being too straight a way, or too he
a burthen for many now a-days. Let the Go
should be as the Lillies themselves, Quæ
sas utique pungentes se spinas cando
proprio illustrare non cessant: *Which*
their own Beauty do adorn the Thorns the
selves, by whom they are pricked. And tho
their proud Waves beat upon thee, and
c) Bern. in in Cant. Hom. 15. *be as Thorns to thee, yet* ne tribuletur
tuum, *let not thy Heart be troubled; for*
Jesus Christ is Musick in the Ear, Pleas
and Comfort in the Heart. So that from
d) Psal. 84. 1, 2. *experience of God's Grace, thou wilt say*
the Psalmist, (d) O how amiable are
Dwellings, O Lord of Hosts? My He
and my Flesh shall rest in the Liv
God.

Consider these things, Christian Rea

hich are here humbly propoſed, to that end
e Proteſtant Intereſt might be united in the
e of, and practice, and power of Godli-
ſs, in Church and Family; and Hereſie op-
gned, and Hereticks detected, Schiſm pre-
nted, and Scandals removed, were unde-
rved and humble Souls comforted, and all
od Chriſtians in the unity of the true Faith,
abliſhed according to God's Word; and
hriſtian Congregations reformed, and Obe-
ience to Superiours (in all lawful things)
erformed. Theſe, and ſuch like, being the
ain Ends of our publiſhing this Confeſſion
f Faith at this time: Therefore if any ſhall
enſure it, we only beg this favour, That firſt
ey will be pleaſed to weigh and conſider,
oſe things herein propoſed, in the ballance of
e Sanctuary, according to our Saviour's Rule
f), *to ſearch the Scripture, &c. And like*
e (g) *noble* Bereans, *to ſearch and ſee*
hether theſe things be ſo or no, and after that
o judge. And as St. Paul *ſaith* (h), To
rove all things, and hold faſt that which
s good; *and contend earneſtly for the Faith*
hat was once delivered to the Saints. And if
hou findeſt any Profit, or Advantage to thy
oul, give God the Glory, and help us by thy
rayers, and we have our End. Vale.

f) Joh. 5. 39.
g) Act. 17. 11.
h) 1 Theſ. 5. 21.

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An

AN Orthodox Creed.

I. Article.

Of the Essence of God.

WE verily believe, that there is but one *, only Living (a) and True God (b), whose Subsistence is in and of Himself (c), whose Essence cannot be comprehended (d) by any but Himself; a most Pure, Spiritual (e), or Invisible Substance (f); Who hath an Absolute, Independent, *Unchangeable*, and *Infinite* Being; without Matter, or Form, Body, Parts, or Passions (g).

* Deut. 6. 4.
(a) Deut. 5. 26. Psal. 42. 2.
(b) Jer. 10. 10.
(c) Exod. 3. 14.
(d) Psal. 147. 5.
(e) Hab. 1. 13. Deut. 4. 15, 16.
(f) Col. 1. 15.
(g) Acts 17. 28. Luke 24. 39.

For I am the Lord, I change not, Mal. 3. 6. *God is a Spirit*, John 4. 24. *Now unto the*

King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory, for ever and ever, Amen. 1 Tim. 1. 17. *Ye heard a Voice but saw no Similitude,* Deut. 4. 12.

II. Article.

Of the Divine Attributes in God.

EVery Particle of being in Heaven and Earth, leads us to the Infinite Being of beings, (namely God) who is Simplicity (*viz.*) One meer and perfect Act, without all Composition (*b*), and an Immense Sea of Perfections; who is the only Eternal Being, everlasting without Time (*i*), whose *Immense* Presence, is always every where present (*k*); having Immutability without any alteration (*l*) in Being, or Will. (*m*) In a word) God is Infinite, of universal unlimited, and *Incomprehensible Perfection*, most Holy (*n*), Wise, Just (*o*), and Good; whole Wisdom is his Justice, whole Justice is his Holiness, and whole Wisdom, Justice and Holiness, is Himself (*p*). Most Merciful, Gracious, Faithful and True, a Fountain of Love, and who is that Perfect *Sovereign, Divine Will*; the *Alpha* of Supreme Being (*q*).

(h) John 5. 26.
1 John 1. 5.
(i) Mat. 5. 48. Exod. 6. 3. Isa. 40. 28. Psal. 90. 2.
(k) Psl. 139. 7.
(l) Heb. 6. 17. James 1. 17.
(m) Mal. 3. 6. Numb. 23. 19.
(n) Lev. 20. 26.
(o) Rom. 16. 27. Psal. 119. 68. Deut. 32. 4.
(p) Ex. 34. 6.
(q) Isa. 41. 4. Job. 33. 13.

Is it true indeed, that God will dwell on the Earth? Behold, the Heaven, and Heaven of Heavens cannot contain Thee: How much less this House which I have built, 1 Kings 8. 27. *Great is the Lord, and worthy to be praised, and his Greatness is unsearchable*, Psal. 145. 3.

III. Article.

Of the Holy Trinity.

IN this Divine, and Infinite Being, or *Unity* of the Godhead, there are three Persons, or Subsistences (*r*), the Father (*s*), the Word, or Son (*t*), and the Holy Spirit (*u*), of one Substance (*w*), Power (*x*), Eternity (*y*), and Will (*z*); each having the whole Divine Essence, yet the Essence undivided (*a*). The Father is of none, neither Begotten nor Proceeding; the Son is eternally Begotten of the Father; the Holy Ghost is of the Father, and the Son, proceeding (*b*). All *Infinite*, without Beginning, therefore but one God, who is *Individible*, and not to be divided in Nature, or

(r) 1 John 5. 7.
(s) John 15. 26. 2 Cor. 13. 13.
(t) Gen. 1. 26. Mat. 3. 16, 17.
(u) Joh. 5. 17. Gal. 4. 6.
(w) Mat. 16. 16.
(x) Mat. 13. 32.
(y) Heb. 1. 3.
(z) Gen. 1. 2, 26.
(a) 1 Cor. 12. 6, 11. (b) John 14. 11. 1 John 5. 7. Rev. 1. 8. Gal. 4. 6. 1 Pet. 1. 11.

Being, but distinguished by several Properties and Personal Relations; and we worship and adore a *Trinity* in Unity, and a *Unity* in Trinity, three Persons, and but one God; which Doctrine of the Trinity, is the foundation of all our Communion with God (c), and comfortable Dependance on him.

(c) 2 Cor. 13. 14.

And there are three that bare Record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one, 1 John 5. 7. *Baptizing them in the Name of the Father, Son, and Holy Ghost,* &c. Mat. 28. 19.

IV. Article.

Of the Divine Nature, or Godhead of Christ.

(d) John 5. 20. John 1. 1, 2, 3.
(e) Heb. 1. 3. 1 Col. 15, 16, 17.
(f) Col. 1. 15, 19.
(g) Mic. 5. 2. *Gnolam*, or *Eternity*. Mat. 2. 8. Prov. 8. 22, 23, 35.

WE confess and believe, that the Son of God, or the Eternal Word, is very and true God (d), having his Personal Subsistence of the Father *alone* (e), and yet for ever of himself as *God*, and of the Father as the Son, the *Eternal Son* of an Eternal Father, not *later* in Beginning (f). There was never any time when he was not (g), not less in Dignity, not other in Sub-

Subſtance (*b*), Begotten without diminution of his Father that begat, of one Nature and Subſtance with the Father; Begotten of the Father, while the Father communicated wholly to the Son, which He retained wholly in himſelf, becauſe both were Infinite (*i*); without *inequality of Nature*, without diviſion of Eſſence, neither *Made*, nor *Created*, nor *Adopted*, but Begotten before *all Time* (*k*); not a *Metaphorical*, or Subordinate God (*l*); not a *God by Office*, but a God by Nature; *Coequal* (*m*), *Conſſential* (*n*), and *Coeternal* with the Father (*o*), and the Holy Ghoſt.

Jeſus ſaid unto them, Verily, verily I ſay unto you, before Abraham *was, I am*, John 8. 58. *Jeſus Chriſt, the ſame yeſterday, and to day, and for ever*, Heb. 13. 8. David *therefore calleth him Lord, how is he then his Son?* Luke 20. 44.

(h) Phil. 2. 6.

(i) John 16. 27, 28 John 1. 18.

(k) Iſa. 40. 28, 12, 22.

(l) Rev. 1. 8, 11,

(m) Phil. 2. 6.

(n) Joh. 10. 30.

(o) Iſa. 9. 6. John 17. 5.

V. Article.

Of the Second Perſon in the Holy Trinity, taking our Fleſh.

WE believe that the only Begotten Son of God, the Second Perſon

in the *Sacred Trinity* (p), took to himself a true, real, and *fleshly Body* (q), and *reasonable Soul* (r), being Conceived in the fulness of Time (s), by the Holy Ghost (t), and Born of the Virgin *Mary* (u), and became *very* and *true Man*, like unto us in all things, even in our Infirmities, Sin only excepted, (w); as appeareth by his Conception, Birth, Life (x), and Death. He was of a Woman (y), and by the Power of the Holy Ghost, in a Supernatural and Miraculous manner, was Formed of the only Seed, or *Substance* of the *Virgin Mary*, in which respect he hath the Name of the Son of Man (z), and is the true Son of *David*, the Fruit of the Virgins Womb *, to that end he might die for *Adam*.

(p) 1 Joh. 5. 7.
(q) Isa. 7. 14. John 1. 14.
Luke 1. 31, 32.
Heb. 2. 16, 17.
John 19. 34, 36.
(r) Mat. 26. 38.
(s) Luke 2. 6, 7.
(t) Luk. 1. 35. Mat. 1. 18, 20.
(u) 23. 25.
Gal. 4. 4.
(w) Heb. 4. 15. Heb. 2. 13, 14.
(x) Luk. 2. 52.
(y) Gal. 4. 4.
(z) Rom. 1. 3, 4.
Luke 3. 23, 24.
Heb. 7. 14.
* Gen. 26. 17.
Heb. 2. 16.

VI. Article.

Of the Union of the two Natures in Christ.

WE believe the Person of the Son of God, being a Person from all *Eternity existing*, did assume the most pure Nature of Man (a), (wanting all Personal Existing of its own) (b) into the Unity of

(a) Heb. 2. 14.
(b) Heb. 2. 16.

of his Person, or Godhead (*c*), and made it his own; the properties of each Nature being preserved, and this *Inseparable* and *Indissoluable* union of both Natures, and was made by the Holy Ghost, *Sanctifying* our Nature in the Virgins Womb (*d*), without *change* of either Nature, or *mixture of both* (*e*); and of two Natures is one Christ, *God-Man*, or *Immanuel*, God with us (*f*). Which Mystery exceeds the Conception of Men, and is the wonder of Angels, one only Mediator, Jesus Christ, the Son of God (*g*).

(c) Acts 20. 28.

(d) Mat. 1. 20.

(e) Luk. 1. 35. Rom. 1. 3, 4.

(f) Mat. 1. 23. 1 Tim. 3. 16.

(g) 1 Tim. 2. 5.

VII. Article.

Of the Communication of Properties.

WE believe that the two Natures in Christ, continue still distinct in Substance, Properties, and Actions (*h*), and remain one and the same Christ (*i*): for the Properties of the Godhead, cannot agree to the *Properties* of the Manhood, nor the Properties of the Manhood, to the Properties of the *Godhead*. For as the *Godhead*, or Divine Nature cannot Thirst, or be Hungry, no more can the Manhood be in all, or many places at once. Therefore we be-

(h) John 10. 30.

(i) John 5. 26, 27, 30. 1 John 4. 9. Mat. 9. 6. (*l*) Joh. 7. 42.

lieve the Godhead was neither turned nor *transfused* into the Manhood, nor the Manhood into the Godhead, but both; the Divine Nature keepeth entire all his Essential Properties to it self, so that the Humanity is neither Omnipotent, Omniscient, nor Omnipresent. And the Humane also keepeth his Properties, though often that which is proper to the one Nature, is spoken of the Person denominated from the other (*k*), which *must* be understood by the Figure *Senecdoche*, (*viz.*) A part being taken for the whole, by reason of the Union of both Natures into one Person.

(k) Acts 20. 28. 1 Cor. 2. 8. John 3. 13. Mark 2. 10.

Hereby perceive we the love of God, because he laid down his Life for us, 1 John 3. 16.

VIII. Article.

Of the Holy Spirit.

WE believe that there is one holy Spirit, the Third Person subsisting in the Sacred Trinity (*l*), *one with the Father and Son*, who is very and *true God*; of one Substance, or Nature, with the Father and Son (*m*), *Coequal*, *Coessential*, and *Coeternal* with the Father and Son, to whom with

(l) 1 Joh. 5. 7. Mat. 28. 19. Gen. 1. 26.

(m) Act. 5. 4. 2 Cor 13. 13. 1 Cor. 12. 6, 11. Isa. 6. 8, 9. Acts 28. 25, 26.

with the Father and Son, Three Persons, and but one Eternal and Almighty God (*n*), be by all the Hosts of Saints and Angels, ascribed Eternal Glory and Hallelujahs. *Amen.*

(n) Isa. 6. 3.

IX. Article.

Of Predestination and Election.

THe Decrees of God *are* founded on Infinite Wisdom, and situate in Eternity (*o*), and are Crowned with Infallibility as to the Event (*p*). Now Predestination unto Life, is the everlasting Purpose of God (*q*): whereby before the Foundation of the World was laid, he hath constantly Decreed in his Counsel secret to us (*r*), to deliver from Curse and Damnation, those whom he hath chosen in Christ (*s*), and bring them to everlasting Salvation, as Vessels made to Honour (*t*), through Jesus Christ, whom he Elected before the Foundation of the World (*u*), and is called God's Elect, in whom his Soul delighteth (*w*); being the Lamb fore-ordained (*x*), and so Predestinated unto the Superlative Glory of the Hypostatical Union (*y*). And this not for

(o) Isa. 46. 10. Acts 15. 18.
(p) Acts 17. 26. Ephes. 1. 11. Mat. 25. 34. 2 Tim. 1. 9.
(q) Joh. 6. 37. & 10. 28, 29.
(r) Eph. 1 4. Rom. 11. 33.
(s) Rom. 8, 30.
(t) Rom 9. 29. 1 Thes. 1. 4. Tit. 1. 1.
(u) 1 Pet. 1. 19, 20.
(w) Isa 42. 1. Mat. 12. 17, 18. 1. Pet. 2. 6.
(x) Luk. 23. 35. 1 Pet. 1. 19.
(y) Joh 1. 14. Heb. 2. 16. Col. 2. 9.

for any foreseen Holiness in his Humane Nature (with all that did flow out of the Hypostatical Union) being Elected of meer Grace, as are all the Members of his Mystical Body (z). And God the Father gave this his Elected and Beloved Son, for a Covenant to the People, and said, *That his Covenant shall stand fast with him; and his Seed shall endure for ever (a).* And albeit God the Father be the Efficient Cause of all good Things he intended to us (b), yet Christ is the Meriting Cause of all those good Things God intended to us in Election, (*viz.*) Repentance, Faith, and sincere Obedience to all God's Commandments (c). And so God the Father, that He might bring about the Eternal Salvation of his Elect, chose the Man Christ, with respect to his Humane Nature, out of the fallen lump of Mankind (d), which in the fulness of Time, he made of a Woman, made under the Law, to redeem those that were under it (e); that we might receive the Adoption of Sons (f). And though Christ came from *Adam*, as *Eve* did (g), yet not by *Adam* as *Cain* did (h), *viz.* by natural Propagation. Therefore without any stain of Sin (i), and this second *Adam* being by God's Eternal Decree, excepted out of the first Covenant, as being neither God the Father,

(z) Tim. 1. 9.

(a) Psal. 89. 2, 3, 4, 18, 19, 20, 34, 35, 36, 37.

(b) Joh. 3. 16. 1 John 4. 9, 10, 19.

(c) Rom. 3. 24, 25, 26. & 8. 3. 1 Cor. 8. 30. Eph. 2. 8, 9, 10.

(d) Heb. 7. 14. & 10. 5, 6, 7, 8.

(e) Gal. 4. 3.

(f) Eph. 1. 5.

(g) Gen. 2. 21, 22, 23.

(h) Gen. 4. 1. & 5. 3.

(i) Mat. 1. 18, 19. Luke 1. 35.

Father, who was justly offended; not yet unfaithful *Adam*, who had offended him in breaking of it. Therefore Christ the Second *Adam* was a fit Mediator between God and Man, to reconcile both in himself (*k*), by the shedding and sprinkling of his Blood, according to God's Eternal Purpose in Electing of Christ, and of all that do, or shall believe in him; which Eternal Election, or Covenant-Transaction between the Father and Son (*l*), is very consistent with his revealed Will, in the Gospel (*m*). For we ought not to oppose the Grace of God in Electing of us, nor yet the Grace of the Son in Dying for all Men (and so for us); nor yet the Grace of the Holy Ghost in propounding the Gospel, and perswading us to believe it (*n*): For until we do believe, the effects of God's displeasure are not taken from us; for the Wrath of God abideth on all them that do not believe in Christ (*o*); for the actual declaration in the Court of Conscience, is by Faith as an Instrument (*p*), (not for Faith as a Meriting Cause): for Christ is the Meriting Cause of eternal Life to all that believe, but not of God's Will to give eternal Life to them, nor yet of God's Decree to save us (*q*), albeit we are chosen in Christ before the Foundation of the World. Now Faith

(k) 2 Tim. 2. 5. Heb. 9. 15. Eph. 2. 13, 14, 15, 16.

(l) Isa. 49. 6, 7, 8, 9.

(m) 2 Thes. 2. 13.

(n) Eph. 1. 17, 18, 19. 1 Cor. 2. 13. 1 Thes. 1. 5.

(o) John 3. 18, 36.

(p) Rom. 3. 30. Gal. 3. 8, 11. Phil. 3. 9. Rom. 5. 1, 2.

(q) 1 John 4. 9, 10, 19.

is

is necessary as the way of our Salvation;
(r) Heb: 11.6. John 1.11,12. Acts 13. 39. as an Instrumental Cause (r): but the Active and Passive Obedience of Christ, is necessary as a Meriting Cause of our Salvation
(s) Acts 20. 28. Ephes. 1. 14. Rom. 5. 9, 10, 18, 19. (s); therefore God's Eternal Decree doth not oppose his revealed Will in the Gospel (t), it being but one, not two divers or contrary Wills. For his Decree as
(t) Joh. 6. 40. 1 Tim. 2. 3, 4. Job 23 13. King, decreeth the Event, or what shall be done infallibly; but his Command as a Law-
(u) Pf. 115. 3. Job 42. 2. Isa. 33. 22. giver (u), sheweth not what shall be done, but what is the duty of Man to do, and leave undone: Therefore God hath (we believe) decreed, that Faith as the means, and Salvation as the end, shall be joyned together, that where one is, the other must be also
(w) John 3. 36. (w): for it is written, *He that believeth shall be saved* (x). Also, *Believe in the Lord*
(x) Mark 16. 16. *Jesus Christ, and thou shalt be saved* (y).
(y) Acts 16. 31. Now here is a great Mystery indeed; for God so administreth his absolute Decree, that he leaveth as much place for an Efficacious Conditional-Dispensation (z), as if
(z) Isa. 14. 24. Psal. 115. 3. Psal. 132. 11, 12. & 89. 30. to 34. the Decree it self were conditional.

X. Article.

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. 10.

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

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 Everlasting (g).

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

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

XI. Article.

Of Creation.

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 (b), 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

(h) Gen. 1. 1. Rom. 11. 36. Rev. 4. 11.
(i) Heb. 11. 3.
(k) Col. 1. 16. Heb. 1. 10.
(l) Gen. 1. 26.
(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.

Heart (o), and power or liberty of Will to fulfil it (p), yet mutable, or under a possibility of Transgressing (q), being left to the liberty of their own Will, which was subject to change; and also gave them command not to eat of the Tree of Knowledg of Good and Evil (r); and while they kept this Command, they enjoyed most happy Communion with God, and had Dominion over the Creatures: And all this wonderful Work of Creation, both in Heaven and in Earth, was finished in the space of Six Days (s), and all very good (t). And although Reason cannot conceive nor comprehend it, yet God's Word hath plainly revealed it, and Faith believes it.

(o) Rom. 2. 14, 15.
(p) Eccles. 7. 29.
(q) Gen. 3. 6.
(r) Gen. 2. 16, 17.
(s) Gen. 1. 1, 2, 31.
(t) Gen. 1. 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), Direct, Dispose, and Govern (w), all Creatures and Things, from the greatest to the least (x), according to the Counsel of his own

(u) Heb. 1. 3.
(w) Job 38. 11. Job 26. 7, to the end. Psal. 135. 6.
(x) Mat. 10. 29, 30, 31.

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

(y) Psal. 65. 8. 33 the end. Ephes. 1. 11.

XIII. Article.

Of the First Covenant.

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 promised to be his God (a). And on the other part, Man promised to perform entire and perfect Obedience to all God's holy Commands 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 Mediator of the New Covenant of Grace; but he sinning against this Covenant, (which consisted in two Roots, *viz.*) *To love God above all things; And his Neighbour as himself* (b); it being the substance of that Law that was afterwards written in two Tables of Stone, and delivered unto *Moses* upon

(z) Hos. 6. 7. & 8. 1.

(a) Deut. 26. 17, 18, 19.

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

upon Mount *Sinai*) and fell under the just Sentence of Eternal Death (*e*), 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. 5. 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 Gene-

(*e*) Rom. 5. 12, 14.

(*f*) Gen. 3. 12, 10. Ephes. 2. 1, 3.

ration; he standing as a publick Person (g) in the stead of all Mankind. And as St. *Paul* saith, *By him came sin, and death by sin*, &c. (*Rom.* 5. 14.) and so deprived himself and all his Posterity, of that Original Righteousness, which God (h) created him in.

(g) Rom. 5. 15, 16, 17. Heb. 7. 9, 10.

(h) Psal. 51. 5. Gen. 6. 5. Rom. 7. 7. James 1. 14.

XV. Article.

Of Original (or Birth) Sin.

ORiginal Sin, is the fault and corruption 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 Righteousness, 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 Concupiscence, 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 Covenant (n).

(i) Rom. 7. 21. Gen. 6. 5. Titus 1. 15. Rom. 3. 23. Gen. 5. 3. Jer. 17. 9.

(k) Psal. 51. 4, 5. Job 14. 4.

(l) Gal. 5. 16, 17.

(m) 1 Cor. 15. 22. Rom. 6. 23. Gen. 2. 17. John 5. 44. Isa. 64. 6. Gal. 3. 10.

(n) Rom. 7. 17, 21, 22, & 8. 14, 15. Gal. 3. 21, 22. Mat. 12. 33.

XVI. Article.

Of the New Covenant of Grace.

THE first *Covenant* being broken by Man's Disobedience, and by his Sin, he was excluded from the Favour of God, and *Eternal Life*; in which deplorable condition of his, God being pleased out of his *Free-Grace*, and Love to fallen Man (*o*), (in order to his recovery out of this sinful and *deplorable* Estate) hath *freely* offered him a Second, or New Covenant of Grace (*p*), (which New Covenant of Grace is Jesus Christ) in remission of Sins, through Faith in his Blood (*q*), which God hath promised to give to all them that do obey and submit to the conditions of this Covenant (*r*), which Covenant of Grace, and Eternal Salvation annexed to it, is freely and fully offered unto all Men, upon the terms of the Gospel, *viz.* Repentance, and Faith: And the Benefits of this Covenant, by God's Free-Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation through Faith in his Blood (*s*), to declare his Righteousness for the Remission of

(o) Deut. 27. 26. Col. 1. 13. 2 Cor. 4. 4. John 3. 16.

(p) Jer. 31. 31, 32. Rom. 3. 23, 24. Gal 3. 21, 22. Rom. 3. 31. Heb. 8. 7. Gen. 3. 15.

(q) Luke 24. 47. Ephes. 1. 7. Psal. 20. 3. Acts 10. 43.

(r) Act. 3. 19. & 26. 18. & 2. 37, 38. Mark 1. 15. Gal. 3. 11, 17.

(s) Jer. 32. 40. Isa. 42. 6. Rom. 3. 24, 25, 26. Acts 10. 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*) Gal. 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.

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 Father,

[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 Days-Man between us*, &c.

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* (*b*); 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

[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. Col. 2. 3.

[n] Heb. 5. 5. John. 5. 22, 27.

[o] Rom. 10. 4.

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 (*w*); 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 Dig-

[p] 2 Cor. 5. 21.
[q] Gal. 3 13.
[r] Luke 22. 44, 45. Iſa. 53. 10, 11, 12. 1 Pet. 2. 24.
Mat. 27. 46. & 26. 37, 38.
[ſ] Acts 13. 28, 29, 30, 34.
[t] Luk. 24. 7.
[u] John 20. 25, 27.
[w] Act. 1 9, 10, 11. Mark 16. 19. Rom 8. 34.
[x] Mat. 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. *to the* 9.

nity of Three *Offices*, (*viz.*) Priest (*c*), Prophet (*d*), and King (*e*); all which Offices are necessary for the benefit of his Church, and without which we can never be *saved* (*f*). For in respect of our *Ignorance*, 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 averseness 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 Kingdom (*g*). And thus (in our Nature) he living the life of the Law, and suffering the penalty due to us, continually presents us at the Throne of Grace, (*h*); so is a most wonderful and compleat Mediator for his Elect.

[c] Heb. 7. 17.
[d] Act. 3. 22.
[e] Psal. 45. 5, 6, 7.
[f] Acts 4. 11, 12.
[g] 2 Tim. 4. 18. Col. 1. 13, 14.
[h] Heb. 4. 14, 15, 16.

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 to

[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. 14.

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] Heb. 9. 7, 8, 9, 12, 24.
[x] Mat. 18. 20. & 28. 19, 20
[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.

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. 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 woing them to come to him (*h*), and to accept of Chriſt revealing unto them the Goſpel-Covenant

[h] Mat. 11. 28.

nant (*i*); and those that with Cordial Hearts do improve this common Grace (*k*), he in time worketh unfained Faith, and sincere Repentance in them (*l*); and by his Grace they come to accept of Christ, as their only Lord and Saviour, with their whole Heart, and God becomes their Father in Christ, and they being then effectually called (*m*) are by Faith united to Jesus Christ by Grace unto Salvation (*n*).

[i] Act. 20. 21.
[k] Rom. 16. 25, 26.
Tit. 2. 11.
[l] Act. 5. 31. Acts 11. 18.
[m] Rom. 8. 28. 30. Rom. 11. 5, 7. Ephes. 2. 11, 17, 18, 19.
[n] Rom. 5. 1. Ephes. 2. 8. Rom. 4. 16.

XXII. Article.

Of Angelical Repentance.

UNfained Repentance, is an inward and true sorrow of heart for Sin (*o*), with sincere confession of the same to God, especially that we have offended so gracious a God, and so loving a Father (*p*); together with a settled purpose of Heart, and a careful endeavour to leave all our sins and to live a more holy and sanctified Life, according to all God's Commands (*q*). Or it is a turning, or change of the whole Man to God, with endeavour through his Grace to mortifie the indwelling Lust, or Corruptions (*r*), and obtain a great reformation both in the outward and inward

o] Tit. 2. 3, 4, 5. Acts 2. 37, 38. 2 Cor. 7. 10, 11. Acts 17. 30.
p] Psal. 51. 4. Luke 15. 17, 18, 19.
q] Eze. 18. 30. Ephes. 2. 10.
r] Rom. 8. 13. Ephes. 4. 20, to ver. 32.

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 (*s*), as is wrought in us by the Sprit 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*).

s] John 8. 31, 32, 35.
t] Rom. 8. 13. 1 Thess. 1. 5, 6.
u] Acts 3. 19, 26, & 2. 38.
w] Heb. 11. 6.
x] Gal. 2. 16, 17. Phil. 1. 6.

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, 15. Mat. 13. 20, 21. Acts 24. 14.
z] Psal. 19. 7, 8, 9, 10, & 119. 72, 103.
a] 2 Peter 1. 1. 1 John 5. 4, 5.
b] 2 Cor. 4. 13. Ephes. 2. 8.
c] Acts 31. 32. Acts 15. 11.
d] 2 Peter 1. 1. Acts 8. 37.

yd

wholly and only to rest upon Christ, for Grace and Eternal Salvation (e).

e] Phil. 3. 8, 9.

XXIV. Article.

Of Justification by Christ.

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 imbraced 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 hence by

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.

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.*) Fifft, 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.

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.

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.

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

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) Isai. 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. 1 Cor. 16. 22.

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

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, Soveraign, 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 (*w*). 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. 1 Cor. 12. 13. Gal 3 27. Mark 16. 16.

u) Mat. 3. 11. Acts 2. 38.

w) Rom 6. 1. *to the* 8.

x) Mat. 28. 19. Acts 8. 37. Mat. 3. 8. Heb. 6. 1, 2.

y) Acts 2. 37, 38. Acts 8. 35, 36, 37, 38, 39.

z) Mat. 28. 19.

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 Chriſoms, 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 thereof (*d*): Which Church is gathered by Special Grace, and the Powerful and Internal Work of the Spirit; and are effectually 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

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.

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 injoyned them to the end of the World; Are these three, (*viz.*) * Bishops (*k*), (or *Messengers*), and Elders (*l*), (or *Pastours*), 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 ΕΚΚΛΗΣΙΑΣΤΙΚΗ, 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. Χειροτονήσαντες δ' αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι, &c. Quumq; ipsis per Suffragia, &c.

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

o) 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.

u) 1 Tim. 3. 5. & 4. 6, 16. & 2 Tim. 4. 5. Titus 1. 7.

w) 1 Cor. 9. 1. 2 Thes. 3. 14. Phil. 4. 15, 16, 17.

* 1 Tim 5. 17, 18. Gal. 6. 6, 10. Deut. 25. 4. 2 Cor. 11. 7, 8.

ought to do) in studying to divide the Word of God aright, as St. *Paul* adviseth *Timothy*, and also to give themselves wholly to it (*x*); and this Maintenance is to be given out of the Labours, Profits, and Estates of the People, by Equality, and proportionable to their Ability *, in Liberality, God having reserved a Portion for all his Labourers, out of all the Members worldly Goods, and Possessions.

x) 1 Tim. 3, 5, 6, 8. & 11, 13, 14, 15, 2 Tim. 1. 2, 3, 4, 14. & 3. 14, 15, 16, 17. & 4. 1, 2, 5. Col. 4. 11, 17.

* 2 Cor. 8. 12, 13, 14, 15. & 9. 5, 6, 7, 8, 9, 10, 11.

XXXII. Article.

Of Prayer, with Laying on of Hands.

PRayer, with Imposition of Hands by the Bishop, or Elder, on Baptized Believers (as such), for the reception of the Holy, Promised Spirit of Christ, we believe is a Principle of Christ's Doctrine, and ought to be practised and submitted to by every Baptized Believer, in order to receive the Promised Spirit of the Father, and Son (*y*).

y) Acts 8. 12, 13, 14, 15, 16, 17, 18, 19. Acts 19. 6, 7. 2 Tim. 1. 6, 7. Heb. 6. 2. John 13. 16, 17, 18, 26. & 16. 7. Eph. 1. 13, 14. 2 Tim. 1. 6. Acts 2. 38, 39.

XXXIII.

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

e) 1 Cor. 11. 27, 28, 29, 30. the Minister, applying it by Faith (*e*), with Thanksgiving to God the Father,

f) Mat. 26. 30. for so great a Benefit (*f*); and no Unbaptized, Unbelieving, or open Prophane,

g) 1 Cor 5. 7, 8, 13. Acts 2. 41, 42, 46, 47. or wicked Heretical Persons, ought to be admitted to this Ordinance to prophane it (*g*).

Neither is that Popish Doctrine of Transubstantiation to be admitted of, nor

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

i) *See the Popish Catechism, p. 197, 198. to the 206, &c.* Councils of *Lateran*, and *Trent* (*i*). In oppolition 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) *See Mr. Fox his Book of Martyrs.* (*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 Confubstantiation, it being not con-

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 (*l*), 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.

(*l*) 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

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 Trespasses 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 Heretick, that then the Church ought speedily to convene such her Members, and labour to convict them of their

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 Thes. 3. 6. 1 Thes. 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.

Sin

Sin and Hereſie, Schiſm, and Prophaneneſs, whatſoever it be; and after ſuch regular Suſpenſion (*r*), and due Admonition, 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 Withdrawing, 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 being difficult to know when any Man hath ſinned the unpardonable Sin, and ſo to incur a total Cutting-off from the Church.

r) Lev. 13. 1. *to the* 8. Num. 12. 14, 15. 2 Theſſ. 3. 6.

ſ) 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 Mercy

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) 2 Cor. 8. 9, 11, 12, 13, 14, 15.

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, Liberality, 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.

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 Theſſ. 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.
Zachariah.
Malachi.

The Names of the Books of the New Teſtament.

Matthew.
Mark.
Luke.
John.
The Acts of the Apoſt.
Paul's *Epiſtle to the Romans.*
I. *Corinthians.*
II. *Corinthians.*
Galatians.
Epheſians.
Philippians.
Coloſſians.
I. *Theſſalonians.*
II. *Theſſalonians.*
I. *Timothy.*
II. *Timothy.*
Titus.
Philemon.
The Epiſtle to the Hebrews.
The Epiſtle of James.
The I. *and* II. *Epiſtles of Peter.*
The I. *and* II. *and* III. *Epiſtles of John.*
The Epiſtle of Jude.
The Revelation.

All which are given by the Inſpiration of God, to be the Rule of Faith and Life.

XXXVIII. Article.

Of the Three Creeds.

THe Three Creeds, (*viz.*) The *Nicene* Creed, *Athanaſius* his Creed, and the Apoſtles Creed, (as they are commonly called) ought throughly to be received, and believed. For we believe they may be proved by moſt undoubted Authority of holy Scripture, and are neceſſary to be underſtood of all Chriſtians; and to be inſtructed in the knowledg of them, by the Miniſters of Chriſt, according to the Analogie of Faith, recorded in ſacred Scriptures (upon which theſe Creeds are grounded), and Catechiſtically opened, and expounded in all Chriſtian Families, for the edification of Young and Old; which might be a means to prevent Hereſie in Doctrine, and Practice, theſe Creeds containing all things in a brief manner, that are neceſſary to be known, fundamentally, in order to our Salvation; to which end they may be conſidered, and better underſtood of all Men, we have here Printed them under their ſeveral Titles as followeth, (*viz.*)

The

The Apoſtles Creed.

I Believe in God the Father Almighty, Maker of Heaven and Earth; and in Jeſus Chriſt, his only Son, our Lord: Who was conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead, and buried, he deſcended into* Hell, the third Day he roſe again from the Dead, he aſcended into Heaven, and ſitteth on the Right Hand of God the Father Almighty, from thence he ſhall come to judg the Quick and the Dead. I believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body, and the Life everlaſting. *Amen.*

* *Not that he* (to wit) *Chriſt went into the place of the Damned, but that he went abſolutely into the ſtate of the Dead.* See *Dr.* Uſher, *in his* Body of Divinity, p. 174. *and Mr.* Perkins *on the Creed.*

The

The Nicene *Creed.*

WE believe in one God the Father Almighty, Maker of all things Visible, and Invisible; and in one Lord Jesus Christ, the Son of God, the Only begotten Son of the Father, that is of the Substance of the Father, God of God, Light of Light, very God of very God, Begotten, not made, being of one Substance with the Father, by whom all things were made, both the Things in Heaven, and the Things in Earth; Who for us Men, and for our Salvation, came down, and was Incarnate, he was made Man: He suffered, and rose the third Day, he ascended into the Heavens: He shall come to judge both the Quick and the Dead. And we believe in the Holy Ghost. Therefore they which say, there was a time when he was not, before he was begotten, or that he had his Beginning of nothing, or that he is of another Substance, or Essence; or that affirm the Son of God to be Made, or to be Convertible, or Mutable, these the Catholick and Apostolick Church of God, doth pronounce for Accursed.

Atha-

Athanasius *his Creed.*

WHosoever will be saved, before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholick Faith is this, That we worship one God in Trinity, and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty Coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father Incomprehensible, the Son Incomprehensible, and the Holy Ghost Incomprehensible.

The Father Eternal, the Son Eternal, and the Holy Ghost Eternal; and yet they are not three Eternals, but one Eternal.

As also there are not three Incompre-

henfibles,

henſibles, nor three Uncreated, but one Uncreated, and one Incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty, and the Holy Ghoſt Almighty; and yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghoſt is God; and yet they are not three Gods, but one God.

So likewiſe the Father is Lord, the Son Lord, the Holy Ghoſt Lord; and yet not three Lords, but one Lord.

For like as we are compelled by the Chriſtian Verity, to acknowledg every Perſon by himſelf to be God and Lord. So are we forbidden by the Catholick Religion, to ſay there be three Gods, or three Lords.

The Father is Made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghoſt is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity, none is afore, or after other; none is greater, or leſs than another, but the whole three Perſons be Co-

eternal

eternal together and Coequal; ſo that in all things, as is aforeſaid, the Unity in Trinity, and the Trinity in Unity, is to be worſhipped.

He therefore that will be ſaved, muſt thus think of the Trinity.

Furthermore, it is neceſſary to everlaſting Salvation, that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt.

For the right Faith is, that we believe and confeſs, that our Lord Jeſus Chriſt, the Son of God, is God and Man. God of the Subſtance of the Father, begotten before the Worlds: And Man of the ſubſtance of his Mother, Born in the World; perfect God, and perfect Man, of a reaſonable Soul, and Humane Fleſh ſubſiſting. Equal to the Father as touching his Godhead, and inferiour to the Father as touching his Manhood; who although he be God and Man, yet he is not two but one Chriſt. One not by converſion of the Godhead into Fleſh, but by taking of the Manhood into God. One altogether, not by confuſion of Subſtance, but by unity of Perſon: For as the reaſonable Soul and Fleſh is one Man, ſo God and Man is one Chriſt, who ſuffered for our Salvation, deſcended into Hell, roſe again the third Day

Day from the Dead, he aſcended into Heaven, he ſitteth on the Right Hand of the Father God Almighty; from whence he ſhall come to judge the Quick and the Dead.

At whoſe coming all Men ſhall riſe again with their Bodies, and ſhall give account for their own Works. And they that have done good, ſhall go into Life everlaſting, and they that have done evil, into everlaſting Fire. This is the Catholick Faith, &c. Which, *every one ſhould believe faithfully.*

XXXIX. Article.

Of General Councils, or Aſſemblies.

GEneral Councils, or Aſſemblies, conſiſting of Biſhops, Elders, and Brethren (*r*), of the ſeveral Churches of Chriſt, and being legally convened, and met together out of all the Churches, and the Churches appearing there by their Repreſentatives, make but one Church; and have lawful right and ſuffrage in this General Meeting, or Aſſembly, to act (*ſ*) in the Name of Chriſt; It being of Divine Autho-

(*r*) Acts 15 1. *to the* 7.

(*ſ*) & 11. 12, 13, 14. 15, 22, 25, 28.

Authority (*t*), and is the best means under Heaven to preserve Unity, to prevent Heresie, and Superintendency among, or in any Congregation whatsoever within its own Limits, or Jurisdiction (*u*). And to such a Meeting, or Assembly, Appeals ought to be made, in case any Injustice be done, or Heresie, and Schism countenanced, in any particular Congregation of Christ; and the Decisive Voice in such General Assemblies is the Major part, and such General Assemblies have lawful power to Hear, and Determine, as also to Excommunicate (*w*).

t) Mat. 18. 20.

u) Acts 15. 1, 2, 30, 31.

w) Mat. 18. 18, 19, 20. 1 Cor. 5. 4, 5, 6.

XL. Article.

Of Religious Worship, and the Sabbath-Day.

THE Light of Nature sheweth there is a God, who hath a Soveraignty over all (*x*), but the holy Scripture hath fully revealed it; as also that all Men should worship him according to God's own Institution and Appointment. And hath limited us, by his own revealed Will, that he may not be worshipped according to

x) Rom. 1. 19, 20. & 2. 15.

to the Imaginations and Devices of Men, or the Suggestions of Satan, under any visible Representations whatsoever (*y*), or any other way not prescribed in the holy Scriptures: and all Religious Worship is to be given to the Father, Son, and Holy Ghost, and to God alone (*z*); not to Angels, Saints, or any other Creature, and since the Fall, not without a Mediator (*a*), nor in the Mediation of any other but Christ alone (*b*), nor is this Worshipping of God now under the Gospel, tied to any place, or made more acceptable by one place than another (*c*). Yet the Assembly of the Church, ought not to be neglected by any (*d*). And in order to his being worshipped, and served, God hath instituted one Day in Seven (*e*), for his Sabbath to be kept holy unto him; which from the Resurrection of Christ, is the First Day of the Week (*f*), which is called the Lord's Day, and is to be observed and continued to the end of the World, as a Christian Sabbath, the last Day of the Week being abolished. And this Christian Sabbath is to be kept after a due and reverent manner, in preparing of our Hearts, and ordering of Affairs so beforehand, that we may rest that Day from Worldly and Carnal Imployments

y) 1 Chr. 16. 29. Psal. 95. 6, 7, 8. & 97. 7. & 99. 5. Deut. 8. 6. Psal. 103. 7. & 14. 6. Mark 7. 7. Psal. 99. 8, 9. & 106. 29, 39. John 4. 24. Rev. 9. 20.

z) Exod. 34. 14. 1 Cor. 8. 4. Mat. 28. 19.

a) Deut. 5. 26, 27, 28, 29, 30. John 14. 6.

b) Gal. 3. 9. Heb. 9. 15. 1 Tim. 2. 5.

c) Mat. 18. 20. John 4. 21. Mal. 1. 11. 1 Tim. 2. 8.

d) Heb. 10. 25. Acts 2. 42.

e) Exod. 20. 8.

f) 1 Cor. 16. 1, 2. Acts 20. 7. Rev. 1. 10.

ments (g), and frequent the solemn Assemblies of the Church (h), and in all publick and private Duties of Religion, as Hearing, Meditating, and Conferring, and Reading in, or of the holy Scriptures (i), together with Prayer, publick and private, and in the duties of Necessity, Charity, and Mercy, and not in any vain or worldly Discourse, or idle Recreations whatsoever (k).

g) Isa. 58. 13. Neh. 13. 15. to the 28.
h) Heb. 10. 25.
i) Rev. 1. 3. James 1. 23. 25. Rom. 15. 4. Psal. 119. 15. Zech. 7. Luke 21. 36. Act. 16. 13. 16.
k) Isa. 56. 2. 6. Dan. 6.

XLI. Article.

Of publick and private Prayer.

PRayer is an Holy, Religious, and Sacred Ordinance of God (l); and the Duty of all Men to perform, by the Law of God (m); and to God alone (n), and no other, whether Saint or Angel; and in the Name of Christ the Mediator (o); and in his Name alone, and no other, whether Saint or Angel, or any other Creature. And that for all Men living, (except they have sinned the unpardonable Sin) both high and low (p); especially for Ministers and Magistrates (q). And not for dead Saints, nor Infernal Spirits. And

l) Mar. 6. 7. Jude 20. Heb. 13. 18.
m) Isa. 55. 6. Jer. 29. 12. & 10. 6, 25. Psal. 32. 6. Mat. 26. 41.
n) Isa. 30. 2. Hos. 4. 12. James 1. 5.
o) John 14. 13, 14. & 15. 16. & 16. 23.
p) 1 Tim. 2. 1, 2, 3.
q) Jam. 5. 16. 1 Thes. 5. 17. 25. 2 Thes. 3. 1, 2. Mat. 9. 38.

Prayer is to be made in a Tongue understood of the People (r). And we ought to pray for all things necessary, according to the Will of God in Christ Jesus, in a Solemn and Reverent manner, every way suitable and agreeable to the Platform, or manner of Prayer, which Christ taught his Disciples, and us (s), in his holy Gospel, which is the only perfect Rule of all Prayers; and by the assistance of the Holy Spirit of God, without which we cannot pray aright (t). And this Religious Worship all Men are bound, and required to serve God in, both publick and private (u), at least two times a Day, in all Christian Families by Prayers, and Supplications, Intercessions, and giving of Thanks to God the Father, in the Name and Mediation of Christ Jesus our Lord (w).

r) 1 Cor. 14. 14, 15, 16, 17.
s) Mat. 6. 9 to the 14.
t) Rom. 8. 26, 27.
u) 1 Thess. 5. 18. Isa. 56. 7. Jer. 18. 14, 15. Hos. 8. 2. Psal. 69. 6.
w) Dan. 6. 10. Psal. 5. 2, 3. & 55. 15, 16, 17. Zach. 8. 21. Phil. 1. 4, 6. 1 Tim. 2. 8. Isa. 1. 15. Rev. 5. 8.

XLII. Article.

Of publick Humiliation, by Fasting and Prayer.

Publick Humiliation, by Fasting and Prayer, is an Ordinance of God, appointed for his Church and People (x). And

x) Joel 1. 14. & 2. 12, 13, 14, 15, 16, 17, 18. 2 Chron. 20. 3.

And it being an extraordinary Duty, especially as it hath respect to the Church generally, or the Nation as such, and therefore we must have due regard to the Grounds, Ends, and Manner, of its being performed; conferning of, and reforming from Sin, both in publick as well as private Fasts; (y) Abstaining from our pleasures, as also our common Food, in a sensible and real afflicting of our Souls before the Lord; or to seek to God by Prayer and Fasting for some Spiritual, or Temporal Good, that God hath promised us, or that we stand in need of. Having due regard to God's Word and Glory, in this Solemn, or Divine Ordinance (z).

(y) Lev. 23. 27, 28, 29. Ezra 8. 21. & 9. 4. & 10. 1. Neh. 9. 1, 2, 3. Isa. 58. 3, 4, 5, 6. Jonah 3. 4, 6, 7, 8, 9. Zech. 7. 5. Mat. 6. 16, 17, 18. 2 Sam. 12. 21, 22. Esther 4. 16.

XLIII. Article.

Of Family, or Relative Duties therein.

Parents, and Masters, are a sort of Subordinate Governours, and Rulers, in their respective Jurisdictions and Families, in their respective Relative Places, according to their Capacities, and Opportunities (a); and are engaged from God's Word,

(a) Gen. 18. 19. 1 Sam. 2. 23. 24, 25. Prov. 31. 1, 2, 27, 28.

to take the Charge of their Families, and rule and govern them according to the Word of God, both Husbands, Parents, Masters, and all others concerned in any such Relation (*b*); and by their godly and religious Example, instruct their Families (*c*): they being found carefully keeping of the Sabbath-Day, in the holy and religious services of hearing the Word preached, with publick and private Prayer. As also requiring and instructing their Families and Relations, to follow their godly and religious Example, in the private and publick Exercises of Religion (*d*); and calling them to an account how they spend the Sabbath, and other times, and Mercies they injoy; Especially the reading of the Scriptures, and hearing the Word preached, with publick Prayer with them, and for them, in order to a Blessing for them, and their Families. The neglect of which Duty, or Power of Godliness, and Religion in Families, is one main cause of that wicked Atheism, and Impiety in the World and Families; and of the carnal Lukewarmness and Ignorance in Churches, together with contempt of Government; because many Professors make so little account, or conscience of performing any duty at Home in their own Families (*e*).

b) 1 Tim. 5. 8. Mat. 7. 9, 10. Col. 4. 1.

c) Eph. 4. 25. 29, 30, 31, 32. & 5, 4.

d) Josh. 24. 15. Eph. 5. 19, 20, 21, 25. Ephes. 6. 1, 2. *to the* 10. Prov. 1. 1. Acts 10. 30, 33. 1 Tim. 3. 4. 1 King. 2. 1, 2, 3. Gen. 49. 28, 29. Job 1. 5. 1 Chro. 29 19. Prov. 22. 6, 15. 2 King. 2. 24.

e) Prov. 29. 15, 21. 2 Tim. 3. 13.

XLIV. Article.

Of Children dying in Infancy.

WE do believe, that all little Children dying in their Infancy, (*viz.*) before they are capable to chuſe either Good or Evil (*f*), whether born of Believing Parents, or Unbelieving Parents, ſhall be ſaved by the Grace of God and Merit of Chriſt their Redeemer, and Work of the Holy Ghoſt (*g*), and ſo being made Members of the Inviſible Church, ſhall injoy Life everlaſting (*h*); for our Lord Jeſus ſaith, *of ſuch belongs the Kingdom of Heaven* (*i*). *Ergo*, We conclude that that opinion is falſe, which ſaith, That thoſe little Infants dying before Baptiſm, are damned.

(*f*) Jon. 4. 11. Deut. 1. 39. Rom. 9. 11. & 13. 4. Prov. 8. 13. & 20. 11. Pſal. 58. 3. Eccl. 7. 29. Gen. 8. 21. Jer. 17. 9. Pſal. 51. 5.

(*g*) 2 Sam. 12. 19, 20, 21, 23. Ezek. 18. 4. 27. *the* 21. 1 Kings 14. 13.

(*h*) Mat. 18. 2, 3, 4. Jer. 31. 29, 30. Deut. 1. 39.

(*i*) Mat. 19. 13, 14. Mark 10. 13, 14, 15. Luke 18. 15, 16.

XLV. Article.

Of the Civil Magiſtrate.

THE Supreme Lord and King of all the World, hath ordained Civil Magiſtrates

strates (*k*) to be under Him, over the People, for his own Glory, and the Publick Good. And the Office of a Magistrate, may be accepted of, and executed by Christians, when lawfully called thereunto (*l*); and God hath given the power of the Sword into the hands of all lawful Magistrates, for the defence and incouragement of them that do well, and for the Punishment of evil-doers (*m*); and for the maintenance of Justice and Peace, according to the wholesome Laws of each Kingdom and Commonwealth (*n*). And they may wage War upon just and necessary Occasions (*o*). And Subjection in the Lord ought to be yielded to the Magistrates, in all lawful things commanded by them (*p*), for Conscience sake (*q*), with Prayers for them, for a Blessing upon them (*r*), paying all lawful and reasonable Custom and Tribute to them, for the assisting of them against Foraign, Domestical, and Potent Enemies (*s*).

(*k*) Rom. 13. 1, 2, 3, 4. Prov. 8. 15.

(*l*) 1 Pet. 2. 14. Prov. 20. 26.

(*m*) 2 Sam. 23 3. Psal. 82. 3, 4. & 72. 4, 7.

(*n*) Eccl. 8. 8. Prov. 20. 28. Luke 3. 14. Acts 10. 22. 1 Chron. 5. 22. Prov. 24. 6.

(*o*) Tit. 3. 1. 1 Pet. 2. 13. 17. Eccles. 10. 20. Prov. 24. 26.

(*p*) Rom. 13. 1.

(*q*) 1 Tim. 2. 1, 2.

(*r*) Mat. 22. 15, 21. & 17. 25. 27.

(*s*) 2 Sam. 21. 16. 17. & 23. 15, 16.

XLVI.

XLVI. Article.

Of Liberty of Conscience.

THE Lord Jesus Christ, who is King of Kings, and Lord of all by Purchase (*f*), and is Judg of Quick and Dead, is only Lord of Conscience (*g*), having a peculiar right so to be; He having died for that very end, to take away the Guilt, and to destroy the filth of Sin; that keeps the Consciences of all Men in Thraldom, and bondage, till they are set free by his special Grace. And therefore he would not have the Consciences of Men in Bondage to, or imposed upon, by any Usurpation, Tyranny, or command whatsoever, contrary to his revealed Will in his Word (*h*), which is the only Rule he hath left, for the Consciences of all Men to be ruled, and regulated, and guided by, through the assistance of his Spirit. And therefore the obedience to any Command, or Decree, that is not revealed in, or consonant to his Word, in the holy Oracles of Scripture, is a betraying of the true Liberty of Conscience (*i*). And the requiring of an implicite Faith, and an ab-

(*f*) 1 Tim. 6. 15. Acts 10 36.

(*g*) Acts 4. 17, 18, 19, 20. James 4. 12. Rom 14. 4. Acts 5. 29.

(*h*) 1 Cor. 7. 23. Mat. 15. 9. & 24. 8.

(*i*) Col. 2. 20, 22, 23.

solute blind Obedience, destroys Liberty of Conscience, and Reason also, it being repugnant to both (x). And that no pretended good end what soever, by any Man, can make that Action, Obedience, or Practice, lawful and good, that is not grounded in, or upon the Authority of holy Scripture, or right Reason agreeable thereunto (y).

(x) 1 Cor. 11. 22. 1 Pet. 5. 2, 3. Mat. 15. 14. Deut. 12. 32. Mich. 6. 6, 7, 8. Acts 17. 25, 29, 30. Deut. 4. 17, 19. 1 Cor. 10. 18.

(y) 1 Sam. 15. 22. Mat. 15. 9. Isa. 29. 13. Mat. 22. 29. 2 Sam. 3. 6, 7, 8. Rom. 14. 10, 12. Gal. 1. 10. Phil. 3. 6. John 5. 22, 27.

XXXVII. Article.

Of Marriage.

MArriage is to be between one Man, and one Woman: neither is it lawful for any Man, to have more than one Wife, nor for any Woman to have more than one Husband, at the same time (z). And it is lawful for all sorts of People to Marry, who are able of judgment to give their consent (a). But Marriage must not be within the degree of Consanguinity, or Affinity, forbidden in the Word (b), nor can any such Incestuous Marriages ever be made lawful by any Law of Man, or consent

(z) Mat. 19. 5, 6. Gen. 2. 24. Mal. 2. 15.

(a) 1 Cor. 7. 36. Heb. 13. 4. 1 Tim. 4. 3.

(b) Lev. 18. 6. to the end. 2 Sam. 13. 14. Gen. 35. 16. Deut. 22. 28. Ephes. 5. 3. 1 Cor. 7. 1.

sent of Parties to live together as Man and Wife (c). And it is the Duty of Christians to Marry in the Lord (d); and therefore those that profess the true Religion, ought not to Marry with Infidels, or Idolaters, nor prophane wicked Persons in their life, nor yet with any that maintain damnable Heresies.

c) Gen. 2. 24. Matth. 19. 5. 1 Cor. 7. 39.
d) Numb. 25. 1, 2. 2 Cor. 6. 14, 15, 16, 17. Ezra 9. 1, 2.

XLVIII. Article.

Of the lawfulness of an Oath.

A Lawful Oath, is a part of Religious Worship (e); wherein the Person swearing in Truth, Righteousness, and Judgment (f), solemnly calleth God to witness what he sweareth, and to judg him according to the Truth, or Falsness thereof (g). And we are to swear by no other Name, but by the Name of God only (h), when we are called before a lawful Magistrate, upon a lawful Matter, warranted by God's holy Word (i); and an Oath is to be taken in the plain and common sence of the words, without Equivocation, or mental Reservation, in a solemn and reverent using of God's Holy Name

e) Exod. 20. 7. Deut. 6. 13. & 10. 20.
f) Jer. 4. 2. Psal. 15. 4.
g) Zech. 5. 4. 2 Chron. 6. 22, 23.
h) Isa. 65. 16. Jer. 12. 16. Mat. 5. 34.
i) Neh. 13. 25. 2 Kings 11. 4, 17.

Name (k) is, and such an Oath, we believe all Christians, when lawfully called thereunto by the Magistrate, may take (l). But the foolish monastical Vows of *Papists*, and all idle and vain Swearing, is an abominable, and wicked prophaning of the holy Name of God (m).

(k) Exod. 20. 7.
Levit. 19. 12.
Deut. 6. 13.
Jer. 4. 2.
Psal. 63. 11.
Isa. 65. 16.
Matth. 5. 33.
James 5. 12.
2 Kings 6. 31.
Isa. 48. 1.
Zeph. 1. 5.

(l) Exod. 22. 11.
Deut. 6. 13.
Heb. 6. 16.

(m) Matth. 5. 34.
Acts 23. 12.

XLIX. Article.

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

THe Bodies of Men after Death, return to Dust (n), and see Corruption; but their Souls, or Spirits, which neither die, nor sleep, having an Immortal Subsistence, immediately return to God who gave them (o); the Souls of the Righteous being then made perfect in Holiness, are received into Paradise, where they are with Christ, and behold the Face of God in Light and Glory, waiting for the full Redemption of their Bodies (p); and the Souls of the Wicked are cast into Hell, where they remain in Torment and ut-

(n) Gen. 3. 19.
Acts 13. 36.

(o) Eccl. 12. 7.
Acts 7. 59.

(p) Luke 23. 43.
2 Cor. 5. 1, 6, 8.
Phil. 1. 23.
Heb. 12. 23.

ter

ter Darkness, reserved to the Judgment of the great Day (q): And besides these two places for Souls separated from their Bodies, the holy Scripture mentions none. And at the last Day, such of the Saints as shall be found alive, shall not sleep, but be Changed (r); and all the Dead shall be raised up with the self-same Bodies, and none other, although with different Qualities (s), which shall be united to their Souls for ever and ever; but the Bodies of the unjust shall by the Power of Christ, as a severe and just Judge, be raised to Dishonour (t); and the Bodies of the Just and Righteous, by his Spirit, as he is Head of the Catholick Church, unto Honour (u), and be made conformable unto his Glorious Body (x), and shall enjoy everlasting Life in singing perpetual Praises, and Hallelujahs to God, for ever and ever. *Amen* (y).

q) Jude 6. 1 Pet. 3. 19. Luk. 16. 23, 24.

r) 1 Cor. 15. 51, 52. 1 Thess. 4. 17.

s) Job 19. 27. 1 Cor. 15. 42, 43, 44.

t) John 5. 28, 29. Dan. 12. 2.

u) 1 Cor. 15. 21, 22, 23. Rev. 20. 5, 6.

x) Phil. 3. 21. Rev. 1. 7. 1 John 3. 2. Psal. 17. 15. & 49. 15. Luke 20. 36.

y) Mat. 25. 46. Psal. 98. 10. 2 Tim. 4. 8. Luke 16. 28. Rev. 14. 11. Job 8. 24. 2 Thess. 1. 8, 9, 10. Rev. 20. 10, 11, 12, 13, 14, 15. & 22. 11, 12, 15.

FINIS.

L. Article.

Of the last Judgment.

AND lastly, We believe, God hath appointed a Day, wherein he will judge the World in Righteousness, by Jesus Christ (*a*), to whom all Power, and Judgment is given of the Father, in which Day, not only the Apostate Angels shall be judged, but likewise all Persons that have lived upon the Earth, shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words, and Deeds (*b*), and shall receive a just Sentence, according to what they have done in their Bodies, whether Good, or Evil, which God according to his purpose, will manifest the glory of his Mercy, in the salvation of his Elect (*c*), and of his Justice in the eternal damnation of the Wicked and Disobedient (*d*): for then shall the Righteous go into everlasting Life, and receive the fulness of Joy and Glory (*e*); but the Wicked, who know not God, nor obey the Gospel offered them in Christ, shall be cast into eternal Torments (*f*), and punished with everlasting Destruction (*g*), from the Presence of the Lord, and from the Glory of his Power. *Amen.*

FINIS.

(*a*) Act. 17. 31. John 5. 22, 27. Rom. 2. 16. 2 Tim. 4. 1.

(*b*) 1 Cor. 6. 3. Jude 6. Mat. 12. 36. 2 Cor. 5. 10. Eccles. 12. 14. Rom. 14. 10, 12. Mat. 25. 31.

(*c*) Luk. 21. 28. 1 Thess. 4. 17. Psal. 16. 11. Luke 12. 32.

(*d*) Mat. 25. 46. Psal. 58. 10.

(*e*) 2 Tim. 4. 8.

(*f*) Luke 16. 28. Rev. 14. 11.

(*g*) Joh. 8. 24. 2 Thess. 1. 8, 9, 10. Rev. 20. 10, 11, 12, 13, 14, 15. & 22. 11, 15.

An Advertisment to the Reader.

THis Protestant Confession of Faith, containing Fifty Articles, believed and professed, and now published by many Baptized Protestant Christians, whose Names are hereunto Subscribed, and do most heartily and unfeignedly own, believe, and profess the said Articles; and desire through the Grace of God, to persevere in this our Faith, or professed Belief, *&c.* And have with one consent, agreed that this Confession of our Faith be Printed and Published, in the Name of many Baptized Christians, or Congregations in the several Counties of *Bucks*, *Hertford*, *Bedford*, and *Oxford*: To which said Protestant Confession of Faith, we have this 30th Day of *January*, *Anno Dom.* 1678. subscribed our Names, in the behalf of our selves and many others, to whom we belong in the Counties aforesaid, which are as followeth, *viz.*

Thomas

Thomas Monck.
Stephen Dennah.
Richard Young.
John Trulove.
[illegible] Flame.
Joseph Cooper.
William Ebsworth.
Humfrey Cox.
Nicholas Rowsell.
Henry Baldwin.
William Glenister.
John Curtis.
Henry Cossens.
John Reynolds.
[illegible]
Robert Wyse.
Thomas Wadloch.
William Bate.
Will. Giles, senior.
Will. Giles, junior.
John Hendly.
John Hoham.
Hugh Glenister.
Leonard Williams.
John Hobbs.
Angel Mantle.
Robert Catlin.

John Babb.
Clement Hunt.
John Mountegue.
William Smart.
Richard Goodchild.
Jeffery Wild.
Robert Pellow.
William Davis.
George Cutheral.
Thomas Dell.
John Gurr.
John Russell.
Richard Simpson.
William Glenister.
Henry Cossens, junior.
John Delafield.
Timothy Ransome.
John Daniel.
William Goodchild.
Nicholas Gaffield.
Daniel Lucas.
Joseph Etheridge.
Robert Goudson.
William Norman.
Thomas French.
John Glenister.
James Lucas.

Poss-

Post-Script.

Courteous Reader,

I Doubt not but that some of these things before premised in this Confession of Faith, especially those Articles that relate to the Doctrine of the ever Blessed Trinity, and Justification by the Blood, Merits, and Satisfaction of Jesus Christ our Saviour; Together with the Authority of the holy Scriptures, and that Godly Doctrine manifestly asserted in those three Creeds we have published: all which Doctrine in part, or whole, will have little entertainment by some, and without question great opposition from many, that do oppose the Church of *England*, and others also, as well as us, in these great Fundamental Truths, wherein we are all agreed, (*viz.*) The Doctrine of the Trinity, and Christ's Satisfaction to his Father's Justice, for sinful Man. And no wonder there is such Instruments, and Cunning Sophisters abroad: For it's evident that Satan knows, that if the Foundations be destroyed, we shall be at a loss; and what greater Foundation than

than that which is laid, even Jesus Christ, (viz.) The True Christ, *God Man*, or *Immanuel*, God with us. But St. *Peter* sheweth us, that some shall bring in such damnable Heresies into the World, in denying this true Object of Faith and Worship, and so worship and believe a meer Idol, and Invention of their own. And now altho these Articles be passed over with brevity, as some may judge, and yet happily others may, and will conclude they are too large, and have too much repetition in the Preface, &c. in many of them; which the Critical will call Tautologies, &c. Let them if they please; yet the Sober and Intelligent will conclude there is need of it, for the benefit of the Ignorant and meaner sort of People, for whose sakes it is written in a plain manner, for their Instruction, and as brief as it could for the benefit of the poorer sort, who cannot buy great Volumes.

FINIS.

